

Guidelines for Contribution to SIP and Related Activities

AICTE-UGC is keen on collaborating with individuals and organisations interested in supporting Holistic Value-based Education as their social responsibility.

Areas

- Indian Knowledge Systems and Traditions
- Nature-friendly Technologies
- Human-friendly Systems

Modes

- Lectures during SIP
- Site visits
- Projects
- Practice
- Self-paced on-line courses on SWAYAM
- Internship

Broad Framework

The Indian Knowledge System (IKS) is based on a deep understanding of human being as well as of the underlying harmony in nature and the entire existence. It has been tested through practice, verified and improved over thousands of years. As a result, the Indian Knowledge System is founded on the 'wellbeing of all' (*sarve bhavantu sukhin...*). Therefore, IKS, its science, technology and systems offer many good case-studies of effort for human thought, culture, science, technology and systems

A knowledge system which ensures right understanding and clarity of living in harmony at all levels of human existence can be called a holistic and humane knowledge system.

Many cultures and civilisations over millennia have tried to evolve such knowledge systems. The Indian culture and civilisation is one such example. Indian Knowledge System therefore, seems to satisfy the requirement of a holistic and humane knowledge system.

It is in this context that we propose a study of the Indian Knowledge System, taking some specific examples, and try to see that it indeed qualifies for a holistic and humane system of knowledge. The specific examples will help in connecting to the basic principles.

This approach will also help us, in the long run, to see and appreciate the knowledge systems developed by various cultures and civilisations. It will help us to see the commonality amongst them. We will be able to develop a view of filling the gaps, of being mutually enriching, rather than to criticise or reject them.

Today, a major issue is that one culture tends to be opposed to other cultures. Even though there are commonalities at the core value level, the conflict is at the level of expression and details.

With this situation, it is imperative to

- Articulate the essence or core aspects of human culture and civilization, i.e., understand existential harmony and universal human values like trust and respect, love and compassion
- Appreciate the various expressions, different approaches taken in different regions

Our effort is in the context of the whole humanity. However, when it comes to exemplifying these essential concepts, we will have to take to local, regional, national or international expressions.

An exposure to essence in the context of the whole humanity first is therefore essential. Then we can take a representative cross-section of all cultures as expressions of this essence. A yardstick to evaluate these various options is provided to guide the student towards a humanistic culture founded on the truth and universal human values like love and compassion.

For example: We want to live with fulfilment as a society. This part is common, universal.

To exemplify this, we may expose students to traditional Indian culture and philosophy as well as contemporary western culture and thought.

The intent is:

- Connecting the basic principles through specific examples (of course, there has to be clarity of the basic principles, the existential harmony at the base)
- To see and appreciate various cultures, to see the commonality amongst them, in the light of clarity about human culture and civilisation.
- To evaluate any specific example, system or culture, with a view to fill the gaps, rather than to criticise or reject it. Further, we can also be mutually enriching for other cultures.

Education on Nature-friendly Technologies and Human-friendly Systems

Over time, it is desirable to organise the whole curriculum on the basis of values, for living in harmony – detail our living on the basis of our true human nature. Once we begin to understand harmony and are committed to living in harmony, the next step is to work out the details. Some educational institutions will become living examples of a human society which is equitable and just.

For this the education in all areas has to be focused on living in harmony i.e., Science, Technology, Medicine, Arts... for Living in Harmony.

Studies being done in the 21st century from various academicians and researchers in various domains show that there is an inherent interconnectedness in Nature even at the sub-atomic level. Studies in the domain of modern ecology, modern science (theory of relativity, quantum theory etc.) are now giving enough evidence of interconnectedness which was earlier propagated in Indian ethos. Our academic curriculum is not equipped with such evidence. Thus, it is proposed that studies of such evidence should be taught in the syllabus of higher education. These kinds of scientific evidence would help to convince students about the inherent characteristics rationally. It would lead to an environmentally responsible science, technology and management model, which are essential aspirations of NEP2020.

Following guidelines in the three domains (Education, Technology, and Society) would be helpful to ensure socially responsible behavioural skills, teamwork, skills for meaningful participation in the family, neighbourhood, institution, workplace, community, etc.:

Salient General Guidelines

Basic Understanding of the Holistic Worldview

- Providing right understanding about the inherent interconnectedness, coexistence, self-regulation and cyclability, etc. leading to a sustainable evolutionary order in Nature.
- Providing right understanding about sustainable happiness, prosperity and harmonious ways to fulfil in continuity.
- Developing a strong conviction to be human-friendly and eco-friendly in all pursuits through holistic worldview with scientific evidences.

Developing Competence to Actualise the Holistic Worldview

- Competence to carry out mutually fulfilling relationships with other human beings and mutually enriching interaction with rest of Nature.
- Competence to characterise one's material as well as non-material needs appropriately.
- Competence to keep the sensory motivations subservient to wisdom-based happiness.

Development of Requisite Skills and Information Base

- Developing the process of self-exploration and creative thinking to evolve innovative solutions and models based on the holistic worldview.
- Adequate knowledge of local needs, resources, environment, culture and traditions.
- Exposure to typical sustainable technologies and systems.
- Exposure to holistic health care systems.
- Providing requisite skills to be able to pursue appropriate livelihood practices/professions, in a human-friendly and eco-friendly manner.

Salient Guidelines for the Technologies and Production Systems

- All technologies and production systems should be for catering to the 'appropriate' material needs.
- Preference for the use of local natural resources with primacy to renewable modes and use of local expertise i.e., 'Swadeshi' technologies and systems.
- Focus on conservative use and alternative reuse, wherever the use of non-renewable resources is unavoidable.
- Focus on waste recycling, targeting towards zero-waste systems.
- Promoting decentralised, low-capital, small scale technologies and family-based production systems.
- Efforts towards maximising the efficient utilisation of the naturally available resources (e.g., animal and human resource)
- Man-made technology to be always used not to replace but to enhance the utilisation of natural systems.
- Focus on preservation as well as deliberate augmentation of local natural environment (e.g. by watershed management, afforestation etc.)
- For all man-made technologies which make a major intervention in the society, it should be essential to carry out total life cycle analysis to ensure their suitability.

Salient Guidelines for Social Systems

(for ensuring harmony at various levels of living)

- Encouraging local self-governance, people's participation and autonomy at the grass root level but it should be wisdom-driven.
- Encouraging collective contemplation to entrench holistic worldview among masses.
- Accepting social responsibilities for efficient management of natural resources and common facilities.
- Focus on promoting cooperative ventures and trusteeship.
- Relation-centric, need-based economy towards self-sufficiency.
- Ensuring social justice and social security against natural calamities mostly through local community participation to cope with extremities.

Forward thinking educational institutions can begin to come up as living models of human society.

These details have to be worked out and therefore appropriate research is required.

Conditions

- The initiative adheres to AICTE-UGC guidelines (broad framework)
- Individual / organization must be practicing what they are suggesting
- Individual / organization may assert qualities / benefits of what is being offered but without comparison with and without critique of any other offerings / practices, etc.
- No fee or honorarium will be sought or paid by AICTE-UGC / College / University
- No development expenses will be paid by AICTE-UGC / College / University
- Individual / organization is not seeking publicity, other than word-of-mouth; will not place advertisements in media
- All activities will be in coordination with NCC-IP (e.g., validation of background, content and process; report of activity volume and feedback; media interactions)
- If the initiative is in an experimental stage, NCC-IP will suggest few institutions where the individual / organization may approach for further experimentation for a limited period of time
- If the initiative has been tried out on a large scale, NCC-IP will consider it for incorporation into the mainstream program(s)

NCC-IP Facilitation Guidelines

Lectures during SIP

Placement of name of individual / organization in list

List will be made available to all colleges

Colleges expected to report activity and feedback rating, etc., about the lectures by individual / organization

E.g., 1-hour lecture on *Jajmani* system

Site visits

Placement of name of individual / organization in list

List will be made available to all colleges

Colleges expected to report activity and feedback rating, etc., about individual / organization

E.g., 3-hour guided tour of farm with lecture-demonstration on natural farming

Projects

Placement of project, project guide, etc., in list

List will be made available to all colleges

Colleges and individual / organization expected to report activity and feedback rating, etc., about project

E.g., Guided final-year socially relevant project on developing a bio-digester prototype

Practice

Placement of practice in list of practices

List will be made available to all colleges

Colleges and individual / organization expected to report activity and feedback rating, etc., about the practice

E.g., Practical practice of Raja Yoga meditation

Self-paced on-line courses on SWAYAM

Self-paced on-line courses may be proposed in selected areas

The individual / organization expected to develop the courses on their own

The individual / organization expected to report activity and feedback rating, etc., about the courses

E.g., Self-paced on-line course on Sustainable, Nature-friendly Building Materials and Practices

Internship

Internship opportunities with appropriate guides will be listed and the list will be made available to all colleges

Report of internship outcome / feedback rating, etc.

E.g., 2-month guided practice internship at Solar Thermal Power Station

Precautions

Appropriate precautions are required to ensure right utilization of time and effort; and avoid situations like the ones described below:

Sample of previous unsuccessful experience with one organization (Organisation X)

1. Organisation X approached AICTE for providing a reference letter
2. AICTE provided a reference letter
3. Organisation X approached several colleges directly with the AICTE reference letter
4. It conducted programs for a fee (not free) from students and teachers
5. It did not report activity, feedback etc. to AICTE
6. The program is not a part of the SIP or its related activities

Precaution Required: Adequate guidelines for engagement