

PROCEEDINGS OF NATIONAL SEMINAR ON INTEGRATING HUMAN VALUES IN TECHNICAL EDUCATION

Held at NIT, Jalandhar on 11 - 12 Dec. 2010

Organized by: PUNJAB TECHNICAL UNIVERSITY, JALANDHAR
in collaboration with IIT Delhi, IIT Kanpur, SSUN Delhi & IIIT Hyderabad.

Co-existence

Existence is Co-existence

ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਵਿੱਚ ਮਨੁੱਖੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਏਕੀਕਰਨ
ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ, ਜਲੰਧਰ



Inauguration of the seminar by
His Excellency, The Governor of Punjab,
Sh. Shivraj Patil

(From L to R - Ch. Swarna Ram, Sh. Dinanath Batra, Sh. M. K. Kaw,
Er. H. S. Bains, Sh. Shivraj Patil and Dr. Rajneesh Arora)

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Section-I

Summary of Deliberations & Recommendations

ਪ੍ਰਸਤਾਵਨਾ

ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਨੂੰ ਦੇਸ਼ ਦੀ ਸਭ ਤੋਂ ਵੱਡੀ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਹੋਣ ਦਾ ਮਾਣ ਹਾਸਿਲ ਹੈ। ਇਸ ਸਮੇਂ ਯੂਨੀਵਰਸਿਟੀ ਅਧੀਨ ਇੰਜੀਨੀਰਿੰਗ, ਮੈਨੇਜਮੈਂਟ ਅਤੇ ਫਾਰਮੇਸੀ ਆਦਿ ਖੇਤਰਾਂ ਵਿਚ ਪੰਜ ਲੱਖ ਤੋਂ ਵਧੇਰੇ ਵਿਦਿਆਰਥੀ ਪੜ੍ਹ ਰਹੇ ਹਨ। ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਬਹੁਤ ਥੋੜ੍ਹੇ ਸਮੇਂ ਵਿਚ ਹੀ ਸਿੱਖਿਆ ਦਾ ਚੰਗਾ ਮਿਆਰ ਪ੍ਰਾਪਤ ਕਰ ਲਿਆ ਹੈ। ਵਿੱਤੀ ਤੌਰ ਤੇ ਸਵੈ-ਨਿਰਭਰ ਤੇ ਸਮਰੱਥ ਹੋਣ ਕਰਕੇ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਪੰਜਾਬ ਵਿਚ ਆਈ.ਆਈ.ਟੀ. ਅਤੇ ਆਈ.ਆਈ.ਐੱਮ. ਸੰਸਥਾਵਾਂ ਦੀ ਤਰਜ਼ ਤੇ ਪੀ.ਆਈ.ਟੀ. ਅਤੇ ਪੀ.ਆਈ.ਐੱਮ. ਸੰਸਥਾਵਾਂ ਸਥਾਪਿਤ ਕਰਨ ਦਾ ਬੀੜਾ ਚੁੱਕਿਆ ਹੈ। ਯੂਨੀਵਰਸਿਟੀ ਨੇ 2015 ਤੱਕ ਦੱਖਣੀ ਏਸ਼ੀਆ ਦੀਆਂ ਬਿਹਤਰੀਨ ਤਕਨੀਕੀ ਯੂਨੀਵਰਸਿਟੀਆਂ ਵਿਚੋਂ ਇਕ ਹੋਣ ਦਾ ਟੀਚਾ ਮਿਥਿਆ ਹੈ।



ਡਾ. ਰਜਨੀਸ਼ ਅਰੋੜਾ
ਕੁਲਗੁਰੂ,
ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ

ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਸਨਮੁੱਖ ਪ੍ਰਮੁੱਖ ਚੁਣੌਤੀ ਇਸ ਗੱਲ ਨੂੰ ਯਕੀਨੀ ਬਣਾਉਣਾ ਹੈ ਕਿ ਸਾਡੇ ਵਿਦਿਆਰਥੀ ਸਮਾਜ ਵਿੱਚ ਆਪਣਾ ਬਣਦਾ ਯੋਗਦਾਨ ਦੇਣ ਦੇ ਲਾਇਕ ਬਣਨ। ਆਮ ਤੌਰ ਤੇ ਇਹ ਦੇਖਿਆ ਗਿਆ ਹੈ ਕਿ ਵਿਦਿਆਰਥੀ ਆਪਣੀ ਸਿੱਖਿਆ ਪੂਰੀ ਕਰਨ ਤੋਂ ਬਾਅਦ ਦੁਨਿਆਵੀ ਕੰਮਾਂ ਵਿਚ ਉਲਝ ਜਾਂਦੇ ਹਨ ਅਤੇ ਆਪਣੇ ਅਸਲ ਟੀਚੇ 'ਖੁਸ਼ਹਾਲੀ ਅਤੇ ਪ੍ਰਗਤੀ' ਨੂੰ ਪ੍ਰਾਪਤ ਨਹੀਂ ਕਰ ਪਾਉਂਦੇ। ਇਸ ਨਾਲ ਉਨ੍ਹਾਂ ਦੇ ਅੰਦਰ ਨਿਰਾਸ਼ਤਾ ਆ ਜਾਂਦੀ ਹੈ।

ਇਸ ਸਮੱਸਿਆ ਦੇ ਹੱਲ ਲਈ ਯੂਨੀਵਰਸਿਟੀ ਤਰੀਕੇ ਤਲਾਸ਼ ਰਹੀ ਹੈ। ਇਸੇ ਉਦੇਸ਼ ਦੀ ਪ੍ਰਾਪਤੀ ਲਈ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਦੇਸ਼ ਦੀਆਂ ਪ੍ਰਮੁੱਖ ਤਕਨੀਕੀ ਸੰਸਥਾਵਾਂ ਜਿਵੇਂ ਆਈ.ਆਈ.ਟੀ.ਜ਼, ਆਈ.ਆਈ.ਆਈ.ਟੀ.ਜ਼ ਆਦਿ ਦੀਆਂ ਕਾਰਜਵਿਧੀਆਂ ਦਾ ਅਧਿਐਨ ਕੀਤਾ। ਇਸ ਅਧਿਐਨ ਦੌਰਾਨ ਸਾਡੇ ਸਾਹਮਣੇ ਇਹ ਗੱਲ ਆਈ ਕਿ ਆਈ.ਆਈ.ਟੀ. ਦਿੱਲੀ 'ਮੁੱਲਯੁਕਤ ਸਿੱਖਿਆ' ਦੇ ਲਈ ਇਕ ਰੀਸੋਰਸ ਸੈਂਟਰ ਚਲਾ ਰਹੀ ਹੈ। ਇਸ ਤੋਂ ਇਲਾਵਾ ਆਈ.ਆਈ.ਆਈ.ਟੀ. ਹੈਦਰਾਬਾਦ ਵੀ ਪਿਛਲੇ ਪੰਜ ਸਾਲਾਂ ਤੋਂ ਆਪਣੇ ਵਿਦਿਆਰਥੀਆਂ ਲਈ 'ਮੁੱਲਯੁਕਤ ਸਿੱਖਿਆ ਅਤੇ ਕਿੱਤਾਮੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ' ਵਿਸ਼ਾ ਚਲਾ ਰਹੀ ਹੈ। ਇਸਦੇ ਤਹਿਤ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਜ਼ਰੂਰੀ ਵਿਸ਼ਿਆਂ ਦਾ ਗਿਆਨ ਦੇਣ ਤੋਂ ਇਲਾਵਾ ਲਾਜ਼ਮੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਉਪਰ ਵੀ ਕਾਫ਼ੀ ਜ਼ਿਆਦਾ ਜ਼ੋਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਤਾਂ ਕਿ ਇਹ ਹੁਨਰ ਵਿਦਿਆਰਥੀਆਂ ਲਈ, ਉਨ੍ਹਾਂ ਦੇ ਪਰਿਵਾਰਾਂ ਲਈ ਅਤੇ ਸਮਾਜ ਲਈ ਲਾਭਕਾਰੀ ਸਿੱਧ ਹੋ ਸਕਣ ਅਤੇ ਉਹ ਇਕ ਸੁਖਾਵੀਂ ਜ਼ਿੰਦਗੀ ਬਤੀਤ ਕਰ ਸਕਣ। ਉੱਤਰ ਪ੍ਰਦੇਸ਼ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਇਸ ਕੋਰਸ ਨੂੰ 2009 ਵਿਚ ਆਪਣੇ ਸਾਰੇ 600 ਸੰਬੰਧਤ ਕਾਲਜਾਂ ਵਿਚ ਲਾਗੂ ਕੀਤਾ ਹੈ। ਜਦੋਂ ਸਾਨੂੰ ਇਸ ਗੱਲ ਦਾ ਪਤਾ ਲੱਗਾ ਤਾਂ ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਵੀ ਇਸ ਵਿਸ਼ੇ ਨੂੰ ਸ਼ੁਰੂ ਕਰਨ ਦਾ ਫ਼ੈਸਲਾ ਕੀਤਾ। ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਇਹ ਵੀ ਫ਼ੈਸਲਾ ਕੀਤਾ ਕਿ ਦੇਸ਼ ਭਰ ਵਿਚ ਹੋਏ ਵੱਖ-ਵੱਖ ਸਫ਼ਲ ਪ੍ਰਯੋਗਾਂ ਦਾ ਫਾਇਦਾ ਪੰਜਾਬ ਦੇ ਲੋਕਾਂ ਤੱਕ ਵੀ ਪਹੁੰਚਣਾ ਚਾਹੀਦਾ ਹੈ।

ਇਸ ਦਿਸ਼ਾ ਵਿਚ ਅੱਗੇ ਵੱਧਦੇ ਹੋਏ ਸਾਡੀ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਆਈ.ਆਈ.ਟੀ. ਦਿੱਲੀ, ਆਈ.ਆਈ.ਟੀ. ਕਾਨਪੁਰ, ਸਿਕਸ਼ਾ ਸੰਸਕ੍ਰਿਤੀ ਉਥਾਨ ਨਿਯਾਸ ਦਿੱਲੀ ਅਤੇ ਆਈ.ਆਈ.ਆਈ.ਟੀ. ਹੈਦਰਾਬਾਦ ਦੇ ਸਹਿਯੋਗ ਨਾਲ 11-12 ਦਸੰਬਰ 2010 ਨੂੰ ਐਨ.ਆਈ.ਟੀ. ਜਲੰਧਰ ਵਿਖੇ 'ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਵਿਚ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ' ਵਿਸ਼ੇ ਤੇ ਦੋ ਰੋਜ਼ਾ ਰਾਸ਼ਟਰੀ ਕਾਨਫਰੰਸ ਕਰਵਾਈ। ਇਸ ਕਾਨਫਰੰਸ ਦਾ ਉਦਘਾਟਨ ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਮਾਣਯੋਗ ਚਾਂਸਲਰ ਸ਼੍ਰੀ ਸ਼ਿਵਰਾਜ ਪਾਟਿਲ ਜੀ ਨੇ ਕੀਤਾ। ਇਸ ਕਾਨਫਰੰਸ ਦੌਰਾਨ ਲੋਕਾਂ ਦੀ ਸ਼ਮੂਲੀਅਤ ਵੱਖ-ਵੱਖ ਪ੍ਰਯੋਗਾਂ ਦੇ ਵਿਚ ਕਰਵਾਈ ਗਈ ਅਤੇ ਇਸ ਉਪਰੰਤ ਕੁਝ ਮਾਡਲ ਸਥਾਪਿਤ ਕੀਤੇ ਗਏ ਜਿਨ੍ਹਾਂ ਵਿਚੋਂ ਜੀਵਨ ਵਿਦਿਆ

ਦੇਖੀ ਗਈ।

ਐਨ.ਆਈ.ਟੀ. ਜਲੰਧਰ ਦੇ ਸੈਮੀਨਾਰ ਹਾਲ ਵਿਚ ਆਯੋਜਿਤ ਕਾਨਫਰੰਸ ਦੌਰਾਨ ਚਰਚਾ ਵਿਚ ਦੇਸ਼ ਭਰ ਦੇ 13 ਰਾਜਾਂ ਤੋਂ ਆਏ ਲਗਭਗ 322 ਡੈਲੀਗੇਟਾਂ ਨੇ ਸ਼ਿਰਕਤ ਕੀਤੀ। ਇਨ੍ਹਾਂ ਵਿਚ 10 ਵਰਤਮਾਨ/ਸਾਬਕਾ ਉਪ-ਕੁਲਪਤੀ ਸਾਹਿਬਾਨ ਅਤੇ 40 ਚੇਅਰਮੈਨ/ਡਾਇਰੈਕਟਰ/ਪ੍ਰਿੰਸੀਪਲ ਸ਼ਾਮਲ ਸਨ। ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਕਾਲਜਾਂ ਵੱਲੋਂ ਹੋਈ ਨੁਮਾਇੰਦਗੀ ਵੀ ਮਹੱਤਵਪੂਰਣ ਰਹੀ, ਜਿਸ ਵਿਚ ਸੰਬੰਧਤ ਕਾਲਜਾਂ ਦੇ 100 ਗਰੁੱਪਾਂ ਵਿਚੋਂ 70 ਗਰੁੱਪ ਅਤੇ 23 ਦੂਰਵਰਤੀ ਸਿੱਖਿਆ ਕੇਂਦਰਾਂ ਨੇ ਹਿੱਸਾ ਲਿਆ।

ਇਸ ਕਾਨਫਰੰਸ ਦੌਰਾਨ ਇਸ ਗੱਲ ਤੇ ਸਹਿਮਤੀ ਹੋਈ ਕਿ ਮਨੁੱਖੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਕੋਰਸ ਦਾ ਵਿਸ਼ਾ ਸਮੇਂ ਤੇ ਸਥਾਨ ਤੋਂ ਮੁਕਤ ਸਮੁੱਚੀ ਦੁਨੀਆਂ ਤੇ ਲਾਗੂ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਹ ਕੁਦਰਤੀ ਅਤੇ ਪੁਸ਼ਟੀਯੋਗ ਹੋਵੇ ਅਤੇ ਇਸ ਵਿਚ ਤਰਕਸ਼ੀਲਤਾ ਵੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਹ ਸਿਰਫ ਕੁਝ ਮਤਾਂ, ਵਿਚਾਰਾਂ ਅਤੇ ਅੰਨ੍ਹੇ ਵਿਸ਼ਵਾਸਾਂ ਉਪਰ ਅਧਾਰਿਤ ਨਹੀਂ ਹੋਣਾ ਚਾਹੀਦਾ। ਵਿਦਿਆਰਥੀ ਇਨ੍ਹਾਂ ਤੇ ਸਿਰਫ ਇਸ ਲਈ ਹੀ ਯਕੀਨ ਨਾ ਕਰਨ ਕਿ ਇਸਨੂੰ ਕਿਸੇ ਪ੍ਰਸਿੱਧ ਵਿਅਕਤੀ ਨੇ ਕਿਹਾ ਹੈ ਜਾਂ ਫਿਰ ਇਸਦਾ ਜ਼ਿਕਰ ਕਿਸੇ ਪਵਿੱਤਰ ਪੁਸਤਕ ਵਿਚ ਦਰਜ ਹੈ, ਬਲਕਿ ਵਿਦਿਆਰਥੀ ਸਵੈ-ਖੋਜ ਰਾਹੀਂ ਇਸਨੂੰ ਅਨੁਭਵ ਕਰਨ।

ਇਹ ਕੋਰਸ ਹਰ ਪੱਧਰ ਉਤੇ ਚਾਹੇ ਉਹ ਵਿਅਕਤੀਗਤ, ਪਰਿਵਾਰਿਕ ਜਾਂ ਸਾਮਾਜਿਕ ਹੋਵੇ, ਇਕ ਸਮਝ ਸਥਾਪਿਤ ਕਰੇ। ਸਿਰਫ ਇਹੀ ਨਹੀਂ, ਇਹ ਕੁਦਰਤ ਨਾਲ ਸਾਡੇ ਸੰਬੰਧਾਂ ਨੂੰ ਮੁੜ ਸਥਾਪਿਤ ਕਰੇ, ਇਨ੍ਹਾਂ ਸਭ ਵਿਸ਼ਿਆਂ ਤੇ ਇਸ ਕਾਨਫਰੰਸ ਦੌਰਾਨ ਉਸਾਰੂ ਚਰਚਾ ਅਤੇ ਬਹਿਸ ਹੋਈ। ਅੰਤ ਵਿਚ ਇਹ ਸਾਫ਼ ਤੌਰ ਤੇ ਉਭਰ ਕੇ ਸਾਹਮਣੇ ਆਇਆ ਕਿ ਇਹ ਕੋਰਸ ਆਪਣੇ ਆਪ ਵਿਚ, ਪਰਿਵਾਰ ਨਾਲ, ਸਾਮਾਜ ਨਾਲ ਅਤੇ ਕੁਦਰਤ ਨਾਲ ਇਕਸੁਰਤਾ ਸਥਾਪਿਤ ਕਰੇ। ਇਸ ਕਾਨਫਰੰਸ ਵਿਚ ਵਿਚਾਰ-ਚਰਚਾ ਦੌਰਾਨ ਕੁਝ ਸਿਫਾਰਸ਼ਾਂ ਕੀਤੀਆਂ ਗਈਆਂ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਵਿਚਾਰ ਕੇ 2011-12 ਦੇ ਅਕਾਦਮਿਕ ਵਰ੍ਹੇ ਤੋਂ ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਆਪਣੇ ਮਾਨਤਾ ਪ੍ਰਾਪਤ ਕਾਲਜਾਂ ਵਿਚ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਵਿਸ਼ੇ ਨੂੰ ਮੁੱਢਲੇ ਕੋਰਸ ਦੇ ਰੂਪ ਵਿਚ ਸ਼ੁਰੂ ਕਰਨ ਦਾ ਫੈਸਲਾ ਕੀਤਾ ਹੈ। ਇਨ੍ਹਾਂ ਦਿਸ਼ਾ ਨਿਰਦੇਸ਼ਾਂ ਨੂੰ ਧਿਆਨ ਵਿਚ ਰੱਖਦੇ ਹੋਏ ਇਸ ਕਾਨਫਰੰਸ ਦੌਰਾਨ ਅਨੇਕਾਂ ਵਿਸ਼ਿਆਂ ਦੀ ਚਰਚਾ ਹੋਈ, ਜਿਨ੍ਹਾਂ ਨੂੰ ਕਾਰਵਾਈ ਦੇ ਰੂਪ ਵਿਚ ਆਪ ਜੀ ਦੇ ਸਨਮੁੱਖ ਪੇਸ਼ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ।

ਇਸ ਕਾਨਫਰੰਸ ਦੀ ਕਾਰਵਾਈ ਪੁਸਤਿਕਾ ਦੇ ਰੂਪ ਵਿਚ ਪ੍ਰਕਾਸ਼ਿਤ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ, ਜਿਸਨੂੰ ਤਿੰਨ ਭਾਗਾਂ ਵਿਚ ਵੰਡਿਆ ਗਿਆ ਹੈ। ਇਸਦਾ ਪਹਿਲਾ ਭਾਗ ਸਮੁੱਚੇ ਪਿਛੋਕੜ ਸੰਬੰਧੀ ਜਾਣਕਾਰੀ ਪ੍ਰਦਾਨ ਕਰਨ ਦੇ ਨਾਲ-ਨਾਲ ਕਾਨਫਰੰਸ ਦੀ ਕਾਰਵਾਈ ਅਤੇ ਪ੍ਰਮੁੱਖ ਸਿਫਾਰਸ਼ਾਂ ਨੂੰ ਪੇਸ਼ ਕਰਦਾ ਹੈ। ਦੂਸਰੇ ਭਾਗ ਵਿਚ ਕੁੰਜੀਵਤ ਭਾਸ਼ਣ ਅਤੇ ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਵਿਚ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਪਰਿਪੇਖ ਵਿਚ ਪ੍ਰਸਤੁਤ ਕੀਤੇ ਗਏ ਖੋਜ ਪੱਤਰਾਂ ਨੂੰ ਬਹੁਮੁੱਲੀ ਅਧਿਐਨ ਸਮੱਗਰੀ ਦੇ ਰੂਪ ਵਿਚ ਸ਼ਾਮਲ ਕੀਤਾ ਗਿਆ ਹੈ। ਤੀਸਰੇ ਭਾਗ ਵਿਚ ਅੰਤਿਕਾਵਾਂ ਦੇ ਰੂਪ ਵਿਚ ਇਸ ਕੋਰਸ ਸੰਬੰਧੀ ਪਾਠਕ੍ਰਮ ਲਈ ਕੀਤੀਆਂ ਗਈਆਂ ਸਿਫਾਰਸ਼ਾਂ, ਪ੍ਰਮੁੱਖ ਸ੍ਰੋਤ ਕੇਂਦਰਾਂ ਅਤੇ ਵਿਸ਼ਾ ਮਾਹਿਰਾਂ ਬਾਰੇ ਵਿਸਥਾਰ ਵਿਚ ਜਾਣਕਾਰੀ ਦਿੱਤੀ ਗਈ ਹੈ।

ਇਸ ਕਾਰਵਾਈ ਦੀ ਰਿਪੋਰਟ ਨੂੰ ਆਪ ਜੀ ਦੇ ਸਾਹਮਣੇ ਲੈ ਕੇ ਆਉਂਦੇ ਹੋਏ ਮੈਨੂੰ ਬੜੀ ਖੁਸ਼ੀ ਹੋ ਰਹੀ ਹੈ ਅਤੇ ਇਹ ਉਮੀਦ ਵੀ ਹੈ ਕਿ ਸਾਡਾ ਇਹ ਯਤਨ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਵਿਸ਼ੇ ਨੂੰ ਸਮਾਜ ਵਿਚ ਹੋਰ ਅੱਗੇ ਲੈ ਕੇ ਜਾਣ ਵਿਚ ਮਦਦ ਕਰੇਗਾ। ਇਸ ਸੰਬੰਧੀ ਤੁਸੀਂ ਆਪਣੇ ਵੱਡਮੁੱਲੇ ਸੁਝਾਉ ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਵੈਲਿਊ ਐਜੂਕੇਸ਼ਨ ਸੈੱਲ 'ਨੂੰ ਦੇ ਸਕਦੇ ਹੋ ਤਾਂ ਕਿ ਇਸ ਪਵਿੱਤਰ ਕੰਮ ਨੂੰ ਅੱਗੇ ਲੈ ਕੇ ਜਾਣ ਵਿਚ ਯੂਨੀਵਰਸਿਟੀ ਆਪਣੀ ਮੁੱਢਲੀ ਭੂਮਿਕਾ ਅਦਾ ਕਰ ਸਕੇ।

Preamble

Punjab Technical University is proud to be the largest technical university of the country with more than 5 Lac students enrolled in various courses of engineering, management and pharmacy. In a very short span of time, the university has achieved a fairly good standard of education. Because of its financial stability and self-sufficiency, the university has recently been assigned the task of setting up PITs & PIMs on the lines of IITs and IIMs in the state of Punjab. The university has a vision to be one of the best technical universities in South Asia by 2015.



Dr. Rajneesh Arora
Vice Chancellor, PTU

One key challenge before the university now is to ensure whether its students are competent enough to contribute to the society for which they come to PTU. Usually, it is observed that students after completing their studies indulge into indecisive and pre-conditioned means to settle down in their lives and yet fail to achieve their ultimate goals of happiness and prosperity. This causes frustration in them. In the search for a solution to this problem, the university was exploring how leading technical and other institutions across the country were dealing with this issue- especially the IITs and IIITs.

While evaluating various proposals, we got to know that IIT Delhi is having a National Resource Centre for Value Education. IIIT Hyderabad, for the last 5 years, has successfully been running a course on "Human Values and Professional Ethics" for its students. Besides imparting necessary skills to the students, adequate emphasis is placed on inculcating human so that they become more useful and responsible towards themselves, their families and the society. As a result, they are able to live a more harmonious life. It came to our knowledge that Uttar Pradesh Technical University (UPTU) has also implemented this course at a large scale in all its 600 of its affiliated colleges since 2009.

We, at PTU, decided to explore the possibility of introducing this course. A number of consultation meetings were held. Along with several senior colleagues of PTU, I attended the 8-day Teachers' Orientation Programme on Human Values & Professional ethics at IIT Kanpur. We were greatly enthused by this Programme and the conviction strengthened to move further in this direction.

The university decided to render an exposure to the people of Punjab on successful experiments in Human Values running across the country. In this direction, the university, in collaboration with IIT Delhi, IIT Kanpur, SSUN, Delhi and IIIT Hyderabad, organized a 2-

day National Seminar on "Integrating Human Values in Technical Education" on 11-12th December, 2010 at NIT, Jalandhar. The seminar was inaugurated by the worthy Chancellor, PTU, His Excellency Sh. Shivraj Patil. In this seminar, selected experts who have been engaged for long periods in experimenting with various models to inculcate EHV, including Jeevan Vidya, presented these.

The deliberations took place in the seminar hall at NIT, Jalandhar and were attended by about 322 delegates from 13 states across the country, including 10 current/former vice chancellors and 40 chairpersons/directors/principals. The representation from PTU was particularly significant – 70 out of 100 groups of institution and 23 distance education centres were represented.

During the seminar, it was observed that the content for an appropriate course on Human Values must be applicable universally - meaning it must be equally valuable for all human beings regardless of caste, creed, time and place etc. It must be natural and verifiable. It should be rational also. It just cannot be based on any dogmas or blind beliefs. The students should not believe it just because it was said by some renowned personality or it was written in a book. Rather students should be able to internalize it through a process of self-exploration.

This effort should encompass understanding at all level's be it oneself, family or society. Not only this, it should also resurface and establish our relationship with nature – all this was discussed and debated in the seminar. Towards the end, it clearly emerged that this course should lead to harmony within oneself, one's family, society and nature. Keeping the above guidelines in mind, a range of subjects was discussed in the seminar which is being brought to you through these proceedings.

The recommendations have come out very clearly and PTU has decided to introduce the recommended foundation course in all affiliated professional colleges from the academic year 2011-2012.

There are three sections of this booklet. Section-I presents the background note, the summary of deliberations and major recommendations. Section-II presents a highly valuable orientation material in the form of keynote addresses and selected papers dealing with the important aspects of integrating human values in technical education. Section-III contains appendices giving primarily the detailed syllabus for the recommended foundation course and information about the main resource centres and resource persons.

I am happy in presenting to you these proceedings. I am quite hopeful that these will certainly guide the reader in discovering how to take this issue of 'human values' forward in the education system.

I request readers to give their comments and suggestions to the Value Education Cell – PTU so that the university is able to play a supportive role in the furtherance of this important work.

Background Note

Happiness and prosperity, and their continuity - are the universal human aspirations. All human beings at all times, tirelessly work for the fulfillment of these basic aspirations in accordance with their own respective understanding. The purpose of all education is primarily to develop the right understanding about the human life i.e. about the human reality vis-a-vis the rest of existence, about the basic human aspirations and human values, about the comprehensive human goal - and then to develop the competence of actualizing this understanding in real life. Thus, the excellence of any education system can only be judged by the extent to which it is successful in fulfilling the above objectives. As responsible members of the technical/professional education system, it is our joint intention and endeavor to move towards such an excellence in our education system.



Prof. R. R. Gaur
NRCVEE, IIT Delhi

In this context, it may be easily realized that the excellence in education cannot be achieved **only** by providing adequate/sophisticated professional skills. It is primarily essential to develop the right understanding about ourselves, about our relationships with other human beings and with the rest of Nature. It is also important to understand 'Happiness' and 'Prosperity' and their sustainability in correct perspective. This will enable us to visualize the goal of human life in a holistic way. It is, in fact, crucial to inculcate the holistic vision among the students to shape their values and to enable them to effectively harness their professional skills for collective and sustainable Human Welfare.

In the present age, Science and Technology have advanced to a very high degree and are considered to be the most powerful tools for happiness and prosperity. However, the use of Science and Technology can only contribute to human welfare provided it is also associated with a matching advancement in the human wisdom and values.

After all, technology is only a means to achieve efficiently what is considered '**valuable**' but it is crucial to first know '**what is really valuable?**' and this pertains to the domain of Value Education.

In the present scenario, the professional education has primarily become skill-biased and unfortunately, the value dimension is taken for granted. As a result, the high

degree of skill competence being imparted gets harnessed largely by profit-centric objectives leading to exploitation of human beings as well as the rest of nature. This trend is responsible for multiple global crises at all the levels of human operation viz. at the individual, societal as well as the environmental level.

More specifically, in the context of our educational institutions, the manifest problems range from self-centeredness, acute competitiveness and insensitivity towards others - to indiscipline and violence in various forms, addiction to drugs etc. and in the extreme cases, depression and apathy towards life itself leading to suicides. Many students who enjoyed learning and creativity in schools, lose interest in academics rapidly after joining higher profession institutions. They are carried away more by the peer pressure rather than by their own natural acceptance. Their self-confidence also dwindles and they usually find it difficult to manage themselves.

At the societal level, there is an ever-increasing trend towards mutual mistrust, strife, terrorism, crimes and corruption etc. At the level of Nature at large, there is serious environmental degradation and resource depletion which are threatening the human survival itself. These problems can clearly be perceived to be the outcome of an incorrect perception towards Happiness and Prosperity - an incorrect perception about the Human reality and the Human Values.

Evidently, the answers to these problems do not lie within the realm of Science and Technology but in the realm of Value Education which is grossly missing in the present system. Therefore, the need to introduce appropriate inputs of 'Education in Human Values' (EHV) becomes **indispensable**. This need has also been repeatedly highlighted by various commissions and expert committees on education and is generally felt by the educationists, however, this gap still remains to be bridged for which joint dedicated and well thought-out effort is required.

One important impediment in introducing EHV has been the lack of clarity on the vision, methodology and the availability of necessary wherewithal for incorporating it in the present teaching-learning environment. For EHV to be effective and universally applicable, it is important to keep in mind the following guidelines:

The prime focus of EHV has to be towards perceptual transformation through the development of right understanding about oneself vis-a-vis rest of existence; about sustained happiness and prosperity; about the purpose of life and about the inherent interconnectedness and harmony existing at various levels of existence, of which the human being is an integral part.

This needs to be done not through sermonisation or dogmatic imposition, but through facilitating a process of **self-observation** and **self-exploration** leading to continuous self-evolution. It is not just an academic exercise or a process of information transfer. Also, the ambit of EHV encompasses all the dimensions of human endeavour viz. thought, behavior, work and realization. It should enable us to move towards harmony at the level of Individual, Family, Society and Nature at large. This is the comprehensive and universal goal of EHV which needs to be integrated in our education system. Finally, the methodology needs to be universal, secular, rational and naturally acceptable to human beings to enable its introduction in the formal education system at a large scale.

During past 2-3 decades, some pioneering groups have devoted serious efforts towards developing appropriate EHV inputs and have experimented with alternative models for integrating EHV in technical/management education institutions. Significant experiments in this direction have taken shape in Institutions such as IIT Delhi, NIT Raipur, IIIT Hyderabad, IIT Kanpur, BHU, IIM Kolkata, IIM Lucknow and others.

A thrust in this direction was provided by MHRD around 10 years back, when Sh. M. K. Kaw was the Education Secretary. As a result, 3 National Resource Centres for Value Education were established - the National Resource Center for Value Education in Engineering was established at IIT Delhi in 2001.

In the Management Education sector, Prof. S. K. Chakravorty was instrumental in developing the Centre for Human Values at IIM Kolkata. This Centre has been providing valuable inputs in EHV, including Professional Ethics.

IIIT Hyderabad has made demonstrable efforts in introducing EHV during past six years which have resulted in tangible improvements in the perception, behavior, confidence and the attitude towards academics and profession among the students.

More recently, a unique initiative in implementing EHV at a large scale in the technical university environment was launched by UPTU (which has around 600 institutions) under the stewardship of Prof. Prem Vrat, the erstwhile Vice Chancellor. This large scale experiment has provided a much-needed boost in this direction. It has resulted in the development of requisite resource material consisting of the Text Book and the Teachers Manual. A rigorous Teachers Orientation Programme of 8-days duration has also been designed and is being successfully implemented. A number of electronic support material such as the Video CD's of the Teachers Orientation Programme; material for one-day/two-day motivational workshops for institutions; relevant audio-visual clippings have

encouraging and worth-sharing. It is high time that we seriously evaluate the effectiveness of such experiments and join hands to further consolidate and multiply these.

More recently, Punjab Technical University (PTU) has exhibited its deep interest and commitment towards introducing EHV in its various affiliated institutions. The Vice Chancellor, Dr. Rajnish Arora himself and several senior colleagues of PTU have closely apprised themselves about all the details of the UPTU experiment and have also personally assessed the effectiveness of the Teacher Orientation Programme. This National Seminar is a significant consultation initiative to facilitate PTU as well as other technical universities and professional institutions to take tangible steps in this direction and to strengthen the network of such efforts.

It is hoped that this seminar will provide a platform for a structured interaction between the educationists and administrators of technical education with the experts who have pondered over this issue for a long period and have conducted extensive experiments with encouraging results. This will help all of us in the clarification of the vision, methodology and the available wherewithal for wide-spread implementation of EHV in the present higher technical education system. This will also help us demarcate the strategy and future directions of advancement to meet this challenge.

Summary of Deliberations

The Inaugural and Plenary Session

This National Seminar was inaugurated and blessed by His Excellency, the Governor of Punjab, Sh. Shivraj Patil who is also the Chancellor of Punjab Technical University. Ch. Swarana Ram, Hon. Minister of Technical Education, Govt. of Punjab graced the occasion by his kind presence as Guest of Honour. Sh. M. K. Kaw, former Education Secretary, Govt. of India who had played a significant role in giving a thrust to this task of value education during his tenure as Education Secretary and has been after retirement incessantly working towards promotion of Human Values at Sathya Sai Institute for Human Values, New Delhi, chaired the inaugural session and delivered the keynote address.

To begin with, Dr. Rajneesh Arora, Vice Chancellor, PTU introduced and welcomed the Chief Guest and other dignitaries on the dais. He declared that Punjab Technical University is seriously gearing up towards launching a foundation course on human values and professional ethics in all its professional institutions and this seminar intended to provide valuable guidance and facilitation in this direction through structured interaction of heads of Institutions/technical universities, their senior faculty and educational administrators with the stalwarts and experts on value education to share their vision and experience. He also shared that more than three hundred participants had registered for this seminar from 13 states of the country and more than 30 universities.

Prof. R. R. Gaur, Ex.-Head, National Resource Centre for Value Education in Engineering, IIT Delhi and Chairman, Programme Committee of this seminar explained the objectives, format of deliberations and the expectations from this seminar which has been divided into 7 sessions during the two days. He elaborated that keynote addresses by stalwarts will provide valuable guidelines on the vision and methodology of introducing human values in technical education; the detailed syllabus and experiences on the foundation course will be shared, measures to promote the practice of value based living and value based profession will be identified leading finally to step-by-step visualization of a comprehensive Education in Human Values (EHV) package which could be effective in integrating human values in technical education.

Sh. M. K. Kaw started his address by expressing that the seed that was sown by him

Engineering at IIT Delhi had borne very good fruit and progressed commendably by way of development of innovative resource material and nationwide networking for the purpose of launching effective Value Education programmes. He pointed out the distinction between religion and spirituality and gave valuable guidelines for effective value education inputs which are to be based upon spirituality. He concluded that there is nothing more urgent than revamping the entire educational system to produce men and women of character. Students have to be helped to flower into super consciousness so that a new world based on five fundamental human values of Truth, Righteous Conduct, Love, Non-violence and Peace comes into being. He emphasized that spirituality has to be exercised at the work place as well (for the detailed address, see 2.3).

Ch. Swaran Ram, Minister of Technical Education, Punjab highly lauded this important initiative being taken by PTU and said that It will be a big responsibility for the teachers who form the key component in this process. He exhorted all the teachers to take up this challenge for making it successful and promised full support from the government side. (see 2.2).

His Excellency Sh. Shivraj Patil then delivered a very inspiring and thought-provoking inaugural address. Some of the highlights of his address, (the full text of which is given in section-II, see 2.1). may be summarized as follows:

Human Values must be integrated into the education system. The only thing that can save the world is real understanding-spiritual understanding and life understanding!

- Every framer of education policy has expressed the need to impart human values in formal education, but so far we have not been able to implement it effectively.
- Even today the problem is how to teach human values and spirituality to the students in educational institutions. It is very heartening to learn about some of the recent innovations in this direction which will be discussed in detail during this seminar.
- Universities at least, should think about the Universe, and not just be bogged down to small things.
- The initiative being taken by PTU in this direction is commendable. May I pray and hope that at least to some extent, our journey will march in this direction.

Lastly, Sh. Dina Nath Batra, while clarifying the real meaning of 'mulya' and 'dharma' stressed the need for 'samarpan' and 'sewa'. He expressed his happiness about the present initiative and hoped that attempt will be made to integrate values in real life. Thereafter, he proposed the vote of thanks to the dignitaries on the dais as well as to all the participants.

The inaugural session was followed by a plenary session which was chaired by Dr. Rajneesh Arora. It consisted of the following three keynote addresses:

Keynote Address 1: Integration of Technology and Human Values to Enhance Quality of Life.
- Prof. Prem Vrat, Ex-VC, UPTU

Keynote Address 2: Introducing Human Values in an Academic Institution A Case Study.
- Prof. Rajeev Sangal, Director, IIIT Hyderabad

Keynote Address 3: Producing Value Driven Engineers: nurturing Lotuses in a swamp!
- Prof. P.L Dhar, IIT Delhi

The above presentations are given in detail in Section-II (see 2.4-2.6) and the highlights are summarized below:

Prof. Prem Vrat, as Vice Chancellor of UPTU, took the first bold initiative to launch the foundation course on 'Human Values and Professional Ethics' at a large scale in an effective way - in nearly 600 professional institutions of UPTU. In his keynote address, he stressed that while technology with human values proves to be a boon to the society; technology without human values is a curse bringing in multifarious crises as we are witnessing these days. There is a growing materialism and the minds and mindsets are not in consonance. He demonstrated that the curve of quality of life vis-a-vis wealth has definite optima. It is not monotonically increasing. The values and ethics are very essential ingredients to enrich the quality of life. Thus, it becomes imperative to integrate appropriate EHV inputs in professional education. The experiences so far with the UPTU model to initiate this process in the institutional framework are quite encouraging and it will be desirable for other technical universities/institutions to seriously evaluate this model and emulate it.

Prof. Rajeev Sangal, Director, IIITH (in collaboration with Prof. Ganesh Bagaria) has been instrumental in establishing an effective human values programme in a deemed (research) university environment at his institution, resulting in visible transformation among the students, teachers, the other staff and their families. This keynote address described the background, philosophical basis, the methodology and the impact of this pioneering experiment- as a valuable case study. There are several important learning points emerging from this effort for all of us who are getting ready to take such an initiative.

The third keynote address was delivered by Prof. P. L. Dhar who (along with Prof. R. R. Gaur) has been engaged, for nearly 3 decades in an extensive exploration, teaching-learning experiments, networking with other institutions and resource

towards integrating human values in technical education. He was also instrumental in setting up the National Resource Centre for Value Education in Engineering (NRCVVE) at IIT Delhi in 2001 and was its founder Head. His paper gives comprehensively the philosophy of value education and the pedagogical issues associated with it, the outline of a typical foundational input as well as the roadmap to a comprehensive EHV package. Finally, the key issues of implementation, teacher training and creation of conducive environment are brought out.

Technical Sessions I and II: Models for the foundation course-the vision, methodology, guidelines, detailed structure and sharing of experiences on implementation

After discussing the generalities and the vision in the above sessions which clearly brought out the need for a suitable foundational input as an essential first step to introduce EHV and subsequently a clear visualization for a comprehensive EHV package, the next two sessions were devoted to detailed understanding of the models for the foundation course along with the feedback and experiences depicting their effectiveness.

Technical Session I, which was chaired by Prof. Rajeev Sangal started with a theme-setting presentation entitled 'Vision for Universal Human Education' by Prof. Ganesh Bagaria. He has done seminal work and extensive trials for developing a very effective and universally adoptable foundation input based on Jeevan Vidya in tune with the vision that he presented in this paper. It is based on correct understanding of basic human aspirations and comprehensive human goal towards a Universal Human Order. Education that prepares students to fulfill the comprehensive human goal can be termed universal human education. He delineated the roadmap for transition towards such a universal human education in eight distinct steps. This provides clear guidelines for visualizing a comprehensive EHV package, starting from a foundation course as the first essential step.

The detailed format and syllabus of the foundation course entitled, 'Human Values and Professional Ethics' based on Jeevan Vidya and already implemented extensively at IIIT H and UPTU was presented by Prof. R. R. Gaur. He clearly outlined the course objectives, teaching methodology, need, and guidelines for such an input. Prof. Gaur pointed out that one of the unique features of this course is that it triggers the process of self-exploration to understand oneself vis-à-vis rest of existence. Adequate details of the course syllabus, practice exercises, resource material including the text book, teacher manual and teacher orientation programme design are given in Appendix A-2. This model fulfills all the proposed guidelines and is widely experimented in technical institutions.

The following models were presented subsequently.

Dr. V. M. Chariar of NRCVEE, IIT Delhi presented the outlines of another foundation course model entitled 'Science and Humanism-towards a Unified Worldview', which was developed in early eighties primarily by Prof. P. L. Dhar and Prof. R. R. Gaur under the guidance of late Prof. D. S. Kothari (the eminent scientist-philosopher and chairman of the famous Kothari Commission on Education). This course has been run at IIT Delhi through the Humanities & Social Sciences department for more than 25 years and has left stimulating impact on large number of students. It begins with a critical assessment of modern progress and technology as an instrument of progress leading to an appreciation of the mechanistic/materialistic worldview which has supported the development of modern science and technology. The hazardous implications of this worldview are clearly brought out to highlight the modern predicament clearly articulating the need for an alternative holistic, humanistic worldview.

In the second part, the holistic worldview is introduced by first bringing out the contrast between the traditional Newtonian paradigm and the unified worldview emerging from 20th Century developments in Science itself-viz. the Relativity Theory, the Quantum Theory and other emerging disciplines in biological and neurosciences. The visualization of the holistic worldview is then elucidated further through the salient tenets of Eastern mysticism whose renaissance is also becoming evident in present times. Finally, the need and methods of inner development are discussed and an outline vision of holistic education, holistic technology and holistic development are presented.

The next presentation on yet another model for foundational input was made by Sh. Krishna Iyer, a key resource person from Taj Gyan Foundation. Their approach has been entitled WAVE - Wisdom Anchored Value Education. He emphasized that the behavior of human beings is normally the outcome of their beliefs and conditioning. There is a need to examine the untested beliefs on the basis of right understanding which is wisdom or Tej Gyan. He gave an interesting demonstration of this process during his presentation and demonstrated how in an interacted way, asking suitable questions, the attention of the students could be drawn to various fundamental issues and they could be motivated to think. He also pointed out that it is not sufficient to only provide the wisdom but there should also be initiated a mechanism of practice with the wisdom. This model has yet to be adapted in a curricular mode in the institutional framework.

Finally, Prof. P. L. Dhar made a brief presentation on the design developed by him of a workshop for training of teachers for value inculcation through 'Vipassana' the technique of self-observation widely propagated by Sh. S. N. Goenka. The unique feature of this 15-day workshop is that it includes a full 10-day retreat on Vipassana meditation to provide the direct experience.

Technical Session II was chaired by Prof. P. L. Dhar and was devoted to sharing of

salient feedback and experiences of implementation of the foundation course. The main contributors of this session were as follows:

Sh. Rajul Asthana shared in detail the encouraging results of the large-scale experiments of introducing value education at UPTU since 2009. He shared that the observable impact on the students and teachers is significant. He highlighted the fact that human values can be taught, that they can be clearly communicated using the method of self-exploration. For doing this effectively, the '8-day Teacher Orientation Programme' is a key step to prepare the faculty (for details see 2.10).

Dr. Pradeep Ramcharla, a faculty member and resource person from IIIT H presented in an impressive way the deep impact of value education at IIIT H since 2005. He described how it has influenced him personally, his family members, the staff in his department as well as other colleagues and students at IIIT H (for details see 2.9).

Sh. Anup Wadhwa, another active resource person of Tej Gyan Foundation and an alumnus of IIT Delhi briefly described the impact of the WAVE methodology. He also pointed out that their recent emphasis on written (manan) contemplation instead of silent contemplation is proving more effective among young students. The session was concluded by Prof. Dhar who described the salient outcomes of the Science and Humanism course model and also indicated the efficacy of the teacher training workshop based on insight meditation.

Technical Session III: Panel Discussion on 'Living the Values' facilitating the practice and creating conducive environment.

This session was chaired by Sh. Dinanath Batra a dedicated educationist, value practitioner and social activist. The session was planned to be a panel discussion by experts who had long experience, particularly of the practical aspects i.e. of 'living the values' to bring out specific suggestions which help in creating conducive environment at the institution level and facilitating value based living. The panelists expressed their views as summarized below:

Sant Seechewal, who is a highly respected saint, social motivator and environment restorer in the Jalandhar - Kapurthala region and who has done exemplary work through people's participation in eco-restoration and cleaning up of the river, *Kali Veai* expressed very fervently that education without values is not only useless but dangerous to the society. As we grow in technical development, simultaneously we should also improve in values. Hence this has to be an essential part of education. Actually, education is for happy living and not for just wealth maximization.

Secularism implies giving equal respect to the core values propagated by all the religions. It does not mean total neglect of values propounded by various religions. The traditional method for value inculcation has been lost. Consequently people have become indifferent to other human beings as well as to environment.

It is very good beginning to introduce value education in technical education. However, it should not remain a mere formality. It should be for all the students and should have some tangible credit. He cited the example of cleaning up of the river Kali-vehi through people's participation which was widely appreciated and hailed by the President of India, Dr. A. P. J Abdul Kalam also.

Prof. Damodar Sharma former VC, RTU expressed that without incorporating human values in the education, we cannot produce good human beings and good citizens. Teachers should adopt human values themselves and implement these values on their families. Only a good teacher is capable of inculcating these values into the students.

Sh. Atul Kothari, Secretary, SSUN and a strong social motivator for value based education suggested that topics like nationality, team work, civic sense and environment etc. must find a place in the syllabus of Human Values. The training of students should not only be through intellectual talks but some practical programmes should also be incorporated into the curriculum. Evaluation should largely be based on practical manifestation of values as reflected in the behaviour and day-to-day conduct of the students.

Sh. V. K. Saluja, a distinguished alumnus of IIT Delhi and a crusader for value based profession gave example of his own long drawn struggle in pursuing values in his Civil Engineering profession in a Govt. department. He emphasized that he had acquired sanskars from his parents which stood him in good stead. Human values are very important for sustainable happiness and quality of life. People should be made to explore what they really want in life. This is not a one day process, it is a continuous journey and we have to sustain our journey. He also advocated that the propagation of human values should also be done with the same fervour as people do the marketing of their commercial products, with abundant use of media etc.

Sh. Sushil Jain another highly dedicated and value enthusiast alumnus of IIT Delhi said that everybody wants sustainable happiness and satisfaction in life. This is possible only with right understanding. We should try to understand what we really want. Every moment we have to focus on our innerself. Only then the happiness will be sustainable. It is essential to provide proper value education in colleges and Universities.

Prof. H. S. Bedi, a noted scholar of Hindi and a champion of value heritage of Punjab emphatically brought out that Punjab had its age-old bright tradition of human values. This is the land of so many illustrious Gurus, Rishis and Saints. The texts like Rigveda, Gita, Sanskrit Grammar by Panini, Shri Guru Granth Sahib Ji are full of values and were created on the land of Punjab. It is very heartening that Punjab Technical University is making sincere efforts to revive the value based tradition of Punjab.

Sh. Dinanath Batra concluded the session by his inspiring exhortation. He indicated that today the education has become highly fragmented and far removed from real life, focusing largely on money earning. As a result, most people acquire dual personalities. There is a wide gap between '*kathni*' and '*karni*'. It is essential to develop an integral education focusing on all the dimensions of human reality rather than only on physical sensory domain. Of course, it is essential to first practice then only preach values. In the end, the following specific suggestions were made to augment the practice of values in the institutions:

- The support, encouragement and personal exemplification by the Heads of institutions, management and senior faculty, in particular.
- Due weightage to be given to evaluation of value competence and rewarding it at every stage along with the skill competence.
- Continuous motivational interaction with other stakeholders such as the staff, parents and the prospective employers to strengthen the ethos of value based culture in educational ecology.

Technical Session IV: Moving towards a comprehensive Education in Human Values (EHV) package.

This last technical session was devoted to the visualization of a comprehensive EHV package on the basis of the above discussions. This session was chaired by Sh. M. K. Kaw and the main contributors in this session were Prof. P. L. Dhar, Prof. Ganesh Bagaria, Prof. R. R. Gaur and Sh. Anup Wadhwa.

It was indicated that the outlines for moving towards a comprehensive EHV package making it an integral part of curriculum, had already been presented in their keynote addresses. Beginning with the foundation course, the EHV package would consist of suitable elective courses which consolidated the right understanding and facilitated the practice and the application of this understanding in various fields of human endeavour. Further, the EHV package should include appropriate practical training, projects, self-study and research in the domain of values and ethics.

Prof. Dhar suggested a well-formulated HV-stream to form an important part of the curriculum.

Prof. Bagaria reiterated that education to address the comprehensive human goal was needed and after some time, there will have to be a complete overhauling of the total curriculum to bring it in tune with the right understanding or the holistic worldview and removing the existing dichotomies. The eight steps delineated by him earlier provide the direction for undertaking such a transition. However, first we have to prepare adequate ground to be able to move towards humanistic education.

Sh. Anup Wadhwa advocated for an increased focus on creativity and entrepreneurship in tune with wisdom. Sh. M. K. Kaw concluded the discussion by reiterating the need for spirituality to form the bedrock of all modifications. He also cited that an EHV package based on five eternal human values had been developed by Sathya Sai Institute and is being effectively used for orientation of school principals.

Valedictory Session: Summing up the Deliberations and recommendations.

The valedictory session was chaired by Sh. Suresh Kumar, the Principal Secretary, Technical Education, Punjab. The session started with presentation of a brief summary of deliberations by Dr. Rajneesh Arora and Prof. R. R. Gaur. Sh. Rajul Asthana then presented major recommendations emerging from the seminar.

Then Sh. Suresh kumar, the Chief Guest, presented the valedictory address which is given in section-II (see 2.18). Some of the highlights of his address are as follows:

- Universal Human Values form the anchorsheet of the Punjabi tradition-as reflected in khalsa, khalis, sanjhi vaadta and so on. He stressed on purity of thought, purity of action and purity of behavior i.e. whatever we do has to be in accordance with truth.
- But with times there has been a serious erosion of values. All of us sitting here realize the decline in human values that's why we have to talk about it, that's why we have to run courses, that's why we are talking about a foundation course.
- We have to understand our inner-self, our inner strength and the underlying unity of all beings.
- I very much hail this initiative of PTU, but it has to go beyond mere discussion. Recommendations have come out clearly and precisely before us.
- We also have to seriously think of motivating, mentoring and training competent and committed teachers. There is already a great dearth of such teachers in our system. This is a serious challenge. Only with good teachers, progress will be possible. The results may come very slowly but we have to move on!

Major Recommendations

The main objectives of this seminar were:

- (a) To clearly understand the vision, guidelines, methodology and implementational issues for integrating Human Values in Technical Education in the present context.
- (b) To identify a suitable model, course syllabus, teacher training mechanism, resource material and resource persons for the foundation course (to begin with) and then to visualize a comprehensive EHV package to carry out this process effectively.
- (c) To demarcate the roadmap for actually launching this initiative in any technical institution/technical university environment as exists at present (with particular emphasis on launching it in PTU Institutions).
- (d) To cater to the above objectives, Vice Chancellor, PTU designated the following committee to carefully go through all the deliberations and arrive at specific recommendations which facilitate the understanding as well as implementation;
 1. Dr. Buta Singh, Dean Academics, PTU Jalandhar
 2. Dr. Anirudh Pratap Singh, Dean Student Affairs, PTU Jalandhar
 3. Prof. Rajeev Sangal, IIIT Hyderabad
 4. Shri. Rajul Asthana, MSSS Kanpur
 5. Shri Atul Kothari, SSUN, New Delhi

Finally the following recommendations have emerged:

1. The urgency of integrating human values in formal education in general and technical education in particular was highlighted by all the speakers and it was stressed that this appreciation has to spread at a wider level so that necessary thrust in this direction may be built. The essential complementarity between values and skills needs to be established in all our education professional educational programmes. This not only involves introduction of appropriate EHV inputs but also a re-look at the total curricula in order to bring in this complementarity.
2. For any EHV course to be effective and widely implementable, the following guidelines need to be satisfied: The proposed input needs to be universal,

rational, naturally acceptable and experientially verifiable. It is not adequate to carry out only an academic exercise or some information transfer process. The effort has to be focused towards perceptual transformation which should manifest in thought, behaviour, work and realization. Also it has to have all encompassing implication & i.e. it should result in bringing harmony at the level of individual, at the level of family and society and finally with the nature at large.

3. The necessary first step for integrating Human Values in the education system is to introduce an appropriate foundational input (a foundation course) focused on developing the right understanding or a holistic perception. The content and process of this foundational input are very significant to make it really effective. Rather than prescribing some do's and don'ts or describing a set of values, a process of self-exploration has to be kindled to enable the students to successively evaluate the truth in their own right and thereby gain the right understanding.
4. In order to identify a suitable model for the foundational input, the following guidelines may be kept in mind.
 - (a) The prime focus has to be on developing the right understanding through self-exploration.
 - (b) There should be adequate evidence of the efficacy of the methodology being used in the present institutional environment.
 - (c) The availability of requisite resource material viz. the text book, the teacher's manual, the reference books and supporting audio-visual materials.
 - (d) Availability of an intensive teacher orientation programme.
 - (e) Availability of competent resource team or the master trainer's, value practitioners and resource developers.
5. Out of the various existing models, the foundation course based on 'Jeevan Vidya' appears to satisfy the above guidelines most and hence can be recommended for wider application at present. It will be enriching to further develop other models also in tune with the above guidelines.
6. Of course the foundation course has to be followed up with other suitable inputs in the form of elective courses, projects, practical training and self study and practice to move towards a comprehensive EHV package.
7. It will be possible to deliver the course more easily and effectively if it is communicated in the respective regional languages; and with examples, data and exercises drawn from the local cultural milieu.

8. There has to be a continuous effort in this direction. For the success of the whole effort, it is very essential to create a congenial environment in the institutions. In fact, the ethos of the whole institution including the administration, the teachers and the other staff has to gradually change in consonance with the right understanding. Accordingly, each institution needs to set up an active value education cell and create a suitable environment for value based living.
9. The following measures are recommended to facilitate the process of 'Living the Values':
 - The support, encouragement and personal exemplification by the Heads of institutions, management and senior faculty, in particular.
 - Due weightage to be given to evaluation of value competence at every stage.
 - Continuous motivational interaction with other stakeholders such as the staff, parents and the prospective employers to strengthen the ethos of value based culture in educational ecology.
10. The following implementation steps are recommended for introducing the foundation course in any technical university with affiliated institutions or in a deemed university.
 - 10.1 This course be adopted as an essential or core part of the curriculum.
 - 10.2 Suitable teachers may be identified and selected based on criteria that includes:
 - a) responsible in teaching and having a good rapport with management
 - b) consistent interaction with students and good reputation with students
 - c) socially aware, concerned and interested in working for social causes
 - d) Having in note interest in human values
 - 10.3 Orient teachers before they start to teach this material at least one teacher from each college should be oriented before the course can be started. During subsequent years, more teachers may be sent for orientation programme. They can also repeat the programme for further consolidating their understanding.
 - 10.4 Conduct short (1 to 3 day) workshops in all colleges for general awareness and creating a conducive environment.

- 10.5 Form a VE cell at the level of university with VC as chairperson, a full time convener, and members from the university as well as experts from outside.
- 10.6 Form a VE cell at each college with the director as chairperson, a trained teacher as convener and 3 other members interested in HV. This cell will have the responsibility of liaising with the university VE cell and also carrying out supporting activities.
- 10.7 Form an advisory committee with an expert as chairperson and teachers and experts as members to continuously monitor the effectiveness of the EHV programme.
- 10.8 Develop an academic structure (curricular, co-curricular, extracurricular) in place in each institution to move towards an EHV package. Suitable elective courses in this area need to be introduced.
- 10.9 Invite persons working on universal human values for discussions and deliberations, and offer open electives.
- 10.10 Develop a mechanism to enable frequent interaction amongst faculty, students and authentic organizations working for universal human values.

Future Steps

- 10.11 Offer the subject as an 8-day (immersion) workshop for those who are interested in pursuing it more intensely.
- 10.12 Facilitate project work, practical training and research, in value education and value-based living (practicing universal human values) - holistic technologies and management models. Introduce social internship and socially relevant projects as part of VE, reorient the existing fora such as NCC, NSS, various student clubs in tune with it.
- 10.13 Institutions may undertake a thorough review of culture prevailing in their hostels and the institution as a whole, and work out ways to facilitate a family-like atmosphere within the institution, with the participation of

Address by His Excellency, The Governor of Punjab

His Excellency, The Governor of Punjab, Mr. N. B. Khosla, addressed the gathering and spoke about the importance of education in the development of the state. He mentioned that the Government of Punjab is committed to providing quality education to all its citizens. He also mentioned that the Government is planning to launch a new scheme to improve the infrastructure of schools and colleges across the state. He concluded his address by saying that education is the key to a bright future and that the Government is determined to make it a reality for all.

Section-II

Keynote Address & Salient Papers

The keynote address was given by Mr. N. B. Khosla, Governor of Punjab. He spoke about the importance of education in the development of the state. He mentioned that the Government of Punjab is committed to providing quality education to all its citizens. He also mentioned that the Government is planning to launch a new scheme to improve the infrastructure of schools and colleges across the state. He concluded his address by saying that education is the key to a bright future and that the Government is determined to make it a reality for all.

One of the topics which came up for the discussion was the importance of education in the development of the state. The speaker mentioned that the Government of Punjab is committed to providing quality education to all its citizens. He also mentioned that the Government is planning to launch a new scheme to improve the infrastructure of schools and colleges across the state. He concluded his address by saying that education is the key to a bright future and that the Government is determined to make it a reality for all.

Address by His Excellency, The Governor of Punjab

Honorable Minister for Technical Education, Punjab, Choudhary Swarna Ram Ji, Vice Chancellor of Punjab Technical University Dr. Rajneesh Arora, former Education Secretary Mr. M. K. Kaw, Mr. H. S. Bains, Prof. R. R. Gaur, Mr. Dinanath Batra, other distinguished participants in this conference, members of the media, ladies & gentlemen, I am very happy to be here with you today and to hear the learned speeches delivered by those who have been responsible for giving a shape to the educational policy of India and to formally declare that this conference is inaugurated.



Sh. Shivraj Vishwanath Patil
Governor of Punjab

I think the Punjab Technical University, IIT Delhi, IIT Kanpur, IIIT Hyderabad and other technical Institutions have done well in joining their hands to have a conference of this nature on the topic which you have chosen for discussion today. It is necessary to have more conferences like this because in Humanities, we are discussing to some extent the human values and imparting knowledge and education to youngsters on human values. In science colleges and science universities also, to some extent we are giving same information and some knowledge relating to human values but as far as technical Universities, technical colleges or technical institutions are concerned, I think they are concentrating more on technical aspects.

Aspects which are relevant to understand matter and energy than to human values, human relationships and the professional values. Mr. Kaw might be knowing as to how new education policy was framed in 1980's. I was one of the members of the committee, which was constituted for framing the new education policy. Mr. P. V. Narasimha Rao then education minister was the chairman of that committee. Initially even the educationists had said that it was not necessary to modify the education policy. Then it was Mr. Rajiv Gandhi who insisted and asked his colleagues and educationists to have a look at the existing education policy and try to find out if some improvement can be done on the policy which existed at that time.

One of the topics which came up for the discussion and even very easily accepted was that education on human values should be imparted to the students. There was an agreement that it is necessary for India or for other countries which are in the process of economic development and which are trying to come up to the level of developed countries to impart education in technology and science and taught in the educational institutions and here there was a difference of opinion.

Mr. Kaw made a reference to it in his speech. He said that the concept of secularism was wrongly interpreted to think that educating the students in human values was a religious matter. So they said what kind of human values would you like to teach to the students. It was suggested at that time that if you study the vedas, leading upanishads, you will not find ritualism in Vedas and Upanishads. They do not suggest as to how you should offer in your prayer but they suggest the essence of existence itself. What is life? What is death? What is existence? What is time? What is death? What is time? What is space? What is continuity? What is beginning? What is end? What is the almighty force which can be called God or Allah or Ishwar that is suggested. Vedas and Upanishads do not suggest whether you should have a Aarti or offer flowers or have a dip in Ganges before going to temple. If you study Bible, there also you will find that it is not teaching ritualism. Jesus Christ is not talking about ritualism as such. He is talking about essence of existence. The Truth, The Divinity. He is not preaching ritualism. If you study Koran Shareef, also you will find that it is not ritual which is to be followed through Koran Shareef.

If you study Guru Granth Sahib, if you study what Guru Nanak Dev Ji taught, we come to the conclusion that he is saying that you believe in the existence of Almighty force and you keep doing some thing which is in true with the force of nature, 'The Almighty Force' and every thing will be correct. Ritualism is not taught through Guru Nanak Sahib. So these Principles are very important not the ritualistic approach.

Now whenever there was a ritualistic approach there was resistance offered to it. Moses offered resistance to it, Jesus Christ offered resistance to it, Mohammad Pegamber offered resistance to it, Gautuma Budha offered resistance to it, Mahavir Jain offered resistance to it, Sikh Gurus offered resistance to ritualistic approach. Now this was not really understood and there was a confusion at that time. So it was suggested that let us follow the principles which are mentioned in Granths like Vedas, Upanishads, Geeta, Bible, Koran Shareef, Guru Granth Sahib or what is taught by Lord Budha or Mahavir Jain and that will suffice.

And the 4th point was that the education will be incomplete if we do not teach the importance of spirituality to the students. The question was what is spirituality? Is it something opposed to science? Is it something opposed to technology, modern technology. And some very erudite persons in the meeting said that science and spirituality are not contrary. Science is the beginning and spirituality is the apex. Spirituality is super science. Don't worry about that, teach them that and it will take care of all. The policy was made and it was presented to the cabinet. It was passed by cabinet and was given to the ministers, education minister and Govt. of India. Every body in the ministry and outside the ministry said that we will teach science, geography, history, culture but how will we teach human values and spirituality to the students? What is the method which should be followed for teaching them? Probably rituals will be needed for that purpose but rituals also became very misinterpreted and misused. And instead of achieving the objective for

that purpose they created problems for human beings. That is why wars were fought between places, wars were fought between the people of different countries because of that ritualistic approach. There was a question and Mr. Kaw might be knowing that Mr. Shankar Rao Chauhan was also a devotee of Shri Satya Sai Baba. He said go to Baba and ask him as to how spiritualism & human values should be taught to the students and he took the entire committee. The standing committee put forth this issue. They had discussion with Shri Sai Baba. **Even today the problem is - how to teach human values and spirituality to the students in educational institutions.** If you are teaching them humanities, problem will be easy to solve. If you are teaching them science probably, it will be more difficult but not as difficult as the problems which would be faced by Technical Universities. Here you are just dealing more with matter than with energy. Energy also you use in technical education but not with life so much. And the problem of relations between different human beings. How do we deal with that? That is the real problem.

I am very happy to know that the attempts are being done by the technical institutions to impart knowledge and the information about human values. The main things to do about this is not to worry about the rituals. If you get to the essence, the heart, the soul of any religion for that matter, it may be any religion from North or East or West or South, any religion Vedic religion or the Christian religion or Islamic religion, a Sikh religion, ritualistic things can be kept aside and essence can be adopted.

The second greatest source of this are covenants made by the United Nations on human rights. There are 2 covenants made by the United Nations on human rights covenant 1 and covenant 2 and they have mentioned what are human rights? They are very clearly mentioned. So, it should not be very difficult for any technical institution or any Govt. for that matter to adopt the covenant which are given by the United Nations on Human Rights. Other source of this is the constitution itself. Constitution of India. Not only the constitution of India, constitution of America, for that matter other constitutions also. The Constitutions of our neighbouring countries or of European countries. Most of them are mentioning the fundamentals in Human rights And if fundamental Rights in Human Rights are taught there shall be no difficulty in teaching Human Values to pupils.

What are the Human Rights? Human Rights teach us how to deal with each other. John Stuart Mill has discussed the concept of liberty. He says that the right of liberty to human being is only up to a certain stage afterward the right to liberty of other human being starts. Then you have some unwritten traditions and conventions that are really very good.

Now for instance, in India every year we offer milk to the snake, we offer sugar to ants, ladies worship trees and the animal is also worshiped. Now what is it we are doing through these traditions and conventions. I think through these covenants and traditions we are trying to protect the environment itself. We are widening the vision of human beings to include not only himself but others who are living in the society, not only others living in

the society but all other creatures. Not only all other creatures, all other plants, not only all other plants even the inorganic substances. This is exactly what Mr. Kaw was hinting when he said, I was born an atom then I became the plant, then I became the animal and then I became the human being and again I became the atom. Now this is the circle. Now if this is understood, will he be able to hate anybody? Will he not behave properly?

This is all inclusive philosophy. It does not leave anything outside the understanding of that educated human being. He is not revolving only around himself, but he is taking into consideration all people living in the society and taking into consideration not only human beings. How many human beings are there? 7 billion is nothing. The number of other creatures living on this planet is many-many times more than this number and more than these creatures there are plants, more than these plants, there are other elements in nature. Now if this kind of attitude is adopted/imbibed/understood what kind of human being he would be? Will he create any problem for his neighbours? He may be a great atomic scientist but he will not use it for destruction. This kind of spiritual inclusive attitude will help you all. Truth, Law, Justice, bliss, beauty, all inclusiveness will make so wide his vision, then nothing will remain out of his understanding and if such a man is in control, any kind of weapons in his hands, there is no danger to the world.

There is an interesting war - the Mahabharata. The war was fought between Kauravas and Pandhavas and people in Punjab and Haryana are very close to that place where war was fought, Kurukshetra. The war was fought and it was won by Pandhavas. After the war Ashvathama tried to use the Brahmastra. Brahmastra was like an atomic weapon and was very powerful. It could destroy billions and millions of people. And at that time Vyas Muni & Sri Krishna who were capable of using Brahmastra against Ashvathama but did not use it. They persuaded him to withdraw it and that saved the land from destruction. The only thing which can save the world is real understanding. The spiritual aspect of understating and life can save us. Today we are trying to develop technologies and science. **What we know is very-very small and limited. And millions up more that what we actually know has to be understood. This journey, this odyssey should continue. This will continue for generations to come. And yet what is there in the cosmos will not be fully understood. Well if you already try to understand technology and science and do not understand human relationship or what you call the spirituality or what you call all inclusiveness, there will be a danger to the existence of human beings.**

It is very interesting to compare what has been said in the "Origin of Species", while speaking about the theory of Evolution by Charles Darwin. Charles Darwin says "Survival of the Fittest", he who is fittest will survive. But, what does Jesus Christ say, "Meek shall rule the world." He does not say the survival of the fittest. He says, "Meek shall rule the world, who is true? Charles Darwin or Jesus Christ? Now Charles Darwin says survival of the fittest. Rome was the most powerful country in the world. Where is Rome? The rise and fall of Roman Empire speaks out the truth.

what is correct. Probably the truth lies in between the two. Depending only on science is not correct. Depending on good nature of human beings is essential, is necessary. So if you develop technologies then you will say survival of the fittest. **Along with technologies, if you settle your humanities, culture and spirituality, you will not only say that-meek shall rule the world but you will say that all will live in peace on this world.** The more you develop in technological science, the more you need this kind of approach towards life. If this kind of approach towards life is not there, more developed you are there in science and technology, the more dangers are going to be there in life.

Universities atleast should think about the universe not of the small things. Small things I tell you are equally important as cosmos is. Therefore it should also be understood. But if it is not taught in Universities, where will it be taught? Will it be taught in Primary Schools? In my opinion, this integration of human values in Science & Technology education or in life itself has to be done in University, But Universities. But Universities themselves are not enough, it should be taught in the home, by the mother to the child, then it should be taught in the schools, colleges and Universities also.

And these days, media - how much they are speaking - 24 hours. They need some spicy cases to become very interesting. They should teach the human rights, they should teach human values, they will make man more wide in his vision and that will help ultimately. It is the entire society whether politicians or businessmen or Industrialist or laymen's leaders or religious leaders all of them have to contribute towards it. Only then it is likely to happen. But to start with, there has to be a realization that the human values are more important or atleast they are not less important. If this realization is there then problem will be solved. Aurbindo Ghosh states that the evolution is taking place. Now we adopted the theory of Charles Darwin. He said that it is not only your bones and muscles that are evolving, it is not only your eyes and brains that are evolving but your thinking power also evolves your mind also evolves and ultimately he says that it is not only your mind, your spirit, your soul also evolve, then you become knowledgeable. You know of the past, you know of the present and you know of your future you know of what is existing and visible and you know of those things which are not visible but existing and when that evolution becomes fruitified then you become one with Almighty force, entire cosmos, the time and space, the energy and desire, and as it is said the consciousness, we say it is out of atoms, some say it is out of chemical substance, it is out of cosmic power etc. **When this kind of understanding develops, then purpose of education will be solved. You may achieve it from one year start, from one decade, from one century start but efforts to march in this direction are really required.** That will be the correct kind of policy towards perfection. When you become this, you become one with the cosmos. When you become one with cosmos, you become one with Almighty, Allah, God, Ishwar then you are truly educated. Then the purpose of life is solved.

May I pray and hope that atleast to some extent, our journey will march in this direction! Jai Hind!

ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਅਤੇ ਉਦਯੋਗਿਕ ਸਿਖਲਾਈ ਮੰਤਰੀ ਦਾ ਭਾਸ਼ਣ

ਮਹਾਂਮਹਿਮ ਗਵਰਨਰ ਪੰਜਾਬ ਸ੍ਰੀ ਸ਼ਿਵਰਾਜ ਵਿਸ਼ਵਨਾਥ ਪਾਟਿਲ ਜੀ, ਸ੍ਰੀ ਰਜਨੀਸ਼ ਅਰੋੜਾ ਵਾਈਸ ਚਾਂਸਲਰ, ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ, ਹੈਦਰਾਬਾਦ, ਕਾਨਪੁਰ, ਦਿੱਲੀ ਤੋਂ ਆਈਆਂ ਟੈਕਨੀਕਲ ਉੱਚ ਸੰਸਥਾਵਾਂ ਦੇ ਸਾਰੇ ਮੁਖੀ ਸਾਹਿਬਾਨ, ਇਸ ਮੰਡਲ ਵਿਚ ਟੈਕਨੀਕਲ ਐਜੂਕੇਸ਼ਨ ਦੇ ਨਾਲ ਜੁੜੇ ਸਾਰੇ ਹੀ ਪ੍ਰਿੰਸੀਪਲ ਅਤੇ ਹੋਰ ਅਦਾਰਿਆਂ ਦੇ ਮੁਖੀ ਸਾਹਿਬਾਨ, ਇਸ ਪੰਡਾਲ ਵਿਚ ਹਾਜ਼ਰ ਭੈਣੇ, ਭਰਾਵੇਂ ਤੇ ਪਤਵੰਤੇ ਸੱਜਣੇ! ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਐਜੂਕੇਸ਼ਨ ਦੇ ਅੰਦਰ ਅਸੀਂ ਆਪਣੇ ਅਦਾਰਿਆਂ ਵਿਚ ਮਾਨਵੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਵਿਸ਼ੇ ਨੂੰ ਸਿਲੇਬਸ ਦੇ ਤੌਰ 'ਤੇ ਸ਼ਾਮਲ ਕਰਨਾ ਚਾਹੁੰਦੇ ਹਾਂ ਤੇ ਉਸਦੇ ਬਾਰੇ ਵਿਚਾਰ ਲੈਣ ਵਾਸਤੇ ਅੱਜ ਦਾ ਸੈਮੀਨਾਰ ਕੀਤਾ ਜਾ ਰਿਹਾ ਹੈ। ਅਸੀਂ ਪਦਾਰਥਕ ਪ੍ਰਾਪਤੀਆਂ ਤਾਂ ਬਹੁਤ ਕੀਤੀਆਂ ਹਨ ਲੇਕਿਨ ਅਸੀਂ ਰੂਹਾਨੀ ਤੌਰ 'ਤੇ ਪਿਛੜ ਗਏ ਹਾਂ। ਅਸੀਂ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ, ਨਵੀਂ ਆਉਣ ਵਾਲੀ ਪੀੜ੍ਹੀ ਵਿਚ ਨਹੀਂ ਭਰ ਸਕੇ। ਅੱਜ ਜੇ ਵਿਚਾਰ ਦਿੱਤੇ ਗਏ ਹਨ, ਮੈਂ ਸੁਣ ਰਿਹਾ ਸੀ ਮੈਂ ਇਹ ਗੱਲ ਤੁਹਾਡੇ ਨਾਲ ਸਾਂਝਾ ਕਰਨ ਤੋਂ ਬਿਨਾਂ ਰਹਿ ਨਹੀਂ ਸਕਦਾ ਕਿ ਇਹ ਜਿਹੜੀ ਨਵੀਂ ਪੀੜ੍ਹੀ ਹੈ ਉਸ ਨੂੰ ਸਹੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੀ ਸਿੱਖਿਆ ਦੇਣ ਦਾ ਫਰਜ਼ ਅੱਧਿਆਪਕਾਂ ਦਾ ਹੈ। ਗੁਰਬਾਣੀ ਨੇ ਕਿਹਾ ਹੈ



ਚੌਧਰੀ ਸਵਰਨਾ ਰਾਮ
ਮਾਣਯੋਗ ਮੰਤਰੀ, ਤਕਨੀਕੀ ਸਿੱਖਿਆ
ਅਤੇ ਉਦਯੋਗਿਕ ਸਿਖਲਾਈ, ਪੰਜਾਬ

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ, ਸੂਰਜ ਚੜ੍ਹਹਿ ਹਜਾਰ
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆ, ਗੁਰਬਿਨ ਘੋਰ ਅੰਧਾਰ

ਇਹ ਗਲਤ ਨਹੀਂ ਕਿਹਾ ਕਿ ਗੁਰੂ ਦਾ ਫਰਜ਼ ਹੈ ਕਿ ਉਹ ਸੋਚੇ ਕਿਹੋ ਜਿਹੀ ਪੀੜ੍ਹੀ ਉਸਾਰਨੀ ਹੈ। ਇਹ ਸਰਕਾਰ ਦੇ ਮੋਢਿਆਂ ਤੇ, ਗਵਰਨਰ ਸਾਹਿਬ ਦੇ, ਮੇਰੇ ਮੋਢਿਆਂ ਉਤੇ ਇਸ ਗੱਲ ਦਾ ਭਾਰ ਹੈ ਬਣੀ ਜਿਹੜੀ ਆਉਣ ਵਾਲੀ ਪੀੜ੍ਹੀ ਹੈ ਉਹ ਵਧੀਆ ਉਸਾਰਨੀ ਹੈ, ਤਾਂ ਇਸ ਗੱਲ ਦਾ ਭਾਰ ਅਸੀਂ ਤੁਹਾਡੇ ਮੋਢਿਆਂ ਤੇ ਰੱਖਿਆ ਹੈ ਕਿਉਂਕਿ ਤੁਸੀਂ ਉਹਨਾਂ ਨੂੰ ਸਿੱਖਿਆ ਦੇਣੀ ਹੈ। ਅੱਧਿਆਪਕ ਇਸ ਗੱਲ ਵਾਸਤੇ ਤਿਆਰ ਰਹਿਣ ਕਿ ਅਸੀਂ ਹਰ ਉਪਰਾਲਾ ਕਰਾਂਗੇ। ਸਰਕਾਰ ਹਰ ਉਪਰਾਲੇ ਵਾਸਤੇ ਤਿਆਰ ਹੈ ਲੇਕਿਨ ਅੱਧਿਆਪਕ ਇਸ ਤਾਲੀਮ ਨੂੰ ਬੱਚਿਆਂ ਤੱਕ ਪਹੁੰਚਾਉਣ ਵਿਚ ਕਾਮਯਾਬ ਹੋਣ। ਜਿੰਦਾਂ ਦੀ ਵਧੀਆ ਪੀੜ੍ਹੀ ਤੁਸੀਂ ਉਸਾਰਨੀ ਚਾਹੁੰਦੇ ਹੋ ਉਸੇ ਤਰ੍ਹਾਂ ਦੀ ਹੀ ਉਸਰ ਜਾਵੇਗੀ। ਮੈਂ ਸਭ ਲੋਕਾਂ ਨੂੰ ਅੱਜ ਦੇ ਦਿਹਾੜੇ ਉੱਤੇ ਇਹ ਗੱਲ ਕਹਿਣੀ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਬੱਚੇ ਕੱਚੀ ਮਿੱਟੀ ਸਮਾਨ ਹਨ। ਜਿੰਦਾਂ ਘੁਮਿਆਰ ਆਪਣੀ ਮਿੱਟੀ ਨੂੰ ਘੁਮਾ ਕੇ ਚੱਕ ਤੇ ਚੜ੍ਹਾ ਦਿੰਦਾ ਹੈ ਔਰ ਤਰ੍ਹਾਂ-ਤਰ੍ਹਾਂ ਦੇ ਭਾਂਡੇ ਬਣਾਉਂਦਾ ਹੈ, ਉਨ੍ਹਾਂ ਨੂੰ ਆਵੇ ਵਿਚ ਪਕਾ ਦਿੰਦਾ ਹੈ ਔਰ ਉਹ ਸਮਾਜ ਦੇ ਕੰਮ ਆਉਂਦੇ ਹਨ ਇਸੇ ਤਰ੍ਹਾਂ ਬੱਚੇ ਕੱਚੀ ਮਿੱਟੀ ਸਮਾਨ ਹਨ ਜਿੰਦਾਂ ਦੇ ਸੋਹਣੇ ਸੁਪਨਿਆਂ ਦੀ ਆਦਰਸ਼ਾਂ ਦੀ ਉਨ੍ਹਾਂ ਨੂੰ ਤੁਸੀਂ ਗੁੜਤੀ ਦੇ ਦਿਓਗੇ ਉਨ੍ਹਾਂ ਦਾ ਜੀਵਨ ਵੈਸਾ ਹੀ ਬਣ ਜਾਵੇਗਾ। ਔਰ ਇਹ ਵਿਸ਼ਾ ਐਵੇਂ ਹੀ ਸ਼ੁਰੂ ਨਹੀਂ ਕੀਤਾ ਜਾ ਰਿਹਾ, ਜਿਹਨਾਂ ਨੇ ਇਹ ਵਿਸ਼ਾ ਸ਼ੁਰੂ ਕਰਨ ਲਈ ਉਪਰਾਲਾ ਕੀਤਾ ਹੈ ਉਨ੍ਹਾਂ ਦਾ ਜਿਥੇ ਧੰਨਵਾਦ ਕਰਦਾ ਹਾਂ ਉਥੇ ਵਧਾਈ ਦਿੰਦਾ ਹਾਂ। ਗਵਰਨਰ ਸਾਹਿਬ ਨੇ ਇਸ ਕਾਰਜ ਦੀ ਸ਼ੁਰੂਆਤ ਵਾਸਤੇ ਆਪਣਾ ਕੀਮਤੀ ਸਮਾਂ ਏਥੇ ਆਉਣ ਲਈ ਕੱਢਿਆ ਹੈ ਮੈਂ ਸਿਰ ਝੁਕਾ ਕੇ ਗਵਰਨਰ ਸਾਹਿਬ ਦਾ ਬਹੁਤ-ਬਹੁਤ ਸਤਿਕਾਰ ਕਰਦਾ ਹਾਂ ਔਰ ਤੁਹਾਨੂੰ ਅੱਜ ਮਨ ਦੀਆਂ ਗਹਿਰਾਈਆਂ ਤੋਂ ਮਹਿਕਮੇ ਦਾ ਵਜ਼ੀਰ ਹੁੰਦਿਆਂ ਹੋਇਆ ਇਹ ਵਧਾਈ ਪੇਸ਼ ਕਰਦਾ ਹਾਂ ਕਿ ਸਮਾਜ ਨੂੰ ਸਹੀ ਦਿਸ਼ਾ ਵਿਚ ਲੈ ਜਾਣ ਵਾਸਤੇ ਅੱਜ ਤੁਹਾਡੀ ਸੋਚ ਨੇ ਪਹਿਰਾ ਦੇਣ ਵਾਸਤੇ ਭਰਾਵੇਂ ਹੰਭਲਾ ਮਾਰਿਆ ਹੈ ਇਸ ਗੱਲ ਦੀ ਤੁਹਾਨੂੰ ਵਧਾਈ। ਆਓ! ਮਿਲ ਕੇ ਪੰਜਾਬ ਦੇ ਅੰਦਰ ਇਸ ਗੱਲ ਨੂੰ ਅੱਗੇ ਵਧਾਈਏ ਤਾਂ ਜੋ ਬੱਚਾ ਆਪ ਵੀ ਅੱਛਾ ਬਣੇ, ਆਪਣੇ ਪਰਿਵਾਰ ਨੂੰ ਵੀ ਅੱਛਾ ਬਣਾਵੇ, ਸੂਬੇ ਨੂੰ ਵੀ ਅੱਛਾ ਬਣਾਵੇ ਤੇ ਦੇਸ਼ ਨੂੰ ਵੀ ਅੱਛਾ ਬਣਾ ਸਕੇ। ਇਨ੍ਹਾਂ ਹੀ ਸ਼ਬਦਾਂ ਨਾਲ ਮੈਂ ਤੁਹਾਡਾ ਆਭਾਰ ਪ੍ਰਗਟ ਕਰਦਾ ਹੋਇਆ ਆਪਣਾ ਕਥਨ ਸਮਾਪਤ ਕਰਦਾ ਹਾਂ।

ਜੈ ਹਿੰਦ!

Keynote Address

Friends,

A Biblical Parable

There is a parable in the Bible about what happens to different seeds sown in different soils and climates. Jesus says, "Listen! A sower went out to sow. And as he sowed, some seed fell on the path, and the birds came and ate it up. Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. And when the sun rose, it was scorched; and since it had no root, it withered away. Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold." And he said 'Let anyone with ears to hear listen!'



M. K. Kaw
Former Secretary (HRD)
to Govt. of India

There is a reason why I have started my address with this Biblical parable. Ten years ago, when I was the Secretary, Human Resource Development to the Government of India, I had tried to promote the programme of education in human values in a big way. We started a National Centre for Education in Human Values in the School System in the NCERT, one for engineering personnel in IIT Delhi, another for the management discipline in IIM Lucknow, for teachers in NCTE and so on. I would not like to say how the other seeds fared.

But it warms the cockles of my heart when I see what Professors P. L. Dhar and R. R. Gaur of IIT Delhi have made of the small seed I had sowed on their campus. It has yielded a crop not only thirty, sixty or hundredfold, but a thousand fold. I would request you all to stand up and give a standing ovation to these two stalwarts.

Religion and Spirituality

The greatest problem in the implementation of this programme is the mental block people have about our being a secular society. The tragedy of this country today is that people who matter feel very strongly that a human values programme is a religious programme. Those of us who have been running courses for years know that there is a world of difference between religion and spirituality.

While religion is a set of beliefs ascribed to a particular founder or set of founders, with written down scriptures and rituals and dogmas and priests and places of worship,

spirituality is a free exploration by every individual of whatever gives meaning , value and purpose to his or her being.

Buddha, one of the greatest human beings born on this planet, said:

"Do not believe in anything simply because you have heard it. Do not believe in traditions because they have been handed down for many generations. Do not believe anything because it is spoken and rumored by many. Do not believe in anything because it is written in your religious books. Do not believe in anything merely on the authority of your teachers and elders. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and the benefit of one and all, then accept it and live up to it."

This is the essence of spirituality.

Sri Sathya Sai Baba says,

"There is only one caste, the caste of humanity
There is only one language, the language of the heart
There is only one religion, the religion of love
There is only one God and He is omnipresent."

This is the essence of spirituality.

Jalal ud-Din Rumi, the Sufi saint said:

"I died a mineral, and became a plant. I died a plant and rose an animal. I died an animal and I was man. Why should I fear? When was I less by dying?"

This is the essence of spirituality.

Creating a new language of discourse

The biggest challenge before all of us wishing to convey the universally acceptable truths about life, existence and being is to create a new language of discourse which does not belong to any one cult.

The fundamental questions

The second urgent challenge to humanity is to build a consensus around the answers to the following five fundamental questions:

- Who am I?
- Where from have I come?
- Where am I going?
- What is the purpose of my life?
- What is my relationship to the Cosmic Force?

Today science has advanced to a level where even spiritual questions have become capable of scientific explanation or verification.

An Ian Stevenson explores the whole wide field of reincarnation memories. A Raymond Moody records the experiences of thousands who had Near Death Experiences. A Brian Weiss conducts past life regression therapy. A David Bohm postulates an Implicate Order just before the Big Bang, which is strongly reminiscent of the Bindu of Tantra. Laboratories of frontline universities collaborate with the Dalai Lama to study the effect of meditation on the brain. Emoto photographs molecules of water subjected to prayer and finds a beautiful resplendent multi-coloured structure. Biologists jettison Darwin's theory of random mutations as the sole mechanism for biological evolution, while they trace hundreds of coincidences that seem to demonstrate that our planet was being made ready for the life it was destined to have on it, as if by design.

Brain. Emoto photographs molecules of water subjected to prayer and finds a beautiful resplendent multi-coloured structure. Biologists jettison Darwin's theory of random mutations as the sole mechanism for biological evolution, while they trace hundreds of coincidences that seem to demonstrate that our planet was being made ready for the life it was destined to have on it, as if by design.

There is strong evidence to show that life is not a chance event, which has somehow occurred through the blind forces of nature, but that we were meant to be here and there is a meaning and purpose to our existence.

Modern physics is veering round to the view that the basic building block of nature is neither matter nor energy, but Consciousness. We are not human beings having a spiritual experience; we are spiritual beings having a human experience.

There is a strong probability that we are reflections of the Cosmic Consciousness, currently ascending the Great Arc of Evolution. Having crossed the stages of unconscious stone, conscious plant, unconscious animal and self-conscious man, we are now about to evolve into the super-conscious stage.

Revamping the educational system

If this is the Cosmic Plan, there is nothing more urgent than revamping the entire educational system to produce men and women of character. Students have to be helped to flower into super consciousness, so that a new world based on the five fundamental human values of Truth, Righteous Conduct, Love, Non-violence and Peace comes into being.

Students have to face up to the fundamental Truth that Existence is One, that all human beings are a reflection of the Supreme, as such we are all divinity in disguise, we are brothers and sisters, and therefore there can only be love towards the whole of Nature, towards all creatures and towards the Divine.

Spirituality in the workplace

Today, even the corporate world has woken to the fact that expertise and domain knowledge alone do not suffice. The corporate executive cannot merely take care of the bottom-line. He has to ensure that the enterprise he works for serves society and the larger good.

If a generation of managers had been brought up on a diet of spirituality and human values, then Enron would not have happened. Sathyam would not have happened. The Great Recession would not have happened.

Let us bring about spirituality in the workplace. I wish the organizers of this Conference success in their endeavours. I hope that this event will be the harbinger of a great revolution that sweeps across the globe.

Jai Hind!

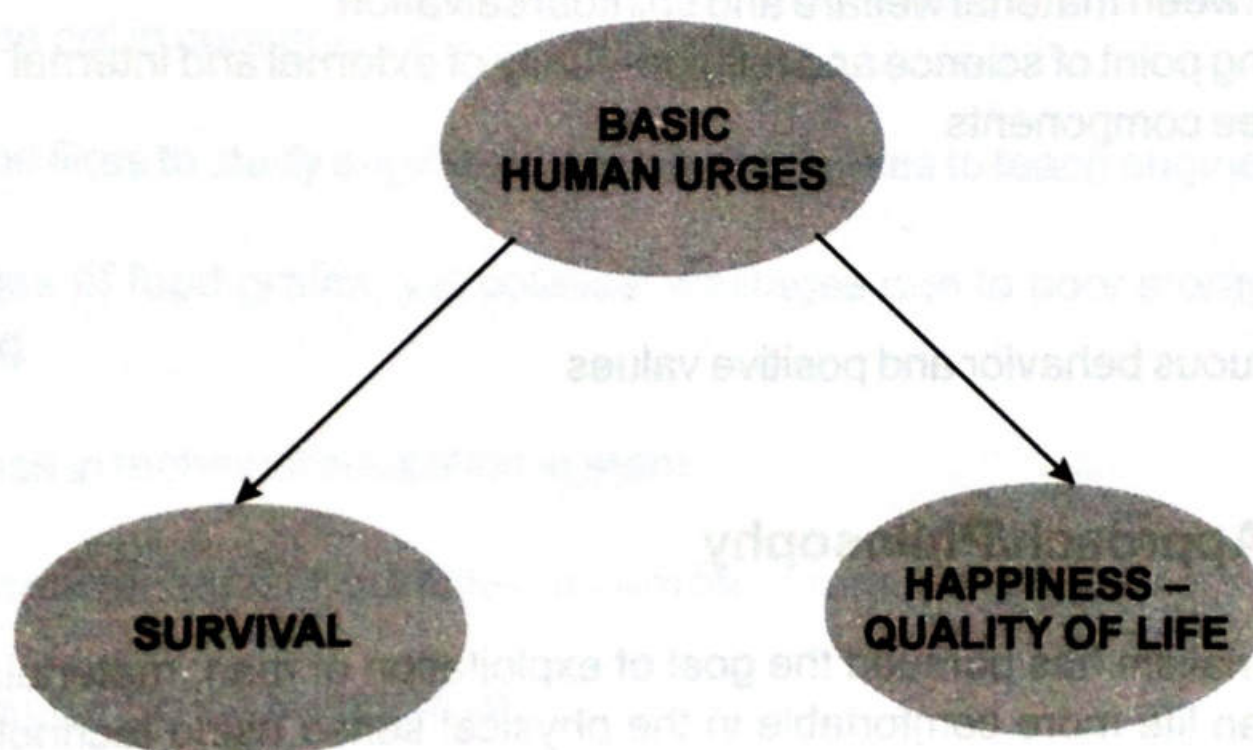
Integration of Technology and Human Values of Enhance Quality of Life

Science & Technology

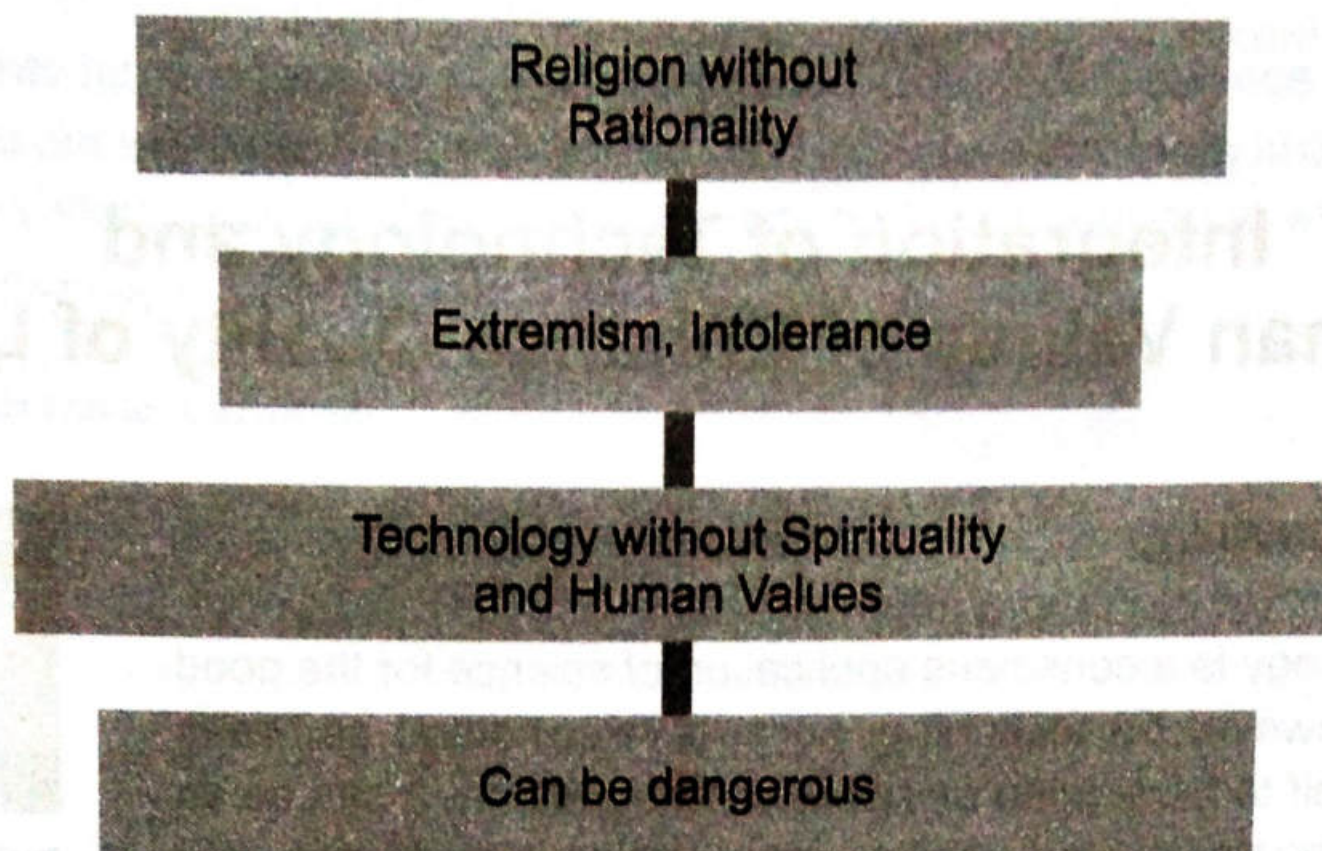
Technology is a conscious application of science for the good of mankind. However, the technology per se is value neutral as it does not restrict itself to be applied on noble intentions only. It can be as effective in doing bad things for the society as doing good. Hence, with technology we can do efficiently and effectively whatever we intend to do. Thus intentions are keys to its use and hence the role of values.



Prof. Prem Vrat
Professor of Eminence,
MDI, Gurgaon;
Former Vice Chancellor,
U.P. Technical University,
Lucknow & Former
Director IIT Roorkee



Technology is “Conscious application of science for the good of mankind”. Technology is the biggest single factor for increased productivity and development. Technology is expected to nurture these urges But Technology + Human Values = Boon to the Society Technology – Human Values = Curse of the Society We need to integrate human values and professional ethics in a holistic manner in the technical education system to ensure that the technology enables growth, prosperity and Human development with good quality of life. “I AM” based (self centered) Approach Makes Technology a Curse “I AM & OTHERS TOO” (Holistic Approach) based approach makes Technology a great Boon.



Our Ancient Culture

Spirituality driven culture

No dichotomy between material welfare and spiritual salvation

It provides meeting point of science and religion – unity of external and internal

It's vision has three components

Physical

Psychological

Spiritual

Rooted in the virtuous behavior and positive values

Materialistic Approach/Philosophy

The materialism has pursued the goal of exploitation of man, materials and nature for making human life more comfortable in the physical sense using technology "Having More" syndrome in today's consumerist society leads to values of Cut throat Individualism Aggressive competition with disregard to ethical means: ends justifying means Exploitation of others ,including nature Economic greed which is a bottomless pit. This is leading to manifestation of the Matthews Law-Rich getting richer and poor getting

Narrowing of mindsets takes place if we pursue only economic progress. Moral disintegration, philosophical bankruptcy, undernourished culture Globalization and technology have shrunk the distances and have influenced the youth ,at times giving up good things of our own and adopting not so good things of others. Negative impact of overexposure to internet is already showing up behavioral changes in the classrooms where the person who is glued to internet whole night and mostly sleeps in the classrooms

THEREFORE there is a Need for integrating material & spiritual values.

Some Signs of Imbalance in the Society

Mathews Law: - Rich becoming richer and poor becoming poorer. An individual can spend Rs. 4500 crore to build a house for self with Rs. 60 Lakhs as the first electricity bill; which 50% of India lives on Rs. 50/day.

There are 75 crores cell phones while 65 crores have no access to hygienic toilets. World class and third class educational institutions co-exist. Slums and palatial skyscrapers co exist.

World class cars on third class road and with third class driving habits and etiquettes.

Material well being increasing but the personal and professional ethics and values are on decline.

Minds are not in consonance with mind sets.

Everyone likes to study engineering but no body likes to teach engineering.

Shortages of food grains, yet colossal wastages due to poor storage, handling and warehousing.

Imbalance in technical education system.

Utmost concern for self, but little concern for others.

Today we have a Crisis because of

Disequilibrium between values inherited from past and requirements of modern society. Misuse of science and technology exploiting its destructive potential. Economic inequality of disproportionate magnitude causing frustration in the society. Impoverishment of humanity – spiritually, morally and socially which can trigger technology enabled crisis due to greed, intolerance and ego-clash.

Balance concern for others with concern for self with higher focus on others. Technology-is not value neutral its outcome is contingent upon its intended use. -it does whatever you want it to do more effectively, efficiently with far better productivity and quality. But it does not think whether it is a good thing to do. Ethics and good human values should be guiding technological development. Hence :Use technology in –ve manner

disaster Use technology in +ve manner prosperity and High Quality of Life.

Sustainable Development: Some Attributes

Balanced Inclusive – Covering Entire Sectors/People Holistic No Negative Side Effects Environment Friendly Using Inherent/Intrinsic Strengths Enhance Quality of Life.

Values : Broadly classified into

- Self oriented values
- Family oriented values
- Nature oriented values
- Society oriented values

Self Oriented Values

- | | |
|-----------------------------|-----------------------------|
| ● Self Knowledge | ● Self Sufficiency |
| ● Self Control | ● Self Education |
| ● Self Discipline | ● Self Esteem |
| ● Self Confidence | ● Self Appraisal |
| ● Self Sacrifice | ● Self Transcendence |
| ● Self Analysis | ● Self Criticism |
| ● Cleanliness-Inner | ● Cleanliness-Environmental |
| ● Modesty | ● Simplicity |
| ● Moral Courage | ● Good Health |
| ● Quick & Correct Decisions | ● Accurate Judgment |
| ● Adventure | ● Responsible Behaviour |
| ● Contentment | ● Creativity |
| ● Punctuality & Consistency | ● Determination |
| ● Motivation | ● Trustworthiness & Loyalty |
| ● Systematic Approach | ● Humility |

Family Oriented Values

- Maternal Love
- Paternal Love
- Caring and Sharing
- Co-operation
- Spirit of Service
- Harmony and Peace
- Mutual Trust
- Chastity
- Gratitude
- Mutual Respect
- Tolerance
- Reverence

Nature Oriented Values

Love for Knowledge of Nature
 Willing Obedience to Laws of Nature
 Development of Scientific Method, Scientific Faith and Belief
 Love for Understanding Laws of Nature
 Development of Scientific Temper
 Spirit of Conservation of Nature
 Spirit of Preserving Purity of Nature
 Compassion for all Living Beings
 Spirit of Service of all Human Beings, Animals, Birds, Trees and Plants
 Good Care of Physical Things
 Avoid Polluting Environment
 Love for Truths and Beauties of Nature

Why should Values be integrated with technical education? It can be easily seen that the forgoing list of values if inculcated in individuals makes them more useful, employable to the society and the nation at large and technical knowledge and skills along with these values make our people great resource for nation building. This will also ensure that we do not exploit technology to harm the society to give benefit to self. Also to identify potential misuse of technology and put adequate safeguards in the design process so that even by mistake or by intentions one is not able to misuse technology-pokayoke system in Japanese.

Technology driven crimes are on the increase in the society today due to value degradation. Inculcating values will reduce/control the crimes induced by the efficiency of technology in doing so.

Dilemma/Issues

Are values taught or caught? Can one course on value education make up for all the distortions that has taken place in personality pre disposition due to sustained exposure through various sources? Can this be taught like any other subject say mathematics or chemistry? Are there role model teachers in adequate numbers to make an impact on our students? These issues will have to be addressed. Of course, some sensitization is better than neglecting it but we have to first do faculty development and also reflect values in the manner we manage our institutions. If these are value based management processes ,fair, transparent ,ethical, then it will supplement a course Thus we may not expect miracles by introducing the values and ethics course alone without values seen to be practiced by the teachers, administrators of the institute and the society at large but a good beginning must be made.

Quality of Life

Yardstick

Physical Growth and Fitness

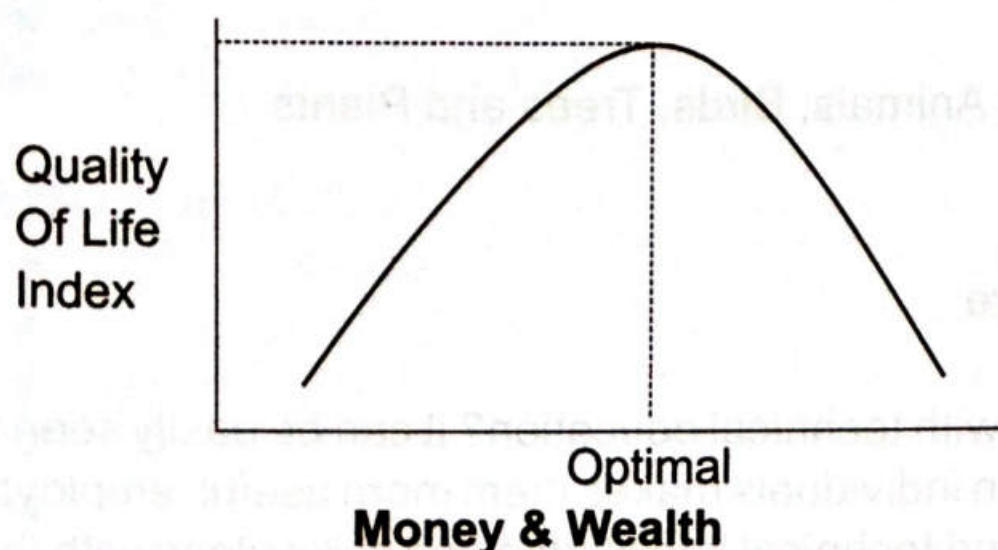
Mental Growth

Economic Growth

Spiritual Growth – Based on Human Values

Last one most important – without it all other growths may retard quality of life

Quality of Life and Wealth



Too Little - reduces QOL

Too much - also reduces QOL

Hence there lies an optimal value for maximizing QOL

Education

Investment in education is to be perceived as investing in the nation building process. An integrated view of education will attempt to nurture 'Indian Talent' who are globally employable. Educational institutes should be seen as nursery of India's future talent pool. We also need to re look at the role of teachers, who are perceived as role models by students and need to create an environment where brilliant scholars with inspiring communication skills and exemplary value system take up teaching as their preferred career option. Role of teachers should be to "Inspire – Involve – Transform" (IIT) the students. However education without good human values cannot lead towards a developed society. Hence value education should be an integral part of education at all levels so that we nurture India's youth to balance the concern for self with the concern for others. TEAM (Together Everyone Achieves More). MAD (Mutually Assured Disadvantage) syndrome.

Ethics

strong ethics, at the level of individual, family, team, profession, corporate and society at large are vital to gain global respect, acceptability and eventually; market share and customer retention. In the long – run only ethical businesses survive. Short cut approaches compromising with ethics may show short – term miracles but in the long run

these do not sustain. Only a strong sense of ethical behavior on the part of everyone can transform India to become a knowledge super – power.

Employability – Enhancement

'Employability' of professionals is perceived by NASSCOM to be about 25%. India's claim to be a knowledge super – power will never be realized unless employability is enhanced to almost 100% level. Unemployable youth can create havoc in the society. Employability is a composite of knowledge, skills and attitudes. The following equation is proposed to relate these three causal variables to the goal of employability.

$$Em = A[\alpha.K + (1 - \alpha)S]$$

Em = employability index between 0-1.

A = Attitude between (0-1)

K = Knowledge index for the intended purpose (0-1)

S = Skill Index required for the intended purpose (0-1)

α = relative importance to knowledge, between 0-1.

With negative attitude ($A=0$); a person may not be employable at all even if he is knowledgeable and skilled.

UPTU Model

One compulsory audit course in all branches to be cleared as a prerequisite to get the degree. If failed, no re-exam, the course has to be repeated Flexibility to take it any time but preferably early. Real challenges: Teachers who are role models of values and integrity who can inspire, involve and transform have to be trained, developed and identified in large numbers. This is being done through a team led by Prof. R R Gaur.

Value Proposition in Technical Institutions

1. Through repeated conditioning of mind with positive thoughts – role of kulgeet, Example : UPTU Kulgeet
2. Through role model approach – role of teachers, management, leadership and society.
3. Through parental influences
4. Through discourses, satsang and meditation
5. Sensitization through a values and ethics course

Change priorities to the following :

Character aspects

Philosophy aspects

Knowledge aspects

From the current focus:

Knowledge aspect

Philosophy aspect

Character aspect

Human Values in an Academic Institution

A Case Study

Outline

- IIIT Hyderabad - Research University
- Student Dimension
- Human Values Programme
- Practise at Institutional Level
- Impact on Institution



Rajeev Sangal
Director IIIT, Hyderabad
December 11, 2010

IIIT Hyderabad

A new era university, started in 1998

- Set up with autonomy, and modern processes and techniques
- But functioning with old-world values
- Started in corporate-style to promote efficiency and flexibility
- But developed its own model based on trust, empowerment old values

Research University

Goal: To do research.

- Train students to do research, even at undergraduate level
- Build a strong PhD program
- Produce technologies that can be transferred to industry and society

Student Dimension

- Institute might strive for research
- But students might aim at only routine jobs
- Excellence might require hard work
- But students might not be willing
- What to do? Situation prevails even more so in field of IT

Methods that Do Not Work Well

- Sermons Dos and Dents
- Punishment
- Even rewards
- Ultimately, actions should come from inside

Students under Peer Pressure

- Tremendous peer pressure regarding
- Dress Branded clothes, in-crowd
- Life style sleeping late, waking up late. Eating out.
- Casualness - Non-serious attitude towards work and life, lack of hard work in studies
- Hostel environment promotes above !
- Many distractions today TV, electronic gaming, internet, chatting

An Observation

- Deal with issues by first establishing what is right
- Rather than talking about the wrong practices, establish what is right
- Wrong practices go away once right values are accepted
- Progress might be slow but steady and sure

Human Values Programme - Goals

- To help students discriminate between valuable and "superficial" in life
- To develop sensitivity and awareness. Leading to:
- Commitment, and
- Courage to act on their own belief.
- All first year undergraduate students go through Human Values course
- Part of academic curriculum

Human Values Coursea

Focus on:

- Their life goals reflection on what they are and what they want to be
- Their relationships in family
- Their relationships with society
- Their relationships with nature

Putting Human Values in Practise

- Individual level
- Group or Institutional level

Practise at Individual Level

- Examining ones goals
- More conscious of their relationships
- Self awareness
- Ex. When does one get angry
- Empathy with Society
- Nature

- Avoid waste of natural resources, and
- Right utilization of resources

Practise at Institutional Level

Practise by faculty by administration. Impacts:

- Relationships
- Ragging
- Youth festivals
- More regular habits
- Seriousness towards studies ... etc.

Impact on Institution

1. Better Relationships

- Better relationship among students
- Better relationship between teachers and students
- Sense of opposition not there
- Even when differences on views regarding governance or student life

2. Less Ragging to Zero Ragging

- Less ragging
- To zero ragging
- To red carpet welcome
- Ex. Case of ragging. Disciplinary committee gave punishment
- Others students also came forward and confessed
- Punishment converted to Praayashchit. Farm work. Tough but doing with joy
- Praayashchit does not mean feeling bad !
- It means self purification in action and thought

3. Youth Festivals

- Imitative art
- Mostly directionless
- Emphasizes show off - How expensive is the festival
- Turned around after HV
- Quality started changing on its own
- Change in thought process is slow, but sure

4. Yuktahar Mess

- Earlier problem with spicy food
- Yuktahar mess started by institute effort, for those who cannot eat spicy food

- Students wash their own dishes
- Sit on the ground and eat
- Today it is the most popular mess !

5. **Seriousness Towards Studies**

- Students have become more serious towards their studies
- More are looking for deeper knowledge, not just exams
- More are going for higher studies

6. **Senior Students Conducting Shivirs**

- Six Jeevan Vidya shivirs for UG1 were conducted in parallel
- Three of them by senior students

7. **Human Values for Workers**

Some have started conducting human values for the Institute workers for last 18 months

- Workers have become more conscious of their families
- More time and care to their children
- Reduction in alcohol

8. **Reaching Out**

- Engineering college teachers' training program
- Shivirs conducted by Ganeshji for faculty of other institutions

9. **Research in Human Values**

- Optional Humanities project for Ugs
- Elective courses on HV offered
- Research program started

10. **Department/Centre based on Relationship**

- Students as well as staff involved
- Based on relationship rather than technology

Goal of Education

- To teach not just how to do but also what to do (and why of it). In other words,
- To develop discrimination ability among students: What is valuable and what is superficial
- Develop sensitivity and commitment to values.
- Skills Once you have decided what is valuable, how to achieve it.

University Goals

- Goal of University Universal thought
 - For all time
 - For all space
 - For all people (irrespective of race, colour, nationality, religion)
- Q: How do we bring such thought under research and teaching

Conclusions

- Environment of excellence
- Shared ambitious goals with different members of university
- Faculty
- Students
- Staff and
- External stake holders (industry, society)
- Environment of openness and discussion
- Environment of Empowerment For faculty, students and others through

... Conclusions

- Applied to all facets
- Academics and research faculty
- Student life
- Administration
- Human Values programme most important in setting the culture of trust, openness and experimentation

Thank you.

Producing value driven engineers: Nurturing lotuses in a swamp!

Abstract

The need for value education of engineers has been articulated quite often, but due to a variety of reasons no concrete steps have been taken in this direction. At I.I.T. Delhi, attempts have been made in this direction for almost three decades and valuable insights gained which have resulted in a clear vision of a comprehensive package for value education. This paper presents the details of this comprehensive package and also its implementation strategies. Other issues like teacher training, interaction with parents, responsive administration etc. are also discussed.



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Introduction

In the spate of mega-scams to hit Indian state in last few months, the following news item got very little notice :

.....
This is too much of a coincidence to ignore: the firm that designed the foot overbridge that collapsed on Tuesday was also involved with work on the Delhi Metro pillar at Zamrudpur that came crashing down last year¹
.....

Contrast this state of affairs with the case reported in the NPSE, of a reputed consulting engineer in USA who spent a million dollars of his own to strengthen a multistory building, (when an error was discovered in his design calculations after the building had been constructed) to ensure that its seismic safety as guaranteed by him is assured; and we understand the importance of value education for engineers.

This realization is not something new. It is more than forty five years since Kothari Commission on education recommended that moral and spiritual education should be an integral part of curriculum. But, even though the need for doing so is better appreciated today than ever before thanks to the worldwide concern for climate change and depletion of non-renewable resources-- not much headway has been made in this direction due to a variety of reasons. These reasons can be broadly classified into two categories, viz. pedagogical issues, and other issues like teacher training, interaction with parents and creation of a value-nurturing environment in the institution. In this paper an attempt has been made to address these issues on the basis of experience gained during last twenty eight years of efforts in this direction made at IIT Delhi.

<http://www.indianexpress.com/news/illfated-bridge-metro-pillar-had-same-desi/686410/> accessed December 6, 2010

Pedagogical issues

Principal among the pedagogical reasons is the mistaken notion that equates value education with sectarian indoctrination an anathema to a secular state. This confusion has its roots in the well-meaning attempts by some educational institutions set up by religious trusts, to motivate students to adopt human values because these are the injunctions of a great saint or a prophet or from a holy book. Rather than addressing this apprehension squarely, and evolving a universal rational methodology, the educationists have hitherto preferred the escapist policy of avoiding such education altogether.

The usual strategy of social scientists has been to identify and categorize various values and then give a detailed exposition on each value. It is hoped that a scholarly exposition would enable the students to imbibe human values like truthfulness, honesty, love, compassion etc. and forsake their opposites like deceit, dishonesty, arrogance, hatred, jealousy etc. But when the students 'see' that in practice these so called 'desirable' set of values are not being practiced by most people, and certainly not by the so-called 'successful' persons, these lessons of moral education fall flat. Unless this paradox is resolved unequivocally, value education can never produce any significant effect.

Philosophy of value education

A fundamental principle of value education for modern scientifically oriented youth, such as the engineering students, has been laid down succinctly by Albert Einstein [1]:

The foundation of morality should not be made dependent on myth nor tied to any authority lest doubts about the myth or about the legitimacy of the authority imperil the foundation of sound judgment and action.

The approach should be such as provokes the students to think independently and analyze their own life in a scientific manner, just as they are trained to analyze the world outside. The analogy of optimum design- an important ingredient of all engineering education- comes handy. Here the students are taught how to identify the 'objective function' of the design, and the 'constraints', and then devise techniques to determine the values of the 'variables' that 'maximize' the attainment of that objective. The same methodology when directly extended to one's own life provides a sound framework for appreciating the need for imbibing human values.

In this approach, clearly the very first step should be to understand the true nature of human reality so that one can formulate a clear 'goal' of the life, quite akin to the 'objective function' of an engineering design. One can then clearly delineate the right value system as that which accelerates the process of attainment of the goal. The 'values' that hinder attainment of this goal, and should therefore be abjured, can also be identified rationally.

Thus it is not difficult to come to a conclusion that all human beings fundamentally are driven by the same goal, to attain real happiness and be free from all suffering. Unfortunately due to lack of insight, most people mistake sensory pleasures for real

happiness, and become an easy prey to the existing materialistic world-view. A proper analysis of this materialistic world view, its impact on evolution of modern technology and the resultant consequences, makes a strong case for an alternative holistic world view. This conclusion can be further strengthened by a proper analysis of the difference between ephemeral sensory pleasures and real abiding happiness, between the so-called 'successful' life and 'happy' life [2]. This understanding leads to realization that the universal human values of truthfulness, nonviolence, non-acquisitiveness, sharing, love, friendliness, compassion, humility etc. in fact promote real happiness both at the individual and the societal level.. One thus appreciates rationally that these values are worth imbibing. Such a rational enunciation of basic human values motivates one to distinguish the core teaching of most 'religions' (which can then be seen to be similar) from their outer manifestations in the form of various rites, rituals, myths etc. This realization of the commonality of the core teachings of various religions can go a long way in eradicating the communal venom from the mind.

This intellectual appreciation of human values, though absolutely essential, is usually not sufficient to bring about a transformation since, as psychologists point out, most of the time our behaviour is governed by the pleasure-pain principle inherited by homo sapiens through evolution. Duryodhana's dilemma is faced by mankind even today:

Jaanaami dharmam na ca me pravritti ; jaanaami adharmam na ca me nivritti.

{I know what is righteous, but I am not motivated to do so; I know what is not righteous, but I am not able to get out of that}

The solution to this dilemma lies in practical mental training to learn how to restrain the mind and to develop insight into the nature of human existence. This 'value inculcation' is best done through the scientific process of cultivation of mindfulness of whatever is happening in the body-mind complex as explained at length in Dhar[3].

In addition to the aforementioned basic inputs, there is a need to evolve a comprehensive package of other inputs whereby these values are nurtured. Thus it is absolutely essential that all the courses that are taught to the students -- be they the courses of engineering discipline, or of management or entrepreneurship -- project a uniform world view in consonance with universal human values. There is a need to review all the course offerings from the value perspective and do the changes necessary to harmonize these with the requirements of value education. To sum up, a comprehensive "Value Education Package" for engineering students should consist of the following:

- i) A foundational core course that carries out an in-depth analysis of the shortcomings of modern technology and brings out the need for integrating technology and human values. It should motivate the students to think about the consequences of unbridled hedonism and enable them to appreciate the difference between short term pleasures and abiding joy. It should also introduce them to various 'scientific' techniques of inner development. Finally there should be a discussion on the vision of holistic technology and education to motivate them to think on these lines throughout the duration of their studies.

- ii) The students should spend 3-4 weeks during the summer/winter break in practical training in "value orientation", just as they spend one summer/winter break in practical training in industry. This could be in the form of 'retreats' with authentic socio-spiritual NGOs where they could also learn the art developing mindfulness, self-restraint and purification of mind.
- iii) Suitable inputs (like properly guided padyatras in villages) should be incorporated to promote awareness of the social reality of the country, to inculcate the sense of responsibility towards the society, to inspire the students to serve their less fortunate brethren, and wherever necessary, to evolve innovative ways of responding to various social maladies. This should be integrated with the ongoing NSS/NCC and other cultural activities.
- iv) Besides the core introductory course, a package of other courses should be developed which strengthen professional ethics, inculcate healthy nationalistic feelings, and pride in the cultural and spiritual heritage of India, besides promoting inculcation of universal human values. These could be classified as EHV (education in human values) courses, and it should be mandatory for the students to complete specified minimum credits out of these courses as a part of the degree requirements.
- v) The ethical dimension should be incorporated in the teaching of mainstream science and technology courses as emphasized earlier. In addition, awareness should be created about the values inherent in the practice of science and scientific temper, and the students should be motivated to imbibe these in day to day life too.
- vi) It should be made mandatory to include in all the projects done by the students a chapter on their social and environmental implications.

Implementation Strategies

It is evident that lot of sagacity is needed to implement these suggestions. To apportion credits among various requirements for a comprehensive engineering education, viz. basic sciences, engineering arts, engineering sciences, humanities and social sciences, departmental core and elective courses, etc. has traditionally been a source of contentious debates between various departments. To include yet another component of "education in human values", would always be looked with great trepidation; and yet this has to be done even if it implies a reduction in a few credits in other elements. An appropriate change in the apportionment of credits is the very first step in implementing this package.

The second step, and the most crucial one, is to motivate the faculty members to join in this new activity and participate in the training programmes for teaching such courses. This EHV package can be effectively delivered only through a synergy between the faculty from the engineering departments and the humanities and social science department. To establish this synergy would be a major challenge for the academic administrators.

Another major challenge is to develop suitable procedures for 'evaluation' of the performance of students taking such courses and other inputs. It is evident that the traditional method of minor and major tests can not be used as such; in fact, these could be counterproductive. The assessment procedures should be able to distinguish between the students who 'know' about values, and those who have actually imbibed these to some extent. Such an assessment would obviously need an intense personal interaction of the teachers with the students and so the number of students that a teacher 'handles' should be small.

Integration of ethics with the teaching of mainstream technical courses needs great insight. This major research work should be taken up at the 'National Resource Centre for Value Education in Engineering' and training programmes organized for teaching of the course inputs thus prepared.

Finally, for 'practical' training of the students during summer, it is important to identify authentic socio-spiritual NGOs where the students could be sent in small batches during summer/winter breaks. This is a very delicate task and should therefore be done at the national level by the MHRD and the list of such 'approved' organizations sent to various engineering colleges. An equally important task is to motivate faculty members to 'supervise' such practical training, at least in the first few years of the introduction of this programme, so that the intended purpose is served. This would also ensure that the NGO is able to appreciate the expectations of the 'training programme' and proper rapport is established between the institution and the NGO. Needless to add, the teachers themselves would also benefit immensely by such interaction.

Other issues

The success of any value education program depends not only on the effectiveness of the pedagogy but also on other factors like teacher training, interaction with parents, administrative policies etc. which unfortunately have often not been given due importance. A brief discussion on these issues follows.

Teacher Training

It needs to be appreciated that training of teachers is an extremely important pre-requisite for implementation of value education programme in any institution. Just as for teaching a course in engineering design, it is important that the teacher himself should be a good designer, it is even more important that a teacher involved in any of the above dimensions of value education is himself/herself a value driven person. Teachers of value education have necessarily to be the role models for the students, since they are unlikely to easily find such role models elsewhere. All the lofty advice coming from teachers regarding value based life becomes hollow, and even counterproductive, if this is not backed by appropriate actions and behaviour, for, as nicely put by Emerson:

What you are sounds so loudly in my ears that I cannot hear what you say!

Thus intensive training of the teachers both in the theoretical aspects, and in the practical dimension, of value inculcation is a must. The real test of the efficacy of such

training would be in the impact it has on the student teacher relationships. In most institutes of higher learning, there has been a progressive deterioration in these relationships over last few decades due to increasing influence of the materialistic world view. A healthy relationship would imply that the teachers love their students just like their own sons/daughters and the students respect them like their parents. It is only in such an atmosphere of mutual love and respect that value education can be imparted.

Interaction with parents

In good schools parent teacher interactions play a important role in the education of children, but such interactions are absent in most institutes of higher learning because of the perception that students there are mature enough to lead an independent life. While this may be true in some cases, the value education program cannot succeed without the cooperation of parents. Unfortunately, the last three generations have been educated in an atmosphere free from any discussion on values, and so most parents are also in the grip of the materialistic world view which then gets transmitted to the children. Any attempt by the institution to change this world view is likely to be met with un-ease, if not resistance, from them with questions like:

Are you trying to make our children into recluses? Real world is full of deceit and corruption, how will they survive in this world with honesty and integrity?

To ensure that the students are not exposed to conflicting advice from the home and the institution, it is necessary to involve the parents in this process of value education through participation in special orientation programmes.

Responsive Administration

The success of value education programs in any institution depends very heavily on the attitude of the administration. Unless the students see that the policies of the administration are in congruence with what they are advised in the value education classes, all efforts at value education will be infructuous. Complete transparency in all the decision making processes e.g in the award of grades, scholarships, prizes and disciplinary actions on students; in promotion of staff and teachers; in allocation of funds to the departments etc. -- is the best way of enhancing the confidence of the students, the staff and the teachers in practical applicability of human values. Only in such an environment can the values be nurtured.

Concluding Remarks

The following recent news item is a clear indicator of the progressive deterioration in the basic ethical values in our society²:

²<http://economictimes.indiatimes.com/news/politics/nation/India-slips-three-places-in-global-corruption-rankings/articleshow/6816475.cms>, accessed Dec 7,2010

NEW DELHI: India has slipped to 87th spot in Transparency International's latest ranking of nations based on the level of corruption, with the global watchdog asserting that perceptions about corruption in the country increased in the wake of the scam-tainted Commonwealth Games.

Transparency International's 'Corruption Perception Index' report covering the public sector in 178 countries shows that India fell by three positions from its ranking of 84th in 2009. With an integrity score of 3.3, India is now ranked 87th in the world in terms of corruption. Neighbouring China is ahead of India in the list at 78th place, with a score of 3.5. It was at 79th position in 2009. The rankings, on a scale of 0 to 10, are based on the extent of corruption and each government's ability to punish and contain corrupt activities, among other criteria. A score of zero is perceived to be highly corrupt while 10 would indicate the lowest level of corruption.

Considering this all round deterioration in the values, producing value driven engineers in the institutes of technical education is like trying to nurture lotuses in a swamp. It is not impossible, but needs great all round care and dedicated efforts. While formulating the methodologies of value education, we need to keep in mind the present state of the society in which these institutions are embedded. As the following news item³ shows, it is not easy for even the best of the institutions to insulate themselves from the surroundings:

'Crowded IIT helps cheats'

Crowded classes at the oldest Indian Institute of Technology, in Kharagpur, may have spawned an unexpected problem - increased copying among students in crucial tests that determine their overall performance at the premier engineering school.

We are hoping to create islands of integrity amidst the swamp of dishonesty, and this demands highest levels of probity, humility and pedagogical skills in the educators and the education administrators.

The distinction between value inculcation, and mere value sensitization, is of fundamental importance. If we have to see a change in the values of the technocrats produced in our institutions, they should actually imbibe the values, and not just be aware of them. Mere lip service to 'value education' (e.g. make them listen to discourses of eminent personalities, blood donation 'in lieu of' NSS hours , enforced NCC parades etc.) hardly serves any purpose. It can even be counterproductive. Students need to be exposed to a comprehensive package on the lines detailed above, even if it means reducing a few courses from the 'mainstream' science and engineering elements of the curriculum. It is absolutely essential that value education is not seen as an appendix to the technical education, but an essential component which is crucial to give right direction to all technical endeavours. The sustainable solution of the most tenacious problems facing mankind, e.g. climate change, exhaustion of non-renewable resources, inequity and the consequent strife in society, cannot be found in technological innovations, but in change in the world view of the society through value education [4].

³<http://www.hindustantimes.com/StoryPage/Print/633257.aspx> accessed Dec 6, 2010

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चेतना विकास, मूल्य शिक्षा व तकनीकी शिक्षण

इस सभा में जितने भी विद्वान उपस्थित हैं, सभी का नजरिया चेतना विकास, मूल्य शिक्षा की ओर तकनीकी शिक्षा समेत सार्थक होने की इच्छा पर निर्भर है, ऐसा मेरा विश्वास है।



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चेतना विकास, मूल्य शिक्षा का प्रस्ताव "विकल्प" विधि से मानव सम्मुख प्रस्तुत हुआ। मानव जाति घटना क्रम में विभिन्न देश-कालों में, विभिन्न जाति भाषा में, विभिन्न नस्ल-रंग के रूप में सोचता समझता हुआ, करता और परिणामों को आंकलित करता हुआ, मानव परंपरा के रूप में इस धरती पर पहचाना जाता है। परिणामों को आंकलित करने के क्रम में, अनेक मतभेदों का फल परिणाम अपना-पराया दिवाल को बनाया, परस्पर सामरिकता संग्राम के नाम से जितनी भी प्रक्रियायें प्रचलित हुईं, इसमें सभी निषेध को वैध मानना पड़ा। इसके फल परिणाम के साथ, मानव परंपरा में सुविधा संग्रह, भोगवाद पनपा। इसके परिणाम स्वरूप धरती क्षतिग्रस्त हुई, बीमार हो गई। अभी इस सभा में प्रस्तुत विद्वान, अपना पराया से मुक्ति के चाहत के साथ उपस्थित हुए हैं, ऐसा मेरा विश्वास है।

आज की स्थिति में अर्थात् अपना-पराया के दिवाल के सामने और धरती बीमार होने के सामने, अपनी निरीहता के साथ ही मानव में आगे के सोच विचार की अपेक्षा होना स्वाभाविक रहा। आगे की सोच विचार विगत से आई हुई आदर्शवाद और भौतिकवाद से भिन्न होने के आधार पर ही "विकल्प" नाम दिया है।

ऐसा विकल्प रूपी प्रस्ताव सह-अस्तित्व रूपी अस्तित्व में अनुभव से निष्पन्न ज्ञान, विवेक, विज्ञान पर आधारित है जिसका सार-संक्षेप न्याय, समाधान और सत्यपूर्वक जीना है। सत्य सहज प्रमाण सह-अस्तित्व रूप में, समाधान सहज प्रमाण सर्वभौम व्यवस्था रूप में, न्याय सहज प्रमाण परस्पर मानव व शेष तीन अवस्थाओं के साथ संबंधों की पहचान, मूल्यों का निर्वाह पूर्वक परस्पर तृप्ति व संतुलन होना, अध्ययन मूलक विधि से स्पष्ट हुआ है। इसे लोक सुलभ करने के क्रम में आपके सम्मुख प्रस्तुत करने की इच्छा – यह इच्छा स्वयं स्फूर्त है। ऐसी स्वयं-स्फूर्त इच्छा सर्व मानव में उदय हो, यही इसका आशय है। इसके लिए सह-अस्तित्व रूपी अस्तित्व दर्शन ज्ञान, जीवन ज्ञान, मानवीयतापूर्ण आचरण ज्ञान संपन्नता हर नर नारी में, से, के लिए आवश्यक है। यह शिक्षा विधि से सर्वसुलभ होना आशय है। इसका स्रोत मध्यस्थ दर्शन (सह-अस्तित्ववाद) है। यह विकल्पात्मक दर्शन है।

ज्ञान के साथ विवेक उदय होना स्वाभाविक है। सह अस्तित्ववादी विधि से विवेक ज्ञान समाधान पूर्वक प्रमाणित होने के लिए जीवन का अमरत्व, शरीर का नश्वरत्व, व्यवहार के नियमों का ध्यान में रखना, सदा-सदा प्रमाणित करना आवश्यक है। इसमें पारंगत होने के लिए स्रोत मध्यस्थ दर्शन है।

ऐसा विवेक व्यवहारत्वयन होने के लिए विवेक सम्मत, तर्क सम्मत होना आवश्यक है। साथ ही प्रयोजन संबद्ध होना आवश्यक है। प्रयोजन का स्वरूप मानव लक्ष्य, जीवन मूल्य प्रमाणित होना ही, मानव परंपरा का वैभव अर्थात् मानव परंपरा में वैभव है। मानव लक्ष्य का स्वरूप समाधान, समृद्धि, अभय, सह-अस्तित्व रूप में पहचाना गया है, अध्ययनपूर्वक सबको पहचानने में आता है। जीवन मूल्य सुख, शांति, संतोश, आनन्द के रूप में पहचाना गया है। यह भी अध्ययनपूर्वक सर्वमानव में, से, के लिए समझ में आता है। इसका स्रोत भी मध्यस्थ दर्शन है।

विवेक सम्मत विज्ञान के पक्ष में अध्यवसायिक प्रणाली पूर्वक विज्ञान बोध सुलभ होने की आवश्यकता है। विज्ञान का स्वरूप काल, क्रिया, निर्णयवादी ज्ञान से, ध्रुवीकृत होना अर्थात् निश्चित होना पाया गया है। कालवादी ज्ञान क्रिया की अवधि के आधार पर निर्धारित है। क्रिया निरंतर है, इसलिए वर्तमान निरंतर है। ऐसी क्रिया जड़, चैतन्य रूप में है और मानव जड़ व चैतन्य के संयुक्त रूप में है। मानव लक्ष्य अर्थात् समाधान, समृद्धि, अभय, सह-अस्तित्व, जीवन मूल्य अर्थात् सुख, शांति, संतोश, आनन्द के लिए दिशा निर्धारित होना निर्णय है। यह अध्ययन सुलभ विधि से हर नर नारी में, से, के लिए बोध सुलभ होता है। जिससे मानव लक्ष्य, जीवन मूल्य के प्रति सार्थक होने के अर्थ में, अर्थात् मानव परंपरा में अध्ययनपूर्वक बोध सुलभ होने, सोच विचार तर्क संगत होने, व्यवहार, कार्य, व्यवस्था में भागीदारी करने में दिशा निर्धारित होना आवश्यक है। यह सह-अस्तित्ववादी विचार धारा के अनुसार सुनिश्चित हो जाती है। इसका अध्ययन स्रोत मध्यस्थ दर्शन ही है।

मध्यस्थ दर्शन सहज आवश्यकता को बोध कराने के लिए जीवन विद्या कार्यक्रम है। यह कार्यक्रम 45 बिन्दुओं में गम्य हुआ है। इस विधि से अर्थात् जीवन विद्या और मध्यस्थ दर्शन (सह-अस्तित्ववाद) का अध्ययन सहज फलन में मानव चेतना, देव चेतना, दिव्य चेतना सहज प्रयोजनों को स्वीकारना, निष्ठा होना, प्रमाणित होना सहज है।

यह सर्वसुलभ हो, सर्वशुभ हो, इसी कामना के साथ यह संदेश अर्पित है।

Vision for Universal Human Education

Introduction

Every Human Being aspires to be happy. All his efforts are towards 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.



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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 the programs to ensure it. The process which 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 change.

All this is happening in spite of the best of intentions, so the question this raises is "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 within the self - 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?"

As an Individual Four Dimensions	Thought ↓ All Encompassing Solution (resolution) ↓ Satisfaction in the Self	Behaviour ↓ Justice ↓ Mutual Happiness	Work ↓ Physical Laws ↓ Mutual Prosperity	Realisation ↓ Reality (Existence) ↓ Continuity of Satisfaction	OR	Work ↓ Physical Laws ↓ Accumulation of Wealth (unlimited!)
	As a Society Four Levels	All Encompassing Solution (Right Understanding) ↓ In Every Individual	Prosperity ↓ In Every Family	Fearlessness (Trust) ↓ In Society	Co-Existence ↓ In Nature	Accumulation of Wealth (unlimited!) ↓ In Individual (Every?)

First: As an individual four dimensions:

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 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:

1. In Every Individual All encompassing solution, a state of right understanding leading to happiness and self satisfaction is desirable 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 facilities 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) is desirable 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?

The State Today

What are we doing now¹?

Are we ensuring the fulfillment of all these four dimensions of personal existence or we are we just focusing on work to ensure accumulation of physical facilities (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?). Also this Accumulation of physical facilities is 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 we are just focusing on Individual to ensure accumulation of unlimited physical facilities for him, without deciding how much of it is required? This too is being done for selected group, in terms of class, nation etc. and not for every individual (It is implicitly assumed 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 facilities.

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, 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, 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 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 to 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, work and realization, 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 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 right or wrong).

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

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 & 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 any one. 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, a *neem* 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 these problems are not innate to existence or nature. These are due to absence of right understanding in man and fulfillment in relationships between human beings; 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 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 (There can be only one right assumption about the one reality) then the assumption is right otherwise one is not sure.

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, and 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 and 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 on physical facilities and have not placed right human 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 human tradition 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 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 our 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 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, holistic natural 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 facilities and experience the feeling of prosperity. There is enough scope in nature for this kind of effort, and enough capacity and scope in the human being for putting in these efforts. A prosperous family is able to fulfill the its physical needs of an and also help out other families, hence, one establishes a relationship of mutual fulfillment, instead of exploitation of other families in this manner.

At the level of society: Self-organization in society, emerging out of such families, has five dimensions- education-right values (*sanskar*); health-restraint; production-work; exchange-storage; justice-security. Such self- organization ensures the fulfillment of human goals of *samadhan* (complete resolution), 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 complete 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 complete resolution, prosperity, fearlessness and co-existence at all these four levels, is able to be satisfied in all his four dimensions- satisfaction in thought by way of complete resolution, satisfaction in behavior by way of mutually fulfilling relationships, prosperity in work by way of enrichment and protection of the remaining natural order, and bliss (continuity of happiness) by way of realization (knowing) the reality, the existence as co-existence. 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 enthusiasm 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*)
- II) Education-*Sanskar* Program (*Shiksha Sanskar*), and
- III) Family Based Integrated and Synergetic Societal Order (*Parivar-mulak Swarajya Vyavastha*)

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 that he desires with every unit of nature.

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

The program for Education-*Sanskar* 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.

If a child does not go through education-*sanskar*, he/she is driven to live with animal consciousness under one's own pre-conditionings or sensation-led living practices.

On the other hand, if a child goes through education-*sanskar*, he would be able to:

- a) With human beings: live with justice^{*2}. This will ensure a peaceful society free of struggle, envy, wars, destruction
- b) With the rest of nature: live with mutual enrichment. 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 family based integrated and synergetic societal order can be envisaged. The children along with responsible adults prepared through the above two programs can own responsibilities for the program for integrated and synergetic societal order targeted at harmony 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 a synergetic society: education-*sanskar*, health-*sanyam*, production-work, justice-protection 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.

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 facilities, not giving due importance to the happiness of the individual and the harmony in family, society and nature.

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 course on Human Values*³ in parallel with other courses. The course will be run through lectures and practice sessions.

Step 2: Conduct the course on Human Values as an integrated workshop where the complete content can be proposed in one go. This will ensure better grasping and comprehension for the students.

Step 3: Design and conduct all programs and courses in the institution based on Human Values so as to establish Value Based Education at the level of the institution.

Step 4: Design and conduct programs for Value Based Living for all students, faculty and staff. This will metamorphose the institution into a family working for a cohesive harmonious growth for all.

Step 5: Initiate programs for self-sufficiency of the institution through cyclical production activities and take such activities to a scale where all the faculty, staff and students can be supported internally.

Step 6: Make the institution a nodal center to promote similar activities in the society at all levels.

Step 7: Make the institution a part of process of universalization of human education on earth.

Step 8: The institution becomes a part of Undivided Human Society and Universal Human Order on earth.

During the past 6 years, significant efforts have been made in introducing Value Education into the curriculum of technical education at level 1 and 2 at IIIT-Hyderabad since 2005, at IIT-Kanpur since 2006 and at GBTU & MMTU (formerly called UPTU) since 2009. The results are encouraging and support the validity of the views taken above.

Based on all the progress so far, realization of the holistic possibility 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 fulfil 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 on for unlimited acquisition of physical facilities. 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, which 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 self-organization 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 family based integrated and synergetic societal order.
8. 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.
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 Human Values and Professional Ethics is a foundation course in the eight-step process of transition. This course will be advanced to higher level courses where the holistic alternative can be researched and explored in all the dimensions of human living.

- *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.**

An Experiment on Introducing Human Values Course in Undergraduate Curriculum of Engineering Education

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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 unfulfilling, 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 superficial, 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 superficial 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 elements. 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 challenging is the fact that the ability is to be developed not for a narrow area or field of study, but for everyday situations in life. Therefore, one week long intense workshop on Jeevan Vidya is conducted which allows students to reflect 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 past four years and includes some assessment of its impact on student environment.

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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 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 fulfill this requirement. Technology only tells us how to do things which we want to do. However, without an understanding of what to do & 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 superficial 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 deficiency in the 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 different approach towards shaping student life and activities. For example, it has Student Life Committee to define and create extracurricular space for students. Guidelines and traditions, rather than rules would be used and even they 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 where a majority of students could participate in a process of responsible self governance.

For the first 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 characteristic of pioneers, participated in the process of implementing a shared vision.

The heavy load of course work notwithstanding, quite a few students were involved in voluntary community services which included running the messes, computer system administration web 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 happenings 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 nullified twice because of complaints of malpractices including forced voting and use of regionalism etc for campaigning.
- There was a significant drop in extracurricular activities. The inter batch cultural event Amalgam, after two very successful years, had to be cancelled in 2004 for lack of participation. 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 implemented 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 particular, the Student Life Committee (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 unhappiness, 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 find themselves engulfed in the problems of some type, and some people have even come to believe that no solutions are even possible.
2. **At the level of Family:** One sees complaints, fights 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 visible 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 end 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 find happiness and perpetually suffer 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 financial interests.

Strategy is to create institute wide environment which generates confidence in individuals which allows them to make mistake but ensure that they learn from it. Initiation of campus wide process where all the members of the community are in the process of understanding of values. The essential component of this engagement would not be in terms of giving moralistic lectures of the narrow realm of professional 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.

The course is conducted through discussions in small groups each mentored by a faculty member. 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 focus on the important or critical elements.

While discussing different 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 difference 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 commensurate 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 workshop or 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 Workshop

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 different 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 DONT'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 confidence:** Relative and absolute confidence, 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 different from expression of that feeling.
- **Expectations from your self:** Excellence and competition, coping with stress, Identifying one's interests as well as strengths.
- **Complimentarity of skills and values:** Distinction between information & knowledge
- ☹ **Goals:** Short term goals and long term goals (discussing one's goals). How do we set our goal? How to handle responsibilities which have to be fulfilled 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 final report will be used in evaluation. Pass grade will be given if student satisfies the above requirement.

5 Outcome in last four years

Approach of the course is holistic covering the large canvas of life. It has made a significant impact on student community. Although the concerns of each individual may be different, 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 first 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 Effect on cultural festival

Felicity: that is what the annual student techno-cultural festival is named as in IIIT. The first 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 off, so far away from the vision, dawned upon the IIIT community, 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 flop event, absence of quality in competitive events etc. Serious students and faculty alike were concerned to find 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 off. These symptoms of the essentials of celebration giving way to the superficiality of arrogant showmanship, led to a series of soul searching panel discussions, on the basis of which recommendations on what Felicity ought to be were drawn out.

When it came to implementation of these recommendations, for Felicity 2006, quite expectedly the mainstream student organizing group resented them. But this time there was one difference. 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 affected 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 fighting a losing battle. It was sheer serendipity for us to find 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 themselves, the roadblocks to the free flow 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 effect in 2005 and in the absence of prejudices, suggestions for having a students parliament consisting of organizers, as against certificate 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 certificates 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 official post.

5.3 Effect 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 significant 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 institutional 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 committee 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 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 Effect on academics

Majority of students joining IIIT, have had at least two years of very rigorous and highly disciplined 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/five 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 first 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 flow 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.

6 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 fulfill 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 superficial 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 confidence in individuals which allows them to make mistake but ensure that they learn from it. Initiation of campus wide process where all the members of the community are in the process of understanding of values. The essential component of this engagement would not be in terms of giving moralistic lectures of the narrow realm of professional 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 significant impact on student community.

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Experiences of Implementing A Foundation Course on Human Values in Technical Education

This note is about the experience in implementation of A Foundation Course in Human Values & Professional Ethics (RR Gaur, R Sangal, GP Bagaria) at GBTU and MMTU (formerly UPTU) since 2009. This is an experiment on a large scale based on the work done at IIIT-Hyderabad since 2005, IIT-Kanpur since 2006 as well as other educational institutions.



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At IIIT Hyderabad, this was introduced as an essential course in 2005. All students do this as an essential workshop, usually in their second year of a typically 4-year program. The human values workshop is run as a dialog over 7 days. Faculty and senior students take the responsibility for conducting it. All year, students meet every week in small groups along with 2 faculty mentors to discuss their questions and share their learning. Students do socially relevant humanities projects, detailed studies, reports or participate in social activities as a part of this course (one example is included in Example 1). The medium of instruction is students' mother tongue/language preferred by the student (e.g. in 2010 six workshops were run in parallel 1 in Telugu, 2 in Hindi and 3 in English).

At GBTU & MMTU this course was introduced as an essential course in all professional colleges, after due process of management approval in 2009. An 8-day Teachers' Orientation Program (TOP) has been developed to prepare teachers. 8 workshops have been conducted since 2009 through which 268 teachers from 172 colleges have attended. This subject is taught in a regular course (28-0-14), i.e. 28 lecture-sessions and 14 tutorials (practice-sessions) spread across any one semester. It has been conducted in about 400 colleges for about 130,000 students since the academic year starting in July 2009. Over 33 short (1 to 3-day) workshops have been conducted in every major city in UP. About 3,000 participants (mostly teachers, members of management and administration) from over 200 colleges have attended these workshops. They have been quite effective in creating awareness.

The medium of instruction is English.

Feedback was taken from teachers, students as well as from management during the last 12 months. While the feedback of management is mentioned briefly, the feedback from teachers and students is highlighted with specific examples.

Feedback of Teachers

Since GBTU & MMTU has mostly private colleges and the faculty is salaried, the expectation was that about 10% of the teachers would be interested in taking up this effort seriously. Almost 100% of the teachers who have attended the Teachers' Orientation Program (TOP) have responded. We have collected the feedback from those teachers who have taught this subject as a course or as a workshop and 6 months to 1 year after they completed TOP. They tell us four things:

1. This has had an impact on my personal attitude it is relevant for me
2. This has had an impact on my personal relationships in my family it is relevant for my family
3. This had had an impact on my relationship with my students. I feel more responsible toward students. I find it enriching to teach this subject and also other subjects
4. There is a change in the attitude of my students it is relevant for my students

Raman Kumar teaches management at Sherwood College of Management at Barabanki. He told us "when students made a noise in class, I used to shout at them. Now I know that there is a more responsible way. Now when they make a noise, I stop and think, then look at them and smile. I am surprised that this way they have started to realize their error themselves they have started to say that "after this course you are not reacting as you used to... we like it this way... please send all the other teachers for this course".

In this example we can see that Raman is now:

- a. More aware of his thoughts and actions
- b. Is able to respond rather than react

We can also see the students have observed:

- a. When the teacher shouted at them, they used to feel "he also made a mistake we are equal"
- b. When the teacher smiles, they feel "he is not making a mistake, like us we need to learn"

Reaction: To act solely on the basis of external inputs

Response: To act on the basis of one's natural acceptance, regardless of the external inputs

Preeti Srivastava teaches at Sagar Institute of Technology & Management, Barabanki. She said "My younger son used to be afraid of me lest I express anger or beat him. He used to hide what he did from me, even if what he did was right. After the workshop, I have tried to control my anger. The result is that now my son shares with me even the small things he does, he asks questions... my son is not afraid any more. This is a big change in my life".

In this example we can see that Preeti has understood:

- a. Anger is not a solution
- b. Anger is an expression of not having a solution

"In class a student (arrogantly) said to me 'by teaching us this subject, do you think you can change our mentality? This will not happen'. I would have immediately shouted back at him... I have learnt a nice word *jimmedari* (responsibility) I thought for a moment, then replied 'I am not trying to change you. One good thing is that now you have started asking questions, that we have a platform to discuss... I feel responsible to answer your queries with responsibility regardless of the way in which you may put your question across'. This student became one of the most responsible students of that class", says Kushagra Kulshreshta, a teacher at the GLA Group of Institutions, Mathura

In this example, we can see that Kulshreshta has learnt that the responsible way to handle questions/comments is:

- a. To listen to the entire question/comment without reacting
- b. To rephrase the core question/comment
- c. To respond to the core question or to re-state the core of the comment

Atif Salar of Al-Barkaat Institute of Management, Aligarh shared "In my class I felt the students may not be grasping what is being shared. I gave them some projects to do. One group of students made a clip on their mobile about a group of students bothering a man of unsound mind, just outside our college. They simply asked 'who is of unsound mind'? I am confident that these students will think of their actions".

In this example we can see that Atif has understood that action depends on thought if the thought is right, there is a possibility of right action.

Rita Singh Rathode teaches at Apollo Institute of Technology, Sarsol, Kanpur. During the discussion on 'notions about happiness' a student shared that she derives satisfaction from beating smaller children... the root of the problem was that the student was lonely, unappreciated and frustrated. Through the course, this student is slowly but surely coming out of her situation and continues with her improved behaviour 6 months after attending the course.

In this example we can see that Rita has been able to facilitate her student's behaviour and she has herself learnt that:

- a. Fulfillment in relationship is a basic human need
- b. When we do not have fulfillment in relationship, we try to fill this gap by some means. The means depends on our level of understanding
- c. To understand, and to become aware is a solution... and that can be facilitated through this introductory course on human values & professional ethics

This is an incident in the human values class being taken by Bhanu Pratap Singh, a teacher at MPEC, Kanpur. He shared that "A student was noticed to be doing work of some other subject during my class. We discussed this & the class agreed that in future if someone indulged in such behaviour, he would leave the class. This happened a few days later and I asked the student to leave the class, as had been decided earlier. A few days later in the same class, we were discussing trust. I said 'we teachers are responsible to facilitate right understanding for our students, not to punish... if two of you take responsibility that you will help this student to pay attention, I will ask him to return'. The whole class accepted this responsibility. The student returned to class. He became a responsible student soon".

Today Bhanu Pratap Singh conducts workshops on human values after hours for students and members of the community (in addition to college responsibilities). He is happy that "students come to me, not only during their stay at MPEC, but whenever they visit Kanpur long after they have left college. They also want to volunteer for the workshops. It is a big change before I started teaching this course, hardly any student would return to meet me! I am satisfied that I can facilitate students in right understanding".

Ajay PS Bhaduarua is an Assistant Professor at RIET Kanpur is researching how spontaneous self-organization (*vyavastha*) can be an alternative to bureaucracy (*shasan*). Read more about it in Example 2.

Feedback of Students

"How effective will the course method be for students" was an important question. There is a significant clarity of thought as well as improving academic performance from the feedback of students who were taught by teachers who had attended TOP. These students tell us four things:

1. I am now more clear about what to do. I.e. about what is right, about my goal
2. My attention has been drawn to relationships, which I had undermined
3. I am able to correctly understanding the need of physical facilities
4. My academic performance has increased on account of this clarity

Shailesh, was a third year student of MPEC, Kanpur when he first attended the workshop on Human Values. He realized the real meaning of happiness. He developed the self-confidence to decide for himself. He said that he had most of the bad habits that are commonly acquired by students on account of peer-pressure habits like smoking and drinking and that he has resolved most of his 'bad habits' after the workshop. "I wish I had come in contact with this earlier... I could have started working toward the right things earlier", he reflects.

Parul was a student of IPEC, Ghaziabad. In her written feedback, she mentions "My Living was very limited; now I see that I am related to everything around me; I have a broader purpose for myself.

I never thought about maintaining good relationship with family members, society, persons around me before the workshop. I was not bothered about things happening around me. I always worked for my happiness, never thought about happiness of others but after the workshop, I am compelled to think about relationship, about society, about nature and most important about happiness of others".

This is about a student of Al Barkaat Institute of Management Studies, Aligarh, as told by his teacher. "He said he wanted to share something. He came to the front of the class and said that he felt comfortable to share with the class that the shoes he had bought were for Rs 250. These shoes fit my feet, are comfortable and look quite good. Had it not been for this course, I would have spent Rs 2500 on branded shoes".

From this example, we can see that the student has understood the purposefulness of shoes is to protect the body. He used to associate branded shoes with respect previously, but now he is clear that shoes cannot be a source of respect. This student is able to understand right utilization of physical facilities. Shoes is only one example of this understanding this student is likely to focus on purposeful or right utilization of physical facilities.

Arjun, a third year B. Tech. student of NIT, Warangal said "I used to think that after college, to get a good job to earn money that was the main aim... The root cause of crime is not feeling prosperous. If everyone got this knowledge of how much is really required for right utilization, then crime would become much less".

We can see that he has understood that prosperity is having a feeling of more than required physical facilities, i.e. understanding what is required and how much is required for sadupyog (right utilization); and ensuring its availability. Now Arjun is likely to make effort for prosperity rather than for accumulation of physical facilities.

Ashwin (name changed), graduated in Computer Science from IIT Kanpur. When he was in second year he was under academic probation and almost at the point of expulsion.

After attending the workshop on Human Values, he developed confidence in himself his semester performance index (SPI) shifted from 4 to 7.5 to 6 to 9. He completed his B Tech with a CPI of 6. Today he is working as a senior manager with Reliance, Gurgaon. He actively participates in promoting human values and value-based living.

He says "Without this knowledge, through the workshop and it's follow-up, I don't know where I would have been... My academic performance is a side-effect of being more clear about my purpose".

A student with a biology background wanted to do MBBS. When she was not selected in any MBBS program, she joined B Pharma. She was depressed, unable to study and wanted to leave the college.

In her feedback after attending this course, she shared "I was confused. What I should do was not clear. MBBS was my life goal, I had assumed. Without MBBS, life was useless. Now I know that my goal is not MBBS my real goal is happiness & prosperity. Now I know that there can be many other ways of reaching my real goal".

This student is no longer depressed. She is able to pay attention to her studies.

Abhishek Kumar has a B.Tech. and M. Tech. in mechanical engineering from IIT Kanpur. He has done well academically. He is involved with value-based production-work, including natural farming and dairy on a 40-acre farm for the next few years his focus is on developing and sharing a model of natural farming which is cyclic and mutually enriching (avartansheel) and with which a family of 10 people can produce all their requirements in 2-acres of cultivable land.

He says "I was looking for a way of life which is satisfying for me and for my family... currently the model of living promotes insatiable desires and it is full of tension... I am happy with what I am doing now, and this way of living is very satisfying".

Through these examples, we can see that a phenomenal change is observable in the attitude, academic excellence and social concern among the students who have been consistently attending this course/workshop and doing self-study students have developed a holistic vision towards life and profession; and have enhanced self-confidence. Such individuals become assets to themselves, to their family as well as to the society at large. They perform well academically, do well at their workplaces and at the same time participate for order in society.

Feedback of Management

At the level of management and administration the feedback is encouraging from those colleges where the management has taken a hands-on implementation approach. They tell us four things:

1. Our institution's agenda, academic curriculum, content and teaching methods is becoming increasingly purposeful and meaningful
2. Our institution has started to be managed on the basis of relationship rather than on the basis of *shasan* (opposition). We can observe that life on campus becomes more and more holistic, participative and fulfilling
3. We can observe that students are developing more responsibility, they are doing well academically and becoming more self disciplined. Some of them also participate in efforts for order in society
4. There is sufficient space in the existing system to experiment, changes toward self-organization are accepted and multiplication is possible

Our Learning

From this experience we have learnt and developed teaching assets that can be used in future implementations. These include:

1. Human Values are teachable - they can be communicated precisely and effectively. Specific, universal guidelines have been articulated and comprehensive formal teaching resources have been developed. This includes the syllabus, a teachers' manual, a text book, practice sessions, video of lectures as well as a web-site
2. There is a very significant impact on students, faculty, management, staff, families the entire community of individuals associated with the institution
3. An 8-day Faculty Development Program for orienting teachers
4. A strong process for implementation and scaling-up

There are some challenges we faced during this implementation. We have overcome some of these. Future implementations can recognize these early and attempt to handle them appropriately. We share our suggestions, as well in the list below:

1. Preparation of management: Setting up clear goals, working out specific activities and facilitating execution
 - a) Motivate the college management to attend the full workshop
 - b) Set success measures & track them regularly
 - c) What not to do is equally important - Avoid activities that are not directly in line with the goals of that step. Eg. At step1, one can keep sharper focus by leaving activities of future steps like distance education programs, collaboration with NGOs, general publications and general conferences

2. Preparation of students: Dealing with prevailing assumptions that this is an "extra" subject and it will increase the workload
 - a) Project it as ESSENTIAL rather than as a compulsory subject
 - b) Conduct short workshops at college level, involving the key people
3. Preparation of teachers. There is a significant difference between teachers who have attended the TOP and those who have not
 - a) Facilitate teachers to complete the TOP before they start teaching
 - b) Keep in regular contact with the teachers, ensure continuous updates
4. Course effectiveness. The response of students who attend the workshop is significant compared to the response of students who attend the course spread across a semester
 - a) Teachers can ensure that they focus on starting the process of self-exploration and experiential validation in their students versus covering the content
 - b) Management can allocate contiguous contact hours and ensure regular interaction in small groups
5. Medium of instruction and examination
 - a) Facilitate use of mother tongue (say Hindi or Punjabi) as medium of instruction. Include relevant local examples and data as far as possible
 - b) Use current language (say English) for the formal portions, like examination until the environment is ready

Future Possibilities

Based on the ideas and experiences of implementation at IIT, the then president of India, Dr. Abdul Kalam, spoke about this topic in his address to the nation on the eve of Independence Day (15th August) 2006. He said "... being practiced by Prof Ganesh Bagaria, ... Prof Rajeev Sangal... and their teams ... [it] is a 'teachable human value based skill'... This process of imparting self-knowledge would promote a learning atmosphere, where this whole movement of inquiry into knowledge, into oneself, into the possibility of something beyond knowledge would bring about naturally a psychological revolution.. **From this comes inevitably a totally different order in human relationship and therefore society as a whole. The intelligent understanding of this process itself can bring about a profound change in the consciousness of mankind...**"

We feel that excellence in education-sanskar starts with introduction of human values at an appropriate, natural pace that which can be supported by the existing system ... **and goes on to prepare students participation and practice for Undivided Human Society and Universal Human Order on Earth.**

India has 1/7th of the world's population. Most of the future decision-makers are now students. This work has the possibility of initiating the evolution of harmonious living, in relationship with other human beings as well as with nature; a possibility of your institution as a model for India; a possibility of India as a cradle of transformation for this world.

Example 1: Assignment Experience by Wadhwa Shashank Lekhraj (Wadhwa is a student of IIIT-Hyderabad. This article appeared in the student magazine 'Ping' in 2010)

As a part of our human values assignment we were asked to clean one of our friends' room in the presence of one of the housekeeping staff members to guide the exercise. The motive of the task was to learn to empathize with the housekeeping members, but there was lot more to learn in this task which I would like to share with all.

As the task suggested I requested my friend to let me clean his room and he readily agreed (who won't!). I asked him to call me during the lunch break or at a time when I am resting. This is because I have observed many times that people call the housekeeper as and when they like and never keep in mind his requirements.

And the very next day when I was lying in my room after breaking my head at Computer Programming (you all must know how difficult it is for the beginners), my friend called me to clean his room. I had already spoken to the housekeeper to guide me during the task and he obliged to do so. So I called him and he handed me a broom and we went to my friend's room. As soon as I opened the door of his room, the first thought that came to my mind was "this is going to be a Herculean task". The scene that met my eye was that of papers, wrappers and shoe mud all over the place, and moreover the room was stinking badly. Though the stink was quite expected from his room the littering was not so much. He later told me that this was done just to annoy me (after all friends will be friends) and to add to my worries he even called many of our friends to come to his room. Nevertheless I entered, and as suggested by the housekeeper, I started from a corner of the room. There was a stinky pair of shoes covered up in mud. I was passing them untouched just when the housekeeper pointed out that I am supposed to lift them, dust them and sweep the mud beneath it. I right away refused and asked my friend to at least lift them up for me and he did so. But then I realized that this was more or less the same scenario that takes place in my room whenever the housekeeper comes to clean and also he has no "friend" there to help him with his work. So with the first lesson learnt, I began to understand the motive behind the task. With the same in mind, I resumed my work. As I was sweeping the room all my

friends were simply moving here & there, in & out of the room without even caring about my presence making my work even more tedious. I somehow kept my calm. As and when I was moving closer to finishing the task many thoughts were coming to mind, like when I went close to the bed to sweep, my friend, who was sitting on the bed merely lifted his leg to allow me sweep from beneath and that is when I realized what all the housekeeping staff has to go through without any complaints. Gradually I was beginning to respect them even more. With the room completely swept, the housekeeper guided me to pick up things like paper, wrappers etc. with my hand and collect all the dust and mud and throw it into the dustbin. At first I didn't feel like doing so but I reluctantly did as he said. This is when I realized the commitment that they have towards their work. He then gave me a wiper to wipe the floor. This was or less the same experience as sweeping except that this time I was a bit more composed.

After finishing all this I went to the cleaner and asked him about his experiences that he had had while cleaning people's rooms and even toilets and bathrooms. I wanted to know how people treat him and does he ever get a feeling that this job is not meant for him. At first he was a bit hesitant to speak. The reason behind this, I guess, is the respect he has for all of us and that putting forth his experiences in front of me would in a way mean complaining about me and my friends. But when I assured him that he can speak frankly and tell me everything, he replied "aisa tho kuch nahi hai bhaiya, sab acche se hi baat karte hain; haan bus kabhie-kabhie jab koi galat time par bula leta hai to bura lagta hai. Wo kehte hain ki 'bhaiya jaldi karo khana khane jana hai' aur kabhie yeh nahi sochte ki mujhe bhi to yahi time milta hai khane ke liye". Hearing this I consoled him and said that I had seen this happening many times myself and I feel really bad about it. As he was describing his feelings, I felt a sense of empathy as it was just what I had experienced while cleaning my friend's room. An addition to his grievances was cleaning the toilets to which he replied "ab kya kare bhaiya kuch to kaam karna padega warna pet(stomach) kaise bharoonga". This reply truly took me by shock. I realized the helplessness of these people and the wrongful norms that society has created.

To conclude, this task was truly an eye opener. Some of the many things I got to learn after finishing were to respect every person, to not discriminate people by the work they do, to treat everyone alike and last but not the least I got to learn how to sweep my room. Believe it or not, after this incident I never ask the housekeeping staff to clean my room; rather I do it myself.

Example 2: Ajay PS Bhaduar's Research Topic

The word organization is used to denote a collectivity of two or more people who come together for a purpose. A corporation developing and marketing air conditioners, a society innovating and promoting the use of jute, the Kumbh mela disseminating fundamental principles of existence or a family understanding, learning and living together these are all examples of organization.

The word 'human resources' is used in formal organizations like corporations. The word 'people' is used in social organizations, and the word 'family member' is used in family. We will use the word 'people' for all forms of organization.

There is no central or formal organization running the Kumbh mela, which has uninterrupted history of at least 1,50,000 years. People come together in a well organized manner. What drives such a confluence of people? How does the communication and organization take place?

A mother does 120 types of activities for her home, rises before her family and sleeps after them. She is the centrepiece for family and neighbour relations, she plans rations, decides on stock levels, re-order quantity, she does the purchasing, repair and maintenance... a whole range of sophisticated activity. When the baby wets the bed, she moves him to the dry part of the bed and herself uses the wet portion... Is this behaviour for some 'return' or is it borne out of some deep sense of responsibility in relationship?

The key questions are:

1. What to do what are worthy objectives?
2. How to do what to produce (products/services), how to produce and how to organize the people

When we look at the first question, there are various opinions corporate profit, societal purpose, common understanding of existence or feeling of relationship.

When we look at the second question, we also have at least two types of organization one based on a command & control structure (*shasan*) the control is based on reward & punishment; and the other form of organization is based on spontaneous self-organization (*vyavastha*) there is self-control based on right understanding and right feeling in relationship.

The research is related to the last part of the second question "How to organize the people so that it leads to meeting worthy objectives". In particular, we want to study this self-organization, and the specific role of right understanding and relationship in management in select Indian organizations.

Criteria for Evaluating Human Values Programs

This note is to facilitate the evaluation of options of human values programs.



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The scope of education is understanding one's purposefulness or goal, developing the commitment & competence to fulfil one's purpose and participation in the development of a humane society. It is not just about learning skills (how to do?). It is clearly even more about understanding (what to do?) and practicing the understanding and skills leading to fulfilment of purpose.

Such education would lead to:

- Right understanding in the self. It will ensure resolution at the level of the individual, family, society, nature/existence
- Right living, living in harmony
- Skills learnt facilitate right living, living in harmony leading to mutual happiness & mutual prosperity

Such education would be:

1. Universal Whatever is studied as value education needs to be universally applicable to all human beings and be true at all times and all places. In addition, it should not depend on sect, creed, nationality and gender etc. So it deals with universal human values. [We can observe that it leads to collaboration vs competition, it encourages people to live in relationship vs dividing them and it facilitates individual aspirations for excellence vs exclusivity, being special or unique]
2. Rational - It has to be amenable to reasoning. It is a set of assertions, not a set of negations. It is not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts. [It can be taught it can be communicated clearly, it can be understood, student can be observed to verify that it has been understood]
3. Natural We want to study something that is natural to us. Being natural means, it has to be acceptable naturally (without being forced, conditioned or forced by

another person/s). When we live on the basis of such values that are natural to us, it leads to fulfillment i.e. it leads to our happiness, it is conducive to other people we interact with, and the interaction with nature is mutually enriching.

4. **Verifiable** We want to verify these values ourselves, i.e. we don't want to assume something just because something is stated, rather, each one of us will want to verify these to find out whether they are true for us. This can be done by both checking for validity within ourselves, as well as something which we can implement in our living (in behaviour with human beings and work with rest of nature) and observe its outcome. [Every individual is able to verify these values themselves. No qualification is needed for doing this being a human being is sufficient]
5. **All Encompassing** Value education is not merely an academic exercise. It is aimed at transforming our consciousness and living. Hence, it has to permeate into all dimensions of our living, namely, thought, behaviour, work and understanding/realization; as well as all levels namely individual, family, society and nature. [For every aspect of life the purpose becomes clear, the commitment to live that way increases with understanding]
6. **Leading to harmony.** Finally, value education has to enable us to be in harmony within and in harmony with others. Hence, when we live on the basis of these values, we start understanding that it will lead to harmony in us and harmony in our interactions with other humans and the rest of nature. That is it leads to human conduct. [It leads to fulfillment of the human purpose. This is observable in the individual and in his interaction with his family, society and nature/ existence]

Availability of appropriate teaching assets is an important factor in communicating the core ideas clearly on a large scale. Teaching assets can include:

1. Syllabus
2. Teachers' Manual
3. Book
4. Practice Sessions / Projects
5. Audio/Video CDs
6. Web Site

Facilitation for Faculty Development: The teacher plays a critical role in this process. A program and process that develops faculty is essential.

Clarity in Process of Implementation: Replication, speed and scale depend on the implementation process.

Feedback of experiments conducted can provide a good idea, provided the approach has been around for some time. The scope, scale and outcomes can be considered.

SUMMARY

In evaluating human values programs, the criteria can include:

Clarity of Purpose

1. Guidelines
2. Universal
3. Rational
4. Natural
5. Verifiable
6. All Encompassing
7. Leading to Harmony fulfillment of purpose

Availability of Teaching Assets

1. Syllabus
2. Teachers' Manual
3. Book
4. Practice Sessions / Projects
5. Audio/Video CDs
6. Web Site

Facilitation for Faculty Development

Clarity in Process of Implementation

Experience of Prior Implementations

1. Scope
2. Scale
3. Outcome

During the seminar, you can make your observations in this table:

Evaluation Criteria	Option 1	Option 2	Option 3
Clarity of Purpose			
Guideline 1 - Universal			
Guideline 2 - Rational			
Guideline 3 Natural			
Guideline 4 - Verifiable			
Guideline 5 - All Encompassing			
Guideline 6 - Leading to Harmony (fulfillment of purpose)			
Teaching Asset 1 - Syllabus			
Teaching Asset 2 - Teachers' Manual			
Teaching Asset 3 Book			
Teaching Asset 4 - Practice Sessions / Projects			
Teaching Asset 5 - Audio/Video CDs			
Teaching Asset 6 - Web Site			
Facilitation for Faculty Development			
Clarity in Process of Implementation			
Experience of Prior Implementations - Scope			
Experience of Prior Implementations - Scale			
Experience of Prior Implementations - Outcome			

विज्ञान और तकनीकी शिक्षण संस्थाओं में मूल्य शिक्षा के लिये सूत्र

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दीनानाथ बत्रा

अध्यक्ष, शिक्षा संस्कृति उत्थान न्यास

हम भारतीय योग्यताओं, क्षमताओं तथा ज्ञान-विज्ञान में किसी भी देश से कम नहीं। हम गर्व से कहते हैं कि हम वैज्ञानिक तथा प्रौद्योगिकी दृष्टि से विश्व के राष्ट्रों में क्रमांक 3 पर हैं। संख्यात्मक दृष्टि से भारत संसार का सबसे बड़ा प्रजातान्त्रिक देश है। यह सब होते हुए भी हमें इस तथ्य को स्वीकार करना होगा कि अभी हमारी गणना महान प्रजातन्त्र के रूप में नहीं हुई है। विज्ञान की प्रयोगशालाओं से विकास की अजस्र प्रवाह धारा हमारे करोड़ों अभावग्रस्त बन्धुओं को स्पर्श नहीं कर सकी है।

सामाजिक कुरीतियाँ, निर्धनता, ऊँच-नीच, भेदभाव, निरक्षरता ने हमारे देश की गति तथा प्रगति को अवरुद्ध किया है। आतंकवाद तथा गरीबी की विभीषिका ने देश की अस्मिता तथा अखण्डता को विचलित कर दिया है।

इन सब समस्याओं का निदान देश की जनता की इस आत्मानुभूति में है कि अब हम स्वतंत्र देश के सशक्त नागरिक हैं। हम उन बुराइयों की चर्चा न करें, अपितु अपने कर्तव्यों का पालन करें।

Let us not curse the darkness
we should light the lamp wherever we are.

► शिक्षा तथा जानकारी

Knowledge is lost in its information
Education is lost in its knowledge
Wisdom is lost in its education

स्वामी विवेकानन्द जी के शब्दों में "शिक्षा जानकारीयों का ढेर नहीं, जो मस्तिष्क में रहकर सड़ांध पैदा करती है। उनका कहना है "Education is manifestation of perfection that is already in man" शिक्षा के उद्देश्य और जीवन के उद्देश्य में कोई अन्तर नहीं। "सा विद्या या विमुक्तये" विद्या वही है जो मोक्ष की ओर ले जाती है और यही मनुष्य का भी अन्तिम लक्ष्य है। आज की समस्याओं का मूल शिक्षा का सही, स्वरूप तथा सकारात्मक परिभाषा को सार्थक न करने के कारण है। केवल उपाधि प्राप्त करना ही शिक्षा मान लिया गया है। अतः शिक्षा में आमूलचूल परिवर्तन की आवश्यकता है। शिक्षा के माध्यम से चरित्रनिर्माण तथा व्यक्तित्व का विकास हो। शिक्षा मूल्यपरक बने। महत्त्वपूर्ण आचार नहीं, आचरण है। महत्त्वपूर्ण चित्र नहीं चरित्र है।

"If there is righteousness in head, there will be beauty in character
If there is beauty in character, there will be harmony at home
if there is harmony at home, there will be order in the society.
If there is order in the society, there will be peace in the world

विश्व धार्मिक विचार, अनुकरणीय चरित्र, परस्परानुकूलता, सुगठित परिवार, सन्तुलित समाज, अखण्ड राष्ट्र विश्व शान्ति के यह अभिन्न अंग हैं। प्रत्येक क्षेत्र में शिक्षा को मूल्यपरक होना चाहिए।

शिक्षा लक्ष्यविहीन है। परिणामस्वरूप मूल्यों का ह्रास है। गांधी जी ने इस विषम परिस्थिति का अवलोकन करते हुए कहा था कि देश पापों से ग्रस्त है। आज सब व्यवसाय करते हैं, परन्तु यह उनकी वृत्ति नहीं, पैसे के लिये कार्य करते हैं, पूजा के लिये नहीं। राजनीति धर्माधारित नहीं,

शिक्षा संस्कारविहीन है। जीवन में तत्व का बोध तथा सत्य का शोध नहीं। हम सब अधिकारों की चर्चा करते हैं, इनके लिये आन्दोलन करते हैं, संघर्ष भी करते हैं, कर्तव्यों का पालन नहीं करते। हम यह माँग करते हैं कि देश मुझे और अधिक दे, परन्तु यह भूल जाते हैं कि देश के प्रति भी मेरा कुछ कर्तव्य है। समाज के अभिन्न अंग होते हुए भी सामाजिक समरसता के भाव को पुष्ट नहीं करते। देश को इन पापों से मुक्त कराने के लिये शिक्षा मूल्यपरक होनी चाहिए। मूल्यों की नींव पर खड़ा देश ही अपने उच्चतम आदर्श को स्पर्श कर पायेगा।

► मूल्य क्या है?

हमारी प्रवृत्तियाँ, आचार, विचार, व्यवहार तथा सामाजिक स्तर का मूल्यांकन जीवन मूल्यों से ही होता है। मूल्य वह है जो व्यक्ति और समाज के संरक्षण में सहायक हो। "सत्यं, शिवं, सुन्दरम्" से निसृत हो।

विज्ञान से भौतिकवादी जगत की खोज होती है और इसके आधार पर मनुष्य बहिर्गमन करता है। कामनाओं, इच्छाओं तथा वासनाओं की तृप्ति का प्रयास करता है परन्तु वह कभी सन्तुष्ट नहीं होता। वह जितना दौड़ता है, उतना ही तनावग्रस्त होता है। अन्तर्यात्रा से ही दिव्यता के दर्शन कर वह ऊर्जावान होकर जब बाहर आता है तो उसे आनन्द की अनुभूति होती है। यात्रा और तीर्थयात्रा जीवन के सफलता के यह दो सोपान हैं, यही धर्म है। उपनिषद्कारों ने कहा है "श्रेयस निश्रेयस सिद्धिः स धर्मः।"

► विज्ञान तथा तकनीक मूल्य आधारित हो।

ज्ञान, भावना, क्रिया, उद्योग, उपयोग, प्रयोग तथा योग इनमें से किसी एक का भी विछोह होने से विज्ञान अभिशाप बन जाता है तथा प्रौद्योगिकी दृष्टि संकुचित हो जाती है। व्यक्तिगत सफलता के लिये मनुष्य, व्यक्तिनिष्ठ जीवन और धन, बल, सम्मान को सर्वस्व मानकर, संवेदनहीन तथा स्वार्थी बन जाता है।

1.

थामस हक्सले ने कहा है "Advancement of knowledge is for alleviation of human suffering."

"ज्ञान की प्रगति से मनुष्यों के दुःख दर्द मिटने चाहिए" अतः शिक्षा के माध्यम से मानवीय उमंग तरंगायमान होनी चाहिए।

2.

"शिक्षा के उद्देश्य तथा जीवन के उद्देश्य में कोई अन्तर नहीं है" डा सम्पूर्णानन्द।

जो दूसरों के लिये जीता है, उसे इन्सान कहते हैं।

जो अपने लिये जीता है, उसे हैवान कहते हैं।

3.

वैज्ञानिक आविष्कार तथा प्रौद्योगिक प्रगति से गरीबी दूर हो, अनपढ़ता का अभिशाप मिटे और सामाजिक कुरीतियों का उन्मूलन हो। भ्रष्टाचार, कर की चोरी, संवेदनहीनता, शोषण समाप्त हो।

4.

स्वामी विवेकानन्द ने शिकागो से 1884 में पत्र लिखा था "As longer as millions live in hunger and I hold every one as a traitor who has been educated at their expense. pays not the least heed to them," इस देश में लाखों लोग भूखे हैं। ऐसे सब पढ़े-लिखे लोगों को गद्दार मानता हूँ, जो गरीबों को सुविधाओं से वंचित कर पढ़े लिखे हो गए हैं और उनकी तरफ थोड़ा सा ध्यान भी नहीं देते।" उन्होंने बार-बार कहा है They alone live who live for others, the rest are more dead than alive." जो दूसरों के लिये जीते हैं, वह ही जीते हैं, शेष तो लोहार की धौंकनी के समान सांस लेते हैं।

5.

तकनीकी प्रगति का भौतिकवाद की ओर झुकाव होने लगता है। ऐसी प्रगति केवल विस्तार है गुणात्मक विकास नहीं।

6.

हमारे संविधान की प्रस्तावना में अधिकार और कर्तव्य दोनों की चर्चा है। संविधान की प्रस्तावना को गम्भीरता से अध्ययन करें और सोचें की हम देश के स्वतन्त्र नागरिक हैं। अधिकारों और

कर्तव्यों दोनों के प्रति हम सजग हैं। व्यक्ति की स्वतन्त्रता, स्वानुशासन, मानवीय मन तथा सत्यान्वेषी बुद्धि तथा राष्ट्रहित का ध्यान रख, संविधान की मूल भावनाओं का आदर करें।

7. श्रीमद्भगवद्गीता के अन्तिम अध्याय 18 के अन्तिम श्लोक में कहा गया है :

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः

तत्र श्रीविजयोभूतिर्ध्रुवो नीतिर्मतिर्मम॥

जहाँ योगेश्वर भगवान श्रीकृष्ण हैं और जहाँ गाण्डीवधारी अर्जुन हैं, वहीं पर श्री, विजय, विभूति और अचल नीति है— ऐसा मेरा मत है।

यहां, विज्ञान, आध्यात्मिकता तथा कर्म संस्कृति का समायोजन है। जीवन के प्रत्येक क्षेत्र में विजय, सफलता, सुख, सम्पन्नता तथा अविचल नीति के लिये इस संगम की आवश्यकता है।

8. किसी भी क्षेत्र में उच्चतम को प्राप्त करने के लिये कर्म योग आवश्यक है। कर्म और पूजा के समान कर्म तथा कर्म ही पूजा। कर्म का यह तीसरा प्रकार है, कर्म संस्कृति और यह कर्म योग है।

वेद में कहा गया है कि यदि कर्म तुम्हारे दाएं हाथ में है तो विजय तुम्हारे बाएं हाथ में है।

9. विकास की अवधारणा केवल भौतिक सुविधाओं तक सीमित नहीं, अपितु प्रत्येक स्तर पर गुणात्मक विकास चाहिए। परिश्रम, साझेदारी, सहभागिता, समझदारी, मानवीय दृष्टिकोण तथा समायोजन यह हैं जीवनमूल्य, जो विकास के आधार हैं। आगे बढ़ने से सुख सम्पन्ता प्राप्त करते हैं।

10. जीवन का दृष्टिकोण है।

- स्व समायोजन, Harmony of man with himself.
- मानव —मानव के प्रति समदृष्टि, Harmony of man with a man.
- मानव का प्रकृति के प्रति समरसता — Harmony of man with the nature

शरीर की सबलता, प्राणों का सन्तुलन, मानसिक सद्विचार, बौद्धिक सत्यान्वेषण, सेवाभाव, सब प्राणियों में एकात्मक भाव के दर्शन तथा प्रकृति का पोषण, इन सब गुणों में एकात्म भाव के दर्शन तथा प्रकृति का पोषण यह सब को सुखी तथा निरामय बनाने के लिये है। प्रगति की पदचाप की यह मधुर ध्वनि है जो संताप मिटाती है, सुख और शान्ति लाती है।

11. स्वामी विवेकानन्द जी ने निम्न दृष्टिकोण की निन्दा की है। यन्त्रवत कार्य, जीने के लिये खाना तथा पीना, कमाना तथा वेतनभोगी बनना, लाभ तथा पदोन्नति के लिये कार्य करना, अन्नमयकोश के आवरण को हटाना मात्र है। आनन्दमयकोश तक पहुँचने के लिये प्राणायाम, मनोमय तथा विज्ञानमय के आवरणों को हटाने के लिये आध्यात्मिक पथ के पथिक बनना होगा। भोग से नहीं योग से समस्याओं का निदान होगा।

12. दरिद्र नारायण की सेवा ही ईश्वर की आराधना है।

13. लक्ष्य की प्राप्ति के लिये भौतिक, मानवीय तथा आर्थिक संसधानों का समायोजन ही प्रबन्धन है। प्रबन्धन में मानवीय चेहरा पहनने की आवश्यकता है।

14. यदि किसी उद्योग के प्रबन्धक को जादू की छड़ी (Magic wand) दे दी जाये और उससे कुछ मांगने को कहा जाये, तो सफल प्रबन्धक सबसे मिलकर काम (Team work) करने की सीख लेगा। प्रबन्धक को यह ध्यान रखना है वह सभी कार्यकर्ताओं में से एक है, वह उनसे एक कदम आगे है। मिलजुल कर काम करने से सुख-दुःख सहभागिता, निस्वार्थता तथा "मैं नहीं तू ही" के भाव तथा गुण पुष्ट होते हैं।

15. आदेश से नहीं, उपदेश से भी नहीं अपितु मन के सन्देश से कार्य होता है। "Leader is he who leads and is led" मुखिया वह है जो सब को साथ लेकर चले, उनको कहे और उनकी बात सुने भी"

एक हृदय, दूसरे हृदय का प्रकरान्तर है। "One for all and all for one" मैं सब के लिये और हम सब एक के लिये यह हमारे गति की गुणगुनाहट है।

16. स्वामी रंगानाथानन्द जी ने व्यवस्थापक के दृष्टिकोण के बारे में कहा है "A manager when he sits in the chair of a manager and he deals the files with a manager eye he becomes mechanical but when he wears a human face, he glorifies himself the work and the worker" मानवीय चेहरा, उदात्त भावनाएं तथा एकात्मक दृष्टि ही व्यवस्थापक की सफलता के तत्व हैं। Bertrand Russell लिखते हैं Values are not mechanical the man has become the modern form of machine"

भारतीय ऋषियों का कहना है – मानव कार्य तथा कार्यकर्ता के लिये जीवन मूल्यों का स्रोत दर्शन शास्त्र ही है। धर्म, अर्थ, काम तथा मोक्ष हमारे चार पुरुषार्थ हैं। शुद्ध साधनों से धन कमाना, काम तथा इच्छाओं का निरोध करना। शक्तिशाली तथा कमजोर व्यक्ति के मध्य में असमानता रहना अधार्मिक है।

हमारी संस्कृति का मूल मंत्र है "तेन त्यक्तेन भुञ्जीथाः" त्याग से भोजन करें। वेद में कहा गया है कि 100 हाथों से धन कमाएं तथा 1000 हाथों से दान दें। हमारा धन पर पूर्ण स्वामित्व नहीं है। We are the trustee of the wealth समाज से कमाये धन को समाज के लिये प्रयोग में लाना उचित कहा गया है।

17. सरस्वती तथा लक्ष्मी का कोई विरोध नहीं है। सरस्वती – ज्ञान से तत्व का बोध तथा सत्य की शोध कराने वाली विद्या की अधिष्ठात्री देवी हैं। लक्ष्मी अर्थ की स्वामिनी देवी हैं। लक्ष्मी केवल धन कमाने का मार्ग प्रशस्त नहीं करती, अपितु देश की प्रगति, उत्पादन तथा राष्ट्रहित का संरक्षण भी प्रदान करती है।

सरस्वती शुद्ध विज्ञान है (Pure Science) और लक्ष्मी प्रायोगिक विज्ञान (Applied science) है। समाज हित के कार्यों में दोनों का समायोजन आवश्यक है।

18. हमें श्रीमद्भगवद्गीता से प्रबन्धन का सम्पूर्ण दर्शन सीखना चाहिए। इस दृष्टि से हम जापान से भी बहुत कुछ सीख सकते हैं।

- Mastrhustrui (मातसुशिरा) कम्पनी के सभी कार्यकर्ता, जिन की संस्थाएँ एक लाख के करीब हैं, प्रातः 8:00 बजे गीत गाते हैं और प्रार्थना करते हैं।
- वह एक परिवार बन कर रहते हैं। पारिवारिकता, परस्परानुकूलता तथा आत्मीयता यह उनके प्राण हैं।
- वह कर्मचारियों में आन्तरिक चेतना को जाग्रत करने का प्रयास करते हैं।
- वह कुशलताओं और जीवन मूल्यों की शिक्षाओं का शिक्षण देते हैं।
- सभी कार्यों तथा आचरण में समाज कल्याण सर्वोपरि है।
- राष्ट्र की उन्नति तथा विश्व कल्याण उनके मार्गदर्शक वाक्य हैं।
- उनका इन तीन तत्वों में विश्वास है – सामूहिक प्रयास (Combined effort) सृजनात्मक सहयोग (Synergic Cooperation), निरन्तर उन्नति की ओर इस को वह kaizen कहते हैं अर्थात् चरैवेति चरैवेति।

19.

जापान 7 आध्यात्मिक मूल्यों के प्रचार, प्रसार तथा आचरण पर बल देता है।

- उद्योग के माध्यम से राष्ट्र की सेवा। (National Service through industry)
- शुद्धता (Fairness)
- समरसता-सहयोग (Harmony and cooperation)
- सुधार के लिये संघर्ष (Struggle for betterment)
- शिष्टाचार और नम्रता (Courtesy and humility)
- समायोजन, आत्मसाक्षात्करण (Adjustment and Assimilation)
- कृतज्ञता (Gratitude)

इन सब मूल्यों के लिये सब अधिकारी, कार्यकर्ता दैनिक प्रतिज्ञा लेते हैं।

20.

“मैं नहीं तू ही” से जीवन की तथा कार्यस्थल की यात्रा आरम्भ होती है और समाप्त भी होती है। अहम्-त्वम्-वयम् – सब का कार्य, सब के द्वारा तथा सब के लिये सम्पन्न होना चाहिए।

21.

हमें व्यक्ति नहीं व्यक्तित्व का विकास करना है। स्वामी रंगनाथानन्द जी का कथन है “ I am a person when I have ability, agility and potentiality as and when I transfer all these qualities to the society, I become personality.

लक्ष्य की प्राप्ति के लिये समर्पण भाव चाहिए। शरीर को नहीं, मन को संवारिये।

22.

आत्मबोध, आत्मसम्मान, प्रतिबद्धता, स्वानुशासन, अन्तः मानवीय आन्तरिक सम्बन्ध, नागरिक व्यवहार, समयपालन, आध्यात्मिकता, आत्मवलोकन, सामाजिक चेतना, अच्छे कार्यकर्ता के गुण हैं।

23.

मैं जो भी करूँगा, वह उत्तमोत्तम होगा। मनुष्य में जो पूर्णता पहले से ही विद्यमान है उसका प्रत्येक कार्य में प्रकटीकरण होगा। प्रत्येक छोटे से छोटा कार्य भी पूर्ण होगा।
In short measures, life may perfect be.

नैतिक एवं मानवीय जीवनमूल्य हेतु प्रस्तावित पाठ्यक्रम के मुख्य बिन्दु

दीनानाथ बत्रा

अध्यक्ष, शिक्षा संस्कृति उत्थान न्यास

1. जीवनमूल्य एवं समग्र जीवनदृष्टि

- मानव जीवन, उसका महत्त्व और उसके लक्ष्य : पारम्परिक और आधुनिक विचार
- सफल, सुखी एवं सार्थक जीवन की अवधारणाएं
- जीवन मूल्यों के विविध पक्ष और उनकी मर्यादाएं : आंतरिक व्यक्तित्व और बाहरी जीवन।
- बुद्धिलब्धि (I.Q.) भावलब्धि (E.Q.) अध्यात्मलब्धि (S.Q.) सृजनात्मकलब्धि (C.Q.) निरन्तरतालब्धि (C.Q.)

2. व्यक्ति और समाज

- सभ्य और परस्परानुकूल समाज की परिकल्पना।
- आधुनिक समाज व्यवस्था के मूल्य : लोकतन्त्र के मूल्य एवं मर्यादाएं, समता और सामाजिक न्याय।
- व्यक्तिगत स्वातन्त्र्य और सामुदायिक हित
- हमारी सामाजिक दृष्टि और हमारे सामाजिक दायित्व
- सामाजिक कुरीतियाँ
- भ्रष्टाचार, निर्धनता, अनपढ़ता, आतंकवाद, समाज की प्रगति में बाधक तत्व।

3. आधुनिक जीवन की मूल्यगत समस्याएं

- परम्परा, परिवर्तन और आधुनिकता
- भौतिक प्रगति और व्यापक मानव कल्याण के बीच अन्तर्द्वन्द्व
- विज्ञान, प्रौद्योगिकी, उपभोक्तावाद और मानव मूल्य।
- सामाजिक एवं सांस्कृतिक विविधता, विषमताएं एवं सामंजस्य
- सामाजिक प्रगति, संघर्ष और समरसता।
- प्रकृति और मानव जीवन की पारस्परिकता: पर्यावरण की समस्याएं और उनसे जुड़े नैतिक एवं मानवीय मूल्य।
- विश्व मानवता के नये आयाम।
- एकात्म मानववाद।

4. नैतिक एवं मानवीय मूल्य

- नैतिकता एवं उसके विविध पक्ष
- चारित्रिक सदगुण, निरहंकारिता, विनम्रता, शुचिता, सत्यनिष्ठा (Integrity), आत्म-संयम, दायित्वबोध एवं नागरिकता
- जीवन में नैतिकता के कुछ सामान्य नियम
- समाज में नैतिकता : टोली में कार्य। स्वधर्म व्यवसायिक कार्यों में, संस्थागत व्यवस्था में: समस्या और समाधान।
- मूलभूत मानवीय संवेदनाएं एवं मानवीय मूल्य : समानुभूति (Empathy), प्रेम, करुणा, मैत्री, सहिष्णुता, बंधुत्व।
- जीवन के विविध क्षेत्रों में मूल्यनिष्ठ व्यवहार : अधिकार और कर्तव्य में संतुलन, अपने हित और दूसरों के हित के बीच संतुलन, परस्पर सहयोग, सहायता और सेवा भाव, सामूहिकता, अनामिकता, पारदर्शिता, प्रामाणिकता। संवेदनशीलता, परस्परानुकूलता।

5. उत्कृष्ट व्यक्तित्व के प्रमुख अंग

बौद्धिक, भावनात्मक, सृजनात्मक, नैतिक-आध्यात्मिक विकास, सौन्दर्यबोध, आत्म-निर्भरता, क्रिया-शीलता।

6. क्षेत्र विशेष से जुड़े नैतिक एवं मानवीय मूल्यों के प्रश्न : कुछ उदाहरण

- ◆ अर्थशास्त्र की नैतिक भावनाएं और उनकी व्यावहारिक मूल्यगत समस्याएं
- ◆ वाणिज्य, व्यवसाय, उद्योग जगत, प्रबन्धशास्त्र, में मूल्य एवं उनकी मर्यादाएं
- ◆ विज्ञान एवं आध्यात्मिकता।

टिप्पणियां :

- 1 प्रस्तावित विषय के पठन-पाठन का उद्देश्य मूल्यों की जानकारी दे देना या उनका बौद्धिक-तार्किक विवेचन कर देना मात्र नहीं है। इसका मुख्य लक्ष्य होना चाहिए, आज के जीवन और समाज से जुड़े ज्वलंत मूल्यगत प्रश्नों और चुनौतियों पर मनन-चिंतन करने के लिए विद्यार्थियों को प्रोत्साहित करना, उनकी मूल्य-चेतना को विकसित करना तथा उन्हें एक बेहतर इंसान बनने और एक बेहतर समाज बनाने की प्रेरणा देना।
- 2 ऐसे पाठ्यक्रम तभी प्रभावी होंगे, जब इसके अध्यापक स्वयं मूल्यनिष्ठ हों तथा जीवन और समाज के मूल्यगत प्रश्नों में रुचि लेते हों, उन पर मनन चिंतन करते हों, अन्यथा यह विषय पढ़ाने वाले और साथ ही पढ़ने वाले पर थोपा हुआ लगेगा।
- 3 इस विषय के पढ़ाने की शैली विशेष महत्वपूर्ण है। शैली व्याख्यात्मक या उपदेशात्मक न होकर संवादात्मक होनी चाहिए। कक्षा में विद्यार्थियों को प्रश्न उठाने, अपनी टिप्पणियां देने और अपने विचार व्यक्त करने के लिए प्रोत्साहित किया जाना चाहिए। छात्रों के विचार अध्यापक से भिन्न हो सकते हैं। फिर भी उनका स्वागत किया जाना चाहिए। विवादित प्रश्नों पर शालीन विमर्श/तर्क द्वारा आम सहमति बनाने का प्रयास किया जाना चाहिए।
- 4 यहाँ दिए गये चर्चा-बिन्दु सुझाव मात्र हैं। वास्तविक पाठ्यक्रम पढ़ाने वाले शिक्षकों के साथ मिल-बैठ कर बनाया जाना चाहिए तथा उस पर विभागीय और संकाय स्तर की औपचारिक अकादमिक समितियों में विचार होना चाहिए।

विश्वविद्यालयों, महाविद्यालयों में नैतिक एवं मानवीय जीवन मूल्य शिक्षा का पाठ्यक्रम तथा कार्यकलाप

(क) कार्यकलाप

- ◆ विभिन्न मत / पंथ का तुलनात्मक अध्ययन
- ◆ भारतीय एवं पाश्चात्य जगत के जीवनमूल्यों का तुलनात्मक अध्ययन
- ◆ भारतीय समाज शास्त्र
- ◆ भारतीय उपनिषदों की संवाद शैली
- ◆ जीवन मूल्यों के सम्बन्ध में शिक्षा आयोगों की संस्तुतियाँ।
- ◆ उच्चतम न्यायालय में धर्म, मतनिरपेक्षता, धर्मनिरपेक्षता के सम्बन्ध में निर्णय
- ◆ शब्द, अर्थ, भाव, सभ्यता, संस्कृति, देश, राज्य, धर्म, मज़हब, सम्प्रदाय।
- ◆ भारतीय मनोविज्ञान एवं पश्चिमी मनोविज्ञान
- ◆ प्राचीन शिक्षा तथा विख्यात विश्वविद्यालय
- ◆ वृहत्तर भारत

(ख)

- ◆ **Universal Declaration- Human Rights** – मानव अधिकारों के लिये वैश्विक घोषणा।
- ◆ **Constitution Chapter on Rights and Duties** – भारतीय संविधान में अधिकार और कर्तव्य।
- ◆ रामायण, महाभारत, गीता, वेद, उपनिषद।

(ग) Various Committees on Moral Education

- ◆ जे. एस. वर्मा
- ◆ एस. बी. चौहान
- ◆ डा. राधाकृष्णन
- ◆ श्री राममूर्ति
- ◆ डा. सम्पूर्णानन्द कमेटी
- ◆ डा. शंकर दयाल शर्मा— दीक्षान्त समारोह
- ◆ अशोक स्तूप

(घ) आचार्य प्रशिक्षण

- ◆ अल्पकालीन विषयों का प्रशिक्षण
- ◆ प्रशिक्षण में निम्नलिखित पाठ्यक्रम
- ◆ श्रीमद्भगवद्गीता
- ◆ भारतीय दर्शनशास्त्र — षड्दर्शन (छः दर्शन)
- ◆ प्रबन्धन, मानवीय व्यवहार तथा टोली भावना।

(ङ) ज्ञान, भक्ति तथा कर्मयोग

- ◆ कोशों की संकल्पना तथा उपनिषदों में व्यक्तित्व विकास।

(च) प्राचीन तथा आधुनिक वैज्ञानिक विचारक

- ◆ कपिल, कणाद, सुश्रुत, चरक, भस्काराचार्य, वराहमिहिर, नागार्जुन, आर्यभट्ट, ईश्वरचन्द्र विद्यासागर, स्वामी दयानन्द, स्वामी विवेकानन्द, महर्षि अरविन्द, श्री आनन्द कुमारस्वामी, महात्मा गांधी, जगदीशचन्द्र बसु, चन्द्रशेखर वैकटारमन, रामानुजन
- ◆ अष्टाङ्ग योग— यम, नियम,
- विशेष :— महाविद्यालयों तथा विश्वविद्यालयों में उत्तरदायित्व की भावना को जाग्रत करना अपेक्षित है।

प्रस्तावित पाठ्यक्रम की कार्य योजना

- ◆ महाविद्यालय में संस्कारक्षम वातावरण — स्वच्छता, व्यवस्था, सज्जा, वृक्ष, लताएँ।
- ◆ प्रार्थना — मौन प्रार्थना, प्रेरणादायक प्रसंग, राष्ट्रीय दिवस, धार्मिक पर्व तथा उत्सव, समाचार समीक्षा, प्रबोधन, आज का विचार।
- ◆ पाठ्यक्रम के विषयों के साथ जीवनमूल्यों को जोड़ना — विषयों में एकात्मता, विश्व की सभ्यताओं में भारत का योगदान, प्राचीन ज्ञान—विज्ञान, राष्ट्रीय धरोहर। हर विषय के शुरू में इस विषय का भारतीय इतिहास एवं यह विषय क्यों पढ़ना इसके बारे में चर्चा हो।
- ◆ पुस्तकालयों में अध्ययन के लिए कालांश, जीवनमूल्यों की पुस्तकों के लिए पुस्तकालय में निश्चित स्थान।
- ◆ सहपाठ्य क्रियाकलाप— विषयों की प्रतिस्पर्धा किसी एक विषय पर परिसंवाद, देशभक्ति के गीत, सामाजिक कुरीतियों के उन्मूलन के लिए एकांकी।
- ◆ अन्तर्राज्यीय विद्यार्थियों का वहां आना—जाना और घरों में रहकर वहाँ की सभ्यता का अध्ययन, देशदर्शन कार्यक्रम।
- ◆ महाविद्यालय और विश्वविद्यालय के इर्द—गिर्द के 10 ग्रामों के सम्पूर्ण विकास के लिए उनको गोद लेना। मलिन बस्तियों, ग्रामों तथा संवेदनशील क्षेत्रों का सर्वेक्षण तथा इसके लिए चुनौतियों को स्वीकारना (साक्षरता, स्वास्थ्य, स्वावलम्बन, सामाजिक समरसता, स्वदेशी भाव तथा ग्रामोत्थान की योजनाओं का क्रियान्वयन।
- ◆ जिज्ञासा समाधान के लिए प्रश्नपेटिका और सृजनात्मकता के लिए कला तथा मासिक पत्रिका।
- ◆ अवकाश के दिनों में निम्नलिखित कक्षाओं का आयोजन करना चाहिए — जीवन प्रबन्धन, गीता, उपनिषद्, संस्कृत, संवादात्मक शैली, योग, संगीत, व्यक्तित्व विकास, वैदिक गणित, पर्यावरण शिक्षा, रेड्क्रास, श्रमानुभव शिविर आदि।
- ◆ प्रामाणिक पेटिका— सहकारिता, सहकारी भण्डार, अच्छे कार्यों के लिए पुरस्कार, सतत व्यापक प्रशिक्षण (विद्यार्थी, आचार्य, अभिभावक, समाज), मूल्यांकन, बौद्धिकलब्धि, भावात्मकलब्धि, आध्यात्मिकलब्धि।

- ◆ खेल-कूद, स्पर्धाएँ- साहसिक गतिविधियाँ, लक्ष्य भेदन का अभ्यास, पर्वतारोहण,
- ◆ दिवस मनाना - पर्यावरण दिवस, पृथ्वी दिवस, सरस्वती पूजा दिवस, स्वामी विवेकानन्द जी का जन्मदिवस, साक्षरता दिवस, जयन्तियाँ, संयुक्त राष्ट्र दिवस।
- ◆ परामर्श तथा मार्गदर्शन - पूर्व छात्र तथा अभिभावकों के लिए सम्मेलन (सामाजिक बोध),
- ◆ देश समाज पर आने वाली विभिन्न आपदाओं में महाविद्यालय की भूमिका सुनिश्चित करना।
- ◆ प्रत्येक महाविद्यालयों, विश्वविद्यालयों में सामाजिक कार्य का विभाग हो, छात्रों के लिए यह विषय अनिवार्य हो। इस हेतु विभिन्न प्रकार के पाठ्यक्रम तैयार किए जाएं।
- ◆ निबन्ध लेखक- कविता पाठ, प्रतियोगिताएँ एवं चर्चाएँ, उदाहरणार्थ निम्नलिखित विषय चुने जा सकते हैं।

- ✓ विकास बनाम पर्यावरण सुरक्षा
- ✓ समर्थ, समृद्ध भारत बने इस हेतु हमारी भूमिका।
- ✓ हमारा संस्थान आदर्श बने, इसमें हमारी भूमिका।
- ✓ दैनन्दिन व्यवहार एवं देशभक्ति तथा आध्यात्मिकता।
- ✓ समय प्रबन्धन
- ✓ दहेज प्रथा
- ✓ भारतीय संस्कृति-विविधता में एकता
- ✓ आधुनिकीकरण और भारतीय संस्कृति
- ✓ आधुनिकीकरण और पश्चिमी सम्यता
- ✓ प्रदूषण की समस्या
- ✓ धर्मनिरपेक्षता -साम्प्रदायिकता, जातीयता, प्रादेशिकता, भाषावाद
- ✓ वैज्ञानिक दृष्टिकोण
- ✓ श्रम की महत्ता
- ✓ भ्रष्टाचार - प्रकृति एवं रूप
- ✓ वैश्वीकरण आर्थिक साम्राज्यवाद
- ✓ स्वतन्त्रता सेनानियों का जीवन, नैतिक मूल्यों से सम्बन्धित विषय (नम्रता, सहयोग, परोपकार, सत्य आदि)

Thoughts for the Day

- 1- Modernise Ancient Wisdom
- 2- Nationalise Modern thoughts
- 3- Think globally and act locally.

My Experiences of Human Values in Corporate Learning

Rajul Asthana, MSSS, Kanpur

Between 2006 and 2009 I was senior vice president in-charge of learning at Satyam*. My direct responsibility was for 97% of Satyam people globally. In 2008, that was about 48,000 people. That was all but 3% of the top leaders.

For the entry level, the key questions included a) are we getting the best people - that meant that they could be placed in billable roles in a short time b) how much investment is needed before we can place entry level people in billable roles c) are we able to keep the best of this set of people.

We had to contend with low employability of the intake pool. That was about 25% employability in our source pool of Indian engineering graduates and 35% employability in our source pool of Malaysian engineering graduates, according to the then current McKenzie reports. So we ended up investing 4-11 months of corporate learning in every fresher (new entry-level employee). A large percentage of this investment would walk out of the door at the end of the 2-year bond period – attrition at this level was as high as 50%.

For the mid level, the key questions included a) are we able to groom enough of our entry level people over a period of time (5-8 years) so that we have sufficient mid-level people from within? b) are we able to keep the best of this set of people – again the question of attrition, plus a question of keeping the knowledge within the company.

Even though overall attrition was at 10-13%, what mattered was the attrition amongst the most profitable billable people (freshers) and the most productive billable people (5-8 year experienced people). So at the 5-8 year experience level also we had to contend with talent and company knowledge walking out. Even though we could hire experienced people, we had to ensure continuity of customer interface, project know-how, technical knowledge and company culture, and keep the payroll from becoming overly inflated. To minimize bench days on account of lack of skills for experienced people, cross skilling and re-skilling was essential.

Similarly, at the senior levels, the questions related to grooming leaders from within “Grooming leaders faster than competition”. Setting up operations in a new geography like Brasil involved hiring as well as grooming.

HR had various reward/penalty schemes to keep these numbers in check. Together we had several 'people hiring and/or people development initiatives like Campus Link, Broadband, TCTP, SQETP, eTBC, Pouco Brasil, Brain Gain, Cross Over, Reemployment.

The key numbers we were looking for included:

1. Customer satisfaction
2. Days to billability for fresh graduates or
3. Attrition

A Typical Software Services Company

	Investment	Compensation	Training	
Leadership Level	100/yr	C	Most ext hired	2%
Mid Level	10,000/yr	A	Most ext hired	20%
Entry Level	12,000/yr	D	All ext hired	50%
Overall		C		12% (claim)

- 20% employees do 80% of the work
- Information & knowledge hoarding (individual & department)
- People join good companies, and leave bad managers
- Industry efforts on campus, leadership development (make vs buy) & alumni recall

- Product, purpose, goal (are department goal synergized with each other & with company goal? Eg. goals of projects & goals of finance)
 - Profit driven (vs holistic)

- Culture, decision rights, collaboration, appraisal, compensation
 - Differentiation
 - Interrupt driven (vs purpose driven)

We asked ourselves: Do employees have any allegiance to the company and vice versa? So what keeps people in the company? What propels some to excel and the rest to mediocrity? What makes some people 'good' and others to 'do what it takes'? What keeps some people fresh & smiling while most others whither into routine & cynicism with the years?

Prevailing wisdom was that "people join good companies, and leave bad managers"; that "20% people do 80% of the work"; that "people want plum positions with minimal direct responsibility"; that "pay depends on the market"; that "people bring their morality from home"... and so on.

Early Approach

We thought it is a problem of skill. 20% have the skills and the rest need help. This mantra can be characterized as the SKILL mantra. People were considered to be 'resources'. They were expendable or replaceable. The basic assumption, we can see now, was that outcome in terms of physical facilities was the only important parameter – like on-time & satisfactory completion of projects.

We worked on a number of things like:

- People & leadership development initiatives with global job rotation
- Personal Effectiveness Program (3 days)
- Robin Sharma's Grow the Leader workshop (5 days)
- Steven Covey's 7 Habits workshop (2 days)
- Gallup's Strengths Based Leadership program (5 days)

Results were there, but were quite shallow. The 80-20 situation did not change much.

Second Stage Approach

Is it lack of collaboration that shows up in the form of lack of skills? We figured teams and teamwork was important. Particularly virtual teams. So the mantra became COLLABORATION. People were considered important 'human resources'. Relationship was essential for creating the business outcome. The WIIFM (what's in it for me) question was still predominant. The basic assumption was that resources, and people relationship is necessary to maximize the physical facilities.

We worked on a number of things like:

- Team building
- Collaboration skills
- Appreciative inquiry
- Diversity initiatives

Results were there, but were still shallow and did not last long.

Third Stage Approach

We stumbled upon it – UNDERSTANDING. Learning and doing are not sufficient. Establishment of right feelings are key in relationship. It is lack of understanding that shows up as competition, lack of trust in relationship which, in turn, shows up in the form of lack of understanding and a lack of skills or competence.

We worked on one thing here:

A program we called "An Introduction to Excellence"

Results were slow, observable and long lasting. In the light of #1 Right Understanding, one can recognize & fulfil #2 Relationship and then #3 Physical Facilities.

An Introduction to Excellence

As head of learning at Satyam, I was nominated member IIIT-Hyderabad's academic council and through that I met Rajeev Sangal, director of IIIT-Hyderabad. His simplicity, conceptual clarity, depth of knowledge and sincerity was immediately obvious. We became good family friends in due course. Since 2005 he had been inviting me for this 7-day workshop on Human Values. I did agree to attend to 'check it out' in June 2006. The comprehensive view of reality did not leave any doubts. The method of self-verification

encouraged me to take personal responsibility, and to conclude. I found the discussions to be most enriching and starting to end years of confusion.

The first workshop in 2006 was an eye opener. I did not absorb much in the first workshop – I was just sure that this was deep thought about everything that is and it is where I could find all the answers. I have attended many workshops after the first one. The Adhyayan workshop in 2008 in Kanpur was a turning point for me. I became quite aware of my current state and started making effort to understand further, to develop my competence, to be a better person at home and work.

One key thing I got was that everything that exists, is in order. It is not a chaos. Everything is related to everything else in a mutually fulfilling manner. If we recognize it as such, the fulfillment of the relationship leads to mutual happiness & mutual enrichment. If we are ignorant of this, we assume the relationship to be a zero sum game, and we compete – this leads to continuation of unhappiness and deprivation. With a very clear description of existence, one can place the events for what they are and make effort to harmonize, to be happy and prosperous.

In 2008, we could develop a 1-day workshop we called 'Introduction to Excellence'. We did this in two forms – one as an essential part of the curriculum for long programs and two as a public program, open to employees and their families. We reached about 800 employees and families in the first 8 months of its introduction. The results were positive:

1. People work better together (we could observe this in the learning team)
2. People are keen to know – this discussion is needed
3. Some of the people have attended the full workshop after attending the 1-day workshop

Since 2006 I had started sending our master trainers (mostly behavioral) for the full workshop. The idea was to further develop our delivery capability. With the change of hands, change of leadership in learning, the 1-day workshop was dropped from the curriculum. Perhaps it was mostly on account of deeply held assumptions, which may take time and effort to deal with. Some people have continued with their adhyayan are still associated with the effort. I feel the work will start once the conditions are conducive, and the people are ready.

In all this, the most significant part was the discussions with the learning team, globally. I spent at least one day with each member of the team discussing the propositions.

Management by Relationship

My style of management used to be quite conventional – to divide the work, assign it out and to review or evaluate progress. When things went well, we would generally over-

evaluate the work, and when things went the other way, we used statements of condemnation – mostly because reviews were usually late into the timeline to take significant corrective action.

This change happened assiduously, I feel. I reduced the meetings to talk about what the others need to do and increased discussions where we would outline collective (mine and their) goals as well as the process steps – we started working as a bigger team, discussing more and more often and in more minute detail.

One example of this was the Faculty Development Program (FDP) we ran for faculty of colleges we hired from. The FDP had been running for several years as such. When we had an opportunity to run one for Malaysian colleges, I discussed the goals and process in detail with Brig. Daleep George, who was in-charge of our Campus Program. The result was a complete revamp of the FDP focused on purpose from the point of view of the faculty, their colleges and collectively for a larger goal “to improve student employability”. In spite of having to rework several iterations, and to the nth level of detail, we could collectively do a great job only because working in this way (in relationship and for a clear purpose) was not so tiring at all.

Another example is the work we did on developing integrated content and pedagogy for our entry level program. The idea was to integrate technical & behavioral content and its evaluation; and to deliver it on a large scale in a consistent and effective manner – we had planned for an intake of 12,000 entry level employees in 16-weeks a-piece, across 6 countries. This was a big project involving at least 20 key people; Dr. Prakash Goteti being one of the key leaders in this endeavor. The command and control mode had been tried out since 2002, but it just did not yield the results. In 2007, we could re-start this and reach somewhere we can call success. My success measure is people who call and reflect on its future; and the impact we could generate in terms of day-1 project-ready people.

As a result of all the efforts up until 2007 “through SLW, we have made a definitive statement towards our commitment to efficient learning and performance activities globally. And the world has noticed this. Early 2007, Satyam became the first company in Asia to be ranked 15th in the prestigious Training Top 125, a global ranking of best training organizations. In October 2007, Satyam was awarded the number 1 ranking in the American Society for Training and Development’s (ASTD) BEST Awards 2007. This recognition also makes Satyam the first non-US organization and the first in Asia to make it to the number one slot at ASTD BEST” [Visit http://www.mahindrasatyam.com/careers/learning_satyam.asp to read about the impact. Since then the company was called Satyam and learning arm was called Satyam Learning World (SLW), I have taken the liberty to mention it as such].

Although I was free to, I chose not travel to the US to be at the ASTD awards ceremony in 2007. I was happy to be in Hyderabad with most of my team – I still remember, we were live at the Planet Satyam studio with all India, Malaysia and China locations online...

I understood that people do appreciate meaningful work and the value-add from a "bhagidar". For me that feeling of meaningful value-add was more satisfying than anything obtained primarily on the basis of positional authority or any external accolade.

I could observe that in my team of 250 Associates, the 80-20 "rule" was not applicable – at least 50% of the Associates took responsibility for 80% of the work. That is a 2X productivity improvement. However, I consider that to be only a side-effect of clarity. The most significant outcome from this entire set of experiences was that other departments asked our department to lead or co-lead inter-departmental projects. While we don't know how to measure trust, we could feel we were trusted.

Role of Corporate Universities

Collectively and individually, corporations are a dominant global force today – Of the 100 largest economies, over 51% are corporations, not governments. It is corporate agenda (profit) that is predominant. Opposing a problem does not lead to a solution. Acceptance of the people and taking responsibility for a joint solution along with a vision of the whole can lead to a solution – facilitating small steps toward transformation.

Corporate Universities can play a significant role in shaping the agenda and culture of the corporation; and influencing individual behaviour. When corporations start working on values, the change can be swift – starting with establishment of trust in relationship, people can transform management models, corporate processes and corporate agenda.

Decisions Post Satyam

On 7th January 2009, the company was rocked by an enormous scandal – Rs 7,000 crores of shareholder wealth had been misappropriated by few in power, allegedly led by the then chairman. The stock fell dramatically that day and over the next several days. From a high of Rs 544 in 2008, it fell to Rs 11.50 on 10th January 2009. The government of India stepped in with both a CBI inquiry as well as a relief package. Some social commentators see this saga more as a part of a broader problem relating to India's caste-based, family-owned corporate environment... I could see this as yet another example of exclusive focus on physical facilities; lack of right understanding and lack of fulfillment in relationship. I now wonder "would this have happened the way it did, had we started HV at Satyam several years ago"?

I left Satyam on 18th June 2009. For the next few months, I relaxed, explored and reflected.

Now what is the next step for me? Another job? Consult independently? Do something that would make a difference, make things better? I had no means to make a difference except a smattering of what I had understood from HV – what could I contribute?

Upon reflection 4 important conclusions emerged:

1. That I want to do something meaningful, and to repair the damage done in the past
2. Sharmila's** support was definite and in the form of taking care of the home front, to start with
3. We had simple needs, even though not concretely articulated or estimated
4. We had enough confidence in our future earning potential and in savings to meet our needs

This was not a feeling of samriddhi, but maybe just a glimpse. It was definitely enough for making my future commitment – I decided that rather than 'yet another job', I would spend my time in understanding and in helping to promote human values.

Epilogue

I reached Kanpur at 3:00AM on 24th January 2010.

I am quite sure now that these experiences would not have taken place had it not been for this knowledge. And had it not been for Ganesh-ji and Didi. I also know that I have a lot more to understand, to learn and apply; and to repair the damage done in ignorance.

I feel it is a part of my responsibility to do my bit to facilitate this transformation in education and in corporations; perhaps in small but definite steps.

*Satyam Computer Services Limited, now called Mahindra Satyam (OTC: SAYCY), a leading information, communications and technology (ICT) company providing top-class business consulting, information technology and communication services (see http://www.mahindrasatyam.com/corporate/about_us.asp)

**Sharmila is my wife. She is a practicing paediatrician at Apollo, Secunderabad.

ਸੰਬੋਧਨ

ਬਹੁਤ ਹੀ ਸਤਿਕਾਰਯੋਗ ਵੀ.ਸੀ. ਸਾਹਿਬ ਤੇ ਹੋਰ ਪੰਡਾਲ ਵਿਚ ਬੈਠੀਆਂ ਸਨਮਾਨਯੋਗ ਸ਼ਖਸੀਅਤਾਂ, ਸਰੋਤਿਆਂ ਵਿਚ ਬੈਠੇ ਪਿਆਰੇ ਬੱਚਿਓ! ਰਸਨਾ ਪਵਿੱਤਰ ਕਰੋ:



ਸੰਤ ਬਲਬੀਰ ਸਿੰਘ
ਸਚਿਵਾਲ

ਨਾਨਕ ਨਾਮੁ ਚੜਦੀ ਕਲਾ,
ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ

ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਬਾਰੇ ਜੋ ਅੱਜ ਦੇ ਦਿਨਾਂ ਗੋਸ਼ਟੀ ਹੋ ਰਹੀ ਹੈ ਉਸ ਬਾਰੇ ਸਾਡਾ ਇਹੀ ਮੰਨਣਾ ਤੇ ਕਹਿਣਾ ਹੈ ਕਿ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਤੋਂ ਬਿਨਾਂ ਪੜ੍ਹਾਈ ਬੇਕਾਰ ਹੈ। ਕੋਈ ਵੀ ਚਾਹੇ ਇੰਜੀਨੀਅਰਿੰਗ ਦੀ ਪੜ੍ਹਾਈ ਹੈ ਚਾਹੇ ਸਾਧਾਰਨ ਪੜ੍ਹਾਈ ਹੈ ਜੇ ਇਨਸਾਨ ਵਿਚ ਇਨਸਾਨੀਅਤ ਗੁਣ ਨਹੀਂ ਤੇ ਉਹ ਪੜ੍ਹਾਈ ਦੀ ਕੋਈ ਕੀਮਤ ਨਹੀਂ। ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਉਹ ਪੜ੍ਹਾਈ ਸਾਡੇ ਸਮਾਜ ਲਈ ਖਤਰਨਾਕ ਹੋਵੇ ਖਾਸ ਕਰਕੇ ਜਿਹੜੀ ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਹੈ ਜੇ ਉਸਦੇ ਵਿਚ ਇਨਸਾਨੀਅਤ ਦੇ ਗੁਣ ਨਹੀਂ ਤਾਂ ਸਵਾਰਨ ਦੀ ਬਜਾਏ ਵਿਗਾੜਨ ਵਿਚ ਵੀ ਉਸਦੀ ਮੁਹਾਰਤ ਹੋਵੇਗੀ। ਕਹਿਣ ਦਾ ਭਾਵ ਇਹ ਹੈ ਕਿ ਜਿਨ੍ਹਾਂ ਅਸੀਂ ਤਕਨੀਕੀ ਵਿਕਾਸ ਕਰੀਏ ਉਨੀਆਂ ਹੀ ਸਾਡੀਆਂ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਉੱਚੀਆਂ ਸੁੱਚੀਆਂ ਹੋਣੀਆਂ ਚਾਹੀਦੀਆਂ ਹਨ। ਖਾਸ ਕਰਕੇ ਜਿਹੜੇ ਪੜ੍ਹਾਈ ਕਰਦੇ ਹਨ ਉਨ੍ਹਾਂ ਨੂੰ ਵਿਸ਼ੇਸ਼ ਤੌਰ 'ਤੇ ਇਸ ਪਾਸੇ ਰੁਚਿਤ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਇਹ ਵਿਸ਼ਾ ਸਾਡੀ ਪੜ੍ਹਾਈ ਦਾ ਹਿੱਸਾ ਹੋਣਾ ਚਾਹੀਦਾ ਹੈ। ਜਦੋਂ ਸਾਨੂੰ ਪੜ੍ਹ ਲਿਖ ਕੇ ਜਮਾਤ ਵਿਚ ਯੂਨੀਵਰਸਿਟੀ ਵਿਚੋਂ ਸਰਟੀਫਿਕੇਟ ਜਾਂ ਡਿਗਰੀ ਮਿਲਦੀ ਹੈ ਤਾਂ ਉਹ ਕਿਤੇ ਭਰਤੀ ਹੋਣ ਲਈ ਕੰਮ ਆਉਂਦੀ ਹੈ। ਪਰ ਸਮਾਜ ਵਿਚ ਸਾਨੂੰ ਚਾਰ ਗੱਲਾਂ ਕੰਮ ਆਉਂਦੀਆਂ ਹਨ: ਰਹਿਣੀ, ਬਹਿਣੀ, ਕਹਿਣੀ ਅਤੇ ਸਹਿਣੀ। ਅਜਿਹਾ ਬੰਦਾ ਜਿੱਥੇ ਵੀ ਜਾਵੇਗਾ, ਉਥੇ ਹੀ ਉਸਨੂੰ ਪਸੰਦ ਕੀਤਾ ਜਾਵੇਗਾ। ਉਸਦੇ ਵਿਭਾਗ ਵਾਲੇ ਉਸਨੂੰ ਪਸੰਦ ਕਰਨਗੇ ਕਿ ਬਹੁਤ ਚੰਗਾ ਇਨਸਾਨ ਹੈ। ਉਸਦੀ ਵਿੱਦਿਅਕ ਸਿੱਖਿਆ ਭਾਵੇਂ ਘੱਟ ਵੀ ਹੋਵੇ ਪ੍ਰੰਤੂ ਉਸਦੇ ਖਿਆਲ ਬੜੇ ਉੱਚੇ ਅਤੇ ਨੇਕ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ। ਜਿਸ ਇਨਸਾਨ ਕੋਲ ਸਿੱਖਿਆ ਹੈ ਉਸਨੂੰ ਖੁਸ਼ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਤੁਹਾਡੀ ਖੁਸ਼ਹਾਲੀ ਵਾਸਤੇ ਹੈ ਕਿ ਤੁਸੀਂ ਪੜ੍ਹ ਲਿਖ ਕੇ ਇੰਜੀਨੀਅਰ ਬਣ ਸਕੋ, ਤੁਹਾਡੇ ਕੋਲ ਇੰਨੇ ਪੈਸੇ ਹੋਣ ਕਿ ਤੁਸੀਂ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਸੁਹਣੇ ਤਰੀਕੇ ਨਾਲ ਬਤੀਤ ਕਰ ਸਕੋ। ਇਹ ਪੜ੍ਹਾਈ ਪੈਸਿਆਂ ਵੱਲ ਪ੍ਰੇਰਿਤ ਹੈ। ਪਰੰਤੂ ਜਿਹੜਾ ਇਨਸਾਨ ਖੁਸ਼ ਨਹੀਂ ਉਸ ਕੋਲ ਜਿੰਨੇ ਵੀ ਪੈਸੇ ਹੋਣ, ਉਹ ਕਿੰਨੇ ਵੀ ਉੱਚੇ ਅਹੁਦੇ 'ਤੇ ਪਹੁੰਚ ਜਾਵੇ ਉਹ ਖੁਸ਼ਹਾਲ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਅਸਲ ਵਿਚ ਖੁਸ਼ੀ ਤੋਂ ਹੀ ਖੁਸ਼ਹਾਲੀ ਬਣਦੀ ਹੈ। ਜਿਹੜਾ ਖੁਸ਼ ਨਹੀਂ ਉਹ ਖੁਸ਼ਹਾਲ ਕਿਵੇਂ ਬਣ ਸਕਦਾ ਹੈ।

ਅਸੀਂ ਖੁਸ਼ਹਾਲੀ ਨੂੰ ਪੈਸਿਆਂ ਨਾਲ ਤੋਲਦੇ ਹਾਂ। ਖੁਸ਼ਹਾਲੀ ਖੁਸ਼ੀ ਤੋਂ ਸ਼ੁਰੂ ਹੁੰਦੀ ਹੈ। ਸੋ ਖੁਸ਼ ਤੋਂ ਖੁਸ਼ਹਾਲ ਬਣਦਾ ਹੈ। ਪਹਿਲੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਖੁਸ਼ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ। ਜਿਹੜਾ ਇਨਸਾਨ ਪਹਿਲਾਂ ਮੱਥੇ 'ਤੇ ਤਿਉੜੀਆਂ ਪਾ ਕੇ ਰੱਖਦਾ ਹੈ ਆਪ ਤਾਂ ਸਤਿਆ ਹੀ ਹੈ ਉਹ ਦੂਜਿਆਂ ਨੂੰ ਵੀ ਸਾਡੀ ਰੱਖਦਾ ਹੈ। ਇਹ ਉਸਦੀ ਕੀ ਪੜ੍ਹਾਈ ਹੈ ਤੇ ਕੀ ਨੈਤਿਕ ਕਰਮ ਹੈ? ਸੋ ਇਨਸਾਨ ਨੂੰ ਖੁਸ਼ ਰਹਿਣਾ ਚਾਹੀਦਾ ਹੈ ਤਾਂ ਕਿ ਜੇ ਉਸ ਨਾਲ ਉਸਦੇ ਅੰਦਰ ਠੰਢ ਪਈ ਹੈ ਦੂਸਰਿਆਂ ਦੇ ਵੀ ਠੰਢ ਪੈ ਜਾਵੇ। ਜੇ ਆਪ ਅਜੇ ਉਸਨੂੰ ਕੁਝ ਨਹੀਂ ਮਿਲਿਆ ਤਾਂ ਦੂਸਰੇ ਉਸ ਤੋਂ ਕੀ ਲੈ ਲੈਣਗੇ। ਸੋ ਸਾਨੂੰ ਅਜਿਹੀਆਂ

ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੀ ਬਹੁਤ ਵੱਡੀ ਲੋੜ ਹੈ।

ਸਾਡੇ ਭਾਰਤ ਦੇ ਸੰਵਿਧਾਨ ਅਨੁਸਾਰ ਸਾਡਾ ਮੁਲਕ ਧਰਮ ਨਿਰਪੱਖ ਹੈ। ਇਸਦੀ ਵਿਆਖਿਆ ਹੀ ਹੁਣ ਤੱਕ ਗਲਤ ਹੋਈ ਹੈ। ਧਰਮ ਨਿਰਪੱਖ ਦਾ ਅਰਥ ਇਹ ਹੈ ਕਿ ਸਾਰੇ ਧਰਮਾਂ ਦਾ ਸਾਡਾ ਸੰਵਿਧਾਨ ਸਤਿਕਾਰ ਕਰਦਾ ਹੈ। ਧਰਮ ਨਿਰਪੱਖ ਦਾ ਅਰਥ ਇਹ ਨਹੀਂ ਕਿ ਅਸੀਂ ਧਰਮ ਦੀ ਵਿੱਦਿਆ ਤੋਂ ਹੀ ਦੂਰ ਹੋ ਜਾਈਏ। ਸਾਨੂੰ ਆਪਣੇ ਧਰਮ ਦੀ ਜਾਣਕਾਰੀ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਸਾਨੂੰ ਦੂਜੇ ਧਰਮਾਂ ਦਾ ਸਤਿਕਾਰ ਕਿਵੇਂ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਇਹ ਸਾਨੂੰ ਸਕੂਲੀ ਪੜ੍ਹਾਈ ਨੇ ਹੀ ਦੱਸਣਾ ਹੈ। ਜਦੋਂ ਕਿ ਪਤਾ ਨਹੀਂ ਕਿ ਕਿਹੜੇ ਦਿਮਾਗ ਦੀ ਉਪਜ ਹੈ ਕਿ ਧਰਮ ਦੀ ਗੱਲ ਹੀ ਨਹੀਂ ਕਰਨੀ। ਜਦ ਕਿ ਸਾਰੀਆਂ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਸਾਨੂੰ ਧਰਮ ਤੋਂ ਹੀ ਮਿਲਦੀਆਂ ਹਨ। ਧਰਮ ਨੂੰ ਅਸੀਂ ਵੱਖ ਕੱਢੀ ਜਾ ਰਹੇ ਹਾਂ। ਅਸੀਂ ਅੱਗੇ ਕਿਵੇਂ ਵਧਾਂਗੇ? ਧਰਮ ਕੋਈ ਕੁਰਾਹੇ ਪਾਉਣ ਵਾਲੀ ਚੀਜ਼ ਦਾ ਨਾਂ ਨਹੀਂ। ਧਰਮ ਕੋਈ ਲੜਾਈਆਂ ਪਵਾਉਣ ਵਾਲੀ ਚੀਜ਼ ਦਾ ਨਾਂ ਨਹੀਂ। ਅਸੀਂ ਧਰਮ ਦੀ ਗੱਲ ਕਰਦੇ ਹੀ ਨਹੀਂ, ਗੱਲਾਂ ਤਾਂ ਅਸੀਂ ਆਪਣੀਆਂ ਹੀ ਕਰਦੇ ਹਾਂ, ਪਿੱਛੇ ਬੈਠੇ ਧਰਮ ਦਾ ਜ਼ਰੂਰ ਲਗਾ ਲੈਂਦੇ ਹਾਂ। ਇਸੇ ਕਰਕੇ ਧਰਮ ਨੂੰ ਤਾਂ ਅਸੀਂ ਬਦਨਾਮ ਕੀਤਾ ਹੋਇਆ ਹੈ। ਧਰਮ ਦੀ ਸਿੱਖਿਆ ਵਿੱਚ ਗੱਲ ਹੋਵੇ ਸਮਝ ਹੋਵੇ, ਕਿ ਧਰਮ ਕੀ ਹੈ? ਧਰਮ ਤਾਂ ਸਾਰਿਆਂ ਦਾ ਹਿਤੈਸ਼ੀ ਹੈ। ਧਰਮ ਸਾਰਿਆਂ ਨੂੰ ਜੋੜਨ ਵਾਲਾ ਹੈ। ਧਰਮ ਸਾਰਿਆਂ ਦਾ ਸਾਂਝਾ ਹੈ। ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਸਾਰਿਆਂ ਵਾਸਤੇ ਬਰਾਬਰ ਹਨ। ਇਹ ਧਰਮ ਦੀ ਹੀ ਦੇਣ ਹਨ। ਇਹ ਇੱਕ ਦੁਖਾਂਤ ਹੈ ਕਿ ਧਰਮ ਨੂੰ ਅਸੀਂ ਇਸ ਵਿੱਚ ਨਹੀਂ ਲਿਆ। ਇਸੇ ਕਰਕੇ ਪੁਰਾਤਨ ਵਿੱਦਿਆ ਗੁਰਦੁਆਰਿਆਂ ਵਿੱਚ ਪੜ੍ਹਾਈ ਜਾਂਦੀ ਸੀ, ਮੰਦਰਾਂ ਅਤੇ ਮਸੀਤਾਂ ਵਿੱਚ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ। ਇਨ੍ਹਾਂ ਵਿੱਚ ਕਦਰਾਂ ਕੀਮਤਾਂ ਪਹਿਲਾਂ ਪੈਦਾ ਕੀਤੀਆਂ ਜਾਂਦੀਆਂ ਸਨ, ਬਾਕੀ ਦੀ ਸਿੱਖਿਆ ਮਗਰੋਂ ਦਿੱਤੀ ਜਾਂਦੀ ਸੀ।

ਪਹਿਲਾਂ ਕਹਿੰਦੇ ਸਨ ਕਿ ਵਿਅਕਤੀ ਪਹਿਲਾਂ ਲੰਗਰ ਦੇ ਭਾਂਡੇ ਮਾਂਜੇ ਤਾਂਕਿ ਉਸ ਵਿੱਚ ਨਿਮਰਤਾ ਆ ਜਾਵੇ ਅਤੇ ਹੰਕਾਰ ਦੂਰ ਹੋ ਜਾਵੇ ਅਤੇ ਚੰਗੇ ਗੁਣ ਪੈਦਾ ਹੋ ਜਾਣ ਤਾਂਕਿ ਕੋਈ ਅਜਿਹੀ ਸਿੱਖਿਆ ਲੈ ਕੇ ਉਸਦਾ ਪੂਰਾ ਪੂਰਾ ਲਾਹਾ ਲੈ ਸਕੇ। ਪਰ ਅਫਸੋਸ ਦੀ ਗੱਲ ਹੈ ਕਿ ਸਾਡੇ ਸਕੂਲਾਂ ਵਿੱਚ ਵੀ ਅੱਜ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੀ ਗੱਲ ਖਤਮ ਹੋ ਗਈ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਪੱਛਮ ਨੇ ਵੀ ਬਹੁਤ ਯੋਗਦਾਨ ਪਾਇਆ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਬੜੀ ਆਜ਼ਾਦੀ ਦਿੱਤੀ, ਬੜੀ ਖੁੱਲ੍ਹ ਦਿੱਤੀ, ਅੱਜ ਉਹ ਬੜੇ ਰੌਂਦੇ ਹਨ ਬਜ਼ੁਰਗਾਂ ਤੋਂ ਨਿਆਣੇ ਹੀ ਟੁੱਟ ਗਏ ਹਨ। ਉਹ ਬਜ਼ੁਰਗ ਨੂੰ ਆਪ ਸੰਭਾਲਣ ਦੀ ਥਾਂ ਹਸਪਤਾਲ ਵਿੱਚ ਦਾਖਲ ਕਰਵਾ ਦਿੰਦੇ ਹਨ। ਬਜ਼ੁਰਗ ਚਾਹੁੰਦਾ ਹੈ ਕਿ ਇਸਦੀ ਜਗ੍ਹਾ 'ਤੇ ਮੇਰੇ ਨਾਲ ਗੱਲਾਂ ਕੀਤੀਆਂ ਜਾਣ ਮੇਰਾ ਹਾਲ-ਚਾਲ ਪੁੱਛਿਆ ਜਾਵੇ ਪਰ ਅਸੀਂ ਇੰਟੈਲੀਜੈਂਟ ਹੀ ਇੰਨੇ ਹੋ ਗਏ ਹਾਂ, ਪੜ੍ਹ ਹੀ ਇੰਨੇ ਗਏ ਹਾਂ ਕਿ ਅਸੀਂ ਉਸ ਨਾਲ ਬੈਠਣ ਲਈ ਤਿਆਰ ਨਹੀਂ। ਅਸੀਂ ਪਰਿਵਾਰ ਨਾਲੋਂ ਟੁੱਟਦੇ ਜਾ ਰਹੇ ਹਾਂ। ਅਸੀਂ ਸਮਾਜ ਨਾਲੋਂ ਟੁੱਟਦੇ ਜਾ ਰਹੇ ਹਾਂ। ਅਸੀਂ ਦੇਸ਼ ਭਗਤ ਕਿਵੇਂ ਬਣਾਂਗੇ? ਅਸੀਂ ਸਮਾਜ ਸੇਵਕ ਕਿਵੇਂ ਬਣਾਂਗੇ? ਸਿੱਖਿਆ ਸਾਡੇ ਜੀਵਨ ਨੂੰ ਸੰਵਾਰਨ ਲਈ ਹੈ। ਤਾਂ ਕਿ ਦੂਸਰਿਆਂ ਨੂੰ ਵੀ ਇਸਦਾ ਫਾਇਦਾ ਹੋ ਸਕੇ। ਅਸੀਂ ਆਪਣੇ ਆਪ ਨੂੰ ਗਾਲੀ ਦੇ ਰਹੇ ਹਾਂ ਅਤੇ ਸਮਾਜ ਵਾਸਤੇ ਸਾਡੀ ਮਾੜੀ ਦ੍ਰਿਸ਼ਟੀ ਹੈ, ਕੂੜ ਦ੍ਰਿਸ਼ਟੀ ਹੈ। ਇਹ ਸਾਡੇ ਸਿੱਖਿਆ ਸਿਸਟਮ ਦੀ ਘਾਟ ਵਿੱਚੋਂ ਹੀ ਪੈਦਾ ਹੋਈ ਹੈ। ਇਹ ਸਾਡੇ ਸਮਾਜ ਦੀ ਟ੍ਰੇਜਿਡੀ ਹੈ ਕਿ ਅੱਜ ਜਦੋਂ ਇਕ ਫੈਕਟਰੀ ਲਗਦੀ ਹੈ ਤਾਂ ਉਸ ਕੋਲ ਵਧੀਆ ਤੋਂ ਵਧੀਆ ਇੰਜੀਨੀਅਰ ਕੰਮ ਕਰਨ ਆਉਂਦੇ ਹਨ। ਜਦੋਂ ਉਸ ਫੈਕਟਰੀ ਦਾ ਗੰਦਾ ਪਾਣੀ ਪੀਣ ਵਾਲੇ ਪਾਣੀ ਵਿੱਚ ਰਲ ਜਾਂਦਾ ਹੈ ਤਾਂ ਉਹ ਇੰਜੀਨੀਅਰ ਇਸ ਵਲ ਕੋਈ ਧਿਆਨ ਨਹੀਂ ਦਿੰਦਾ। ਉਸ ਦਾ ਇਕੋ ਇਕ ਕਾਰਨ ਹੈ ਕਿ ਅਸੀਂ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਤੋਂ ਵਾਂਝੀ ਵਿੱਦਿਆ ਵੰਡ ਰਹੇ ਹਾਂ। ਇਸ ਨਾਲ ਸਾਡੇ ਸਮਾਜ ਦਾ ਭਲਾ ਹੋਣ ਵਾਲਾ ਨਹੀਂ। ਯੂਨੀਵਰਸਿਟੀ ਵਿੱਚ ਇਨਸਾਨ ਵਾਸਤੇ ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੀ ਪੜ੍ਹਾਈ ਜ਼ਰੂਰ ਸ਼ਾਮਲ ਕੀਤੀ ਜਾਣੀ ਚਾਹੀਦੀ ਹੈ, ਇਹ ਜ਼ਰੂਰੀ ਹੈ। ਅੱਜ ਦੀ ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਵਿੱਚ ਇਸਦੀ ਬਹੁਤ ਵੱਡੀ ਲੋੜ ਹੈ। ਇਸ ਸੰਬੰਧੀ ਵੀ. ਸੀ. ਸਾਹਿਬ ਨੇ ਬਹੁਤ ਵਧੀਆ ਉਪਰਾਲਾ ਕੀਤਾ ਹੈ। ਉਨ੍ਹਾਂ ਨੇ ਇਕ ਵਰਕਸ਼ਾਪ ਦਾ ਆਯੋਜਨ ਕੀਤਾ ਹੈ। ਪ੍ਰੰਤੂ ਇਸ ਵਿਸ਼ੇ ਉੱਪਰ ਇਕੱਲੀ ਵਰਕਸ਼ਾਪ ਨਾਲ ਸਾਰਾ ਕੁਝ ਨਹੀਂ ਹੋਣਾ ਇਸਨੂੰ ਪ੍ਰੈਕਟੀਕਲ ਰੂਪ ਵਿੱਚ ਲਾਗੂਕੀਤਾ ਜਾਵੇ। ਇਸਨੂੰ ਦੂਸਰੇ ਇੰਜੀਨੀਅਰਿੰਗ ਦੇ ਪੇਪਰਾਂ ਨਾਲ

ਪਾਸ ਕਰਨਾ ਜ਼ਰੂਰੀ ਕੀਤਾ ਜਾਵੇ। ਇਸ ਸੰਬੰਧੀ ਇਹ ਵਿਧਾਨ ਰੱਖਿਆ ਜਾਵੇ ਕਿ ਜੇ ਕੋਈ ਵਿਦਿਆਰਥੀ ਇਸ ਪੇਪਰ ਵਿੱਚੋਂ ਪਾਸ ਨਹੀਂ ਹੋਵੇਗਾ ਤਾਂ ਉਹ ਦੂਜੇ ਪੇਪਰਾਂ ਵਿੱਚੋਂ ਵੀ ਪਾਸ ਨਹੀਂ ਹੋਵੇਗਾ। ਇਸ ਸੰਬੰਧੀ ਪੰਜ-ਦਸ ਨੰਬਰਾਂ ਦੀ ਵਿਵਸਥਾ ਰੱਖੀ ਜਾਵੇ। ਸੋ ਇਹ ਲਾਜ਼ਮੀ ਪੇਪਰ ਵਜੋਂ ਸ਼ਾਮਲ ਕੀਤਾ ਜਾਵੇ। ਆਮ ਕਰਕੇ ਅਸੀਂ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਆਪਸ਼ਨ ਦੇ ਦਿੰਦੇ ਹਾਂ। ਇਹ ਨਿਰੀ ਫਾਰਮੈਲਟੀ ਹੈ। ਬੱਚੇ ਆਪਸ਼ਨ ਨੂੰ ਪੜ੍ਹਦੇ ਹੀ ਨਹੀਂ। ਬੱਚੇ ਉਸਨੂੰ ਪੜ੍ਹਦੇ ਹਨ ਜਿਸਦੇ ਉਨ੍ਹਾਂ ਨੂੰ ਨੰਬਰ ਮਿਲਦੇ ਹਨ ਅਤੇ ਜਿਸ ਨਾਲ ਉਨ੍ਹਾਂ ਦੀ ਡਵੀਜ਼ਨ ਬਣਦੀ ਹੈ। ਇਸ ਪੇਪਰ ਸੰਬੰਧੀ ਖੁੱਲੀ ਛੁੱਟੀ ਦੇਣ ਨਾਲ ਇਸਦਾ ਇੰਨਾ ਜ਼ਿਆਦਾ ਫਾਇਦਾ ਨਹੀਂ ਹੋਵੇਗਾ। ਚਾਹੇ ਇਹ ਪੇਪਰ 5 ਨੰਬਰ ਦਾ ਹੋਵੇ ਚਾਹੇ 2 ਨੰਬਰ ਦਾ ਹੋਵੇ। ਇਸਦੀ ਸ਼ੁਰੂਆਤ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਵਿਦਿਆਰਥੀ ਨੂੰ ਲੱਗੇ ਕਿ ਮੈਨੂੰ ਇਸ ਪੇਪਰ ਵਿੱਚੋਂ 4-5 ਨੰਬਰ ਮਿਲਣੇ ਹਨ ਇਸ ਤਰ੍ਹਾਂ ਦੀ ਵਿਵਸਥਾ ਹੋਵੇ। ਸਾਨੂੰ ਆਸ ਹੈ ਕਿ ਇਹੋ ਜਿਹੀਆਂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਸਾਡੀਆਂ ਯੂਨੀਵਰਸਿਟੀਆਂ, ਕਾਲਜਾਂ, ਸਕੂਲਾਂ ਵਿਚ ਲਾਗੂ ਹੋਣਗੀਆਂ। ਇਸ ਨਾਲ ਜਿਹੇ ਜਿਹੀਆਂ ਗੱਲਾਂ ਅਸੀਂ ਸਮਾਜ ਵਿਚ ਦੇਖਦੇ ਹਾਂ ਉਹ ਨਹੀਂ ਹੋਣਗੀਆਂ। ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਤੋਂ ਬਿਨਾਂ ਕੋਈ ਵੀ ਪੜ੍ਹਾਈ ਅਧੂਰੀ ਹੈ। ਵਿੱਦਿਆ ਦੇ ਪਾਸਾਰ ਵਾਸਤੇ ਸਾਨੂੰ ਉੱਚੀਆਂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਗ੍ਰਹਿਣ ਕਰਨੀਆਂ ਪੈਣਗੀਆਂ ਇਸ ਨਾਲ ਹੀ ਸਾਡੇ ਪਰਿਵਾਰਾਂ ਦਾ ਭਲਾ ਹੋ ਸਕਦਾ ਹੈ। ਦੇਸ਼ ਦਾ ਭਲਾ ਹੋ ਸਕਦਾ ਹੈ ਸਮਾਜ ਦਾ ਵਿਕਾਸ ਹੋ ਸਕਦਾ ਹੈ। ਸੋ ਇਨ੍ਹਾਂ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੀ ਦੁਨੀਆਂ ਵਿੱਚ ਇੰਨੀ ਕਦਰ ਹੈ ਕਿ ਜੇ ਅਸੀਂ ਆਪਣੇ ਅਧਿਕਾਰਾਂ ਦੀ ਖਾਤਰ ਲੜਦੇ ਹਾਂ ਤਾਂ ਸਾਡੇ ਕੁਝ ਫਰਜ਼ ਵੀ ਹਨ। ਜੇ ਤੁਸੀਂ ਆਪਣੇ ਫਰਜ਼ ਪੂਰੇ ਕਰੋਗੇ ਤਾਂ ਤੁਹਾਡੇ ਅਧਿਕਾਰ ਪਿੱਛੇ ਲਗ ਤੁਰਣਗੇ।

ਸੋ ਅਸੀਂ ਤੁਹਾਨੂੰ ਦੱਸਦੇ ਹਾਂ ਕਿ ਇਸ ਇਲਾਕੇ ਦੇ ਵਿਚ ਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਦੀ ਚਰਨ ਛੋਹ ਪ੍ਰਾਪਤ ਪਵਿੱਤਰ ਵੇਈਂ ਜਿਹੜੀ ਬੁਰੀ ਤਰ੍ਹਾਂ ਦੂਸ਼ਿਤ ਹੋ ਚੁੱਕੀ ਸੀ ਇਸ ਬਾਰੇ ਸੇਵਾ ਦਾ ਕਾਰਜ ਸ਼ੁਰੂ ਹੋਇਆ ਤਾਂ ਸਾਡੀ ਮਾਨਸਿਕਤਾ ਸੀ ਕਿ ਇਸ ਕੰਮ ਨੂੰ ਤਾਂ ਸਰਕਾਰਾਂ ਨਹੀਂ ਕਰ ਸਕੀਆਂ ਇਹ ਕਿਵੇਂ ਹੋ ਜਾਵੇਗਾ। ਇਸੇ ਕਰਕੇ ਅਸੀਂ ਚੁਣੌਤੀ ਨੂੰ ਸਵੀਕਾਰ ਨਹੀਂ ਕਰਦੇ। ਸੋ ਪਵਿੱਤਰ ਵੇਈਂ ਦੀ ਸੇਵਾ ਦਾ ਕਾਰਜ ਸ਼ੁਰੂ ਹੋਇਆ। ਜਿਥੇ ਬਾਬੇ ਨਾਨਕ ਨੇ 'ਪਵਣ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤ ਮਹਤ' ਦੀ ਗੱਲ ਕੀਤੀ। ਜੇ ਅਸੀਂ ਧਰਮ ਦੀ ਗੱਲ ਕਰਦੇ ਹਾਂ ਤਾਂ ਸਾਨੂੰ ਇਸਨੂੰ ਸਹੀ ਤਰੀਕੇ ਨਾਲ ਅਪਣਾਉਣ ਦੀ ਲੋੜ ਹੈ। ਜੇ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਦੀ ਗੱਲ ਕਰਦੇ ਹਾਂ ਤਾਂ ਇਸ ਤੋਂ ਪ੍ਰੇਰਣਾ ਲੈਂਦੇ ਹੋਏ ਸਾਡਾ ਵਾਤਾਵਰਣ ਕਦੇ ਦੂਸ਼ਿਤ ਨਹੀਂ ਹੋ ਸਕਦਾ। ਅਸੀਂ ਧਰਮ ਨੂੰ ਗਾਉਂਦੇ ਜ਼ਰੂਰ ਹਾਂ। ਮੱਥਾ ਜ਼ਰੂਰ ਟੇਕਦੇ ਹਾਂ। ਪਰ ਇਹ ਸਾਡੇ ਜੀਵਨ ਦਾ ਹਿੱਸਾ ਨਹੀਂ ਬਣ ਸਕਿਆ। ਸੋ ਪਹਿਲੀ ਵਾਰ ਭਾਰਤ ਦੇ ਰਾਸ਼ਟਰਪਤੀ ਦਿੱਲੀ ਤੋਂ ਚੱਲ ਕੇ ਸੁਲਤਾਨਪੁਰ ਲੋਧੀ ਆਏ। ਉਨ੍ਹਾਂ ਨੇ 2004 ਵਿਚ ਜਿਹੜਾ ਭਾਸ਼ਣ ਦਿੱਤਾ ਉਸ ਵਿਚ ਭਾਰਤ ਦੀਆਂ 9 ਪ੍ਰਾਪਤੀਆਂ ਵਿੱਚੋਂ ਇਸ ਪਵਿੱਤਰ ਵੇਈਂ ਦੇ ਕਾਰਜ ਨੂੰ ਜੋੜਿਆ ਹੈ ਅਤੇ ਕਿਹਾ ਕਿ ਅਸੀਂ ਵੱਡੀਆਂ ਵੱਡੀਆਂ ਪ੍ਰਾਪਤੀਆਂ ਤਾਂ ਕਰ ਰਹੇ ਹਾਂ ਪਰ ਸਾਡਾ ਪਾਣੀ ਪੀਣਯੋਗ ਨਹੀਂ ਹਵਾ ਸਾਹ ਲੈਣਯੋਗ ਨਹੀਂ ਤਾਂ ਅਸੀਂ ਇਨ੍ਹਾਂ ਪ੍ਰਾਪਤੀਆਂ ਨੂੰ ਕਿੱਥੇ ਰੱਖਾਂਗੇ। ਇਹ ਸਭ ਕੁਝ ਮਨੁੱਖ ਵਾਸਤੇ ਹੈ ਜੇ ਮਨੁੱਖ ਹੀ ਇਸਦੀ ਭੇਟ ਚੜ੍ਹ ਜਾਵੇ ਤਾਂ ਕਾਹਦਾ ਵਿਕਾਸ ਹੈ, ਕਾਹਦਾ ਗਿਆਨ ਹੈ। ਸੋ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਤੋਂ ਬਿਨਾਂ ਵਿੱਦਿਆ ਅਧੂਰੀ ਹੈ।

ਅਸੀਂ ਵੀ.ਸੀ. ਸਾਹਿਬ ਦਾ ਧੰਨਵਾਦ ਕਰਦੇ ਹਾਂ ਤੁਹਾਡਾ ਸਭ ਦਾ ਧੰਨਵਾਦ ਕਰਦੇ ਹਾਂ ਜਿੰਨ੍ਹਾਂ ਨੇ ਅਜਿਹੀ ਉੱਚ ਵਿੱਦਿਆ ਨੂੰ ਅਪਣਾਉਣ ਵਾਸਤੇ ਅਤੇ ਅੱਗੇ ਲਿਆਉਣ ਵਾਸਤੇ ਇਹ ਸਾਰੇ ਉਪਰਾਲੇ ਕੀਤੇ ਹਨ। ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਕ੍ਰਿਪਾ ਕਰਨ ਇਸ ਯੂਨੀਵਰਸਿਟੀ ਵਿਚ ਹੀ ਨਹੀਂ ਸਾਡੇ ਸਾਰੇ ਭਾਰਤ ਦੀਆਂ ਜਿੰਨੀਆਂ ਵੀ ਯੂਨੀਵਰਸਿਟੀਆਂ ਹਨ, ਜਿੰਨ੍ਹੇ ਵੀ ਵਿੱਦਿਅਕ ਅਦਾਰੇ ਹਨ ਉਨ੍ਹਾਂ ਵਿਚ ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੀ ਪੜ੍ਹਾਈ ਆਰੰਭ ਹੋ ਸਕੇ। ਇਨ੍ਹਾਂ ਸ਼ਬਦਾਂ ਦੇ ਨਾਲ ਤੁਹਾਡਾ ਧੰਨਵਾਦ ਕਰਦੇ ਹਾਂ:

ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ
ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

ਸਿੱਖਿਆ ਵਿਚ ਮਾਨਵੀ ਕਦਰਾਂ ਲਈ ਇੱਕ ਨਵੀਂ ਪਹਿਲ

ਸਿੱਖਿਆ ਦਾ ਮਨੋਰਥ-ਵਿਦਿਆਰਥੀ ਨੂੰ ਰੋਟੀ-ਰੋਜ਼ੀ ਦਾ ਹੁਨਰ ਦੇਣ ਨਾਲ ਚੰਗਾ ਮਨੁੱਖ ਬਣਾਉਣਾ ਹੁੰਦਾ ਹੈ, ਜੋ ਸਮਾਜ ਵਿਚ ਸਿਹਤਮੰਦ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਧਾਰਨੀ ਬਣ ਕੇ ਦੇਸ਼ ਤੇ ਕੌਮ ਦੇ ਵਿਕਾਸ ਲਈ ਨਿਗਰ ਯੋਗਦਾਨ ਪਾ ਸਕੇ।



ਡਾ. ਐਸ.ਪੀ. ਸਿੰਘ

ਸਾਬਕਾ ਉਪਕੁਲਪਤੀ
ਗੁਰੂ ਨਾਨਕ ਦੇਵ
ਯੂਨਿਵਰਸਿਟੀ ਅਮ੍ਰਿਤਸਰ

ਸੰਸਾਰੀਕਰਨ ਤੇ ਪੂੰਜੀਵਾਦੀ ਵਰਤਾਰੇ ਤਹਿਤ ਸਿੱਖਿਆ ਦੇ ਇਸ ਮਨੋਰਥ ਨੂੰ 1986 ਵਿਚ ਭਾਰਤੀ ਸਿੱਖਿਆ ਰਿਪੋਰਟ ਵਿਚ ਪੂਰਨ ਤੌਰ ਤੇ ਬਦਲ ਦਿੱਤਾ ਗਿਆ। ਇਸ ਰਿਪੋਰਟ ਵਿਚ ਸਿੱਖਿਆ ਦੇ ਮੰਤਵ ਨੂੰ ਸਮਾਜ ਪ੍ਰਤੀ ਜ਼ਿੰਮੇਵਾਰੀ ਦੇ ਅਹਿਸਾਸ ਦੇ ਪ੍ਰਗਟਾਵੇ ਵਜੋਂ ਤੈਅ ਕਰਨ ਦੇ ਉਲਟ ਨੌਕਰੀ ਤੇ ਪੈਸਾ ਕਮਾਉਣ ਵਾਲੀ ਮਸ਼ੀਨ ਦੇ ਇਕ ਪੁਰਜੇ ਵਜੋਂ ਪੇਸ਼ ਕਰਦੇ ਹੋਏ ਇਸ ਨੂੰ ਵਪਾਰ ਦੀ ਮੰਡੀ (ਜਿਸ ਨੂੰ ਖਪਤ ਦੀ ਮੰਡੀ ਵੀ ਕਿਹਾ ਜਾਂਦਾ ਹੈ) ਵਿਚ ਇਕ 'ਵਸਤੂ' ਦੇ ਰੂਪ ਵਿਚ ਹੀ ਪੇਸ਼ ਕੀਤਾ ਗਿਆ। ਭਾਰਤੀ ਸਿੱਖਿਆ ਪ੍ਰਣਾਲੀ ਵਿਚ ਇਸ ਨਾਕਰਾਤਮਕ ਤਬਦੀਲੀ ਨੂੰ ਪਹਿਲੀ ਪੱਧਰ ਤੇ ਸਿੱਖਿਆ ਸ਼ਾਸਤਰੀਆਂ ਨੇ ਅਣਗੌਲਿਆਂ ਹੀ ਕਰੀ ਰੱਖਿਆ। ਇਸ ਦੇ ਫਲਸਰੂਪ ਕਿੱਤਾਮੁਖੀ ਸਿੱਖਿਆ ਦੇ ਨਾਂਅ ਹੇਠ ਕੇਵਲ ਵਿਗਿਆਨ ਤੇ ਤਕਨਾਲੋਜੀ ਦੀ ਪੜ੍ਹਾਈ ਨੂੰ ਹੀ ਅੰਤਿਮ ਨਿਸ਼ਾਨਾ ਮੰਨਿਆ ਜਾਣ ਲੱਗਾ। ਇਸ ਤਰ੍ਹਾਂ ਸਿੱਖਿਆ ਰਾਹੀਂ ਨੌਕਰੀਆਂ ਤੇ ਜੀਵਨ ਲਈ ਪਦਾਰਥਕ ਸਹੂਲਤਾਂ ਪ੍ਰਾਪਤ ਕਰਨ ਨੂੰ ਹੀ ਅੰਤਿਮ ਸੱਚ ਮੰਨ ਲਿਆ ਗਿਆ ਹੈ। ਸਮਾਂ ਪਾ ਕੇ ਇਸ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਰਹਿਤ ਸਿੱਖਿਆ ਪ੍ਰਬੰਧ ਦਾ ਸਮਾਜ ਉੱਪਰ ਪ੍ਰਭਾਵ, ਆਪਣਾ ਕਰੂਪ ਚਿਹਰਾ ਲੈ ਕੇ ਸਾਡੇ ਸਾਹਮਣੇ ਪ੍ਰਗਟ ਹੋਇਆ ਜਿਸ ਨੇ ਚੇਤਨ ਸਮਾਜ ਸ਼ਾਸਤਰੀਆਂ ਅਤੇ ਸਿੱਖਿਆ ਸ਼ਾਸਤਰੀਆਂ ਸਾਹਮਣੇ ਕਈ ਗੰਭੀਰ ਪ੍ਰਸ਼ਨ ਪੈਦਾ ਕਰ ਦਿੱਤੇ, ਜਿਨ੍ਹਾਂ ਦੇ ਜੁਆਬਾਂ ਦੀ ਤਲਾਸ਼ ਨਵੀਂ ਸਿੱਖਿਆ ਪ੍ਰਣਾਲੀ ਰਾਹੀਂ ਪ੍ਰਾਪਤ ਹੋਣੀ ਸੰਭਵ ਹੀਂ।

ਸੱਚ ਇਹ ਹੈ ਕਿ ਸਮਾਜੀ ਪ੍ਰਬੰਧ, ਸਮਾਜੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ, ਮਾਨਵੀ ਸੱਚ ਤੇ ਸੁੱਚ ਨੂੰ ਜਿੰਨਾਂ ਚਿਰ ਸਿੱਖਿਆ ਦਾ ਮਨੋਰਥ ਨਹੀਂ ਮਿਥਿਆ ਜਾਂਦਾ ਉਤਨਾ ਚਿਰ ਸਮਾਜ ਵਿਚ ਵਧ ਰਹੀ ਜੁਰਮਾਂ ਦੀ ਭਰਮਾਰ, ਨਸ਼ਿਆਂ ਦਾ ਪ੍ਰਚਲਣ ਤੇ ਭ੍ਰਿਸ਼ਟਾਚਾਰ ਰੁਕ ਨਹੀਂ ਸਕਦਾ ਅਤੇ ਸਮਾਜ 'ਚ ਪਰਿਵਾਰਕ ਪ੍ਰੇਮ-ਭਾਵਨਾ ਤੇ ਸਦਭਾਵਨਾ ਦੀ ਉਮੀਦ ਨਹੀਂ ਕੀਤੀ ਜਾ ਸਕਦੀ। ਇਸ ਲਈ ਇੱਕੀਵੀਂ ਸਦੀ ਦੇ ਭਾਰਤੀ ਸਮਾਜ ਨੂੰ ਜੇ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਧਾਰਨੀ ਤੇ ਉੱਚੀਆਂ-ਸੁੱਚੀਆਂ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦਾ ਧਾਰਨੀ ਬਣਾਉਣਾ ਹੈ, ਤਾਂ ਸਿੱਖਿਆ ਦੇ ਮੰਤਵ ਵਿਚ ਹੋਇਆ ਇਹ ਪਰਿਵਰਤਨ ਰੱਦ ਕਰਨਾ ਹੋਵੇਗਾ ਅਤੇ ਸਿੱਖਿਆ ਦੇ ਪਾਠਕ੍ਰਮ ਨੂੰ ਮੁੜੋਂ ਨਵਾਂ ਰੂਪ ਦੇਣਾ ਪਵੇਗਾ।

ਅਸੰਤੁਸ਼ਟਤਾ

ਨੌਜਵਾਨ ਪੀੜੀ ਵਿਚ ਪੈਦਾ ਹੋ ਰਹੀ ਅਸੰਤੁਸ਼ਟੀ, ਬੇਗਾਨਗੀ, ਕਾਮ, ਕ੍ਰੋਧ ਲੋਭ, ਹੰਕਾਰ ਆਦਿ ਬਿਰਤੀਆਂ ਜਿੱਥੇ ਵਿਆਕਤੀਗਤ ਤੌਰ ਤੇ ਇਸ ਪੀੜੀ ਲਈ ਘਾਤਕ ਸਿੱਧ ਹੋ ਰਹੀਆਂ ਹਨ, ਉੱਥੇ ਇਹ ਪਰਿਵਾਰ, ਭਾਈਚਾਰੇ ਤੇ ਸਮਾਜ ਦੇ ਨਾਲ-ਨਾਲ ਦੇਸ਼ ਤੇ ਕੌਮ ਲਈ ਵੀ ਗੰਭੀਰ ਤੇ ਚਿੰਤਾ ਵਾਲੀ ਸਥਿਤੀ ਪੈਦਾ ਕਰਦੀਆਂ ਪ੍ਰਤੀਤ ਹੁੰਦੀਆਂ ਹਨ। ਪਹਿਲੇ ਸਮਿਆਂ ਵਿਚ ਵਿਅਕਤੀ, ਭਾਈਚਾਰੇ ਤੇ ਸਮਾਜ ਨੂੰ ਸਿਹਤਮੰਦ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨਾਲ ਜੋੜੀ ਰੱਖਣ ਲਈ ਸੱਭਿਆਚਾਰ ਤੇ ਧਰਮ ਸਾਕਾਰਾਤਮਕ ਭੂਮਿਕਾ ਨਿਭਾਉਣ ਦੇ ਸਮਰੱਥ ਹੁੰਦੇ ਸਨ ਪਰ ਸਮਾਂ ਪਾ ਕੇ ਸਮਾਜਿਕ ਸੰਦਰਭ ਬਦਲਣ ਨਾਲ ਇਨ੍ਹਾਂ ਦਾ ਪ੍ਰਭਾਵ ਪੇਤਲਾ ਪੈਂਦਾ ਜਾ ਰਿਹਾ ਹੈ। ਧਰਮ ਦੇ ਨਾਂਅ ਹੇਠ ਆਤਮਿਕ ਗਿਆਨ ਤੇ ਅਮਲਾਂ ਨੂੰ ਬਿਲਕੁਲ ਹੀ ਗੈਰ-ਮਾਨਵੀ ਰੂਪ ਦੇਣ, ਦਵੈਤ ਦੀ ਭਾਨਵਾਂ ਨੂੰ ਉਤਸਾਹਿਤ ਕਰਨ, ਕਥਨੀ ਤੇ ਕਰਨੀ ਵਿਚ ਅੰਤਰ, ਰਸਮਾਂ ਰਿਵਾਜਾਂ ਤੇ ਅਡੰਬਰਾਂ ਵਿਚ ਲਿਪਤ ਹੋਣ ਕਰਕੇ ਧਰਮ ਦੀ ਸਹੀ ਭਾਵਨਾਂ ਗੁਆਚ ਚੁੱਕੀ ਹੈ। ਇਸ ਸਥਿਤੀ ਦੀ ਗੰਭੀਰਤਾ ਨੂੰ ਪਹਿਚਾਨਣ ਵਾਲੇ ਅਤੇ ਸਿਹਤਮੰਦ ਪਰੰਪਰਾਵਾਂ ਵਾਲੇ ਸਮਾਜ ਦੀ ਸਿਰਜਣਾ ਕਰਨ ਦੇ ਚਾਹਵਾਨ ਚੇਤੰਨ ਬੁੱਧੀਮਾਨ ਵਰਗ ਨੇ ਇਕ ਵਾਰੀ ਫਿਰ ਸੁਚੇਤ ਤੌਰ ਤੇ ਸਮਾਜ ਸੁਧਾਰਨ ਦੇ ਆਸ਼ੇ ਨਾਲ, ਭਾਰਤੀ ਸਮਾਜ ਨੂੰ ਬੁਨਿਆਦੀ ਪੱਧਰ ਤੇ ਨਵੀਂ ਸੋਧ ਦੇਣ ਦਾ ਬੀੜਾ ਚੁੱਕਿਆ ਹੈ। ਭਾਰਤ ਦੀਆਂ ਕਿੱਤਾਮੁਖੀ ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਪ੍ਰਦਾਨ ਕਰਨ ਵਾਲੀਆਂ ਸਰਵੋਤਮ ਸੰਸਥਾਵਾਂ ਆਈ.ਆਈ.ਟੀ ਦੇ ਅਧਿਆਪਕਾਂ ਨੇ ਇਕ ਆਦਰਸ਼ਵਾਦੀ ਸੋਚ ਤੇ ਆਧਾਰਿਤ ਇਕ ਯੋਜਨਾ ਤਹਿਤ ਇਸ ਨੂੰ ਲਹਿਰ ਦਾ ਰੂਪ ਦੇਣ ਲਈ ਲੰਬੇ ਸਮੇਂ ਤੋਂ ਯਤਨ ਆਰੰਭੇ ਹੋਏ ਹਨ, ਜਿਨ੍ਹਾਂ ਦੀ ਹੁਣ ਅਹਿਮੀਅਤ ਦਾ ਅਹਿਸਾਸ ਹੋਣ ਲੱਗਾ ਹੈ।

ਦਿੱਲੀ ਤੇ ਕਾਨਪੁਰ ਦੇ ਆਈ.ਆਈ.ਟੀ.ਜ਼ ਦੇ ਕੁਝ ਇਕ ਅਧਿਆਪਕਾਂ ਨੇ ਕਿੱਤਾ-ਮੁਖੀ ਕੌਰਸਾਂ ਦੀ ਪੜਾਈ ਕਰ ਰਹੇ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਤਕਨੀਕੀ ਸਿੱਖਿਆ ਦੇ ਨਾਲ-ਨਾਲ 'ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ' ਦੇ ਵਿਸ਼ੇ ਤੇ ਆਧਾਰਿਤ ਕੁਝ ਪੁਸਤਕਾਂ ਤਿਆਰ ਕੀਤੀਆਂ ਹਨ। ਇੰਨਾਂ ਪੁਸਤਕਾਂ ਵਿਚ ਜਾਤ, ਧਰਮ, ਰਾਜਨੀਤੀ ਦੇ ਵਖਰੇਵਿਆਂ ਤੋਂ ਉਪਰ ਉੱਠ ਕੇ ਮੁਢਲੀਆਂ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਦੀ ਸੋਧ ਨੂੰ ਆਧਾਰ ਬਣਾਇਆ ਗਿਆ ਹੈ। ਮੁੱਢਲੇ ਪੜਾਵਾਂ ਤੇ ਆਈ.ਆਈ.ਟੀ. ਦਿੱਲੀ ਤੇ ਕਾਨਪੁਰ ਤੋਂ ਇਲਾਵਾ ਇਸ ਨੂੰ ਹੈਦਰਾਬਾਦ ਤੇ ਬੰਗਲੌਰ ਸਥਿਤ ਵਕਾਰੀ ਕਿੱਤਾ ਮੁਖੀ ਸੰਸਥਾਵਾਂ ਨੇ ਵੀ ਅੰਸ਼ਕ ਤੌਰ ਤੇ ਅਪਣਾਇਆ ਹੈ ਅਤੇ ਇਸ ਪੁਸਤਕ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਉੱਪਰ ਪਏ ਸਹੀ ਪ੍ਰਭਾਵਾਂ ਤੋਂ ਪ੍ਰੇਰਿਤ ਹੋ ਕੇ ਇਸ ਦਾ ਘੇਰਾ ਵਿਸ਼ਾਲ ਕਰਨ ਦੀ ਯੋਜਨਾ ਉਲੀਕੀ ਹੈ।

ਪਹਿਲ

ਭਾਰਤ ਦੀਆਂ ਉੱਚ ਤਕਨੀਕੀ ਸੰਸਥਾਵਾਂ ਦੇ ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ ਪੰਜਾਬ ਟੈਕਨੀਕਲ

ਯੂਨੀਵਰਸਿਟੀ ਨੇ ਵੀ ਪੰਜਾਬ ਵਿਚ ਅਜਿਹੇ ਯਤਨ ਆਰੰਭ ਕੀਤੇ ਹਨ। ਇਨ੍ਹਾਂ ਯਤਨਾਂ ਵਿਚ ਦਿੱਲੀ ਤੇ ਕਾਨਪੁਰ ਤੇ ਉਕਤ ਸੰਸਥਾਵਾਂ ਦੇ ਅਧਿਆਪਕਾਂ ਨਾਲ ਵਿਚਾਰਾਂ ਦੇ ਆਦਾਨ-ਪ੍ਰਦਾਨ ਦੇ ਨਾਲ-ਨਾਲ, ਅਧਿਆਪਕ ਸਿਖਲਾਈ ਕੈਂਪਾਂ ਦਾ ਵੀ ਆਯੋਜਨ ਕੀਤਾ ਗਿਆ ਹੈ। ਇਨ੍ਹਾਂ ਸਮਾਗਮਾਂ ਦੀ ਲੜੀ ਵਿਚ ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਵਲੋਂ ਕਰਵਾਇਆ ਗਿਆ ਇਹ ਰਾਸ਼ਟਰੀ ਸੈਮੀਨਾਰ ਬਹੁਤ ਅਹਿਮ ਹੈ। ਇਸ ਸੈਮੀਨਾਰ ਵਿਚ ਹੋਈ ਵਿਚਾਰ-ਚਰਚਾ ਦੀ ਰੋਸ਼ਨੀ ਵਿਚ ਯੂਨੀਵਰਸਿਟੀ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਵਿਸ਼ੇ ਨੂੰ ਇਕ ਲਾਜ਼ਮੀ ਵਿਸ਼ੇ ਵਜੋਂ ਲਾਗੂ ਕਰਨ ਬਾਰੇ ਗੰਭੀਰ ਵਿਚਾਰ-ਚਰਚਾ ਕਰ ਰਹੀ ਹੈ।

ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਕਾਲਜਾਂ ਵਿਚ ਮਾਨਵੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਵਿਸ਼ੇ ਨੂੰ ਰਸਮੀ ਤੌਰ ਤੇ ਅਧਿਆਪਨ ਕਾਰਜ ਦਾ ਹਿੱਸਾ ਬਣਾਉਣ ਲਈ ਪੜਾਅ ਵਾਰ ਤੇ ਸਿਲਸਿਲੇਵਾਰ ਇਕ ਯੋਜਨਾ ਤਿਆਰ ਕੀਤੀ ਗਈ ਹੈ। ਇਸ ਅਮਲ ਵਿਚ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਵਿਸ਼ੇ ਤੇ ਪਹਿਲਾਂ ਤਿਆਰ ਕੀਤੀ ਗਈ ਪੁਸਤਕ ਆਧਾਰ ਰੂਪ ਵਿਚ ਪ੍ਰਵਾਨ ਕਰਦੇ ਹੋਏ, ਪੰਜਾਬੀ ਸੱਭਿਆਚਾਰ, ਪੰਜਾਬ ਦੀ ਵਿਰਾਸਤ ਤੇ ਪੰਜਾਬੀ ਪਰੰਪਰਾਵਾਂ ਦੇ ਸਨਮੁੱਖ, ਇਕ ਪੁਸਤਕ ਤਿਆਰ ਕਰਨ ਦੀ ਯੋਜਨਾ ਤਿਆਰ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ। ਇਸ ਯੋਜਨਾ ਦੇ ਮਹੱਤਵਪੂਰਨ ਅੰਸ਼ਾਂ ਵਿਚ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਨੂੰ ਪੰਜਾਬ ਦੇ ਸੰਦਰਭ ਤੋਂ ਪੇਸ਼ ਕਰਨਾ ਹੈ। ਇਸ ਦੇ ਨਾਲ-ਨਾਲ ਹੀ ਇਹ ਯੋਜਨਾ ਬਣ ਰਹੀ ਹੈ ਕਿ ਪੰਜਾਬ ਦੇ ਸਾਰੇ ਇੰਜੀਨੀਅਰਿੰਗ ਤੇ ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਨਾਲ ਸੰਬੰਧਿਤ ਕਾਲਜਾਂ ਵਿਚ ਮਾਨਵੀ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਵਿਸ਼ੇ ਨੂੰ ਪੰਜਾਬ ਨਾਲ ਸੰਬੰਧਿਤ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਪੰਜਾਬੀ ਵਿਚ ਪੜਾਇਆ ਜਾਵੇਗਾ ਤੇ ਇਸ ਲਈ ਯੂਨੀਵਰਸਿਟੀ ਅਧਿਐਨ ਤੇ ਅਧਿਆਪਨ ਯੋਗ ਸਮੱਗਰੀ ਪੰਜਾਬੀ ਵਿਚ ਮੁਹੱਈਆ ਕਰਵਾਏਗੀ। ਪੰਜਾਬ ਤੋਂ ਬਾਹਰ ਦੇ ਰਹਿਣ ਵਾਲੇ ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਹਿੰਦੀ ਵਿਚ ਇਹ ਸਿੱਖਿਆ ਮੁਹੱਈਆ ਕਰਵਾਈ ਜਾਵੇਗੀ। ਅੰਗਰੇਜ਼ੀ ਵਿਚ ਇਹ ਵਿਸ਼ਾ ਕੇਵਲ ਪਰਵਾਸੀ ਭਾਰਤੀਆਂ, ਵਿਦੇਸ਼ੀ ਤੇ ਗੈਰ-ਹਿੰਦੀ ਪ੍ਰਾਂਤਾਂ ਦੇ ਵਿਦਿਆਰਥੀਆਂ ਲਈ ਉਪਲਬਧ ਕਰਵਾਇਆ ਜਾਵੇਗਾ।

ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਦੇ ਉਪ-ਕੁਲਪਤੀ ਡਾ. ਰਜਨੀਸ਼ ਅਰੋੜਾ ਦਾ ਇਹ ਯਤਨ ਆਪਣੇ ਆਪ ਵਿਚ ਸਲਾਹੁਣ ਯੋਗ ਹੈ ਅਤੇ ਇਸ ਨੂੰ ਸਹੀ ਰੂਪ ਵਿਚ ਅਮਲੀ ਰੂਪ ਪ੍ਰਦਾਨ ਕਰਨ ਲਈ ਸਾਰੇ ਚੇਤੰਨ ਬੁੱਧੀਜੀਵੀਆਂ ਨੂੰ ਸਹਿਯੋਗ ਦੇਣਾ ਚਾਹੀਦਾ ਹੈ। ਡਾ. ਰਜਨੀਸ਼ ਅਰੋੜਾ ਦੀ ਇਸ ਪਹਿਲ ਲਈ ਜਿੱਥੇ ਉਹ ਪ੍ਰਸ਼ੰਸਾ ਦੇ ਪਾਤਰ ਹਨ ਉੱਥੇ ਪੰਜਾਬ ਦੀਆਂ ਦੂਜੀਆਂ ਯੂਨੀਵਰਸਿਟੀਆਂ ਤੇ ਪੰਜਾਬ ਸਕੂਲ ਸਿੱਖਿਆ ਬੋਰਡ ਨੂੰ ਵੀ ਅਜਿਹੀ ਕੋਈ ਯੋਜਨਾ ਤਿਆਰ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ਤਾਂ ਕਿ ਵਿਗੜ ਰਹੇ ਪੰਜਾਬ ਨੂੰ ਸਹੀ ਸੋਧ ਦਿੱਤੀ ਜਾ ਸਕੇ।

ਪੰਜਾਬ ਦੇ ਸਿੱਖਿਆ ਪ੍ਰਬੰਧ ਵਿਚ ਜੇ ਮਾਨਵੀ ਕਦਰਾਂ-ਕੀਮਤਾਂ ਵਰਗੇ ਵਿਸ਼ੇ ਨੂੰ ਸਿਲੇਬਸ ਵਿਚ ਅਹਿਮ ਸਥਾਨ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਤਾਂ ਪੰਜਾਬ ਦੇ ਵਿਦਿਆਰਥੀ ਭਵਿੱਖ ਵਿਚ ਪੰਜਾਬ ਦੀ ਨਵ-ਉਸਾਰੀ ਲਈ ਸੱਭਿਆਚਾਰ ਦੀ ਅਮੀਰੀ ਤੇ ਆਪਣੀ ਵਿਰਾਸਤ ਪ੍ਰਤੀ ਸੁਚੇਤ ਹੋ ਕੇ ਵਧੀਆ ਨਾਗਰਿਕ ਦੇ ਰੂਪ ਵਿਚ ਸਾਡੇ ਸਾਹਮਣੇ ਆਉਣਗੇ। ਇਹ ਯਤਨ ਆਪਣੇ ਆਪ ਵਿਚ ਇਕ ਸ਼ਲਾਘਾਯੋਗ ਕਦਮ ਹੈ। ਇਸ ਨੂੰ ਇਕ ਲਹਿਰ ਦਾ ਰੂਪ ਦੇਣਾ ਬਣਦਾ ਹੈ। ਇਸ ਨਾਲ ਹੀ ਦੇਸ਼, ਪ੍ਰਾਂਤ ਤੇ ਕੌਮ ਦਾ ਭਲਾ ਹੈ।

संबोधन

परम पूज्य संत सीचेवाल जी, उपकुलपति साहिब जी यह जो संगोष्ठी हो रही है उसे मैं पंजाब के संदर्भ में निरन्तरता की दृष्टि से देख रहा हूँ। अगर थोड़ा सा हम पीछे जाएं तो एक बहुत बड़ी घटना घटी कि दुनिया की सबसे पुरातन ग्रंथ ऋग्वेद को पंजाब की भूमि पर रचा गया। ब्यास नदी के किनारे ऋषियों ने ऋग्वेद की रचना की जिसमें सबसे पहले भारतीय जीवन मूल्यों का वर्णन किया गया। ऋग्वेद में सत्य क्या है, त्याग क्या है, सेवा क्या है, भाईचारा क्या है इन सब जीवन मूल्यों की व्याख्या की गई है। और यह सारे के सारे जीवन मूल्य पंजाब की धरती पर पैदा हुए और बाद में पूरे भारतीय साहित्य में इन मूल्यों का विवेचन हुआ, इन मूल्यों का मूल्यांकन हुआ। और इन मूल्यों को आधार बनाकर, बहुत सारा साहित्य हिन्दी, पंजाबी, फारसी, उर्दू भारतीय भाषाओं में रचा गया, तो मुझे लगता है कि रजनीश जी ने तकनीकी विश्वविद्यालयों में, तकनीकी संस्थाओं में मानवीय मूल्यों का विकास कैसे हो, और मूल्य इस आधुनिक जीवन में उन बड़े-बड़े संगठनकर्त्ता को कैसे पढ़ाये जाएं ताकि वे भारतीय संस्कृति के साथ जुड़ सकें, इसके लिए उपाय किया है।



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ऋग्वेद में सात नदियों का वर्णन है। आप कल्पना करें कि कभी पंजाब को सप्त सिंधू कहा जाता था और सिंधू शब्द इस्तेमाल होता है समुन्द्र के लिए। पंजाब में सात नदियां समुन्द्र जैसी बहती थी और जो यहां कृषि के लिए आधार थी और जितनी भारतीय भाषाओं में कृषि से जुड़ी तकनीकी शब्दावली है वो सारी की सारी ऋग्वेद की शब्दावली है। चाहे कन्नड़ है, मलयालम है, बंगाली है, पंजाबी है, हिंदी है, डोगरी है, तो आज जितनी तकनीकी शब्दावली है, वो सारी की सारी ऋग्वेद में से निकली है और आप हैरान होंगे कि अगर भारतीय भाषाओं में कोई भाषा संस्कृत के नजदीक है तो पंजाबी है। सारा दिन पंजाबी बोलते समय हमें पता ही नहीं चलता कितनी संस्कृत बोलते हैं और कितने तकनीकी शब्दों का इस्तेमाल करते हैं। ऋग्वेद में कृषि का एक नैतिक शास्त्र है और इस नैतिक शास्त्र में कहा गया है कि सफल किसान कौन है – जो गाय की सेवा करता है, कि सफल किसान कौन है – जो दूध के बिना और कोई नशा नहीं करता, सफल किसान कौन है जो गाय के द्वारा दिए गये पदार्थों को अपने भाई बन्धुओं में बांटता है। तो ये जो कृषि की शब्दावली है अकेले ऋग्वेद में आप देखिए हल के लिए 13 शब्दों का उपयोग किया गया है। हल का अगला हिस्सा क्या है पीछे का हिस्सा क्या है मध्य वाला हिस्सा क्या है। तो मैं उपकुलपति जी से यह गुजारिश करना चाहूंगा कि तकनीकी विश्वविद्यालयों की ऐसी शब्दावली का भारतीयकरण करना चाहिए और भारतीय भाषाओं में पंजाब के तकनीकी नैतिक शास्त्र का प्रचार, प्रसार होना चाहिए।

दूसरी बात आप देख लीजिए कभी पंजाब की हवाओं में गीता के श्लोक गूंजते थे। यहीं श्री कृष्ण ने अर्जुन

को गीता का उपदेश दिया था। कुरुक्षेत्र की धरती तब पंजाब का हिस्सा थी और गीता में एक ऐसी Philosophy है, एक ऐसा नैतिक शास्त्र है जो केवल पंजाबीयों के लिए नहीं पूरे विश्व के लिए है। पंजाब की भूमि पर वे सारी की सारी शिक्षा, वो सारे के सारे उपदेश, वो सारी की सारी नैतिक शिक्षा को फैलाया गया है। अध्यात्म की जितनी खूबसूरत शब्दावली है वो सारी की सारी गीता में है और गीता का यह दार्शनिक संदेश तकनीकी दुनिया को मदद करता है, एक नैतिक शास्त्र हमारे सामने रखता है और खास कर आजकल आधुनिक जिंदगी में इतनी कठिनाईयां पेश आ रही है। हमारी बोलचाल, हमारा खानपान, हमारा रहन सहन, हमारा पहरावा और हमारी चिंताएं उन सभी चिंताओं का निदान पंजाब की धरती पर गीता जैसे ग्रंथ के माध्यम से दिया गया है, और इस तकनीकी दुनिया में हमें गीता की भी जरूरत है। उसके साथ-साथ देखिए कि संस्कृत का पहला व्याकरण पाणिनी नामक व्यक्ति ने रचा था, और पाणिनी पेशावर का रहने वाला था। पेशावर पंजाब का हिस्सा था और संस्कृत का पहला व्याकरण पंजाब की भूमि पर रचा गया है पर जो बात मैं कहना चाहता हूं वह यह है कि पाणिनी ने जिस संस्कृत के व्याकरण की रचना की, वही व्याकरण गुरुवाणी के पीछे काम कर रहा है, वही व्याकरण उदासी संतो, निर्मल संतो की वाणियों के पीछे काम कर रहा है। व्याकरण एक आचरण को सत्य की भठ्ठी में ढालता है। व्याकरण का आचार्य वही हो सकता है जो अपने क्षेत्र की भलाई चाहता है और एक बहुत बड़ी बात कही गई कि व्याकरण का जानकार वही हो सकता है जो अपने हाथ से काम करके जन कल्याण करता है। यह पंजाब की भूमि पर एक नैतिक शास्त्र हमारे सामने उभर कर आया है। और अगर हम श्री गुरु ग्रंथ साहिब की बात करें तो सन् 1604 ई. में गुरु अर्जुन देव जी ने अमृतसर की धरती पर श्री गुरु ग्रंथ साहिब का सम्पादन किया। श्री गुरु ग्रंथ साहिब में 36 वाणीकारों की वाणी है। 19 संत और भक्त, 11 भट्ट और 6 गुरु जिनमें साहिब गुरु नानक, गुरु अंगद, गुरु अमरदास, गुरु रामदास, गुरु अर्जुन देव और नवम गुरु तेग बहादुर की वाणी है। सन्तों में सन्त कबीर, स्वामी रामानन्द और श्री त्रिलोचन आदि की वाणी है। कबीर साहिब की सबसे ज्यादा वाणी है। लगभग 249 कबीर साहिब के शब्द, और 240 कबीर साहिब के दोहे। कबीर साहिब की वाणी बाहर भी मिलती है उसमें शब्द, रमैणी, साखी, बीजक ये पोथियां हैं पर कबीर साहिब की कौन सी वाणी गुरु ग्रंथ साहिब में रखी गई। गुरु ग्रंथ साहिब में नैतिकता को आधार बनाकर कबीर साहिब या अन्य भक्तों की वाणी का आकलन, संचयन, उनको चुना गया और आज पूरी कबीर साहिब की वाणी पढ़ लें, गुरु ग्रंथ साहिब में राग गौरी में और उसमें पूरे के पूरे नैतिक मूल्य भरे हुए हैं - सेवा, त्याग, समन्वय, भाईचारा ये सारी की सारी Human Values उन भक्त कवियों की रचनाओं में संकलित है। छोटी सी घटना है कि जब टैगोर साहिब ने सोचा कि गीतांजलि लिखने से पहले कबीर के सौ शब्द इकट्ठे करूंगा और उसका अनुवाद करके दुनिया के सामने रखूंगा तो उन्होंने शब्द रमैणी, बीजक, साखी पढ़ा अपने शिष्य को कहा कि मुझे यहां कबीर हाज़िर नहीं दिखते और उन्होंने कबीर वाणी के अनुवाद करने का इरादा छोड़ दिया। संयोग हुआ दरबार साहिब आए टैगोर दरबार साहिब बैठे थे और उनके कानों में शब्द पड़ा, 'कहै कबीर' भाई जी जो कीर्तन कर रहे थे वो बाहर निकले परिक्रमा में टैगोर जी ने पूछा 'कबीर की वाणी गुरु ग्रंथ साहिब में है? भाई जी ने कहा कि सबसे ज्यादा है। टैगोर साहिब वाणी ले गए कलकत्ता, सौ शब्द चुने, अनुवाद किया 'Hundred Poems'.

of Kabir" और वो शब्द Value Based थे। उसमें सत्य के बारे में बहुत सारे शब्द लिए, सृष्टि की रचना के बारे में बहुत सारे शब्द लिए, प्रकृति के बारे में बहुत सारे शब्द लिए हैं और Hundred Poems of Kabir, 1912 में दुनिया के सामने गई और उसके बाद गीतांजलि गई, गीतांजलि को नोबेल पुरस्कार मिला, लोगों ने बधाई दी तो उन्होंने कहा कि मुझे बधाई मत दो, अगर बधाई देना है तो आप मुबारक दो कबीर साहिब को, आप मुबारक दो गुरु ग्रंथ साहिब को, आप मुबारक दो अमृतसर को, आप मुबारक दो नैतिकता की धरती पंजाब को। टैगोर साहिब ने यहां की नैतिक शिक्षा से ओत प्रोत श्री गुरु ग्रंथ साहिब में से शब्द चुनकर अपने एक नैतिक शास्त्र, गीतांजलि की रचना की। ब्रह्म समाज की जो प्रार्थना है उसमें वो सारे शब्द गाए जाते हैं।

गुरु गोबिन्द सिंह बहुत बड़े नैतिक शास्त्री थे। 52 कवियों से भारतीय संस्कृति के बारे में लिखवाया, महाभारत का पूरा अनुवाद किया, 50 उपनिषद चुने उनका अनुवाद किया, चाणक्य नीति का अनुवाद करवाया और नया संसार खड़ा कर दिया। एक बड़ा काम संस्कारवान, धर्मवान श्रद्धाराम फिल्लौरी ने किया। पंडित श्रद्धाराम फिल्लौरी फिल्लौर के रहने वाले थे और उन्होंने आरती लिखी "ओम जय जगदीश हरे" आज पंजाब के लेखक द्वारा लिखी गई नैतिक कदरों कीमतों वाली आरती पूरे विश्व में गाई जाती है और पूरा हिन्दोस्तान, हिन्दु समाज उस आरती के साथ जुड़ गया है और एक अखंडता की बात हमारे धर्म और हमारी संस्कृति में भी आ गई है।

तक्षशिला जिसे Texla कहते हैं वो पंजाब की पुरानी युनिवर्सिटी थी। रजनीश जी के ज्ञान के लिए भी यह बात है कि Texla का जो स्लैबस था, उस स्लैबस में आदि रामायण वाल्मीकि, श्रीमद् भगवद् गीता पंजाब की नदियों के बारे में जानकारी आदि भी शामिल थे। अब सीचेवाल साहिब बैठे हैं ये जो काम कर रहे हैं वह टैक्सला युनिवर्सिटी उस समय कर रही थी। जब युरोप आदि से यात्री आते थे, वह अपने साथ श्रीमद् भगवद् गीता, रामायण जो पंजाब की धरती पर वाल्मीकि ने रची आदि लेकर जाते थे। पंजाब के सातों दरियाओं, सातों नदियों के नक्शे, उसमें पानी की गहराई कितनी है और उस पानी में कौन-कौन से Element यह टैक्सला युनिवर्सिटी के स्लैबस का हिस्सा था। मुझे लगता है रजनीश जी उस पुरानी पंजाब की परंपरा का पुनर्सृजन कर रहे हैं इस सैमीनार के द्वारा। और आज जहां 13 प्रांतों से लोग आए, तो मुझे लगता है कि पंजाब नैतिक शास्त्र का बहुत बड़ा स्थल रहा है। अभी राष्ट्र की बात की थी उसका भी जवाब देना चाहता हूं गुरु नानक देव पहले व्यक्ति हैं जो राष्ट्र सी संकल्पना मध्यकाल में हमारे सामने रखते हैं। संकल्पना क्या है— राष्ट्र क्या है? राष्ट्र में एक Geography होती है और एक कौमीयत होती है, जातीयता होती है और एक भूगोल होता है। और जब बाबर ने आक्रमण किया तो गुरु नानक भारतवासियों को हिन्दोस्तानी कहकर पुकारते हैं। मध्यकाल में कोई कवि नहीं है जो उस समय भारतवासियों को हिन्दोस्तानी कहकर पुकारता है ओर बिना जाति के भेद के चाहे वो मुसलमान हो, चाहे हिन्दु। गुरु नानक देव कहते हैं, "खुरासान खसमाना कीया, हिन्दुस्तान डराया, आपे दोस न देई करता, जमकर मुगल चढ़ाया।" जो राष्ट्र के संकल्पना की मध्यकाल की एक बुलंद आवाज थी। गुरु नानक जी ने उस समय बाबर के आक्रमण के विरोध में कहा कि हम सब भारतवासी हैं हिन्दोस्तानी हैं हमें बाहर की शक्ति आकर डरा रही है। तो ये बाहर की शक्तियां बहुत हैं आजकल। तो ऐसे सैमीनार उस भय को भी खत्म करेंगे। यह रजनीश जी की बहुत बड़ी देन है कि हम अपनी राष्ट्रीयता के साथ, अपनी भारतीय भाषाओं के साथ, भारतीय संस्कृति के साथ, भारतीय जीवन मूल्यों के साथ जुड़ रहे हैं इन सब बातों के साथ आपका बहुत-बहुत आभार।

Address by Principal Secretary, Technical Education, Punjab

Dr. Rajneesh Arora, Vice Chancellor PTU, Dr. R. R. Gaur, my senior Colleague Mr. M. K. Kaw, Director NIT Dr. Mishra, many new faces I won't take names, Participants, Delegates, Ladies & Gentlemen, First of all my apologies for not being here yesterday, as a representative of Government, as administrative secretary for technical education. His excellency Governor was here. Unfortunately, I had some commitments. I should have also been here for one basic reason that we are talking about human values in Punjab : The land of values.



Sh. Suresh Kumar

The whole concept of Punjab, the whole concept of Punjabiyaat is based on human values. Khalsa, Khalis, Saajhi Vaadta कई ऐसी चीजें हैं जो मैं अभी गिनवा सकता हूँ। पंजाब के समाज में कदरें कीमतेँ नियत हैं। इन कदरों, कीमतों को अगर आप धर्म से ना जोड़ें तो आप पाएँगे कि यह सबके लिए Universal है। There is nothing specific which only applies to Punjab, only applies to Punjabi society, which only applies to a particular religion and does not apply to all. What are these values?

The basic value in all actions wherever we are, in whatever position, As a parent, an administrator, as teacher or as a student, it is probably what Gandhi says is 'Satya' the truth. I remember seven of us in London School of Economics launched a campaign called "Shudhta". विचार की शुद्धता, आचरण की शुद्धता, व्यवहार की शुद्धता, कार्य की शुद्धता, सोच की शुद्धता, जो कुछ करना उसमें शुद्धता। अगर हम सब इस चीज को सोच लेंगे जहाँ कहीं भी हम हैं, उसमें हमको शुद्ध तरीके से, खालिस तरीके से काम करना है तो स्वयं Values का महत्व कुछ बढ़ जाएगा। समझ और कुछ उनका ज्ञान बढ़ जाएगा। It also brings down to me a fact that all of us sitting here realize कि कहीं ना कहीं Values में कमी आई है। इसीलिए तो बात करनी पड़ रही है। इसीलिए तो Course चलाना पड़ रहा है। इसीलिए तो Foundation Course की बात कर रहे हैं। यह तो हम मान के ही चल रहे हैं कि कदरों कीमतों में कमी आ गई है। जो कमी आई वो किस लिए आई, कौन जिम्मेदार है, उस कमी में। शायद कुछ कहा गया होगा आज और कल में। लेकिन सच्चाई यह है कि हर Level पर सरकार, सरकार से बाहर, समाज से हट के हर जगह पर कदरों, कीमतों में कमी आई है और अगर हम इस कमी को पहचान लेंगे, अपने-अपने क्षेत्र में अपने Inner Self को पहचान लेंगे, अपनी Inner ताकत को पहचान लेंगे तो शायद हम अपने आप को दोबारा Reestablish कर पाएँगे। Reestablish करते हुए अपने समाज को आगे ले जाने में कामयाब होंगे। Commercialization of Education rightly or wrongly said it is happening. It is carrying on. It is increasing or should we stop it how & where we see the end? There is no immediate answer. I don't have any one. May be you find some at some time. But I have no answer for that.

लेकिन अपने आप में शिक्षा में मूल्य की बात करना एक साराहणा योग्य कदम है। मैं इसकी साराहणा करता हूँ। मैं आज के इस टोटल आयोजन की साराहणा करता हूँ कि आप Definite Outcome पर जरूर पहुंचेंगे। इधर बैठे खाली पीली बातें करके चले जाना नहीं है। Recommendations अच्छी तरह उभर कर सामने आई है। उम्मीद करता हूँ कि पी.टी.यू. को सरकार सहयोग कर पाएगी। इस में पूरे उद्यम से जो निष्कर्ष निकला है हम उसको आगे ले जाने की कोशिश करेंगे। शिक्षा में मूल्य को बढ़ाने के, मूल्य शिक्षा पढ़ाने के, दो पक्ष ऐसे हैं जिनका बड़ा अहम रोल है।

First important role is the role of parents in bringing up of child. यह बहुत सोचने की बात है। हम एक ऐसे समाज में बैठ कर बात करते हैं जो समाज पढ़ा लिखा है। जो अपनी बात करने के लिए Science और Science को भगवान के साथ भी जोड़ सकता है। 67-68% Parents Literacy तो बढ़ गई पर अभी भी वे illiterate हैं उन्हें शिक्षा के पूरे मूल्य की बात की नहीं जानकारी है। उनके लिए हम क्या कर रहे हैं। इस कमी को कैसे पूरा करेंगे।

इसके साथ ही बहुत Important आज के समाज के शिक्षक की बात है। Teacher Education में Human Values पर कितना जोर दिया जाता है। यह अपने आप में एक सवाल है। अगर दिया जाता है तो हमारे Teacher उन Values का पालन करते हैं? यह उससे भी बड़ा सवाल है। Mr. Kaw former Education Secretary even well knows that there is nothing called teacher education in engineering education. We are producing engineers and we are not producing teachers in technical education. आज मुझे 32000 तकनीकी शिक्षक चाहिए। पंजाब के पी.टी.यू. के Colleges में 15000-18000 के वेतन में शिक्षक है। जो बच्चा किसी Package को नहीं पाता, He is the teacher. मैं कहता हूँ कि शिक्षा देने वाले को जितनी शिक्षा उसको देनी है उतनी तो दें। वे कैसे समाज को बनाएंगे।

डॉ. साहिब ने आतंकवाद की बात की। लेकिन कौन थे वो आतंकवादी। यह भी सोचने वाली बात है। बहुत Study हुई सब वही बच्चे थे, नौजवान थे जो Main Stream Education System से बाहर रहे। हमारा यह Main Stream Education System क्या हमारे लड़के, लड़कियों, नौजवानों को संभाल रहा है? क्या उनकी पहचान हम कर रहे हैं? क्या उनकी पहचान के हिसाब से उनको शिक्षा दे रहे हैं? ये अपने आप में कुछ सवाल हैं जिनके ऊपर सोचने की जरूरत है।

एक विश्वास जरूर जागा है कि हम किसी अच्छी दिशा की ओर बढ़ रहे हैं। Results कब आएंगे मुझे इस बात की कोई चिन्ता भी नहीं। मुझे कल ही Results नहीं चाहिए। ऐसा कोई मेरे ऊपर आतंकवादी Pressure भी नहीं है कि मुझे कल ही Results देना है। एक ऐसा Subject चुना है जिसके Results बहुत धीमे आएंगे और इससे निराश होने की जरूरत नहीं है। Science में तो Results Experiment पर जल्दी आ जाएंगे पर मूल्य शिक्षा में Experiment पर Results जल्दी नहीं आएंगे। डॉ. साहिब इसीलिए निराश होने की जरूरत नहीं। इस Subject को धीरे-धीरे धीमे-धीमे हर समाज हर वर्ग की Core Values को पहचानते हुए, उनकी जो अपनी कदरें कीमते हैं, उसका आदर करते हुए अगर आगे बढ़ेंगे तो शायद हमारे जितने भी वर्ग हों उनको आगे ले चलेंगे।

मैंने पहले कहा इस बात को Repeat करना चाहूंगा। खास तौर पर हम ऐसी धरती पर बैठे हैं जहां धर्म विशेष से बात को जोड़ा जाता है। Value Education में धर्म विशेष ना हो तो बेहतर होगा। Whatever values you talked about, they are common in all religions. No religion tells you not to do your duties, no religion tells you to be dishonest. We are not talking about any religion. वह आपका अपना एक निजी मामला है लेकिन हम पंजाब में ऐसे System चाहेंगे जिससे आप atleast एक System से बाहर नहीं तो एक System के अन्दर रह कर सत्य, कर्तव्य, अपनी पहचान, अपनी ताकत को पहचान ताकत के हिसाब से आप

तरक्की कर सकते हैं।

Vice Chancellor साहिब ने खुद ही कहा है कि यह एक ईमानदार अच्छी शुरुआत है। इसके सफल होने की पूरी कामना है, लेकिन पंजाब टेक्नीकल यूनिवर्सिटी जैसे कि किसी ने कहा है कि कई सालों से Exam ही लेती जा रही है। 2 साल से हमने इसको बदलने की कोशिश की है। डा. साहिब लगे हुए हैं। I keep admiring him. Please keep Govt. away. But not too far out of it. There are 324 colleges affiliated to it. So the University has a vast population to response to, cover a large area. It is not an easy task like we said, we will directly go to the colleges. जो भी करे उसको इतनी सच्चाई और इतनी लगन से करे कि कोई आपको गलत न समझे।

इस गुजारिश के साथ मैं इस आयोजन के प्रबंधकों का, आए हुए मेहमानों का, अपनी तरफ से, पंजाब तकनीकी शिक्षा विभाग की तरफ से, यूनिवर्सिटी की तरफ से धन्यवाद करना चाहूंगा। आप सब लोग आए, आपने इस आयोजन की सफलता में अपना योगदान दिया इसके लिए आप सब का धन्यवाद है।

Typical Feedback from PTU Officers and Teachers of PTU Affiliated Colleges

Hitesh Sharma, AP Academics, PTU

I was struck by the discussion at the workshop.

I had never thought about "what I really want to be". Now I am more clear. I could see the difference between "what I am" and "what I really want to be". I can now make my program more clearly - one of the things I want to review are my preconditioning.

I now realize that values can be taught. I want to help in communicating this effectively. I want to do research on "marketing with an element of humanity".

डा. आर. पी. भारद्वाज - डायरेक्टर एच. आर., पी.टी.यू

मैं 1980 से प्रयास कर रहा था, अपने ढंग से प्रयास करता ही रहा, यह पहले से ही पता चल गया था कि समझ-सम्बन्ध-सुविधा के इर्द गिर्द ही वैलियू हैं। यह तीन शब्द लगते तो छोटे हैं पर इन पर इतनी महत्वपूर्ण बात हो सकती है, यह मुझे यहां आकर पता चला।

अब जो मैं ढूंढ रहा था वो मिल गया। अब मुझे स्पष्ट हो गया है कि मुझे आगे क्या करना है और कैसे करना है, मैं इसे पी.टी.यू. के कालेजों में तो लागू करूंगा ही, मैं इसे स्कूल की शिक्षा में ले जाने का भी प्रयास करूंगा।

डा. बलविंदर गारगा, प्रिंसिपल, बी.एम.एस., कालज आठ इंजीनीअरिंग, मुक्तसर।

ਐਥੇ ਸਮਰਿੱਧੀ ਦੀ ਗੱਲ 'ਜਰੂਰਤ ਤੋਂ ਵੱਧ ਹੋਣ ਦਾ ਭਾਵ' ਨੇ ਮੈਨੂੰ ਐਥੇ ਬੈਠੇ ਸਮਰਿੱਧੀ ਪ੍ਰਾਪਤ ਕਰਵਾ ਦਿੱਤੀ।

Geetika Puri, AP Management, Swami Satyanand Collage of management and Technology, Amritsar

I used to love shopping. I have 3 cupboards full of clothes! After the discussion on samriddhi, I am thinking 'WHAT AM I DOING!'.

हम होड़ में लग चुके हैं (race to acquire more). I now want to get out of that race, do something meaningful

Shabir Sidhu, AP Academics, PTU

"The other is like me (Now I will make effort to facilitate, rather than to oppose the other)"

सुप्रिया बहल - ए.पी. बिज़नेस, पी.टी.यू.

कई सम्बंध खराब किए... कही का गुस्सा कही निकाला ... सम्बंध क्या है अब समझ आया है, अब काम में भी ध्यान

लगने लगा है।

नवदीप सिंह - ए.पी. फार्मैसी, जी.एच.जी. खालसा फार्मैसी कालेज, लुधियाना।

कारपोरेट जाब में जाना चाहता था, टीचिंग को फालतू मानता था अब लगता है कि टीचिंग ही मेरे लिये सही है।

ए.पी. सिंह- डीन विद्यार्थी मामले पी.टी.यू.

सुखी कैसे रहें यह पता नहीं था। अब पता चला कि सुख=समनवय। जैसा होना मुझे सहज स्वीकार है और जैसा मैं हूँ में समनवय न होने के कारण पहले निराश रहता था। स्वाभीमान पूर्वक जीना चाहता था पर ऐसा कर नहीं पाता था ... इन सब बातों पे ध्यान देने के बाद बड़ा परिवर्तन होने की आशा जगी है।

A faculty member (name withheld), PTU affiliated college

I am very religious! Yet I used to drink a lot, every day and many things after that. Now, since the workshop (it has been more than 4 months since) I have stopped drinking. I feel like a different person.

My wife is surprised how this change could happen in such a short time. She had been telling me to stop for a long time herself. She is happy.

I want to understand this whole thing deeply, live it, and share it with my students... it is my responsibility

Raminder Singh Uppal, HoD Electronics, Baba Banda Singh Bahadur Engg. College Fatehgarh Sahib

Was not sure of this workshop. We had come here (to Kanpur) with a plan to visit Agra and Lucknow. We had made our arrangements also.

After the first day's discussion, we decided to stay. It was the best thing for me. The education for universal human order is needed. It is the only thing a human can do. It is the universal answer of all problems.

I want to help translate this into Punjabi and teach this as best as I can.

Gaganjot Singh, AR Faculty Development, PTU

The way the workshop is conducted was a learning experience - that so much can be communicated so simply and scientifically... this is a true solution to all our problems... my sense of responsibility has increased

Detailed Programme of the Seminar

Monday, 17 December 2010 (Day-1)

Registration 10:30am

10:30 am to 12:30 pm

Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Chairman of the Seminar, Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Chief Guest, Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Institution, Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Institution, Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Institution, Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Institution, Dr. A. K. Singh, IAS, Director, PTU, Jalandhar

Section-III

Appendices

Detailed Programme of the Seminar

Saturday, 11th December, 2010 (Day-1)

9:30 AM to 10:15 AM

REGISTRATION

10:30 AM to 12:00 Noon

Session Chair: Sh. M.K. Kaw, Ex. Secretary, MHRD

Convener: Dr. R.P. Bhardwaj, PTU

Chief Guest: Sh. Shivraj Patil, His Excellency, the Governor of Punjab

Guest of Honour: Ch. Swarna Ram, Hon. Minister of Technical Education, Govt. of Punjab

INAUGURAL SESSION

Invocation & lighting the lamp etc.

Welcome address

Introduction to the seminar

Keynote address

Address by the Guest of Honour

Inaugural Address by the Chief Guest

Remarks & Vote of Thanks

Dr. Rajneesh Arora, Vice Chancellor, PTU

Prof. R.R. Gaur, Ex-Head, NRCVEE, IITD

Sh. M.K. Kaw, Ex-Sec., MHRD

Ch. Swarna Ram

Sh. Shivraj Patil

Sh. Dina Nath Batra

// Tea Break //

12:30 PM to 1:30 PM

PLENARY SESSION

INTEGRATING HUMAN VALUES IN TECHNICAL EDUCATION

Session Chair:

Prof. Rajnish Arora, VC, PTU

Convener:

Prof. Ganesh Bagaria, HBTI Kanpur

Keynote address 1: Integration of Technology and Human Values to Enhance Quality of Life

Prof. Prem Vrat, Ex-VC, UPTU

Keynote Address 2: Introducing Human Values in Academic Institutions, Hyderabad

Prof. Rajeev Sangal, Director, IIIT

- A Case Study -

Keynote Address 3: Producing Value Driven Engineers: Prof. P.L Dhar, IIT Delhi
Nurturing Lotus in a swamp!
Discussion & Contributions from participants

// Lunch Break //

2:30 PM to 6:30 PM

TECHNICAL SESSION-I

MODELS FOR THE FOUNDATIONAL INPUT IN HUMAN VALUES & PROFESSIONAL ETHICS

Session Chair:

Prof. Rajeev Sangal, Director, IIIT Hyderabad

Convener:

Dr. Pradeep Ramcharla, IIIT Hyderabad

Vision for Universal Human Education

The Foundation Course based on Jeevan Vidya the model implemented at UPTU

The Foundation Course Model 'Science and Humanism towards A Unified Worldview'

Bringing Perceptual Transformation through WAVE Wisdom Anchored Value Education

Training Teachers for 'Value Inculcation through Self Observation'

Discussion with Participants

Prof. Ganesh Bagaria, HBTI, Kanpur
Prof. R.R. Gaur

Dr. V.M. Chariar, IIT Delhi

Sh. Krishna Iyer, Tejgyan Foundation

Prof. P.L Dhar, IIT Delhi

Sunday, 12th December, 2010 (Day-2)

9:30 AM to 11:00 AM

TECHNICAL SESSION-II

SHARING OF EXPERIENCES AND FEEDBACK ON FOUNDATION COURSE MODELS IMPLEMENTED IN VARIOUS INSTITUTIONS

Session Chair: Prof. P.L. Dhar, IIT Delhi
Convener: Dr. V.M. Chariar, IIT Delhi

Presentations by: Sh. Rajul Asthana, Dr. Pradeep Ramcharia, Dr. V.M. Chariar, Sh. Anup Wadhwa
Discussion with participants

// Tea-Break //

11:30 AM to 1:00 PM

TECHNICAL SESSION-III

PANEL DISCUSSION ON LIVING THE VALUES - FACILITATING THE PRACTICE & CREATING CONDUCTIVE ENVIRONMENT

Session Chair: Sh. Dinanath Batra, President, SSUN
Convener: Sh. Atul Kothari, SSUN

Brief Presentations by Panelists:

Sant Seechewala
Prof. Damodar Sharma
Sh. V.K. Saluja,
Sh. Sushil Jain
Sh. Atul Kothari
Prof. H.S. Bedi
Prof. P.L. Dhar

Discussion with participants

// Lunch-Break //

2:00 PM to 3:30 PM

TECHNICAL SESSION-IV

MOVING TOWARDS A COMPREHENSIVE EHV PACKAGE

Session Chair: Sh. M.K. Kaw, Ex-Education Secretary, Govt. of India
Convener: Sh. Rajul Asthana, MSSS

Presentations by: Profs. R.R. Gaur, Ganesh Bagaria, P.L. Dhar
Discussion with participants

4:00 PM to 5:00 PM

VALEDICTORY SESSION

Session Chair:
Convener:
Summary of Deliberations
Participants' Feedback

Recommendations & Follow up Action
Chairman's Address
Vote of Thanks

Sh. Suresh Kumar, Principal Secretary, Education, Govt. of Punjab
Dr. A.P. Singh, PTU
Dr. Rajnish Arora

Sh. Rajul Asthana
Sh. Suresh Kumar, IAS
Dr. Rajnish Arora

Detailed Syllabus of the Recommended Foundation Course

Course Objective

This introductory course input is intended:

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

Thus, this course is intended to provide a much needed orientational input in Value Education to the young enquiring minds.

Course Methodology

- The methodology of this course is universally adaptable, involving a systematic and rational study of the human being vis-?-vis the rest of existence.
- It is free from any dogma or value prescriptions.
- It is a process of self-investigation and self-exploration, and not of giving sermons. Whatever is found as truth or reality is stated as proposal and the students are facilitated to verify it in their own right based on their Natural Acceptance and Experiential Validation.
- This process of self-exploration takes the form of a dialogue between the teacher and the students to begin with, and within the student himself/herself finally.
- This self-exploration also enables them to evaluate their pre-conditionings and present beliefs.

Total no. of Lectures : 28
Total no. of Practice Sessions : 14 (of 2 hrs each)

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

Content for Lectures:

Module 1: Course Introduction - Need, Basic Guidelines, Content and Process for Value Education [6]

1. Understanding the need, basic guidelines, content and process for Value Education
2. Self Exploration what is it? - its content and process; 'Natural Acceptance' and Experiential Validation- as the mechanism for self exploration
3. Continuous Happiness and Prosperity- A look at basic Human Aspirations
4. Right understanding, Relationship and Physical Facilities- the basic requirements for fulfillment of aspirations of every human being with their correct priority
5. Understanding Happiness and Prosperity correctly- A critical appraisal of the current scenario
6. Method to fulfill the above human aspirations: understanding and living in harmony at various levels

Module 2: Understanding Harmony in the Human Being - Harmony in Myself! [6]

7. Understanding human being as a co-existence of the sentient '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 characteristics and activities 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 - Practice Exercises and Case Studies will be taken up in Practice Sessions.

Module 3: Understanding Harmony in the Family and Society- Harmony in Human Human Relationship [6]

13. Understanding harmony in the Family- the basic unit of human interaction
14. Understanding values in human-human relationship; meaning of Nyaya and program for its fulfillment to ensure Ubhay-tripti; Trust (Vishwas) and Respect (Samman) as the foundational values of relationship

15. Understanding the meaning of Vishwas; Difference between intention and competence
16. Understanding the meaning of Samman, Difference between respect and differentiation; the other salient values in relationship
17. Understanding the harmony in the society (society being an extension of family): Samadhan, Samridhi, Abhay, Sah-astitva as comprehensive Human Goals
18. 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 [4]

19. Understanding the harmony in the Nature
20. Interconnectedness and mutual fulfillment among the four orders of nature recyclability and self-regulation in nature
21. Understanding Existence as Co-existence (Sah-astitva) of mutually interacting units in all-pervasive space
22. 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 [6]

23. Natural acceptance of human values
24. Definitiveness of Ethical Human Conduct
25. Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order
26. 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.
27. Case studies of typical holistic technologies, management models and production systems
28. 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

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 differentiate 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.

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

Module 3: Understanding Harmony in the Family and Society- Harmony in Human-Human Relationship.

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

1a. Do I want to make myself happy? 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? <u>Intention (Natural Acceptance)</u>	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? <u>Competence</u>
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Let each student answer the questions for himself and everyone else. Discuss the difference between intention and competence. Observe whether you evaluate your intention & competence as well as the others' intention & competence.

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

PS 8:

1. Observe on how many occasions you are respecting your related ones (by doing the right evaluation) and on how many occasions you are disrespecting by way of under-evaluation, over-evaluation or otherwise evaluation.
2. Also observe whether your feeling of respect is based on treating the other as yourself or on differentiations based on body, physical facilities or beliefs.

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

Text Book and Reference Material:

- a. The text book: R. R. Gaur, R. Sangal, G. P. Bagaria, 2009, A Foundation Course in Human Values and Professional Ethics, Excel Books Private Limited, New Delhi.
- b. Teacher's manual: R. R. Gaur, R. Sangal, G. P. Bagaria, 2009, Teacher's Manual: A Foundation Course in Human Values and Professional Ethics, Excel Books Private Limited, New Delhi. Video CD of Teacher Orientation Workshop will be made available on website.
- c. Reference Books:
 1. Ivan Illich, 1974, Energy & Equity, The Trinity Press, Worcester, and HarperCollins, USA
 2. E.F. Schumacher, 1973, Small is Beautiful: a study of economics as if

- people mattered, Blond & Briggs, Britain
3. Sussan George, 1976, *How the Other Half Dies*, Penguin Press. Reprinted 1986, 1991
 4. Donella H. Meadows, Dennis L. Meadows, Jorgen Randers, William W. Behrens III, 1972, *Limits to Growth* Club of Rome's report, Universe Books
 5. A. Nagraj, 1998, *Jeevan Vidya ek Parichay*, Divya Path Sansthan, Amarkantak
 6. P. L. Dhar, R. R. Gaur, 1990, *Science and Humanism*, Commonwealth Purblishers
 7. A. N. Tripathy, 2003, *Human Values*, New Age International Publishers
 8. Subhas Palekar, 2000, *How to practice Natural Farming*, Pracheen (Vaidik) Krishi Tantra Shodh, Amravati
 9. E. G. Seebauer & Robert L. Berry, 2000, *Fundamentals of Ethics for Scientists & Engineers*, Oxford University Press
 10. M. Govindrajan, S. Natrajan & V. S. Senthil Kumar, *Engineering Ethichs (including Human Values)*, Eastern Economy Edition, Prentice Hall of India Ltd.
 11. B. P. Banerjee, 2005, *Foundations of Ethics and Management*, Excel Books
 12. B. L. Bajpai, 2004, *Indian Ethos and Modern Management*, New Royal Book Co., Lucknow. Reprinted 2008
- d. Relevant websites, CDs, Movies and Documentaries:
1. Value Education website, <http://www.uptu.ac.in>
 2. Story of Stuff, <http://www.storyofstuff.com>
 3. Al Gore, *An Inconvenient Truth*, Paramount Classics, USA
 4. Charlie Chaplin, *Modern Times*, United Artists, USA
 5. IIT Delhi, *Modern Technology the Untold Story*
 6. Anand Gandhi, *Right here right now*, Cyclewala production

Implementation of the course at UPTU

In the meeting of BOS conveners held on 2nd April, 2009, a decision was taken to introduce an essential audit course "Human values and Professional Ethics" in the curriculum of all undergraduate professional courses from session 2009-2010. The students admitted in the session and onwards will be required to pass this audit course as an essential requirement during their study. The institute/college may offer this course in every semester.

The study and evaluation scheme for this course is given below:

S. No.	Course Code	Subject	Structure			Evaluation Scheme				Subject	Credits
						Sessional Exam			ESE		
			L	T	P	CT	TA	Total			
1	HVPE	*Human Values and Professional Ethics	2	0	2	15	10	25	50	75	---

* Human Values and Professional Ethics will be offered as a compulsory audit course, for which passing marks are 40% in the theory & 50% in aggregate. Students will be required to audit it in the period of their study. There will not be carry over facility for this course and the failure student will be required to repeat this course.

This course does not belong to any particular department. It will be taken care by the Value Education Cell of respective college/Institute under the chairpersonship of Director/Principal. The course will be taught by the faculties who have already attended the seven days teacher orientation program. The Colleges/Institutes whose faculties have not attended the orientation program yet, they may contact the coordinator, VE cell UPTU through e-mail for the orientation of their faculties. Text book for this course is 'A Foundation Course in Human Values and Professional Ethics' written by R R Gaur, R Sangal, G P Bagaria and published by Excel Books Private Limited, New Delhi.

Salient EHV Resource Centres & Resource Persons who contributed to this National Seminar

National Center for Value Education in Engineering (NRCVEE)

Block V-401, IIT Delhi, New Delhi 110016

(Established by MHRD in 2001 for research, resource development and networking with other institutions for EHV)

Head: Prof. M. R. Ravi (ravimr@mech.iitd.ernet.in, +91 11 2659 6585)

Key resource person: Dr. R. R. Gaur (rrgaur99@gmail.com, +91 99107 65602)

Key resource person: Prof. P. L. Dhar (pldhar@yahoo.com, +91 98993 85132)

Value Education Cell, IIIT, Gachibowli, Hyderabad (AP) 500032

(Established in 2006 for coordinating EHV activities at IIITH)

Chairperson: Prof. Rajeev Sangal, Director IIIT (sangal@iiit.ac.in, +91 40 6653 1144)

Coordinator: Dr. Pradeep Ramancharla (ramancharla@iiit.ac.in, +91 93911 31199)

Value Education Cell, GBTU (formerly UPTU), Lucknow (UP)

(Established in 2009 for implementing the introduction of the foundation course in all UPTU institutions)

Prof. Prem Vrat, Former Vice Chancellor, UPTU

(He was instrumental in taking the first initiative to launch the foundation course in Human Values at a large scale)

Chairman: Prof. Kripa Shankar, Vice Chancellor, GBTU

Coordinator: Sh. Ganesh Bagaria, HBTI, Kanpur (+91 94503 42998)

Co-Coordinator: Sh. Bhanu Pratap Singh (hvpeuptu@yahoo.com, pratap_cse@rediffmail.com, +91 98894 98839)

Value Education Cell, PTU, Kapurthala (Punjab) 144601

(Established in 2011 for implementing the introduction of the foundation course in all PTU institutions)

Chairman: Dr. Rajneesh Arora, Vice Chancellor, PTU (vc@ptu.ac.in, +91 1822 662524)

Coordinator: Dr. RP Bhardwaj (ptudirectorcell@gmail.com, +91 25694 75599)

Contact person: Sh. Jitendra Narula (mail.narula@gmail.com, +91 95011 09075)

Contact person: Sh. Balmukund Meena (bmeena707@gmail.com, +91 95011 09073)

Manaviya Shiksha Sanskar Sansthan (MSSS), Mandhana, Kanpur (UP)

(Established in 2000 to facilitate the realization of Integrated and Synergetic Society through Humanistic Education)

Key resource person: Sh. Ganesh Bagaria (+91 94503 42998)

Key resource person: Sh. Rajul Asthana (rajul_asthana@yahoo.co.uk, +91 98490 94285)

Contact person: Sh. Shyam Kumar (shyamk@iitk.ac.in, +91 94503 42998)

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Kanpur (UP) 208016

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Faculty coordinator: Dr. Deepak Gupta (+91 94150 45107)

Faculty contact person: Dr. Veena Bansal (+91 512 259 7743)

Shiksha Sanskriti Utthan Nyas (SSUN)

Saraswati Bal Mandir, Naraina Vihar, New Delhi 110028

President: Sh. Dinanath Batra (+91 11 2589 8023)

National Secretary: Sh. Atul Kothari (atulabvp@gmail.com, +91 98681 00445)

Tejgyan Foundation

206 Supreme Centre, ITI Road, Aundh, Pune 411007 (Maharashtra)

Key resource person: Sh. Krishna Iyer (www.tejgyan.org, +91 20 2589 6533)

Key resource person: Sh. Anup Wadhwa (www.tejgyan.org, +91 20 2589 6533)

Sri Sathya Sai International Centre for Human Values

Pragati Vihar, Lodhi Road, New Delhi 110003

Dean: Sh. M. K. Kaw IAS (Retd.), Ex. Education Secretary, Govt. of India (+91 11 2436 3221)

"To ensure happiness & prosperity and their continuity for all human beings, the transition to human consciousness is essential. This requires a dedicated effort to implement humanistic education at a mass scale. It can be initiated by the introduction of appropriate value education inputs based on right understanding in the present academic curricula. The urgency of this task has to be adequately realized; and accordingly efforts are to be made commensurate with the need. The evolution at the personal level has to be given priority. Further, the efforts are to be directed towards evolving the new models for the holistic alternative and appropriate policies, programs and systems. Let us join hands to make the cherished transition possible!"

... emergent view from the seminar

"Every committee on framing education policy has easily agreed that education on human values should be imparted... but we have not been able to implement it effectively. Even today the problem is how to teach human values in educational institutions. I am very happy to know that the attempts are being done by the technical institutions (PTU) to impart knowledge and information about human values. May I pray and hope that our journey will march in this direction"

- Sh. Shivraj Patil

"चेतना विकास, मूल्य शिक्षा का प्रस्ताव "विकल्प" विधि से मानव सम्मुख प्रस्तुत हुआ।..... ऐसा विकल्प रूपी प्रस्ताव सह-अस्तित्व रूपी अस्तित्व में अनुभव से निष्पन्न ज्ञान, विवेक, विज्ञान पर आधारित है जिसका सार-संक्षेप न्याय, समाधान और सत्यपूर्वक जीना है। सत्य सहज प्रमाण सह-अस्तित्व रूप में, समाधान सहज प्रमाण सार्वभौम व्यवस्था रूप में, न्याय सहज प्रमाण परस्पर मानव व शेष तीन अवस्थाओं के साथ संबंधों की पहचान, मूल्यों का निर्वाह पूर्वक परस्पर तृप्ति व संतुलन होना, अध्ययन मूलक विधि से स्पष्ट हुआ है।"

- श्री ए. नागराज

"...we are brothers and sisters... and therefore there can only be love towards the whole of Nature, towards all creatures... The biggest challenge before all of us is to create a new language of discourse which does not belong to any one cult... I hope that this event will be the harbinger of a great revolution that sweeps across the globe"

-Sh. MK Kaw

"ਨੈਤਿਕ ਕਦਰਾਂ ਕੀਮਤਾਂ ਦੇ ਬਿਨਾਂ ਸਾਡੀ ਪੜ੍ਹਾਈ ਅਧੂਰੀ ਹੈ, ਮਾੜੀ ਅਤੇ ਕਰੂਰ ਦ੍ਰਿਸ਼ਟੀ ਦੇਣ ਵਾਲੀ ਹੈ... ਮਨੁੱਖੀ ਕਦਰਾਂ ਕੀਮਤਾਂ... ਇਸ ਵਿਦਿਆ ਦੇ ਪ੍ਰਸਾਰ ਵਾਸਤੇ ਦੇਸ਼ ਦੀ ਹਰ ਯੂਨੀਵਰਸਿਟੀ ਵਿੱਚ ਪਰਿਅਸ ਕੀਤਾ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ... ਇਸਦੇ ਨਾਲ ਆਪ ਦਾ, ਪਰਿਵਾਰ ਦਾ, ਸਮਾਜ ਦਾ ਭਲਾ ਹੋ ਸਕਦਾ ਹੈ, ਦੇਸ਼ ਦਾ ਵਿਕਾਸ ਹੋ ਸਕਦਾ ਹੈ"

- ਸੰਤ ਸੀਚੋਵਾਲ