

1st International Conference On Universal Human Values

Organized By The

Bahá'í Academy

(A Recognized Institution of Shivaji University),

In Association With the

Dept. Of Education, Shivaji University,

And

International Institute of Organizational Psychological Medicine
(IIOPM), Australia

Panchgani, 11-12 June 2016



SOUVENIR

Part 1- Conference Report

THE COMPASS

(Special Issue)

Vol. 10, No. 1, November 2016

THE COMPASS

Special Issue

Vol.10, No.1

November 2016

Part 1: Conference Report

**Actions and Reflections:
Proceedings of the
1st International Conference
On**

“Universal Human Values”

**Organized by the Bahá'í Academy, Panchgani
(A Recognized Institution of Shivaji University)
In Association with the Department of Education,
Shivaji University, Kolhapur and International Institute of
Organizational Psychological Medicine, Australia,
11th-12th June 2016.**

The magazine of the Bahá'í Academy, an institution engaged in research and action in the field of Value Education for institutions of higher learning.

Editors: Mr. Lesan Azadi; Dr. Shashi Gaikwad and Dr. Jeanne Aguirre

Bahá'í Academy, 2016

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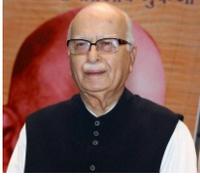
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L. K. ADVANI
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May 14, 2016

Message

The Bahá'í Academy is an educational institution based in Panchgani, Maharashtra, which is engaged in research and action in the field of value education for institutions of higher learning. Its pioneering work in initiating a programme of education in universal human values since the year 2000 is admirable. The programme emphasizes unity in diversity which is the greatest need of our nation and cultivates in learners a positive attitude which includes service to society.

On the occasion of the first international conference on '*Universal Human Values*' which is being organized by the Bahá'í Academy in association with the Dept. of Education, Shivaji University and the International Institute of Organizational Psychological Medicine (IIOPM), Australia, I extend my best wishes for its success. The sub-themes of the conference can serve as guiding stars for the intelligent and enthusiastic youth of today and serve as a moral compass for their development.

I am sure the conference will prove to be a valuable platform for participants from diverse disciplines to exchange experiences and strengthen their resolve to become promoters of much needed universal human values.

L. K. Advani
(L.K. Advani)

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कुलगुरु

Prof. (Dr.) Devanand B. Shinde

M.Sc., Ph.D.

Vice-Chancellor



'A'

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MESSAGE

I am indeed happy to know that Baha'i Academy, Panchgani is organizing 1st International Conference on "Universal Human Values" on 11th and 12th June, 2016. I am also happy to know that a souvenir is being published on this occasion.

I congratulate Mr. Lesan Azadi, Director, Baha'i Academy for organizing the Conference on this very important topic. It is worth appreciating that participants from different parts of the world will be attending the conference. I am sure that the main theme and sub-themes will be widely discussed during the course of the conference and there will be meaningful conversations and thought-provoking key notes from eminent resource persons.

I wish the 1st International Conference on "Universal Human Values" a very grand success.

Kolhapur
Date: 30/03/2016

(Devanand Shinde)
Vice-Chancellor



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PROF. M. M. SALUNKHE M.Sc., Ph.D., F.R.S.C.

VICE-CHANCELLOR



Date: 09/06/2016

MESSAGE

At a time when world has been witnessing rapid erosion in universal human values in politics, economics and public life in general. Energy, ecology and economy crisis has its roots in the crisis of human values, in unbridled consumerism. However, it does not have a purely technical solution. We should deliberate on universal human values. More intellectual appreciation is not enough. Therefore practical 'mental training' is necessary for value inculcation. On this background, I congratulate Bahai Academy, Pachgani for organizing 1st International Conference on Universal Human Values. I am also happy to note that research based papers presented at the conference will be published in the conference souvenir.

Due to some unavoidable circumstances, I could not attend the said conference and deliver valedictory address. Therefore I missed the opportunity to interact with you. I wish conference grand success.


(M.M.Salunkhe)

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डॉ. वासुदेव गाडे
कुलगुरु

Dr. Wasudeo Gade
Vice-Chancellor

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MESSAGE

On the propitious occasion of the International Conference on Universal Human Values that is organized by the Baha'i Academy in association with the Department of Education, Shivaji University and International Institute of Organizational Psychological Medicine (IOPM), Australia, I express my best wishes for its success.

The theme and the sub-themes of this Conference have relevance to the challenges that our society and the global community face today. An International Conference on Universal Human Values is being held for institutions of higher learning in India have the potentiality to draw attention of the teachers and students to a much needed aspect of higher education. The Baha'i Academy's initiative to engage in research and action in the field of value education for institutions of higher learning since year 2000 is admirable.

I am sure this Conference will prove to be a valuable platform for the participants from diverse disciplines and universities, to exchange their experiences and strengthen their resolve to become promoters of much needed universal human values.

Prof. W. N. Gade
Vice-Chancellor

Ref. No. VC/ 113

Date : May, 16, 2016



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SANJAY DESHMUKH PHD
VICE-CHANCELLOR



No. VC/ ECD/2016-17/ 41

April 22, 2016

MESSAGE

I am glad to know that the Baha'i Academy, Panchgani, Maharashtra affiliated to Shivaji University is organizing 1st International Conference on "Universal Human Values" between June 11 and 12, 2016.

A wide range of research and development is going on in the fields related to human values- research and action. The Bahá'í Academy is an educational institution with the mission to engage in research and action in the field of value education for institutions of higher learning. Their vision is to reach out to youth in India to develop their latent powers, capacities and build their moral capabilities based on universal human values in order to contribute to social progress and make the better world.

I am sure the sub- themes of the Conference will provide an opportunity to participants to interact fruitfully with invited speakers drawn from premier institutes from all over the world and help to strengthen their own understanding in human values, human behaviour and significance of value education and at the same time create a better research and behavioural outcome.

I congratulate the organizers for their initiative in organizing this conference and wish them all success in their endeavor. I extend my best wishes to the Director of Baha'i Academy, organizers and participants of the conference.

I wish the Conference a grand success.



SANJAY DESHMUKH

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डॉ. आशुतोष मिश्र
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Vice-Chancellor



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Message

I am happy to know that the Baha'i Academy, Panchgani is organizing 1st International Conference on Universal Human Values in Association with Shivaji University, Kolhapur, and ILOPM, Australia, on 11-12th June 2016, for the faculties and students of different disciplines from institutions of higher learning in India and beyond.

The whole breadth of the education system today focusses on imparting intellectual knowledge for gaining high percentages in the academic performances through a competitive approach. This imposes a great burden on students as the curriculum is usually not connected to students' personal and social environment and does not empower them for their real life. It is an alarming situation!

The Baha'i Academy has consistently engaged itself for over a decade and half in research and implementing such an educational programme that focuses on fostering students' personal development and promoting social progress. It offers individuals- faculty members, non-teaching staff members and students of both U.G. and P.G. levels- opportunities to live a purposeful and enriching life and at the same time contribute to make this world a better place for all.

I am sure that the deliberations in this International Conference will enrich all the participants to explore better ways of leading a happy life.

I express my hearty congratulations to the organizers and wish the conference a great success.

(Prof. Ashutosh Mishra)

Indore
7th May, 2016



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MESSAGE

Greetings!

As representative of the Buckminster Fuller Center for Spirituality and Sustainability (CSS), located at Southern Illinois University-Edwardsville (SIUE) USA, I am delighted to extend loving greetings to the organizers and participants of the 1st International Conference on Universal Human Values to be held this coming June at the Bahá'í Academy in Panchgani, India. Our Board of Directors is very pleased that one of our board members, Dr. Jeanne Aguirre, will be attending and presenting at the conference.

The Fuller Center's mission on the SIUE campus, extending to all students, staff, and the surrounding community, is to promote humanity's sacred connection to the Earth and each other. The unique vision of Buckminster Fuller was "to make the world work for 100 percent of humanity in the shortest possible time through spontaneous cooperation without ecological offense or the disadvantage of anyone." The focus of the 1st International Conference on Universal Human Values is beautifully consistent with this mission, recognizing (as Fuller wrote) that "we're all travelers on planet Earth" and that "we need both humanity and intelligence" to make the world work for everyone. This requires both recognition and systematic, intelligent application of universal human values for positive social progress.

Throughout his life, Fuller urged us to "take the initiative. Go to work, and above all cooperate, and don't hold back on one another or try to gain at the expense of another. Any success in such lopsidedness will be increasingly short-lived. These are the synergetic rules evolution is trying to make clear to us—



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not man-made. They are the infinitely accommodative laws of the intellectual integrity governing the universe.” The coming together of the Bahá’í Academy, Dept. of Education of Shivaji University, and International Institute of Organizational Psychological Medicine (IIOPM) to promote research and discourse on the need for education in universal human values is a silver lining in the gloomy and turbulent society; it signals a new dawn in the mission of higher education. With these thoughts in mind, I wish you a very successful conference in the hope that all participants will engage with bountiful energy, elevated conversation, and shared commitment to ‘make the world work’ better for all our diverse brothers and sisters, through enlightened education and intelligent social action.

Sincerely,

Mrs. Elizabeth Slosar, CSS Chair

May 18, 2016



8 June 2016



Dear Mr. Azadi and esteemed friends,

Thank you for your most kind invitation and congratulations to the organizers and participants in this auspicious gathering of the 1st International Conference on Universal Human Values. While the distance and shortness of time will keep me away from the gathering this year, I am confident that the words spoken and the actions inspired by the conference participants will spread around the globe.

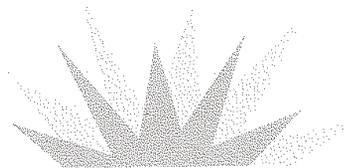
The urgency for the topic of your deliberations, universal human values, has never been more critically needed. The peace, security and happiness of people around the planet depend on people of good will raising this call.

I have had the great pleasure of meeting and working with the Baha'i Academy and Shivaji University in the past. I remember so clearly speaking to faculty at Shivaji University a few years ago and was greatly inspired by the genuine concern and intellectual vitality of the faculty I met there.

The speakers and sessions outlined for this coming conference are most impressive and I wish all a wonderful and enlightening experience. May the fruits of your study and deliberations advance the noble purpose of the heart of your conference's theme.

With warmest greetings,

James P West, MBA, PhD.
Professor of Economics and Business
Moravian College
Bethlehem, PA18018



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“PANCHGANI DECLARATION”
by the Participants of the
1st International Conference on Universal Human Values
(11-12 June 2016)

We

The participants of the 1st International Conference on Universal Human Values, gathered at the Bahá'í Academy in Panchgani on 11 and 12 June 2016, affiliated to 14 Indian Universities as well as Institutions in 8 other countries -- Switzerland, USA, Saint Lucia Caribbean Islands, Ethiopia, Romania, Russia, Germany and Kuwait;

1. Determined to advance universal human values, peace and development for all humanity everywhere;
2. Acknowledge the role the higher educational institutions, teachers and students can play in the advancement of civilization the world over; And
3. Convinced that the greatest excitement about the future is that we can shape it;

Reaffirm our commitment to:

1. Help building students' and teachers' ethical research capacities to become confident, skillful and capable in undertaking such research projects that contribute to the national and global integration and development, thus becoming change makers and builders of a better society;
2. Practice and promote universal human values that should be the source code for all our personal and professional life and community development, whether educational, social, legal, economic, environmental, or scientific;
3. Empower the youth, who can move the world, with a world embracing vision and moral capabilities based on Constitutional Values of justice, liberty, equality, and fraternity to create a world civilization whose hallmark is universal fraternity and unity in diversity for the entire human family;
4. Help reinforce scientific temper and reasoning faculty of the youth to do away with blind beliefs, stimulate unrestricted investigation of truth and take the whole world community up the ladder of an all-inclusive progress.



**1st International Conference on Universal Human Values
Organized by the Bahá'í Academy in Association with
The Department of Education, Shivaji University, and IOPM, Australia,
(Panchgani, June 11-12, 2016)**

A REPORT

The 1st International Conference on Universal Human Values, organized by the Baha'i Academy in association with the Department of Education, Shivaji University, and IOPM, Australia, was successfully held on June 11-12 in Panchgani. The Conference was attended by about 230 participants representing 14 Universities from India. The Conference also saw presentations from Switzerland, USA, Russia, Romania, Caribbean, Germany and Ethiopia.

Inaugural Function: The Conference began with chanting of a Unity Prayer and lighting the Samayee Lamp. Dr. Shashikala Gaikwad, the Conference Coordinator, read six messages of support for the event received from various universities, organizations and individuals. These included messages from Mr. L. K. Advani, Hon'ble Member of Parliament, Prof. Dr. Devanand B. Shinde, Hon'ble Vice-Chancellor of Shivaji University, Prof. Manikar M. Salunkhe, the Hon'ble Vice-Chancellor of Yashwantrao Chavan Maharashtra Open University, Prof. Wasudev N. Gade, Hon'ble Vice-Chancellor of Savitribai Phule Pune University; Prof. Sanjay Deshmukh, Hon'ble Vice-Chancellor of University of Mumbai, Prof. Ashutosh Mishra, Hon'ble Vice-Chancellor of Devi Ahilya Vishwavidyalaya, Mrs. Elizabeth Slosar, Executive Director, Buckminster Center for Sustainability & Spirituality, Southern Illinois University-Edwardsville, USA, and others. It was noted in one Message that the theme and purpose of the Conference provided a “beacon of light and hope in a gloomy world.”



Mr. Lesan Azadi, Director of the Baha'i Academy, felicitated the Chief Guest Prof. Dr. D.B. Shinde,



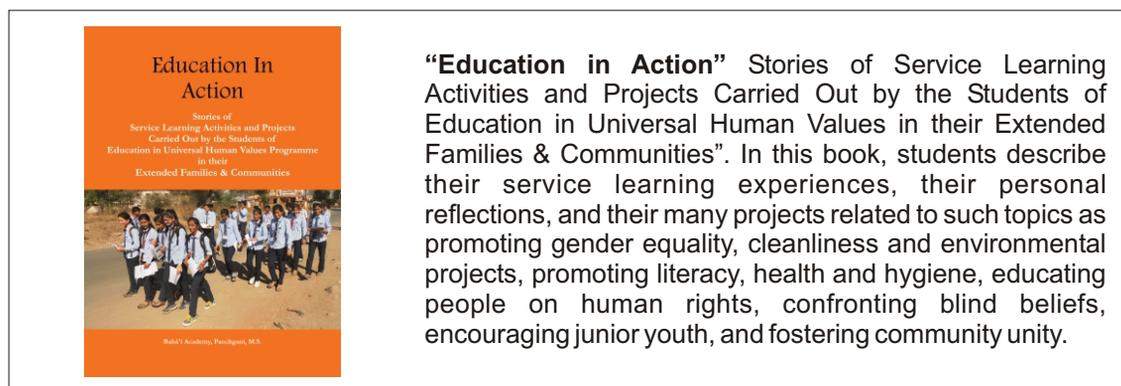
the Hon'ble Vice-Chancellor of Shivaji University, and Dr. Pratibha S. Patankar, HOD, Department of Education of Shivaji University, a partner in organizing the Conference.

The Inaugural Function then moved on by felicitating two distinguished guests of honour who had been awarded Padmashree by the Hon'ble President of India. They were, first, Padmashree Prof. Ganapati D. Yadav, an eminent scientist and Hon'ble Vice-Chancellor of Institute of Chemical Technology Elite University, Mumbai, and R. T. Mody, Distinguished Professor, Jagdish Chandra Bose National Fellow (DST-GOI); and, second, Padmashree Dr. Janak Palta McGilligan, Member of the Bahá'í Academy Board and a distinguished personality in women's empowerment and sustainable development in Madhya Pradesh. Following their felicitations that celebrated their Padmashree awards, Prof. Yadav and Dr. McGilligan were requested to deliver speeches to the assembly. The participants were delighted to partake of their insights and experiences in the fields of science and social development.

Keynote speakers Dr J. F. Patil, former HOD of Economics, Shivaji University, Dr. Jean-Pierre Mean, Attorney at Law, Geneva, Switzerland and Dr. Jeanne Aguirre, former professor at Southern Illinois University, USA, were then felicitated by the Director of the Bahá'í Academy.

Following opening remarks of welcome by the Conference Chairman Lesan Azadi, Prof. Dr. D.B. Shinde gave the inaugural address, which presented several perspectives on the role of education and the need for transformation and positive growth in society. He said, "If we do not seek human values in the quiet moments of our life, we are not likely to find them when trouble strikes. How do we start imbibing more human values? That is through the habit of happiness through which we can look positively towards the human values. We have many habits except happiness! And throughout life we remain unhappy looking at the happiness of others. Values teach you how to develop the habit of happiness. Because nobody else can do it for you therefore it is said never accept the definition of life from others; it is your life and define it yourself. Many times we compare ourselves with someone else; compare it to yourself only because no one knows you better than yourself. You have the best competitor in yourself. You are the writer, the producer, the director and the creator of your own life. Albert Einstein said, "Try not to become a person of success; try to become a person of values." The beauty of human relations comes from human values."

The opening day of the conference was enhanced further by releasing, at the hands of Prof. Dr. D. B. Shinde, a new publication (May 2016) of the Bahá'í Academy entitled "Education In Action: Stories of Service Learning Activities and Projects Carried Out by the Students of Education in Universal Human Values in their Extended Families & Communities". In this book, students



"Education in Action" Stories of Service Learning Activities and Projects Carried Out by the Students of Education in Universal Human Values in their Extended Families & Communities". In this book, students describe their service learning experiences, their personal reflections, and their many projects related to such topics as promoting gender equality, cleanliness and environmental projects, promoting literacy, health and hygiene, educating people on human rights, confronting blind beliefs, encouraging junior youth, and fostering community unity.

describe their service learning experiences, their personal reflections, and their many projects related to such topics as promoting gender equality, cleanliness and environmental projects, promoting literacy, health and hygiene, educating people on human rights, confronting blind beliefs, encouraging junior youth, and fostering community unity. Another highlight of the Inaugural Function was the release of "The Bahá'í Academy Song". The song was composed in English by Lesan Azadi and translated into Marathi and set to music by Dr. Bharati D. Vaishampayan who, to

the delight of all, personally performed it for the Conference, with the Conference participants joining along. The participants sang the song again the next day at the start of the session.

Participants: Approximately 230 persons attended the Conference. They included students (U.G., P.G. And Ph.D.) and participants representing 14 universities, scores of colleges as well as interested individuals. A total of 85 papers were presented in 10 concurrent sessions, each pertaining to an aspect of the 4 sub-themes of the conference, which comprised the need for education in universal human values from the following perspectives:

1. Economic,
2. Social and educational,
3. Scientific,
4. Environmental.

The presentations also came from USA, Germany, Romania, St. Louis Island, Ethiopia and Russia. Four keynote addresses and four speeches were presented by eminent personalities on these subthemes, as well as final remarks by guests of honor upon the closing of the Conference.

Keynote Addresses and Speeches: Highlights

Sub-theme: Need for Education in Universal Human Values from an Economic Perspective

Dr. J. F. Patil (former HOD of Economics, Shivaji University, Kolhapur) said, "At the outset, I congratulate and thank the organizers for this conference on Universal Values when all around, most of the intellectuals as well as social leaders speak and promote material values such as maximization of satisfaction from consumption of goods and services, maximization of profit in production and trade (distribution), concentration of power through manipulation of social attributes like language, caste, creed, region, sex, religion and even colour and complexion. ... Now, let me come to universal human values in the context of Economics, which was once described as a dismal science, but which is now, the queen of social sciences, and described by Nobel Laureate Paul Samuelson as the "Great conversation of the Age." However, looking at Economics as a positive science, most of the basic postulates of economics essentially clash with brotherhood, fraternity, love, sympathy and empathy which are higher level human values... Here, a natural question, emerges, 'Is economics concerned with values?'... Universal human values of charity, equity, non-exploitation (non-violence); anti-poverty legislation, pro-worker legislation, progressive taxation, subsidization, poverty alleviation plans and programmes, laws of inheritance, property, wealth, gift and even consumption restricting taxation, all became a part of the widely accepted policies in latter half of twentieth century.

"In economics, fighting poverty everywhere became a social concern- Better, more egalitarian distribution of wealth and opportunity assured employment, health / food security and the right to education became prominent policy avenues. Welfare economics maintains that more equal distribution of materials enhances welfare... Yes, at present, economics is not restricted only to wealth, growth rates and profit maximization, but it is becoming more and more a humane, social science, with greater possibilities of measuring human happiness in terms of Universal Human Values. Unto this last of Bible, Pareto optima, Samuelson Bergson's compensation principle, John Rawls' fairness principle and a much deeper understanding of human behavior (utility, indifference, satisfaction) based on advances in psychology and application of quantitative techniques as also a revolution in communication and transparency resulting from IT. Economics is becoming more and



more concerned with love, affection, caring and sharing (co-operation) equity, non-exploitation and anti-poverty, liberty and world fraternity, which are the Universal Human Values.”

Dr. Jean-Pierre Mean (Attorney at Law from Geneva, Switzerland) delivered a keynote address on Combating Corruption with Human Values. Dr. Mean noted the increased attention currently given to the problem of corruption in both public and private spheres, emphasizing the breach of trust that permeates such misdeeds and the need to reinforce the idea that corruption is not only illegal but morally reprehensible, and must be exposed as such. Although those in positions of power are becoming more aware that their behaviors are being scrutinized by a more informed public, attitudes toward corruption will only change by systematically promoting and developing a worldwide value system based on integrity, trustworthiness, honesty, consistency, and commitment to the public good. The modern state has brought an improvement to earlier forms of government by introducing the idea that all power rests with the people and is only delegated to those in government in trust. The rule of law aims to solidify the architecture of the modern state by establishing a neutral term of reference which applies to all ; The rule of law alone is not sufficient to efficiently combat corruption because it cannot modify attitudes and because the deterrent effect of the law is very low in the case of corruption as only a few cases are brought to court. Attitudes towards corruption will only change by promoting and developing a value reference system based on integrity. The values which will allow us to combat corruption efficiently include trust, trustworthiness, honesty, consistency and commitment to the public good.

Sub-theme: The Need for Education in Universal Human Values from the Social and Educational Perspectives

Dr. Mrs. P. S. Patankar (HOD and Professor, Department of Education of Shivaji University) said, “Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretation of others reactions in what we say & so on. Philosophically, values are those standards or codes for moral behavior conditioned by one’s cultural tenets and guarded by conscience, which shape one’s life by integrating one’s beliefs, ideas and attitudes in order to realize cherished ideals and aims of life. Values are yardstick which we use to guide the actions, attitudes, comparisons, evaluations and justifications of others and ourselves....In Indian Culture truth, goodness and beauty are the universal and intrinsic values.” Dr. Patankar spoke of Patanjali’s Yogashastra, Patanjali’s eight stages for Yoga, Patanjali’s list of the five Yamas, and Patanjali’s list of the five Niyamas. She said the Ancient Indian system of Education has always been synonymous with 'Man-making Education' with its holistic approach to the harmonious multidimensional growth of the personalities of students. This system of education was 'value based and imparting knowledge and skills was secondary to the inculcation of values. In modern times, due to the misconception of modernity and development, these values have deteriorated in India as in other parts of the world. In the modern educational system head (IQ) has attained precedence over heart (EQ). This concern is reflected in the recommendations of Commissions, Policy makers and educators etc. from time to time. The University Education commission (1948-49) said “If we exclude spiritual training in our institutions, we would be untrue to our whole historical development”.... The Indian Education Commission (1964-66) pointed to the absence of provision for education in social, moral and spiritual values as a serious defect in the curriculum.... NPE (1986) expressed concern over the erosion of essential values. Education should be a forceful tool for the cultivation of social and moral values. Education should foster universal and eternal Values.



Prof. Patankar said, “The idea that values should be fostered through education has been best

expressed in the constitution of India. The Indian constitution has explicitly laid down the fundamental duties of Citizens in Article 51 A:

- Promote harmony and spirit of common brotherhood
- Renounce practices derogatory to the dignity of women
- Value and preserve the rich heritage of our composite culture
- Protect and improve the natural environment
- Develop the scientific temper
- Abjure violence
- Strive towards excellence in all spheres of individuals and collective activity so that the nation constantly rises to higher levels of endeavour and achievement”

Dr. Jeanne Aguirre (Board Member of the Buckminster Fuller Center at Southern Illinois University-Edwardsville, Illinois, U.S.A., and former professor) delivered the keynote address on the subtheme of social and educational perspective, speaking on Bullying and the Need for Transformation of Character. Dr. Aguirre noted Fuller's mission to “make the world work for 100% of the people”, and described the currently noteworthy problem of bullying among school youth in the US, calling it a symptom of social apathy and poverty of spirit. She suggested that universal human values include all those values that promote helping and healing humanity with respect for all its diversity, emphasizing that anti-social behavior must be addressed so that schools can become communities of virtues. She noted that character education programs in the US differ from state-to-state in many respects, and their effectiveness is still debated. In that regard, the Bahá'í Academy's service learning program is an inspiring example of how to provide true transformational experience in character-building.

Sub-theme: The Need for Education in Universal Human Values from a Scientific Perspective

Dr. Avinash De Sousa, Consultant Psychiatrist and Consultant Psychotherapist, and Secretary of IOPM, Australia, opened Day 2 with the subtheme of universal human values from scientific perspective, from his point of view as a psychiatrist who sees a lot of transformation among individuals and also in school psychology. He said: “Every value is brain-based even though we don't realize it, so we must consider neuroscience in light of other disciplines. Behavior is shaped in early foundations of culture and family and is strongly shaped by experiences in subsequent stages. Multiple influences along with genetics shape behavior. Values and behaviors can change over time even anger can be transformed in a constructive way. For example, forgiveness can allow you to remember something but in a different light so that you can move on in a positive fashion. And if you are happy and content, you can give happiness and contentment to others. Value education affects biology because it can have a transformative effect on behaviors. Every act of kindness changes the brain. It begins Day One in the home. The study of human values is scientific and multi-disciplinary. We need to be aware how neurobiology correlates to human values. There is no neuroscience without other sciences intertwined. Human beings differ individually, though basic brain structure changes over time. Every psychological transformation is biological.” Dr. De Sousa also recommended several books: *The Moral Arc*, *Moral Minds*, *Brain trust*, and *The Angels of Our Better Nature*.



Sub-theme: The Need for Universal Human Values from an Environmental Perspective

Dr. N. J. Pawar delivered the keynote address on the subtheme of the need for universal human values from an environmental perspective. He noted that it was important to consider the environment from several viewpoints, saying “How do you apply your own mind to imagine how the environment works? It's impossible to perceive. But we can try to develop the ability to think about things from the perspective of the environment.” Dr. Pawar posed 4 basic questions: “Should the present generation conserve resources for future generations? Is it OK to destroy forests to create jobs? Are humans justified in driving certain species of animals to extinction? Is it OK for communities to be exposed to more pollution than others?” The main question is a matter of resources and bio-ethics. Without food and water, we can't survive.... we have an obligation, when we inherit something from a prior generation, to give to the next generation without damage. Sustainability is not possible unless all of us, 'we', act to keep balance with both the living and non-living aspects of the environment. It involves our thought processes, thinking deeply, and realizing our place in the universe. We are not at the center of the universe, even if it is a commonplace to think so. We need to consider values. A developer may come to a place like Panchgani, where people come for beauty, and think of the value of what he wants to develop--but the beautiful landscape of Panchgani can't be given a value in terms of money. As the supreme species we always think we're right, but we need to give value to other species, too. We need to come together in places like this Conference, and many others, for solutions to global issues or our very survival will be challenged. We must consider our realities; universal human values are the beginning to apply mind and thoughts to reach consensus and avoid extinction of bio-resources and species.



Mr. Shamil Fattakhov, Founder of the Academy for Positive Behaviour, Russia, delivered his keynote address through a recorded video from Russia. Mr. Fattakhov elaborated on the origin and effectiveness of the Happy Hippo Show (also known as ZIPoPo) interactive theatre as a means of addressing varieties of sensitive issues through effective consultation. This tool has been shown to be especially effective in improving relations between students and peers as well as parents and teachers, when employed throughout long-term sessions for continued practice in ethical decision-making. One of the most frequent comments made by ZIPoPo participants is that the experience significantly increased their awareness of the consequences of their actions. Mr. Fattakhov said that he looked forward to continued collaboration with colleagues worldwide to help the young generation purify their characters and improve their conduct. He acknowledged the efforts of the Bahá'í Academy in using Happy Hippo Show as an effective educational tool in its programme of Education in Universal Human Values for personal growth and social transformation.

Dr. Arun Jamkar, the former Vice-Chancellor of Maharashtra University of Health Sciences, Nashik, spoke about the need for Education in Universal Human Values. He opened his speech with congratulations to the Bahá'í Academy for hosting the Conference. He then elaborated on the subject “We talk about various kinds of values but hardly pay attention to how to inculcate them... Do we need to teach values today? Yes!” Dr. Jamkar displayed the poem “Mortal” (“...the values are immortal as the God is..”) and noted that it speaks of the state of loss of values in each sector of society“no sector is immune.” Referring to



values and ethics in India, Dr. Jamkar noted that Vedic tradition upholds selfless service and that everything and everyone should be treated with respect and dignity; “these are the guiding force...[for knowing] what is right, what is wrong. Service to man is service to God.” Then referring to doctors and a common perception that there is much wrong in the profession, he quoted the familiar saying that “the patient may doubt everyone, but has faith in the physician” emphasizing the ideal standards of morality in the profession. The Gita advises: “Do your work and don't worry about fruits.” “Doing what you are supposed to do” means more than just going to the temples. Islam talks of the same thing, as does Sikhism... we should study all the religions and principles and need to find that they are all the same. Buddhism and Jainism we need comparative study of religions, Christian ethics, values, we need it all to recognize the same language. The Bahá'í Faith tries to bring all religions together as a source of unity...After adding a compliment to the Conference and the beautiful setting for the Conference, he said our journey towards teaching values and teaching ethics is continuing...[because] as we are a secular country, and values were not being taught in the classroom, we needed to go slowly in starting the programme [referring to efforts in bio-ethics for students of medicine]. We need moral leaders, moral teachers, because students see and follow them. They hear what we say but what we do, they also watch... “with hidden curriculum”. Dr. Jamkar closed with a quotation in Marathi and a display of the words of Mahatma Gandhi: “The difference between what we do and what we are capable of doing would suffice to solve all the world's problems.”

Presentations of Papers: Participants whose Paper abstracts had already been approved made their presentations in 10 concurrent sessions, comprising 8-9 presentations in each session within the set time limits and coordinated by a chairman in each hall. The primary language of the Conference was English, although Marathi was the language of choice for several presentations.

A General Summary of Presentations by Subthemes (total 85)

(Note: Abbreviations: UHV= Universal Human Values ; MV= Moral Values; HV= Human Values)

1. Sub-theme: The Need for Education in Universal Human Values from an Economic Perspective

General (2): Ethical Finance, Study of HV expected of employees by leading corporations

Attitudes (2): Need to Teach Responsive Techniques & Values to...Enhance...Human Resource within Organizations, Inculcating HV among workers of Warna Bazar Complex

Impact (3): Value-based biopolymeric absorbent for low cost sanitary napkins; Environment friendly dyeing of banana fibre with natural dyes to strengthen village economy; Economic benefit of using textile waste in structural engineering, Indicators of trust.

2. Sub-theme: The Need for Education in Universal Human Values From Social & Educational Perspectives

A. Social Perspective

General (7): Need for UHV in young generation for elderly care; Reflection on geographical HV; Weaving global unity; Promoting global awareness; Building trust using interactive theatre; Gijubhai Badheka's book 'Diwaswapna'; Ecology of the human mind: where is home?

Attitudes (8): Harassment & women's rights; Women's reproductive rights; Gender equality (2); Principles as understood among pre-youth; attitudes of extended families of pharmaceutical students; Relevance of UHV among adolescents; Employer expectations of HV in employees; Promoting gender equality among adolescent attitudes; Perception of junior college students on business ethics

Impact (6): Impact of 'Properties' book on preparation for social action seminar- Maharashtra; HV in NGO; significance in legal profession- Kolhapur City; Programme to inculcate HV re: concepts of Indian Constitution; faculty development towards UHV; technology-enabled personalized learning on social progress; Case study of relationship of employee relations & ethics in HR management to education in HUV

Programmes (5): HV in NSS; HV in NGO; Enhancing life skills among rural/urban teachers; Issue-

based field-work; World Ambassador Programme; Promoting gender equality with help of government state programmes, Constitutional Validity of Section 377: Conflict Between Morality & Law; Self-care & coping strategies when dealing with burnout & compassion fatigue; Need to encourage Muslims to practice yoga as per postures in 'namaz' to promote UHV;

B. Educational Perspective

General (9): Efforts to create programmes (3) (in Indian higher ed, for secondary, in 2 colleges; Need for HV in secondary education in the Caribbean; Enhancing UHV through lead colleges Shivaji University; HV and student- teacher relationships; Need to enhance quality in trainee teachers; Teacher's role for inculcating values among special needs children; Effectiveness of curriculum: the Value Education: Fundamentals,

Attitudes (3): of teachers; of primary teachers re: obstacles/activities towards UHV; Knowledge & attitudes about HV among nursing students in Satara district

Impact (6): of SLA module on NSS Motiwala Homeopathic College students; of module on moral development of mentors; of HV programme on performance of in-service trained teachers, Promoting UHV in the Zilla Parishad School, Lohegaon; of programme based on MV on students grade 6

Programmes (6): Pilot-study curriculum in value education, For students in 8th grade standard; Enhancing honesty among students in 8th grade standard, Inculcation of unity, honesty & thirst for beauty among M.Ed students; Moral values for 6th grade students; Value education for normal and mental retardation teachers; Migration of Faculty from India to Foreign Countries; Educational Justice: A Universal HV, Inculcating UHV Through Inclusive Education; Study of Autonomous Certificate Exam conducted by MAEER MIT, World Peace Center, Pune

3. Sub-theme: The Need for Education in Universal Human Values from a Scientific Perspective

General (4): General need (2); For engineering students; Ethics in the cyber world

Attitudes (3): Toward eye donation; Case study of 20 families in context of Walking the Straight Path

Impact (5): Of Vivekwahini in promoting HV in School & College Students; Promoting rectitude of conduct among students in Wai village; Retention of training among homeopathic medicine students; Training in the Highly Ambitious Training Association, Vidya Prabadhin

Programmes (1): UHV for Pharmaceutical Students

4. Sub-theme: The Need for Education in Universal Human Values from an Environmental Perspective

General (3): Study of HV in an environmental project; Role of UHV in implementing sustainable environmental projects; Colorants from microbial sources for value-added textiles: a study from perspective of UHV

Attitudes (1): Re: global warming & climate change-urban Pune,

Impact (2): Of safe plastics waste management & societal responsibility; Of using sustainable modified natural fibre to combat oil spills

Programmes (9): In processing/recycling Natural Dyes (3); Pomegranate Rind; Clothing textiles; Textile colour removal; Textile waste processing; Xylanase processing for empowering women through papad making; Inculcating HV through Biology among Jr. college students; Articulation of Ethical HV on Environmentalism by Indian Judiciary

Valedictory Function: Guests of honor at the valedictory were: Dr. Arun Jamkar, Former Vice-Chancellor, MUHS; Dr. S.N. Pathan, Former Vice-Chancellor, RSTM Nagpur University and Vice-President ICCR, New Delhi; Dr. N. J. Pawar, Former Vice-Chancellor, Shivaji University, Dr. Jean-Pierre Mean; and Dr. Jeanne Aguirre. The Valedictory Function was held under the Chairmanship of Dr. D.R. More, Director, BCUD, Shivaji University. Dr. Shashi Gaikwad, Conference Coordinator, welcomed the dignitaries and the participants to the Function. This was followed by a photo-

overview PPT of the Conference prepared by one of volunteers from ICT, Mumbai, feedback statements by 3 participants, and feedback by five of the resource persons namely Dr. N. J. Pawar, Dr. A. Jamkar, Dr. S. N. Pathan, Dr. J. P. Mean, and Dr. J. Aguirre.

One of the participants Dr. Narayan, Principal of Shahaji Law College of Kolhapur, said: “We are all humans, not in-humans, but being humans we still commit so many mistakes. We are not following certain values. But after attending this two days' Conference I came to know what is meant by values, what is meant by ethics, how many kinds of values are there, social values, moral values, ethical values, legal values, medical values, professional values, administrative values and many others. Now I have confidence about these values that were unknown to me earlier. Please follow these values.” Another participant from Yashwantrao Chavan Maharashtra Open University said: “We learnt many things in this Conference and could see the real meaning of unity in diversity through this international conference.”

Dr N. J. Pawar said I appreciate the Bahá'í Academy for taking the lead in organizing this Conference here. I have been associated with this institute for the last five years and I have been coming here. I have observed the discipline and the way they conduct all their activities, not only in organizing such kinds of Conferences, but also in programmes for students. Shivaji University has been taking advantage of this institute in terms of bringing students and developing their leadership capabilities. Therefore I like to give my appreciation for all its efforts from the inception to reach out to the masses, not only the youth as many senior citizens are also here. That is what I like to appreciate. Therefore I put on record all my appreciation for this particular institute and also wish you all good luck.

Dr. Jamkar gave final congratulations to the conference, saying “All of you have learned a lot of things about values. I want you to go home and try to teach the values by your own means.” He also added: “Let us make some statement...and put it out to society...Society should know what we are doing. The proceedings should go to the press...for release everywhere and should be published because we are doing everything to protect man in society, even the poor man...” He also encouraged participants to use balance in social research and include qualitative research: “Do the research, follow the checklist, validate it, and publish.”

Dr. S. N. Pathan said: Values are not taught but learnt. When I completed my education through adverse situations I learnt the dignity of labour. I'll never forget it and always practice it. When I became a College Principal in Mumbai, I had no problem with the non-teaching staff members because I believed in the dignity of labour. I said they were my strength; similarly when I became the Vice-Chancellor of Nagpur University I had no problem with the non-teaching staff members. Therefore, adverse conditions teach us values. Politeness and humility I learnt when I was working as a student, in half shirt and half pants, at Shivaji University. The success of one's life is his values. I really congratulate Shivaji University, Dept. of Education, for this Conference. I request the Academy to have intensive training for MIT's Youth Mission students. I look forward to be associated with the activities of the Bahá'í Academy and Shivaji University.

Chairman of the Function, Dr. D.R. More, Director, BCUD, Shivaji University, summed up the Conference presentations and discussions, emphasizing that values should not merely be discussed but rather must be lived. He praised the Values Education programme of the Bahá'í Academy for the positive effects over the last 15-16 years of the Education in Human Values programme at Shivaji University, saying that “all these values were there, but people forgot.” He emphasized that “Charity begins at



home...I can't tell you, or have a right to tell you, how to be in society unless I am doing it myself...How many universities are there? And how many Bahá'í Academies? One! I think there should be a Bahá'í Academy in every State (of India). This can happen in these places also in future, I hope." Dr. More concluded with thanks to all.

Due to the consensus of opinion expressed by the closing speakers, Mr. Azadi asked whether there should be a declaration drawn up to which the various dignitaries might put their signature, and this was agreed upon by all. Moreover all expressed their wish to keep in touch with each other through creating a WhatsApp group.

Conference Advisory Team Members and Volunteers were then acknowledged with trophies presented by Mr. Lesan Azadi, after which Team Members distributed certificates to the registered participants.

Feedback by the Participants

"The work you are doing is inspiring and has great potential for increasing the productivity and marketing opportunities for farmers and improving their lives." (Dr. Jeanne M. Aguirre)

"I liked the recognition of our own potentials...satisfaction of academics & freedom...applying human values in the legal profession...an action program for values...the relationship of values to ICT." (Dr.Kavita Salunke.)

"It was commendable to see that corporations would live up their corporate mottoes."(Dr. Dereck d'Souza)

"The presentations were good, and it was more interesting when questions were asked and answers were given." (Ms. Leminacy Lamale)

"I liked the presentation. I think very few speeches have been done on this subject." "The research paper should be published and make other industries aware and encourage them to inculcate human values." (Ms. Ashwin Jagtap)

"Important aspects of social life were included, e.g., adolescence and inclusive education." "Good presentation on how technical projects in ICT have been formulated considering human values." (Dr. A.S. Dhake)

"Good explanation, clear, understandable. It is the first research that I have heard that deals with migration of faculty, as this is what happens in today's world, especially India. Research should continue as to what is really the cause...that has led to brain-drain, as this is what is happening in India."

"Good presentation. It talked about how we as humans can help change our world through our thoughts."(Betsydora Mawlong)

"This presentation explained a good use of technology for positive impact on half the world's population." (Armaiti Shukla)

"It was really nice to see students of Ph.D. presenting papers their research topics were innovative." (Rohan Manerker)

"This presenter presented in Marathi so she could explain her emotions from the bottom of her heart." (Dr. Pratibha S. Desai)

AND MORE GREAT COMMENTS...

"Thank you for a passionate and inspiring address on the social aspects of economics! I was inspired by every part of your presentation."

"Wonderful presentation on the temple-flower re-cycle and processing initiative."

"Thank you for a very thorough and inspiring presentation on aspects of responsibility and trust in the social contract."

"This was (the most) unique presentation I have ever seen. I really liked the idea of this presentation."

"Good presentation as it mainly deals with study of curriculum and the ways of teaching, as this is what is needed in today's education."

"Detailed work through 9 ways of determining Trust."

"Spending time with youngsters seems to be the solution."

"Presentations of content were very good. All presenters have done great efforts."

“Feedback from the expert was remarkable and very specific, to the point.”
“Very good research problem on this topic.”
“This presentation should be published; and education should be given to teachers as well as students.”
“I liked all nine of these presentations!”
“A detailed case study was presented good paper and presentation.”
“Core emphasis was on school education and its growth with human values. It was great!”
“While people were asking questions it was feeling like fun getting extended!”
“The paper-presenters were really resourceful and excellent. All the papers were research-based.”
“Had a great time!”
“A student from ITC Mumbai presented confidently.”
“Important topic and good effort to motivate the students.”
“Good effort to sensitize the future generation.”
“Very good to see real-life adaptation of universal human values. Commendable job.”
“Excellent work being done to promote a neglected area of women's health in India.”
“Once again it is heartening to see that efforts are being made to promote 'Make in India' and empower the poor.”
“Thank you for your very interesting research and creative vision!”
“A sound and statistical study, well-focused.”
“Though an abstract, it created interest to go through the paper and raised many important questions.”
“Very exhaustive and well-conducted study.”
“I liked the social utility of this research project.”
“A sensitive topic, extremely well handled.”
“I feel you should really work on this to bring it into practice to help poor people.”
“I liked the presentation on the need for universal human values among engineering students.”
“Nice theme in this presentation. Keep it up.”
“I enjoyed & learned a lot during this session about various methods of values inculcation.”
“A knowledgeable session, all presenters nicely motivated.”
“This is the first research I've heard about eye donation.”
“The Chairman summarized the papers very clearly.”
“The whole thing was awesome!”

AND A FINAL CONGRATULATORY REMARK...

A closing comment from one of the honored guests: “How many universities are there in India? And how many Bahá'í Academies? One! I think there should be a Bahá'í Academy in every state in India.” (Dr. D.R. More, Director, BCUD, Shivaji University)



बहाई अकादमीचे वैश्विक मानवी मूल्य शिक्षणावर आधारित गीत

जन्म मानवी आहे अद्भूत, रत्नांची तर खाण (२)
शिक्षणद्वारे तिचे प्रकटते सौगंधित उद्यान (२)
ही आहे आनंद बहाई अकादमी जाण (२) || धृ ||

शिक्षण हेची ब्रीद असावे, दिव्य ध्येयनिष्ठा
भौतिक नैतिक गुण वाढविती, नेतीपदश्रेष्ठा
औदार्याचे सद्गुणअर्पिती नीतीचे वरदान(२)
ही आहे आनंद बहाई अकादमी जाण (२) || १ ||

वैयक्तिक तो विक्रम साधुन सुदिव्य उन्नयन
क्षमताही सुप्रसन्न ठेवी मनात भरभरून
इथे उमटती ज्ञानाचे ते अमूल्य अमृत कण (२)
ही आहे आनंद बहाई अकादमी जाण (२) || २ ||

लोभस ते सौंदर्य पिपासा आणि रुपांगण
सत्य शांती अन् सुसंगती ही लाभतसे पूर्ण
अशी प्रक्रिया लाभे साधे तेजोमय ज्ञान (२)
ही आहे आनंद बहाई अकादमी जाण (२) || ३ ||

मोदभरे ही सेवा करिता मानवजातीची
क्षमता ती वर्धमान होई नितदिव्यत्वाची
अकादमीतून नित्य दरवळे सेवेचे चंदन (२)
ही आहे आनंद बहाई अकादमी जाण (२) || ४ ||

The Need for Education in Universal Human Values from the Economic Perspective- Some Reflections

Keynote Address by: Prof. (Dr.) J. F. Patil

Former HOD, Dept. of Economics, Shivaji University, Kolhapur, Maharashtra, India

Eminent Key-Note Speaker Dr. Mean,
Distinguished Academicians presenting research Papers,
Honourable Participants, Mr. Azadi,
Ladies and Gentleman,

As the Keynote Speaker of this 1st session of the 1st International Conference on Universal Human Values, my humble Namaste to You All.



Making observations as the Speaker of the pre-lunch session is a delicate and difficult task. This predicament becomes more sensitive when one realizes the vital importance and human relevance of the broad theme of the conference and session specific sub-theme. As a matter of necessity, I have to be as precise as possible to ensure most productive use of very limited time at my disposal.

At the outset, I congratulate and thank the organizers for this conference on Universal Values when all around, most of the intellectual as well as social leader speak and promote material values such as maximization of satisfaction from consumption of goods and services, maximization of profit in production and trade (distribution), concentration of power through manipulation of social attributes like language, caste, creed, region, sex, religion and even colour and complexion. I believe Mr. Azadi has, as the main inspiration of this enterprise, accumulated a substantial capital of this enterprise, Punya (Goodness) much more in value than the cost in terms finance and human effort which went into this event.

For me human values are those concepts, patterns and explanations and principles which govern, shape and enrich peaceful, harmonious, affectionate inter-relations between various units and sub-units of the human society.

Looking back to history of World civilization, it is very evident that love, sympathy and empathy constitute the basic foundations of social life. A family, a tribe, a community, emerge and exist strongly because of this love and affection for each other. All religions harp on love for each other.

The trinity, of principles - liberty, equality and fraternity, which triggered French revolution and created everlasting impact on human civilization are basically universal human values, Truth- सत्यम्, Good- शिवम्, and Beauty- सुन्दरम्, constitute the basis of Indian Culture, evidences of which are spread across the sub-continent of India and South - East Asian Countries. Mahatma Gandhi - in the 20th Century made 'truth and non-violence' the basis of his whole life's philosophy. Lord Mahaveer, the main proponent of Jainism, maintained truth, non-violence, non-stealing, aparigraha (minimization of possessions or renunciation and chaste-behavior) as the panch-sutri of universal religion. Great Buddha maintained love and tolerance as the basis of happy social life. Dharma intrinsically means that which sustains and develops.

Christians highlight, "love thy neighbor as thyself and emphasizes "Unto this last", where this last "encompasses all poor, destitute, disabled and helpless, sick and suffering." Most of the sensible religious (not religion's) leaders maintained and propagated simple but universal values. Biblical "Ten commandments" are again an example of primary social values. The Sant tradition in Maharashtra emphasizes good (high) thinking and simple living and brotherhood. I do not consider myself an authority on religion, but I believe that, all religions Western and Eastern do have an invisible but organic link in the fact that, all religions (pure and undistorted) have common human values structure. It is our moral duty to strengthen these organic links.

Now, let me come to universal human values in the context of Economics, which was once described as a dismal science, but which, now, queen of social sciences, as described by Nobel Laurette, Paul Samuelson as the "Great conversation of the Age." However, looking at Economics as a positive science, most of the basic postulates of economics essentially clash with brotherhood, fraternity, love, sympathy, empathy which are higher level human values.

All economic behavior, individual or collective, is essentially guided by a force which we call self-interest (Smithian invisible hand). Protecting and maximizing self-interest leads to that kind of human behavior which discounts, all the basic universal values which we initially elaborated, self-interest of a seller tends to exploit buyer (consumer). Self-interest of a land owner leads to rent maximization. Self-interest of a money lender tends to exploit the poor borrower whereas a very rich borrower may and indeed loots the lenders. Self-interest of a producer leads to profit maximization - via surplus value which he obtains from exploiting workers both as labour and as consumer. Here, a natural question emerges, "is economics concerned with values?" Sir Lionel Robbins, "one who caught the objective essence of Economics in his famous definition. In the process he made it clear that "whatever economic is concerned with; it is not concerned with ethics or economics is neutral between ends (or values)." Adam Smith considered economics as a science of wealth. Marshall was a little more liberal when he described economics as a study of human behavior, more particularly material aspects of it.

It was with the early rise of socialist thinking perhaps beginning with the last of the classicals, J.S. Mill, that considerations of universal human values imperceptibly percolated economic thinking. The entire Marxian edifice is erected on the theory of surplus value based on unavoidable exploitation of labour due to capitalist production relations. It was this Marxist concern for avoiding, minimizing or negating exploitation that seeds of Marxist revolution- negation capitalist values like private property, laws of inheritance, emphasis on contract law. Implicit sanction for violent change, ultimately curtailed the effective spread and at a much later stage, introduced the concepts of market socialism and emergence and spread of welfare state as also a separate branch of Welfare Economics, based on Marshallian concept of consumer surplus, later followed by application of law of diminishing marginal utility of money and broadly income.

Universal human values of charity, equity, non-exploitation (non-violence); anti-poverty legislation, pro-worker legislation, progressive taxation, subsidization, poverty alleviation plans and programmes, laws of inheritance, property, wealth, gift and even consumption restricting taxation, all became a part of the widely accepted policies in latter half of twentieth century.

In economics, fighting poverty everywhere became a social concern - Better, more egalitarian distribution of wealth and opportunity, assured employment, health / food security, right to education became prominent policy avenues. Welfare economics maintains that more equal distribution of materials enhances welfare.

I would attribute restoration of universal human values in the space of Economics mainly to thinkers like J.S.Mill, Marx, Alfred Marshall, A.C.Pigou, J.M.Keynes, Pareto Tiebout, Downs, Samuelson-Bergson (Compensation Principle) and subsequently a phalanx of anti-poverty, anti-inequality, and anti-unemployment economists, in the old, new and third World. Of particular significance is the work of A.K.Sen and John Rawls, Stiglitz- who talk of empowerment enabling, equity, justice and fairness of public policy.

Yes, at present economics is not restricted only to wealth, growth rates, profit maximization but it is becoming more and more a humane, social science, with greater possibilities of measuring human happiness in terms of Universal Human Values. Unto this last of Bible, Pareto optima, Samuelson Bergson compensation principle, John Rawls' fairness principle and a much deeper understanding of human behavior (utility, indifference, satisfaction) based on advances in psychology and application of quantitative techniques as also revolution in communication and transparency resulting from IT. Economics is becoming more and more concerned with love, affection, caring and sharing (co-operation) equity, non-exploitation and anti-poverty, liberty and world fraternity, which are the Universal Human Values.

I would like to conclude with the prayer (पसायदान) from Bhagwatgeeta -

सर्वेपि सुखिनः संतु, सर्वेसंतु निरामयः

सर्वेभ्रद्राणि पश्यन्तु, मा कश्चित दुःखमाप्नुयात्.

Thank you.

Combating Corruption with Human Values

Keynote Address by: Dr. Jean-Pierre Mean,

Attorney at Law, Geneva, Switzerland

Corruption has been with us since the earliest ages of humanity and was considered a fixture of societies during a long time. It was not only tolerated but also practiced openly. In recent times, the perception of corruption has changed and it is no longer considered acceptable. However, far from disappearing, corruption has gone underground and needs the shady environment of straw men (or women) and offshore tax havens to continue to prosper. Quite recently, in the last 5 years or so, corruption has been very much the order of the day. Spectacular corruption cases have filled the media, such as the Petrobras case in Brazil, or the never ending FIFA saga as well as many others at the international as well as on the local level. I think that it is correct to see this new focus on corruption as reflecting a new attitude towards it.



If this is indeed the case, this has to be heralded as a progress and an opportunity to tackle the issue head on.

But why is it, then, that corruption has become unacceptable to day, after being accepted or at least tolerated as a normal way to do business and rule countries?

And what is corruption really? It comes by many names: bribery, extortion, trading in influence, graft, greasing the wheels, conflicts of interests, revolving doors, clientelism, patronage, nepotism, favouritism, facilitation payments. What do all these deeds or rather misdeeds have in common?

The answer to this question is derived from our modern perception of the state, whereby all power rests with the people. As it is not practical to have the people involved in each and every decision, this power is delegated to a smaller group in what the philosopher Jean-Jacques Rousseau has termed a “social contract”. According to Rousseau, those in government are trustees of the people

with a fiduciary duty to exercise their office in the public interest and not in their own interest. Corruption is precisely a breach of that fiduciary duty and of the social contract; in short it is a breach of trust or the abuse of entrusted power for private gain. This is the common thread connecting all forms of corruption.

Legally, this breach of trust runs afoul of the element holding the system together in the modern State, which is the impersonal rule of law. In modern times, the expression is traced back to Samuel Rutherford, a 17th century Scottish theologian, and to A.V. Dicey, a British lawyer and constitutional expert. However, before them Aristotle had already stated that

“[And] the rule of the law[, it is argued,] is preferable to that of any individual. [On the same principle,] even if it be better for certain individuals to govern, they should be made only guardians and ministers of the law”.

The rule of law implies a whole legal architecture. On the top is the constitution, which determines how the state power is to be exercised and by whom and that is also the depository of the rights and obligations of the citizens, thus reflecting the implicit rules of the social contract. Based on the constitution, laws and regulations are promulgated to cover specific areas.

The rule of law is an abstract rule, which applies equally to all people and situations. But how is the rule of law established? What is its genesis?

If we look at the many laws that our governments are producing, we notice that there are two kinds of laws.

Some laws are purely organizational in nature. This is e.g. the case of the law whereby we have to drive on a certain side of the road. It does not make a difference whether it is the left-hand side as in England and the Commonwealth or the right-hand side of the road as in most other countries but it is important that everybody uses the same side. If a group of people, coming from a variety of countries, landed on a desert island after a shipwreck and prospered enough to build a road, they would not know on which side of the road they should drive before they got together to make that decision. And if one day, assuming that had further prospered, one of them crossed the continuous white line in the middle of the road to pass a vehicle on an otherwise desert road, they would not feel a much worse person for that. However, he or she would certainly not do it if the car he or she was trying to pass were a police car. This kind of laws is dictated by practicality alone and does not appear to have strong links with what is good or evil. Their observance is related to the fear of punishment.

Other laws have a totally different background. This is e.g. the case of the command “Thou shalt not kill”. To come back to our group on a desert island, they would not need to debate whether killing people should be legal or not. They would know, before promulgating any law, that it is something that could never be permitted in any society. And if one of them did intentionally kill or even attempt to kill his or her neighbor, he or she would not only be rejected from the group, but he or she would also be haunted by his or her deed. Even the Nazis who machine-gunned hundreds of thousands of people in Eastern Europe had difficulties to put up with what they were doing and it is largely to alleviate that burden that the gas chambers were introduced. This illustrates that, even in countries that have practically legalized murder like Nazi Germany, this does not erase the perception that murder is unacceptable and evil. This kind of laws is inspired by a preexisting perception of what is right or wrong. These laws may serve to codify certain social rules but they do not create them; indeed, these rules would apply even without being incorporated in the legal framework. Compliance with these rules is imprinted in the human mind more than in the fear of punishment. This is why there is a consensus among specialists that the death penalty is not an effective deterrent to crime. Murder is indeed first and foremost a moral rather than a legal transgression. It and other crimes of the same kind precede the establishment of a legal order.

However, the extent of this precedence may change over time as illustrated by the death penalty. Not so long ago, all countries made an exception to the command “thou shalt not kill” in the case of particularly heinous crimes. In recent times, however, the death penalty has been abolished in a large majority of countries. Some have abolished it altogether, some for all but for special

circumstances (e.g. crimes in time of war), and some have put a moratorium on executions. A few retain it, like India, but even there the number of executions is constantly declining and there is a debate on the abolition of the death penalty. The perception of the death penalty has thus changed and the command "Thou shalt not kill" is evolving from a relative command to an absolute one.

These considerations teach us two things. The first is that some laws derive their effect essentially from the fear of punishment whereas others are deeply rooted in the human conscience. The second thing is that these roots change over time.

Corruption is a perfect example of a behavior at the crossroad of crime and transgression. We do not need a law to know that there is something wrong with corruption. However, this consciousness has been historically rather weak and it is only recently that corruption has started to be perceived as more than a trivial offense if at all. This new perception is essential to a successful combat against corruption. It is only by a new attitude towards corruption that the law will unfold its full effect. The lack of that perception until a recent past, and still in many countries, explains why the laws against corruption have had or still have so little effect.

In addition, in the case of corruption, the deterrent effect of the law is particularly weak because corruption implies two parties who both have an interest to keep their transaction hidden from the public. In other crimes, like theft, the victim of the thief is directly involved and has an interest to report the theft. With corruption, the victim is the public at large. It is not directly involved in the corrupt activity and has no or only a vague knowledge about it. Furthermore, corruption involves people in power who can use that power to prevent disclosure of their crime and to resist its investigation. The corrupt head of state, minister or civil servant uses that power not in the public interest but in his or her own and he will also use that power to cover up his actions.

In order to remedy the weakness of the law in addressing corruption and to overcome the resistance of corrupt officials, it is necessary to reinforce the consciousness that corruption is essentially wrong and morally reprehensible.

Fortunately, the advent of the information age is helping us in this respect. The new technology has made it impossible to keep data under the lid of secrecy. The paper documents that could be safely hidden in a safe deposit box are now reduced to binary electronic impulses that can be accessed legitimately (and also illegitimately) and exposed publicly. The reality of corruption can no longer be swept under the carpet. This exposure has led to a tremendous rise of consciousness about corruption.

Exposure of corruption is a first step towards healing but it is not sufficient. In order for things to change, there must be a radical change in attitudes. Attitudes are determined not by the law but by a value reference framework. While values transcend us, we can, with some effort, recognize and integrate them. To use terms borrowed from modern technology, our minds need to be re-formatted for values to take their place on our internal hard disk.

It is not until this has taken place that corruption will not be eliminated but become a marginal rather than general occurrence.

What are then the values that will allow this to happen?

The starting point is doubtless "integrity" because it includes both the idea of adherence to a moral code and the quality of being complete or whole. The firm adherence to a moral code is the essence of incorruptibility because corruption consists of a derailment from otherwise applicable rules to serve one's interest in a specific case. Being complete reinforces that by conveying the idea that an individual will not apply double standards as is necessarily the case when the standard applied by the corrupt official will depend on the amount of the bribe or on whether there is a bribe at all.

Other values that come to mind under the overarching concept of integrity are trust, trustworthiness, honesty, consistency and commitment to the public good.

Trust is very relevant to corruption because, as we have identified it, corruption is a breach of the trust put in an official pursuant to the implicit social contract. Officials would not be appointed or elected if it was known that they would use their office for their own benefit. That this still happens to

a unacceptable extent is due to the possibilities that exist to hide the proceeds of corruption so that its extent remains unknown, However, recently, the world has discovered in shock the dark side of the financial system when it was exposed by journalists in waves of revelations dubbed Swissleaks, Luxleaks or Panama Papers. We can only hope that from now on, opaque structures and banking secrecy will no longer be available to the corrupts.

Related to trust is trustworthiness, which is actually the mirror image of trust. It is the virtue which permits to earn trust. Unfortunately, today, very few officials or politicians are considered as trustworthy. This is a real threat for democracy. Trustworthiness takes a long time to build and can be destroyed in the blink of an eye. It does not take many corrupt officials to be corrupt for trust in the whole system to be destroyed. Trustworthiness is therefore a value that has to be cultivated at all levels of government if it is to retain its credibility.

A further value related to trust and trustworthiness is honesty. This is the quality of being fair and truthful. Truthfulness is essential in combating corruption because corruption necessarily implies lies and doublespeak in order to cover up the corrupt activity. Lying is used to deny the receipt of bribes and doublespeak is used to make them appear to be the legitimate remuneration of imaginary services. Fairness further includes an element of justice. Justice has various facets : it has an element of equality, meaning that the same situations have to be judged in the same way ; on the other hand, justice does not exclude rewarding merits where different circumstances justify steering away from equality. Corruption cannot be reconciled with either facet because it leads to arbitrary decisions that respect neither the principle of equality and non-discrimination nor a just reward of those who deserve it.

A further important element of integrity is consistency. This refers to the ability to stay on the same course, when pressures from outside mount to make an exception in a specific case. The pressure may arise from the strong desire to close an attractive business deal in a situation where competitors do not shy away from corruption to gain a competitive advantage. Consistency requires discipline and courage.

Last but not least, commitment to the public good is the ability of those in office to ignore their own interests in order to perform their tasks in the best interest of the public. The mere suspicion that officials give their own interests precedence over those of the public is immediately perceived as corruption and officials must therefore not only avoid any conflict of interests but also the appearance of such a conflict.

These are the values that are essential to efficiently combat corruption. There are other values that may be helpful in that respect and actually all virtues will be helpful. However, a reference framework including these values will go a long way to take most corruption out of the public life.

By way of conclusion, the ideas expressed in this presentation are:

- The modern state has brought an improvement to earlier forms of government by introducing the idea that all power rests with the people and is only delegated to those in government in trust;
- The rule of law aims to solidify the architecture of the modern state by establishing a neutral term of reference which applies to all ;
- The rule of law alone is not sufficient to efficiently combat corruption because it cannot modify attitudes and because the deterrent effect of the law is very low in the case of corruption as only few cases are brought to court ;
- Attitudes towards corruption will only change by promoting and developing a value reference system based on integrity ;
- The values which will permit to combat corruption efficiently include trust, trustworthiness, honesty, consistency and commitment to the public good.

Bullying and the Need for Transformation of Character

Keynote Address by: Dr. Jeanne M. Aguirre

R. Buckminster Fuller Center for Spirituality & Sustainability At Southern Illinois University-Edwardsville, Illinois, USA

It's an honor and a pleasure to be here today, bringing greetings and congratulations to this First International Conference on Universal Human Values, and representing the Buckminster Fuller Center for Spirituality and Sustainability located on the campus of Southern Illinois University-Edwardsville (SIUE), Illinois, USA.

Richard Buckminster Fuller (1895-1993) was an American systems theorist, architect, and inventor. He was passionately concerned with preserving "humanity's sacred connection to each other and to planet Earth," with "making the world work for 100% of the people through spontaneous cooperation, without ecological damage or offense to anyone." He was popularly known for many sustainable ecological innovations in fuels and architecture (such as the geodesic dome), but also for concepts such as 'ephemeralization' (doing more with less) and 'synergetics' (the theory of combined energies yielding more than the sum of the contributed parts). He was also the tireless champion for social change and justice that allowed the full realization of individual potential.

Fuller did not claim any religion, yet he was a profoundly spiritual and deep thinker who spent several years in complete silence and creative meditation. I recall his saying, at a college event many years ago, that "Life is the spirit incarnate in time." Such a profound awareness of the sacred aspect of life! "We feed the material body with food," he said; "We feed the human mind and spirit with elevated nourishment." In that legacy,

the Fuller Center on the SIUE campus serves as a beacon for global unity, connecting all spiritual and cultural traditions through common concern for the planet.

So as its representative, I want to bring some thoughts to you today regarding the importance of building individual values and behaviors in the education and social areas that can accomplish the larger goals of peace, equality, and human dignity that concern us all.

Of course, the first questions asked in the aspect of education are "what values should we adopt as universal, in educating youth?" ...and "who decides this important issue?" These same questions have been asked for thousands of years. Despite any cultural differences, we know that the values we choose are important for organizing our lives, and (borrowing the phrase of Kofi Anan, previous secretary-general of the UN) that every society needs to be "bound by common values so that its members know what to expect of each other and have some shared principles by which to manage their differences without resorting to violence." And so, of course we want to educate our children for future success in a healthy, humane society. We want our children to grow as moral beings. We know that their character develops over time, and determines their capacity to develop individual potential, commitment to family, and responsibility as adults in productive roles. Values influence behavior, behaviors are actions, and actions matter a great deal to all of us.

I will suggest to you 2 simple questions not philosophical ones--to determine which values should be considered 'universal' and those questions are: Does the resulting behavior harm or help



humanity, with respect for all its diversity? Does it hurt by prejudice and force, or heal with understanding and compassion for all? Surely the education of youth in the multiple values of helping and healing holds the most promise not only for their own character but also for their contribution to family and society as a whole.

Defects in character yield unpleasant consequences. For example, in the US, it's often said that the poor performance of our high school youth is a 'character' defect with apathetic students lacking disciplined habits of study, and being consumed with materialistic things and absorbed in entertainment. And it's generally agreed in popular literature that the more we suffocate ourselves in addiction to technology and social media, we lose our essential connections to each other, and our communities suffer.

In my own experience of over 45 years in education at both secondary and university levels, I've witnessed that the most critical concerns about behavior of youth have typically focused on issues related to poverty (affecting roughly 22-25% of US youth), which has been strongly associated with dropout rates, teenage pregnancy, and difficult family situations (homes with a single parent, violence in the home, poor parental supervision, low parent involvement with the school, and other situations). These issues, along with religious, ethnic and racial prejudice, intolerance, and regional communalism have been chronic social problems in the US and elsewhere for a long time, but the most urgent concern about youth in the US today is one of behavior bullying which is especially disturbing because it is a matter of direct personal aggression and violence. And it is symptomatic of the much larger issue of social apathy among youth. I would call it poverty of spirit.

For perspective, the US National Center for Education Statistics (NCES) reported in 2013 that about 22% of all students ages 12-18 reported bullying in school, with the majority being female approximately 24% vs 19% male. Similarly, more females reported being treated rudely (15% vs 13% male), being the subject of gossip (17% vs 10%), and excluded from activities (5% vs 4%). Physical bullying was higher among male students (7% vs 5% female) and although that percent seems small, 21% of those affected reported physical injury from being pushed, shoved, tripped, or spit upon. Bullying affected white students (24%) slightly more than black (20%) or Hispanic students (19%), and was lowest for Asian students (9%). Cyber-bullying (7%) seems to affect females more than males.

All of this is especially disturbing when we consider that moral or civic education has traditionally been present in all US public schools in some fashion throughout our history from disciplined, religiously-based enforcement of moral behavior in the very early days of American education, to emphasis on civic duties and responsibilities. But it is even more disturbing because the first comprehensive federally-funded pilot-project initiatives for specific programs in character education in US public schools began in 1995 with 46 states participating immediately and others later joining that effort, which has continued without interruption to the present day. This time frame suggests that the current NCES data reflect chronic anti-social behavior occurring among a student population that was more heavily exposed to what we have 'called' character education throughout their lives than at any other time in the history of American education. Yet bullying is recognized (locally and nationally) as a serious social problem with youth, getting more attention than ever before. We might well ask: Why have we not been more successful in building character in our youth? What are we doing wrong?

Opinions about the effectiveness of our character education programs differ in many respects, and research in this area remains inconclusive you may read dozens of articles and research studies available online and find vastly different conclusions. This is partly due, I think, to the fact that individual studies tap widely different populations and programs, and the programs themselves differ quite considerably from state to state, as does the nature of implementation, follow-up assessment, and reporting. The first national report of outcomes (US Department of Education, Partnership in Character Education State Pilot Projects 1995-2001: "Lessons Learned") summarized 'lessons learned' from the period 1995-2001, most of which focused primarily on aspects of program management, organized activities, publicity, and school-related data rather than transformational effects on students, and was not published until 2008. This time gap (of 5-7

years to publish a federal study) is not unusual, given that various data collection methods are used by different states for example, student surveys (78%), teacher surveys (74%), school records (65%) , pre-post tests (63%), parent surveys and interviews (52%), observation (39%) and focus groups (35%). There is no single system for managing character education programs that applies to all states.

Meanwhile, schools are taking fast steps to confront bullying, and we (the public) know that we must do better. We must develop more comprehensive and effective strategies to improve and intelligently implement programs aimed at developing healthy and humane values and behaviors in youth. We know that affective behavior is nourished by experience, and that compassion is not learned through superficial feel-good schemes. We should seek to be inspired by and learn how to adapt well-structured, intensive, morally focused programs such as the service learning activities conducted at Bahá'í Academy--towards this goal. It is unfortunate that, in the US, although school-related community service projects are praised and promoted, the motivation for students to participate is often based on personal interest as a social activity, a way to get recognition or to meet a requirement, or for some kind of tangible reward. It has been my experience that the transformative power of true service learning in the deepest moral sense is insufficiently addressed in public schooling. We would do well to be inspired by the Academy's model.

As Buckminster Fuller wrote, selfishness is both unnecessary and obsolete in the modern world, where brotherhood and intelligent solutions are within our reach. Both your welfare and mine depend upon helpfulness and cooperation, in all aspects of our very diverse communities, and the welfare of humanity relies upon raising our youth to display sound, universal moral principles and rectitude of conduct, with respect for the dignity of every person.

Clearly, our very survival in the modern world requires that those of us in educational roles urgently address issues of anti-social behavior, and learn better ways to solve these problems so that schools become communities of virtues, for the benefit of all concerned, raising responsible adult citizens and leaders. As Martin Luther King, Jr. wrote: "We must learn to live together as brothers, or we will surely perish together as fools." Indifference to the human condition built on ego, selfishness, and preoccupation with materialism will not suffice. Just as we should not turn a blind eye to bullying as a commonplace or insignificant stage of youthful behavior, we should not accept blindness to suffering that we see on a daily basis and allow apathy to guide our interactions with others. Poverty of spirit impoverishes us all.

Recalling the vision of Buckminster Fuller, to make the world work for 100% of the people, and to build responsible, sustainable habits of behavior for our journey on this planet Earth, let us keep in mind, always, that we are the only creatures on the planet with the capacity for intentional helping and healing. To develop the awareness of that power to its fullest capacity, we need to feed the mind and spirit with elevated nourishment. As Carl Sagan wrote: "When values are energized into action, they become universal language." With attention and commitment, the many universal values that promote helping and healing behaviors can actually become the foundation for the first universal language--- a universal language of peace, harmony and unity.

Resources related to this topic:

Fuller, R. B. (1970). *Operation Manual for Spaceship Earth*. New York: E.P.Dutton.

Fuller, R. B. (1980). *Critical Path*. New York: St. Martin's Press.

Fuller, R. B. (1983). *Humans In Universe*. New York: Mouton Press.

King, Jr., M. L. (June, 1965) "Remaining Awake Through A Great Revolution." Commencement Address for Oberlin College, Oberlin, Ohio. (Available online)

Sagan, C. (1994). *A Vision of the Human Future in Space*. New York: Random House.

United States Department of Education, National Center for Education Statistics. (Available online)

United States Department of Education. (2008). *Partnership in Character Education State Pilot*

Keynote Address by: Mr. Shamil Fattakhov
Founder, Academy For Positive Behaviour, Russia

Dear friends and colleagues,

It is my joy and pleasure to participate in this Conference and share my feelings and thoughts about the noble endeavour we all are taking part at promoting Value Education.

I am grateful to the Director of the Bahá'í Academy Lesan Azadi and to Trip Barthel who both made a great effort to support my work in developing the ZIPoPo (Happy Hippo) program as a practical tool that helps young people to apply the highest ethical principles in their lives.

It is a source of my joy to know that the Happy Hippo Show is an integral part of the Academy Programme of Universal Human Values.

I am glad to know that recently the Bahá'í Academy has been recognized as the Research Centre for Value Education.

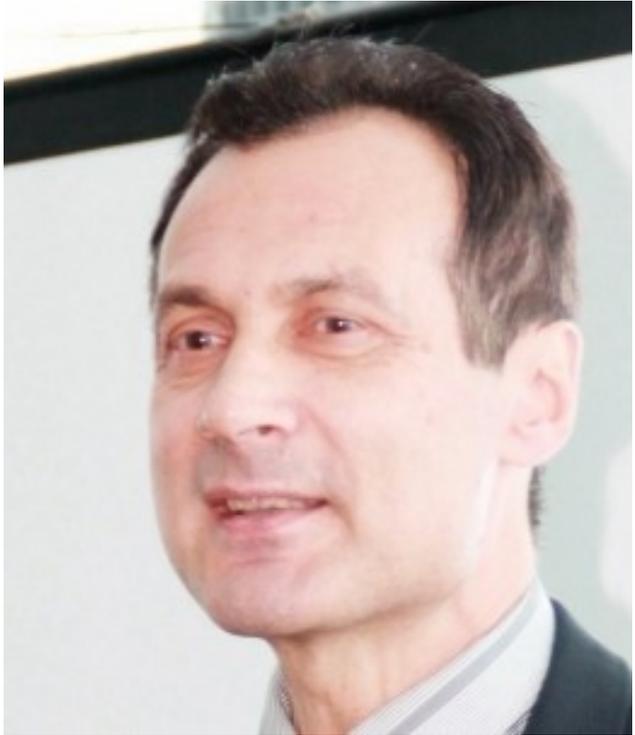
Interesting that the Happy Hippo program was developed as a Value Based TV Talk Show as a response to the serious challenge the Russian community faced in late 1980s-early 90s, when there was

up to 88 youth gangs in the city of Kazan the capital of the Republic of Tatarstan, one of the provinces of the Russian Federation. Then its focus widened significantly, aiming at the problems of the Russian society, and then later the problems of the world.

The goal of the newly designed program was then "the healing and education of society through regular collective deepening in moral aspects, based on the highest moral principles proclaimed by prophets of all world religions, by outstanding philosophers and prominent people, accumulated by the wisdom of the whole of mankind."

"There needs to be a civilized way to touch on sensitive social issues through effective consultation. When strong opinions clash, this very often brings out a spark of truth, which is much better than having people clash," we thought. Happy Hippo touches on many issues, from the role of the family to the gender issues, from personal behavior issues to global environmental problems and is always directed at solving the problem.

Speaking of environmental issues, as a graduate of the Kazan State University, Faculty of Ecology and Nature Protection, I was always interested in helping young people to understand that caring about the nature, the environment and the planet in general is one of the most essential duties of humankind, and there are many ways to practice it. Many of the Happy Hippo scripts are aimed to raise awareness in environmental questions, like: saving baby birds in the nest, preventing cutting trees, or rivers and lakes pollution, saving energy and natural resources, reducing garbage and many other important issues. I remember one of these skits; it starts with businessman advising his wife over the telephone not to buy fruit or vegetables from a particular vendor who uses chemical sprays that could endanger the health of their family. Immediately following this conversation two



people are ushered into his office, the first complaining about the pollution released by the businessman's factory and its effects on her child. The second, who is meanwhile quietly sobbing and obviously carrying something bulky under her coat, suddenly throws aside her wrap and deposits a dead dog on the businessman's desk, crying that this was her beloved pet that was poisoned by drinking from the stream next to the man's factory. At that point we interrupted the drama and invited the audience who were business people to discuss on the topic. Business people at the Show were galvanized by the sketch and engaged in a very energetic discussion of environmental issues as well as ethics in business practices -- something they claimed they had not done previously.

Scientific studies conducted to evaluate the effectiveness of the ZIPoPo training among school students in the Republic of Tatarstan, showed that regular long-term lessons lead to improvement of relations between students and their peers, parents and teachers, raise awareness as conscious citizens of the country, as well as lead to an increase in students' self-esteem. And this improvement is quite noticeable, for example, up to 90% of students noted positive changes in their relations with their peers, with their teachers and with their parents after 9 months of Happy Hippo weekly lessons in their school.

When we asked what ZIPoPo or the Happy Hippo Show is, we usually answer that it is an interactive performance program that teaches ethical decision making. It uses a variety of presentation modes, including live performance, radio, television and newspaper columns. It usually involves a dramatic skit, written, performed and directed by the participants. A challenging life situation is presented and resolved through group discussion. ZIPoPo draws on universal human values and positive constructive choices to arrive at ethical solutions.

The very nature of ZIPoPo™, including the encouragement of dramatic art (script-writing, acting and directing), allows for instant creative debate to touch on real-life dilemmas, and very often for the first time. ZIPoPo™ aims to develop consultation in the search for positive solutions, while encouraging dialogue, positive behaviour and moral responsibility in every individual. A driving objective is to create a safe environment that encourages participants to analyze assumptions about right and wrong and develop the courage to think independently.

"Neurologists say that our brains are programmed much more for stories than for abstract ideas. Tales with a little drama are remembered far longer than any slide crammed with analytics" says John P. Kotter.

Maya Angelou said that "There is no greater agony than bearing an untold story inside you."

The concept underlying "ZIPoPo" is to present viewers with an opportunity to look at moral or ethical issues and to provide them with the means to approach life problems and find positive solutions through specific dramatic examples. The power of positive example has a long and distinguished history in Russia. It is a known fact that, following the publication in the late nineteenth century of Leo Tolstoy's novel *The Resurrection*, about a man who forfeits his wealth and prominent position in society to repent for an evil deed he committed in his youth, many readers of this popular book radically changed their lives, confessing to crimes they had committed, donating their possessions to charity, and performing good works.

It is extremely important for a young person to learn to be aware of the consequences of his or her behavior. In Kazan, Russian Federation, ZIPoPo was performed many times in the Youth Penitentiary for a group of 100 young men. Many of the dramas showed young people who commit deeds that are close to breaking the law. In the following discussion many young inmates of the prison said that never in their lives they had a chance to think about the consequences of their deeds and weight the results of their behavior. "Young people must be taught in schools, even in the kindergarten, that before doing something you have to think thoroughly what will happen then", many of them said. "Thanks to ZIPoPo I acquired a habit to analyze before acting", said one of them. "This is something I will never forget in my life", said another one.

In 2012 UNICEF has decided to introduce a 'Happy Hippo' methodology to Theatre Groups and Ministry of Education of Sudan, Africa, in provinces South Darfur, West Darfur and Kassala. The

objective of this project was to create 'platforms' or 'social spaces' where young people examine of real-life issues by dramatizing ethical and moral dilemmas as well as conflicts experienced by young people. The methodology should facilitate discussions about constructive problem-solving strategies that can be owned and applied by young people in their day-to-day lives. The advantage of the use of Theatre/Talk-Show elements is that they help to air or acknowledge conflicts as well as ethical/moral issues in a captivating and entertaining way, in order to then compile ethically-based approaches of conflict resolution together with the audience.

Over 500 performances were attended by almost **33,000 adolescents and youth** both male and female in urban neighbourhoods of South Darfur, West Darfur and Kassala, and were involved in discussions in a captivating and entertaining way of some real-life issues of Early Marriage, School Health, Female Genital Mutilation, Tribal Conflicts, Drug Addiction, HIV/AIDS, and Education of Girls. At each state the dramatic presentations as well as the discussions followed were adjusted to fit the local cultural traditions. Approximately 37% of the audiences were young women and girls.

We are looking forward to continue collaboration with our colleagues in India and worldwide to help young generations to purify their characters, to correct their manners, and improve their conduct, as it is the most vital duty in this day.

Thank you and I wish you a great Conference!

**With Best
Wishes
from
Mrs. Preeti Thackar,
Satara**

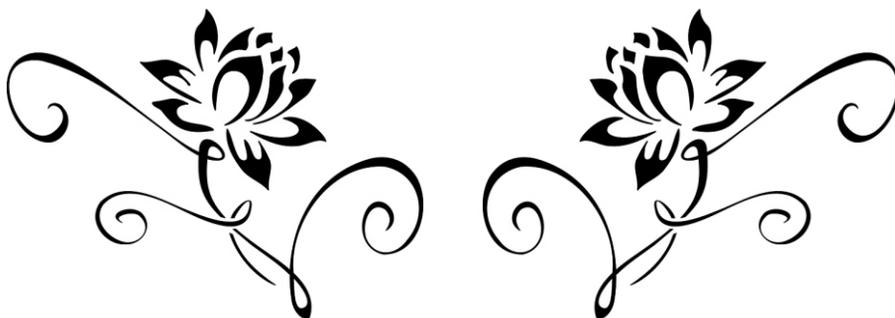


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Glimpses of the Conference in Pictures





**Conference Inaugurated by
Dr. D. B. Shinde,
the Hon'ble Vice-Chancellor,
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**Video Presentation by
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**Releasing the Academy Song
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Young Participants

Volunteer's Felicitation



Participants' in Hall 'B'

**Dr. Swanand Shukla
Professor, MHMC, Nashik**



Ms. Kirti Chitte

Volunteers



**Presentation by
Mr. Aranya Mallick**



**Presentation by
Mr. Tesfaye Tolessa Adere**

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४. कॅम्पस इंटरव्ह्यूमधून नामांकीत कंपन्यांमध्ये अनेक विद्यार्थ्यांची नोकरीसाठी निवड.
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शिवाजी विद्यापीठ, कोल्हापूर मान्यताप्राप्त अभ्यासक्रम

१. "वैयक्तिक विकास आणि सामाजिक उन्नयन वृद्धी": स्नातकपूर्व विद्यार्थ्यांच्या स्व: विकासासाठी पदविका अभ्यासक्रम
२. "वैयक्तिक विकास आणि सामाजिक उन्नयन वृद्धी": स्नातकपूर्व विद्यार्थ्यांच्या स्व: विकासासाठी उच्च पदविका अभ्यासक्रम
३. (ए.एस.एच.ए.- आशा) अंबिलिटीज- क्षमता, स्किल्स- कौशल्ये आणि हेल्दी अॅटीट्यूड- आरोग्यदायी अभिवृत्ती: स्नातकोत्तर विद्यार्थ्यांसाठी पदविका स्तरीय कौशल्ये विकास कार्यक्रम
४. विश्वासाहता आणि ऐक्यावर आधारित वातावरण निर्मिती: शिक्षकेत्तर कर्मचाऱ्यांसाठी उजळणी अभ्यासक्रम
५. "वैयक्तिक विकास आणि सामाजिक उन्नयन वृद्धी साठी वैश्विक मानवी मूल्ये/मूल्यशिक्षण" या क्षेत्रात लघु शोध प्रकल्प (एक किंवा दोन वर्षांचा कालावधी)
६. बदलासाठी नेतृत्व (वैयक्तिक आणि सामाजिक): प्रमाणपत्र शिक्षणक्रम प्रौढ आणि निरंतर शिक्षण आणि विस्तारकार्य विभाग, शिवाजी विद्यापीठ (हा अभ्यासक्रम मुख्यत: व्यावसायिक शिक्षणक्रमांच्या विद्यार्थ्यांसाठी आहे. उदा: विधीशास्त्र, अभियांत्रिकी, औषधीशास्त्र, शिक्षणशास्त्र, बी.सी.ए. आणि बी.बी.ए., व्यवस्थापन)



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