



# ਆਈ. ਕੇ. ਗੁਜਰਾਲ ਪੰਜਾਬ ਟੈਕਨੀਕਲ ਯੂਨੀਵਰਸਿਟੀ ਜਲੰਧਰ I. K. GUJRAL PUNJAB TECHNICAL UNIVERSITY JALANDHAR

Estd. Under Punjab Technical University Act, 1996  
(Punjab Act No. 1 of 1997)

**Dr. S.S. Walia**  
Registrar

Ref. No. IKGPTU/REG/ 4715

Dated 27/12/18

Gentle Reminder 02

**The Director/Principal,  
All affiliated colleges,  
I.K. Gujral Punjab Technical University, Jalandhar.**

**Sub: Invitation cum Registration form for 7 Days' Residential Workshop  
on Universal Human Values (UHV).**

Dear Sir/Madam,

This letter is in reference with to reference to the letter wide IKGPTU/REG/4576 Dated 07/12/2018. We are glad to invite you for 7 Days' Residential workshop on Universal Human Values (UHV). UHV workshop is a platform for discussing a wide range of issues like Education, Reality, Happiness, Success, Aspirations and gaining an understanding on Our Nature, Relationships, Environment, Social Issues, and Self-Confidence.

IKG PTU Kapurthala is organizing a 7 days' residential workshop on UHV during the winter breaks (Jan 2019). **You are requested to nominate your faculties for the workshop from 04<sup>th</sup> Jan 2019 – 10<sup>th</sup> Jan 2019 only as mentioned below.**

Sr. No	Activity	Venue	Schedule	Remarks
1	7 days' residential workshop on Universal Human Values	IKG PTU Campus, Kapurthala	26 <sup>th</sup> Dec 2018 – 01 <sup>st</sup> Jan 2019	<b>Workshop stands cancelled due to Election of Gram Panchayat during these dates</b>
2	7 days' residential workshop on Universal Human Values	IKG PTU Campus, Kapurthala	04 <sup>th</sup> Jan 2019 – 10 <sup>th</sup> Jan 2019	Registration for this workshop is open

**PLEASE DO ENSURE YOUR ACTIVE PARTICIPATION & NOMINATE FACULTIES FROM YOUR INSTITUTION FOR THE WORKSHOP FROM 04<sup>th</sup> JAN 2019 – 10<sup>th</sup> JAN 2019 ONLY.**

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*"Propelling Punjab to a prosperous Knowledge Society"*

**I.K. Gujral Punjab Technical University**

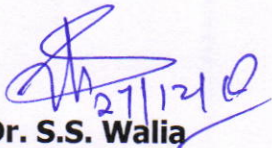
Jalandhar Kapurthala Highway, Kapurthala-144603. Ph. : 01822-662521

Email : [ahluwaliasukhbir@gmail.com](mailto:ahluwaliasukhbir@gmail.com), [registrar@ptu.ac.in](mailto:registrar@ptu.ac.in) Website : [www.ptu.ac.in](http://www.ptu.ac.in)

Please take the print of **Registration Form (given below)** and send the duly signed scanned copy of this Registration Form to [mohitkain@ptu.ac.in](mailto:mohitkain@ptu.ac.in) by **31<sup>st</sup> Dec 2018**

***I invite you to cooperate and participate in this initiative!***

Regards



**Dr. S.S. Walia**

**Registrar cum Director**

**International Resource Center for Universal Human Values & Ethics (IRC-UHVE),**

**I.K. Gujral Punjab Technical University, Jalandhar**

Enclosed:

1. Registration Form for 7 days' Residential Workshop on Universal Human Values
2. About the 7 days' Residential Workshop on Universal Human Values

# International Resource Centre for Universal Human Values & Ethics (IRC-UHVE), IKG-PTU Kapurthala

## Schedule cum Registration Form

### 7 Days' Residential workshop on UHV

Workshop No.	Venue	Date	Please tick (√) below:
1	IKG PTU Campus, Kapurthala	4 <sup>th</sup> -10 <sup>th</sup> Jan 2019	

**I would like to attend the above marked (√) workshop. My particulars are as follows:**

**Please fill in CAPITAL LETTERS**

NAME			
DESIGNATION			
COLLEGE NAME			
DISTRICT			
DIRECTOR'S CONTACT NO		TEACHER'S MOBILE NUMBER	
TEACHER'S EMAIL ID			
TRAVEL ON (ARRIVAL DAY & TIME)			

*Signature of Teacher*

Director's signature

**My Commitment** (Please cross out any line that you cannot commit to):

1. I will prepare for the workshop by discussing with at least 2 previous participants of the workshop
2. I understand that the 7-days' workshop is a full-time, residential workshop from 9am to 8pm daily. I will plan on staying at the workshop venue during all 7 days
3. I understand that the issuance of certificate is tightly governed by the norm of 100% attendance.
4. I understand that this workshop is of an integrated nature. I will attend it completely and I will not plan any other engagement any time during the workshop days. I will plan my shopping, sightseeing etc. before or after the workshop days
5. I understand that only simple vegetarian food will be provided at the workshop
6. I understand that substances like cigarettes, liquor & drugs are not allowed at the workshop venue or at the accommodation provided
7. I understand that seating is on mattresses on the floor of the classroom (few chairs are available only for those with disability)
8. I will abide by the rules & regulations of the host institution

Please note that there is a limit to the number of participants to be registered. Therefore, the selection will be on first come first served basis. **Please submit this form latest by 31/12/2018.**

**Note: The last date for sending the registration form has been updated from 27/12/2018 to 31/12/2018.**

Please send a scanned copy of this registration form to [mohitjain@ptu.ac.in](mailto:mohitjain@ptu.ac.in) with subject - "Registration for Universal Human Values workshop".

Please contact the following for any assistance: Sh. Mohit Jain-(o) 9478098136

## About 7-Days' Residential Workshop on Universal Human Values (UHV)

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Education is the key determinant of conduct. Human education facilitates human conduct, otherwise education results in inhuman conduct. This need for value based education has been repeatedly highlighted by various commissions and expert committees on education [Dr. Radhakrishnan, Dr. Kothari, UNESCO declaration on service to society and so on].

The scope of education is to understand one's purposefulness or goal, both as an individual, as well as a society, and to develop the commitment, competence & practice to fulfil 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 must be clearly about understanding (what to do?), learning skills (how to do?) and practicing the understanding & skills, leading to fulfilment 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 value education – it facilitates development of Right Understanding. The subject which deals with "how to do" is 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.

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
  - a. Living in relationship with human being leading to mutual happiness
  - b. Living in relationship with rest-of-nature leading to mutual prosperity

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, and consequently in society, the manifest problems range from self-centeredness, acute competitiveness and insensitivity towards others – to indiscipline and violence in various forms, addiction to drugs etc. In the extreme cases, depression and apathy towards life itself, leading to suicide. 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 find it difficult to manage themselves.

In educational institutions, 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 on, at work. 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. At the same time, the skills acquired are often misused; the wealth and confusion 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.

While the need has been felt quite acutely, one significant 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.

During the past three decades, a pioneering group has devoted serious efforts towards developing appropriate value education inputs and have experimented with integrating value education in education institutions, particularly in technical/management/higher education. From this, a holistic and comprehensive approach based on self-exploration has emerged. Necessary wherewithal to introduce these inputs in the present curriculum are now available and can be readily adopted.

A Foundation Course on Human Values & Professional Ethics has been designed by Prof. R. R. Gaur, Prof. Rajeev Sangal and Shri. Ganesh Bagaria to sensitize 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 guidelines for value education\*<sup>1</sup> – to be universal, rational/logical, natural, verifiable, all-encompassing and leading to harmony
- b) Can provide the clarity for human target and universal human order
- c) Can facilitate human conduct which is required for the above
- d) Can provide the guidelines for Professional Ethics, which is a particular aspect of human conduct

This workshop is designed to essentially start a process of self-exploration and facilitate going through the key proposals in this course. The process of self-exploration is the critical part, and this usually gets focused only when one participates actively in a workshop.

The workshop is a starting point in preparing teachers who have a responsibility to teach this subject. Once they go through a workshop, they refine their personal perspective on value education, on education, and on teaching. They are equipped to share the content effectively. 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. Abdul Kalam, the then President of India, spoke about this topic in his address to the nation on the eve of the Independence Day (15<sup>th</sup> 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](http://www.indianembassy.ru/docs-htm/en/en_hp_win_official_direct_t075.htm)

In addition to teachers, this workshop is attended by people from every walk of life. A sampling\*<sup>2</sup> is included at the end of this note. For instance people in government or nongovernmental organisations find it particularly useful in developing a holistic perspective on development. Individuals who can use language to communicate (typically children from 3 years onwards) have attended. Some feedback is included in section 4.

The workshop is conducted as a dialog, free from any value prescriptions or do's and don'ts\*<sup>3</sup>. Proposals about universal principles of life are placed for evaluation and discussion at one's own right.

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## **\*1 Guidelines for Value Education**

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Effective and widely acceptable guidelines for value education have been drawn up to help decide what would qualify as a course on value education:

- 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
- Rational - It has to be amenable to reasoning and not based on dogmas or blind beliefs. It cannot be a set of sermons or Do's and Don'ts
- Natural and Verifiable – We want to study something that is natural to us. Being natural means, it has to be acceptable in a natural manner. When we live on the basis of such values that are natural to us, it leads to fulfilment i.e. it leads to our happiness, it is conducive to other people we interact with, and the interaction with nature is mutually enriching. We also 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 and observe its outcome

- 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
- 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

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## **\*2 Workshops Conducted for People from Different Walks of Life**

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The approach is holistic, covering a large canvas, and it has made a tremendous impact on people from different walks of life. 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 and that is founded upon the 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 professed by their respective faiths.

### **\*3 What the Workshop is Not**

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The Workshop is not a course in moral science. It does not tell you DOs and DONTs. 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).

The workshop 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).

The workshop 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).

The workshop 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).

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### **\*4 Some Feedback**

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“Since coming across this material, in October 2010, **our own vision, at PTU, has broadened, from being university centric & employer centric to now being even more society focused.** While we always wanted to actively participate in the development of a Humane society, we now have more clarity on how to go about it. We have developed specific goals and programs related to value education as well as technical education. We intend to facilitate the development of responsible and competent citizens for society who have the competence, practice and entrepreneurial ability to be meaningfully employed or self-employed; and to actively participate in developing a Humane society” **Dr. Rajneesh Arora, Former Vice Chancellor, IKG Punjab Technical University** [January 2012]

**Dasho (Dr.) Pema Thinley, Former vice chancellor of The Royal University of Bhutan (RUB),** at a recent international conference [IIIT Hyderabad, January 2012], said that they are working toward Gross National Happiness (GNH) very sincerely. All national systems have been gearing up for this comprehensive goal, including planning and education. In July 2011, the General Assembly of the United Nations added Bhutan's model of GNH on its agenda to see whether it can be used as a holistic development indicator. Through this (inclusion of human values foundation course) we will be redefining education. RUB is working toward introducing this foundation course as a part of the GNH module.

I sincerely believe that Value Education is the missing link in education today. This course has been extremely important for The Royal University of Bhutan. I am convinced that this course has to be introduced without delay in all colleges of The Royal University of Bhutan. This is exactly what Gross National Happiness is about as it would give a concrete framework for research and policy debate for The Institute of GNH Studies that RUB is planning to establish soon. I am committed to introduce Value Education as a foundation program in all colleges of The Royal University of Bhutan and then set students to continue as a program of self-exploration as a life-long endeavour [At the Teachers' Orientation Program at IIT Kanpur, May 2012].

He, later reiterated this commitment introduce it for all students starting spring semester 2013 at the closing ceremony of the 32nd Seminar of International Society for Teacher Education (ISfTE), 21-25 May 2012 at Paro College of Education, Royal University of Bhutan, Paro, Bhutan. The theme this year was "Educating for Gross National Happiness: Role of Teachers" [May 2012]

Himachal Pradesh Technical University had already decided to introduce this foundation course from the Academic Year 2012-2013. **Former 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 which, in turn, would facilitate a more harmonious,

mutually fulfilling way of living" [Jan 2012]

Feedback 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

Feedback of Students who were taught by certified 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:

- Our institution's agenda, academic curriculum, content and teaching methods is becoming increasingly purposeful and meaningful
- 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
- 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
- There is sufficient space in the existing system to experiment. Changes toward self-organization are accepted and multiplication is possible