

Existence is Co-existence

**A Report on Implementation of
A Foundation Course in Human Values & Professional Ethics
By Prof. R. R. Gaur, Prof. Rajeev Sangal & Sh. Ganesh Bagaria
in
Institutions of Technical & Higher Education
through December 2015**

Implemented at over 4000 colleges of 33 universities in 6 states in India & Bhutan

Brief Report

Current State

The world is going through a rapid transition. Globalization is a process which is bringing the world closer economically. However, there is also increasing deprivation and conflicts within societies. Globalization is also resulting in several conflict points around the world. The issue of climate change and damage to nature is also staring at us in the face!

India is both a beneficiary and a victim of the effects of globalization. India is developing rapidly, but unless we are careful this development can come at the cost of lack of regard for families and the underprivileged. There is also a disregard for an ethical society; as a result one sees rampant corruption in life.

The drive for garnering physical facilities has become the sole goal of the young people, who are driven by their parents and peers to work within a competitive paradigm. The result is an intense pressure on young people to perform at the cost of everything else, whereby the very purpose of life and living itself tend to get neglected. There is greater strife in family wherein relationships are weakening. Disregard for underprivileged is an outcome of the overall scenario. So also disregard for ethical life.

Need for Value Education in Education

The state of society is a direct consequence on the state of education. Education is at the core of developing the people, who are the society. If the education is right, the resulting society will be harmonious and fearless; otherwise it is just a crowd or even a battlefield where man's greatest fear is the inhuman conduct of man. Some of the questions today include:

- Whether this earth will survive or not has now become a question
- Whether there can be peace amongst people is also a question
- Modernity certainly does not have the solution - in the last 300 years, this approach has brought the planet almost to a breaking point
- There is a need for a universal approach - The solution is not there in sectarian approaches

A change is needed in the education system. Education should prepare students with a larger view of life. Education should sensitize the students and equip them with an understanding of self & society. It can be carried out in 2 steps. In the first step, Human Values courses can be introduced in existing education. In the second step, entire education can be remoulded.

Mere moralization and framing of rules do not work. The students need guidance. They need to understand the larger picture. The purpose of education is to enable the students to live a responsible and happy life - in harmony with family, society as well as nature. Is our current education providing it? Clearly, in the hurry to provide livelihood training, it seems to be missing its basic purpose. We are producing engineers who do not study any humanities or social science worth the name. Human values are a far cry in their curricula today!

The best way is to lead the students to introspect and discover for themselves what they really want. The role of the educators should be to draw attention of the students to major issues and to enable them to distinguish between the essential and the superficial.

Education must prepare students to understand and deal with these issues. It must begin with developing their understanding regarding their family, workplace and then society. The scope of education must include understanding one's purposefulness or goal, both as an individual, as well as a Humane society, and to develop the commitment & competence to fulfill these goals. Education should facilitate students to have the understanding, commitment, competence and the practice of living with definite Human Conduct and to participate in the development of a Humane society. Education should help start from values within - and enhance sensitivity towards others (relationships with other human beings).

Every framer of education policy has expressed the need to impart human values in formal education, starting from Dr. S. Radhakrishnan Commission-1948, Dr. D.S. Kothari Commission-1964, Dr. Yashpal Committee-1993, National Knowledge Commission-2005 and S. Muthukumaran Committee-2007, UGC guidelines for equity-access-excellence in higher education 2012, UNESCO declaration on service to society and so on. They have strongly recommended that it be incorporated in education but no significant progress has been made due to lack of a commonly acceptable proposal.

Ministry of Human Resource Development (MHRD) has offered guidelines for such efforts. Various efforts have been made to fill this need over the years. Even though this need for effective value education (VE) inputs has been felt for a long time, an important difficulty has been the unavailability of effective and universally implementable curricular models.

What is Value Education?

Education is clearly about understanding (what to do?), learning skills (how to do?) and practicing the understanding & skills leading to fulfillment of one's purpose. It is not just about learning skills (how to do?). The subject which deals with "what to do" (and "what not to do") is called value education - it facilitates development of Right Understanding. The subject which deals with "how to do" is called technical education or professional education - it facilitates development of skills. There is a complementarity between the two. Of course both are required. However the priority needs to be values, then skills.

Knowingly or unknowingly, our education system has focused on the skill aspects (learning and doing). It concentrates on providing to its students the skills to do things. In other words, it concentrates on providing "How to do" things. The aspect of understanding "What to do" or "Why something should be done" is assumed. No significant cogent material on understanding is included as a part of the curriculum.

With the priority on skills, the value aspect is largely missing. In our educational institutions, the manifest problems range from self-centeredness, acute competitiveness and insensitivity towards

Dasho (Dr.) Pema Thinley, the vice chancellor of The Royal University of Bhutan (RUB), "I have been actively looking for how to do this (to prepare our students to develop a GNH society) for the last 12 years. This human values teaching can create such a society.

I am convinced that this has to become the basis/core of education in the Royal University of Bhutan.

I am assured that this is within reach and it can be done. This course is structured so well, we can put it forward to our students. It has to be continuously pursued"

We will develop a core group of 15 to 20 teachers. The early volunteers were Director Dorji Wangchuck, Director Lopen Lungten Gyatasho and myself. We would do this even in our retirement..."

Himachal Pradesh Technical University had already decided to introduce this foundation course from the Academic Year 2012-2013. **The vice chancellor, Prof. Shashi Dhiman** said "people in Himachal already lived in harmony, but due to lack of conviction and due to the incessant pressures, they are being carried away into many of the ills of modernity. By this process of value education, it seems possible to re-instill self confidence for a harmonious way of life. **This would be a first step toward value based education**".

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.

Students, and Teachers, are under tremendous peer pressure. Being with the in-crowd is a priority, and many have adopted a life style of sleeping late, waking up late, eating out, branded clothing, dating, watching movies, TV, electronic gaming and internet chatting. This promotes casualness, a non-serious attitude towards work and life and it shows up as lack of hard work in studies, and later at work. And the hostel environment promotes this.

A result of this is the production of graduates who tend to join into a blind race for wealth, position and jobs. Even so, a very high percentage of graduates are not job-ready and/or do not find employment. Often it leads to misuse of the skills; and confusion and wealth that breeds chaos in family, problems in society, and imbalance in nature.

The mindset of student community is an indicator of the society to be 10 years hence. In spite of the efforts being made in education made with the intention of a better society, we observe worsening in society. The mindset of the students today indicates an increasing trend towards mutual mistrust, strife, terrorism, crimes and corruption etc.

in the society of the next few years if we continue with the same recipe.

Human beings' conduct is largely decided by their education. If they get human education, they exhibit definite human conduct; if they get inhuman education, they exhibit inhuman and indefinite conduct.

One important impediment in introducing value education 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.

Understanding of "what to do", "what is valuable" is required and learning "how to do" is also required. Both are required. Human education must enable the student to (in order of priority):

1. Develop Right Understanding – By sharing the understanding of “what to do” (Value Education)
2. Develop Right Skills – By teaching “how to do” (Technical Education)
3. Practice Right Living during the period of education (Technical Education)
 - Living in relationship with human being leading to mutual happiness
 - Living in relationship with rest-of-nature leading to mutual prosperity

Human Values based on self verification, on the basis of one’s own Natural Acceptance

During past 2-3 decades, some pioneering groups have devoted serious efforts towards developing appropriate value education and have experimented with alternative models for integrating value education in technical/management education institutions. MHRD guidelines for value education have been proposed:

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 is acceptable naturally (without being forced, conditioned or forced by another person/s) and that there is provision in Nature for its fulfillment. 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, and 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

Lopen Lungtaen Gyatsho, director of Institute of Language & Culture Studies, Bhutan, said at the closure of a workshop on 20th October 2012 “I had personally a very touching experience here, because we felt at home. That carefree atmosphere was there. That is trust... This is one example of creating a just society, a society that is based on harmony & trust... I know this is an uphill task because this is working against the popular trend of materialism, but we can see the bigger light at the end of the tunnel... If this is doable here it can be doable elsewhere also. So we can imagine if we extend this space further, how beautiful our society, our world can become...”

Sangay Thinley, faculty Sherubtse College, Bhutan says “we can now dare dream of a world free of all the evils that have crept in”. And it is on account of so-called modern education, and our own ignorance of what to do as a human being. We need to be able to see that we are the ones propagating this education; and further we have to see that it is our responsibility to bring education in line with human goals. That is specifically our role as responsible teachers & parents.

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]

"A Foundation Course on Human Values & Professional Ethics", has been designed by Prof. RR Gaur, Prof. R Sangal & Shri. GP Bagaria . It satisfies all guidelines, above. It follows a process of self verification, on the basis of one's own Natural Acceptance, leading to self-determination. It is not a process of assuming or a process of do's & don'ts. It has been designed to be a part of the academic curriculum:

1. To develop a critical ability to distinguish between essence and form; or between what is of value and what is superficial in life (*to appreciate the importance of fundamental issues related to their happiness and real success in the life & profession*).
What makes it interesting & 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. It covers the widest possible canvas.
2. To move from discrimination to commitment (to develop sensitivity and awareness leading to commitment and courage to act on the basis of their own understanding, rather than merely on the basis of assumptions)
It is not sufficient to develop the discrimination ability, it is important to act on such discrimination in a given situation on their own right.
3. This module does not teach values.
It encourages students to discover what they consider valuable. Accordingly, they should be able to discriminate between valuable and the superficial in real situations in their life.

It sensitizes the students to the possibility of a humane society. A major portion of the course is focused on understanding of all dimensions and all levels of human existence. This course:

- a) Satisfies all the 6 guidelines, above

- b) Can provide the clarity for human target and universal human order
- c) Can facilitate human conduct which is required for the above (b)
- d) Can provide the guidelines for Professional Ethics, which is a particular aspect of human conduct

The course is based on the natural laws, on reality, as it is – in a way that anyone can understand them in his/her own right and live with this understanding. Living according to this understanding enables one to live an informed, purposeful, happy and responsible life. In education, this input provides a universal basis for human values that supplements and provides direction to the current educational system. The ultimate goal is to work for the well being of all (sarv-shubh); for a happy, peaceful and prosperous society of individuals living in harmony at all levels – from individual, to family, to society and in nature/existence:

- Right understanding & right feeling (mutual happiness) in every individual
- Prosperity in every family
- Trust/fearlessness in society and
- Co-existence in nature/existence

It aims at Knowledge (right understanding) in the self, Love (feeling of being related to all) in thought and Compassion (the expression of the responsibility of being related to all) in behavior & work. The feeling of relatedness that naturally expands from family to world family is the underlying mindset for an integrated or undivided society. Living in order starts with family order and naturally expands to living order in a group of families and onwards right up to world family order, which is the basis for universal human order. This course provides the essential guidelines for and develops commitment for a humane society.

The content is shared in dialogue as a set of proposals for the self-exploration by the student on the basis of their Natural Acceptance. One can observe that the course is able to help the students to develop sensitivity to appreciate the importance of fundamental issues related to their happiness and real success in the life & profession leading to self-confidence, self-discipline, commitment and courage to act on the basis of their own understanding, rather than merely on the basis of assumptions.

This foundation (basic) course is complementary, and not in contradiction, to genuine efforts being made for the well being of all. In fact there is a need for higher level courses to further develop the understanding and competence for the well being of all, particularly in terms of the details required to live accordingly on a large scale.

The Indian Society for Training and Development (ISTD) extended the Commendation Award 2010-11 for the course text book ... “it presents a universal approach to value education through self exploration” (Sept 2011).

Feedback on the Universal Human Values Experiments

IIIT, Hyderabad, AP – The fundamental work on developing the HV model was done here. There is slow but sweeping change in the institution and community

Baba Banda Singh Bahadur Engineering College, Fatehgarh Sahib, Punjab – In the first 2 years of introduction of HV at BBSBEC, the principal, the teachers and students have many things to share

Galgotias University, Greater Noida – A School of Lifelong Learning has been setup in 2013 as a nodal centre for human values at GU with future plans to offer the same for the NCR region

Royal University of Bhutan, Thimphu – RUB is developing the foundation for education for Gross National Happiness (not just for GDP). There is a significant impact and acceptance by the people in governance like the Gross National Happiness Center (in the PMO), the Anti Corruption Commission of Bhutan, The Royal Institute of Management & the Royal Civil Services Commission (which prepares Bhutan's administrators)

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

- Dr. APJ Abdul Kalam-ji, ex President of India
- Sh. M. N. Venkatchaliah-ji, ex chief justice of India
- Sh. Samdong Rinpoche-ji, Buddhist scholar and ex prime minister of the Tibetan Government in exile
- Sant Balbir Singh Seechewal-ji, respected social leader of Punjab
- Sh Ashok Thakur, Ex Secterary MHRD, GoI

Dr. Abdul Kalam, the President of India, spoke about this topic in his address to the nation on the eve of the Independence Day (15th August) 2006 "... 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..." The full text of Dr Kalam's speech is available at http://www.indianembassy.ru/docs-htm/en/en_hp_win_official_direct_t075.htm

"That was a most rewarding visit. Though my participation in the *Shivir* was somewhat truncated, I could yet grasp and savour of its civilisational value and destiny..." (Excerpts from Email to Rajeev Sangal-ji from Shri MN Venkatachaliah, Ex- chief Justice of Supreme Court and Chairman, Human Right Commission of India, who attended the workshop on Jivan Vidya conducted at IIIT Hyderabad from 20th to 27th Dec 2008.

Sh. Samdong Rinpoche-ji, who has attended a complete workshop earlier and has intensively studied this subject, during his visit to Kanpur in March 2012 said "Whether this earth will survive or not has now become a real question. Neither science nor religion is able to say with any confidence that the earth will survive or that there will be peace amongst people... I can see that this knowledge [universal human values based on Jeevan Vidya] has a potential universal solution... You are doing a maha-karya. I wish it all success".

Sant Balbir Singh Seechewal-ji (at the National Seminar Oct 2010) "naitik kadran keematan de bina saddi padhai adhoori ai, maadi, kroor drishti dain vali ai... manookhi kadran keematan... ais vidya de prasaar vaste desh di har university vich prayas kita jana chaida ai... aide naal aap da, parivar da, samaj da bhala ho sakda ai, desh da vikaas ho sakda ai".

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

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

From 2005 to 2014, the foundation course has been accepted as a core part of the academic curriculum by 31 universities, including government universities, in 6 states of India. Over this period of time, these states (UP, Punjab, Himachal, AP, Telangana & Gujrat) have been governed by various governments (BJP, Cong, BSP, TRS, TDP and Akali parties). Some of these states are making effort to proliferate this in more universities within their state and even suggest it to other states & countries, as is indicated from their participation at the 3 international conferences held so far, from 2011 to 2014. In Andhra Pradesh, for instance, all governments have supported this effort. The efforts of the Commissionaire of Collegiate Education (AP-CCE) have resulted in 17 universities adopting this approach since 2012.

Outside India, this education is accepted by the Royal University of Bhutan in the pre-dominantly Buddhist nation of Bhutan; and more recently this 2 universities in the Islamic republic of Pakistan have decided to include this education. I.e. The University of Health Sciences Lahore, with 72 medical colleges and the University of Sindh Jamshoro.

People from diverse faiths, including Buddhists, Muslims, Christians, Hindus, Sikhs and Jains, have attended the courses or workshops and have gone back "invigorated" about their own faiths.

Not only are some of them pursuing deeper study of this content, many bring their family members in subsequent workshops.

Teaching Material for the Foundation Course on Universal Human Values

Teaching assets is an important factor in communicating the core ideas clearly & effectively, particularly on a large scale.

Teaching assets for this course include:

1. Syllabus
2. Teachers Manual (Lecture Plan 28 Lectures & 14 Practice Sessions)
3. Text Book
4. Posters
5. Presentations, including Practice Sessions, Tutorials & Videos
6. Video of Workshop Lectures (Lecture-by-Lecture)
7. Weekly Meeting (also through WebEx)
8. Web Site
9. 8-Day Teachers' Orientation Program
10. How to Share Values
11. Examination & Evaluation
12. Social Projects & Social Internship
13. Process of Implementation (stage by stage)
14. Advanced Study

Facilitation for Faculty Development: The teacher plays a critical role in this process. A program and process that develops faculty is essential. The 8-day residential Teachers' Orientation Program has been extremely effective.

Clarity in Process of Implementation: Replication, speed and scale depend on the implementation process. The initial 7-steps of implementation have been tried out at various universities and found to be quite effective. In the longer run, 8 steps have been envisaged to take education from where it is today to being value-based – and therefore conducive to fulfilling individual, as well as social goals together.

There is ample scope for advanced study in this area. The validation of advancement is directly visible in living, rather than in “academic” achievement alone.

Dr. H. S. Bains, Registrar PTU. 27 Sep 2011 at the Director's Workshop

I am very happy today to share this... I got candid feedback from my son. He said "my (HVPE) teacher has become a role model, a mentor for me (and many others in my class)". I have personally observed a very big behavioural change in my son – a sense of self responsibility. In just the last 2 months. The direction we had thought this course would take our students is the right one.

Aravind Kumar (name changed) graduated in Computer Science from IIT Kanpur. When he was in second year he had a semester performance index (SPI) of 4/1 – he was under academic probation, almost at the point of expulsion, dejected, spending huge amount of time in playing video games and contemplating dropping out. After attending the workshop on Human Values, he developed confidence, a sense of purpose and started working on academics – his SPI improved from 4 to 7.5 to 6 to 9. He completed his B Tech with a strong CPI. Today he is working as a senior manager with a major telecom company. He actively participates in promoting human values and value-based living. "Without this knowledge, through the workshop and its follow-up, I don't know where I would have been... My academic performance is a side-effect of being clearer about my purpose as a Human Being"

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Krishan Kumar Intern at Department
of Value Education PTII Jalandhar

Impact of the Foundation Course on Universal Human Values

Using this foundation course as a base, the results of experiments conducted since 2005, with about 1,20,000 students in about 1,000 colleges from 4 universities, have been quite encouraging.

The impact is:

1. There is a sense of prosperity – by identifying the definite need for physical facility & producing/having more than the need
2. More attention toward relationship – with family, colleagues, students... – Relationship is about definite feeling, and it is more important than physical facility
3. Better attitude of students, particularly towards academics and its impact on employability
 - a. Students have become more serious towards their studies
 - b. More are looking for deeper knowledge, not just exams
 - i. More are going for higher studies
 - ii. For some students who were doing very badly, they have improved dramatically (from SGPA of 5 to 9.8)
4. Increased self discipline & sense of responsibility, reduced need for enforcement
5. Significant commitment of teachers toward humane education

Self-evaluation of Teachers:

- This has had an impact on my personal attitude it is relevant for me
- This has had an impact on my personal relationships in my family it is relevant for my family
- 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
- There is a change in the attitude of my students it is relevant for my students

Self-evaluation of Students who were taught by prepared teachers:

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

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:

- We are thinking how our institution's agenda, academic curriculum, content and teaching methods can be more meaningful
- At a department level we can see there is better relationship. The complaints are less
- 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

- We can see that there is sufficient space in the existing system to experiment

The approach is holistic, covering a large canvas. It has been explored with people from different walks of life since 1995. Some experiences are given below. Although, the concerns of each of the groups are different, what they realize at the end is that there is a need for human values and relationships that is founded on knowledge in the self.

Young students in engineering

The workshop has been included as a compulsory part of the academic curriculum. It has led to a major rethinking among the students. 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.

People from different walks of urban life

People from different walks of life are affected by the workshop. Many realize the lack of time they give to their family in their relentless pursuit of wealth, and even more importantly, the way they behave with their children, spouse or old parents. Many such people are affected profoundly and come back to further workshops with their family members, again and again.

Criminals in jail

The workshop touches criminals in jail most directly. Those who are seething with revenge, slowly start realizing that in fact their "enemies" are not bad. They are to be pitied and not hated. In turn, they themselves get depressurized and relaxed. This eventually gets reflected in their day to day behaviour with other jail inmates and with jail authorities. Bilaspur jail experience shows that some of the most violent criminals with also the worst behaviour inside the jail got totally transformed.

Social workers from NGOs

People working for uplift of downtrodden in rural and urban areas are greatly affected by the workshop. It dawns on them that along with work on employment generation, agriculture, irrigation, health, sanitation, scientific tempers, it is also important to work on "understanding" of the self and on relationship, without which their work and successes are short lived.

Farmers and rural folk

Rural folk today are in a state of demoralization. They are being told that they are backward, and need to be developed; that they are ignorant and do not know what is good for them; that they need to study English and IT without which there is no future. The present political structure and political parties has led to a breakdown of the community decision making. High powered marketing along with TV has led to a loss of community life and led them to yearn for Pepsi and the "luxury of city life". They do not realize what they possess - clean air, clean water, and a stronger possibility of a wholesome life with fulfilling relationship in family and community. Experience of rural people who attend the workshop has been that they feel a sense of

empowerment regarding themselves and what they can do at their own place. Rather than treating farming as an unworthy activity, they see value in what they are doing. The importance and necessity of physical labour for all, comes out as a corollary.

Established business men who have done the workshop have taken up sustainable or "zero-input" farming where all the required resources for farming is generated from farm land itself. Several experiments in renewable energy are also in full swing. They are deriving happiness out of farming and physical labor.

People with spiritual background

People with spiritual background usually take time to come to terms that one can talk about "human values" without bringing in elements from mystery or unknown. Many are elated at this discovery. People from different faiths - Hinduism, Buddhism, Sikhism, Islam, Christianity - have started getting deep into a process of self-exploration after doing the workshop, and are able to see that the human values can be derived through this process of self exploration by each one of us and are the same as the ones articulated by their respective faiths. In fact many of them share that they become more sincere in understanding and living their own faith after understanding universal human values.

It is as an effort for universal human good in a universal, rational, secular, understandable and realisable manner.

What the Foundation Course on Universal Human Values is NOT

The content is not a course in moral science. It does not tell you DOs and DON'Ts. It does not tell you what you should become, or what you should do. (It only seeks to connect you with your Self and encourages you to seek answers within self).

It does not talk about rewards and punishments in an after world. (The goal is happiness here and now. It puts forward the proposition that the basic human values are inherent and intact in all of us, what is needed is to be aware of them. When we follow what is innate in us, we derive joy and happiness. The listener is free to do self investigation and self exploration and come to his own conclusions).

It does not say physical facilities are unimportant and must be shunned. It rather talks of prosperity in every family. (It says that there is place for facilities in life and encourages people to fix their place in their own life. This also requires separating needs from desires generated by TV and consumerist culture, where the irony is that accumulation of wealth is accompanied not by a sense of fulfilment but by a sense of deprivation, the workshop presents this aspect forcefully).

It is not the representation of an organization or society. It does not insist on any specific faith or any specific belief. (It only proposes and asks its listeners to investigate and explore into their own inner self and connect to what is innate and intact in all of them as something which is universal, natural and all-fulfilling for them as well as others. They can do this irrespective of their own religion or faith or beliefs).

Conclusions

From all these experiences, we can see the possibility that **Universal Human Values are Teachable**, that they can be communicated precisely and effectively. Through the many examples, we can see indications and evidence of the positive change in attitude, academic excellence and social concern among the teachers & students who have been consistently attending this course/workshop and are active in self-exploring. They develop 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. Students perform well academically, do well at their workplaces and at the same time participate for order in society.

Some important factors are:

1. **Commitment of Key Decision-Makers** (Discussion with educators making effort in this direction, visits to their educational institutions and short interactions, like the 3-day workshop are helpful)
2. **Preparation of Teachers** (The 8-day Teachers' Orientation Program (TOP) is effective in preparing teachers – to understand, to live and to share the values)
3. **Communication with Students** (Frequent, open & transparent discussion with students and orientation programs are effective)
4. **Conducive Environment** (Orientation of the teachers and staff goes a long way)
5. **Step-by-Step Implementation at a Natural Pace** (A strong process and a committed, competent & empowered Value Education Cell is required)