



UNIVERSAL HUMAN VALUES AND ETHICS

Class Notes

ABSTRACT

A set of universal, rational, verifiable proposals about the human reality are systematically presented here. The self-exploration of these results in the discovery of the inherent relationship, harmony and co-existence facilitating transformation towards a holistic world vision and 'Human Consciousness'. It forms the essential content of universal human values or what is universally valuable for human being at the level of the individual, at the level of human-human relationship in family and society, at the level human-nature relationship in societal systems as well as co-existence in nature/existence leading to harmony within as well as a firm grounding for nature-friendly technologies and human-friendly systems.

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Class Notes for foundational courses on Universal Human Values which are presently being run by more than 40 universities and all AICTE affiliated colleges in India.

The course nomenclature may differ university to university.

Examples:

- AKTU has a 3-credit course “A Foundation Course on Human Values and Professional Ethics”
- AICTE’s Model Curriculum mentions this as a mandatory 3-credit course UHV-II: “Understanding Harmony”

We suggest universities use a common course name “A Foundation Course on Universal Human Values and Ethics”

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We consider the efforts towards integrating value education in the present education system and moving towards holistic value-based education as a worthy mission for the wellbeing of all. In this spirit, no royalty or fee is charged on this work.

These class notes for a foundation course in Universal Human Values and Ethics, are an outcome of the long-drawn search, visualization and experimentation by the authors and their colleagues in the UHV TEAM to evolve an effective and universally acceptable content and methodology for introducing value education in the present curricula of technical and other professional institutions. Thus, it is in response to a long-felt and urgent need to integrate education in human values with professional skills. A unique methodology focusing on the right understanding of the human reality vis-à-vis rest of existence has been systematically presented. This involves the discovery of the inherent harmony and co-existence in entire existence forming the basis of Universal Human Values and facilitating transformation towards holistic perception and ‘Human Consciousness’.

Starting with identification of basic human aspirations as happiness and prosperity in continuity, the discussion is focused on the appropriate programme to fulfill these enabling to live a fulfilling life. Understanding harmony at various levels starting from the human beings and spanning up to the whole existence forms the core contents of value education in These class notes. Finally, the important implications of ‘right understanding’ in life and profession are adequately elaborated.

Unlike the conventional treatment, the issues in professional ethics are analyzed in the context of right understanding thereby enabling the resolution of various ethical dilemmas. The main focus is on the development of the ethical competence in the individual through right understanding. The class notes conclude by proposing salient steps to undertake the journey towards holistic and value-based living.

Salient Features

- The prime focus is towards affecting a qualitative change in the consciousness of the reader, a change in the worldview rather than on mere information transfer.
- The whole content is presented in the form of proposals and the students are encouraged to self-explore and verify these on the basis of their natural acceptance and experiential validation.
- The style of presentation is in the form of a dialogue with ample repetition to assimilate the core concept.
- Each chapter starts with a recap of the previous understanding and ends with a crisp summary as well as a probing set of questions to test the grasp of subject matter, practice exercises to connect the proposals with real-life situation and some creative project work.

The class notes are supplemented with a Teacher’s Manual and a website. A model course syllabus is also given in the appendix to facilitate the teaching-learning process.

SECTION III of IV: Implications of the Right Understanding

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Chapter 12: The Basis for Universal Human Values and Ethical Human Conduct

Recap

In section II, we explored the content of right understanding, discovering the innate harmony at various levels of existence right from the human being to the whole of existence. This included an appraisal of the characteristics, activities and needs of the Self and the Body and also the salient aspects of synergy between these. Then we also understood human-to-human relationships and the values characterising these relationships leading to harmony in family and society. We went further to explore the inherent interconnectedness, cyclability, self-regulation and mutual fulfilment existing in Nature. Finally, we concluded this study by identifying co-existence in the entire existence. This manifests in the form of harmonious interaction of units (both sentient and insentient i.e. consciousness and material) with each other, being in co-existence in the all-pervading space. Space is no-activity, transparent and the units in nature are submerged in space. Being in space, units are self-organized, energized and fulfil the relationship with each other, leading to the complete existential order.

All the above investigations were carried out through a process of self-exploration to gain right understanding about ourselves as well as about all that exists. While the process of self-exploration has to continue to enable realisation and understanding, we can start looking at the significant implications of such an understanding in our life and profession. This forms the subject matter of the five chapters of this section.

Here we can also visualize how such an understanding of the truth of existence and our ability to live in accordance with it, can pave way towards individual as well as collective human happiness and prosperity which can be sustainable. Such an understanding enables the human being to achieve harmony in oneself, harmony with other human beings and harmony with rest of nature. This unfolding of truth through the process of self-exploration seems to be the direction of evolution for the entire mankind. This also is the purpose of human life. It is for us to get adequately convinced through our own exploration, that this is an effective way of establishing peace within as well as peace in the outside world.

In this section, we will try to understand how the right understanding provides the basis for universal human values and ethical human conduct enabling their natural assimilation. Further, in the light of right understanding it becomes clear that developing ethical competence is a potent way to ensure professional ethics. It also facilitates the development of holistic technologies, production systems and management models to pave way for the holistic way of life. Let us start appreciating these implications and also visualize how we could undertake the journey towards the holistic way of living.

Values in Different Dimensions of Human Living

Based on our understanding of harmony, we participate in the larger order. Our participation at different levels is our value. The identification of values starts from the participation of the activities of the Self ('I') in the definite conduct of the human being based on realisation and understanding. Further, the participation of the human being is seen in two forms: behaviour and work.

We studied about the values of behaviour as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love. We discussed them in detail in chapter 8.

Likewise, working with material things, we have to ensure their right utilisation, enrichment and protection. Endowing material things with utility value and artistic value makes it conducive for right utilisation by human being, so these are the two values with respect to material things. It results into prosperity for human being and preservation (preservation and enrichment) of the rest of nature.

In Appendix A12-1, a consolidated list of human values is given for your further reference.

Universal Values Naturally Emerging from the Right Understanding

To begin with, let us understand how the inculcation of universal values is a natural outcome of the right understanding. From the discussions of section II, we can easily infer that there is an innate harmony and orderliness in the existence. The human beings only need to understand it (and not to create it). The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels for human participation and highlight the universal purpose of understanding this harmony.

Thus, the universal human values are manifestations of the truth of existence, i.e. co-existence, in various dimensions of human participation in the existential order. These values are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the nature of sensory interactions and about our relationships with things around us lead to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration enable us to realize this truth. We are able to appreciate the universality and the innateness of the human being. On our own right, we can experience how such a realisation leads to fulfilment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous. And this is true for all human beings and for all times. This is what all of us really cherish and as human beings we also have the requisite potential and wherewithal to realize it. This understanding is thus a source of great solace, relief and confidence to the whole human race.

The universal values are the basic realities in existence and are always there. It is for us to discover these through self-exploration and learn to live in accordance with these in order to be happy. You will also find that these values do not need to be enforced through fear or greed or false beliefs.

- The values need not to be enforced through fear of punishment
- The values need not to be enforced through greed (enticement of incentives)

These values are sustained in the long run because they are naturally acceptable. Self-exploration, leading to right understanding is the way to serve the purpose.

This gives a very strong base to ensure value-based living in the society. Any attempt to cause fear or greed will fail to promote harmony in the society or organization.

Definitiveness of Ethical Human Conduct

Normally, there is a lot of ambiguity about what exactly ethical human conduct is and whether it is definite and universal or it is variable. Right understanding provides us the clarity about its definitiveness.

Let us ask the following questions

- What is the innateness of human being?
- What is our human-ness in reality?

As we identify a neem tree or a mango tree by its well-defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics – their innateness, similarly let us also try to identify the innateness of a human being. As a mango tree has a definite ‘mango-ness’, iron has a definite ‘iron-ness’, cow has a definite ‘cow-ness’; similarly let us understand our human-ness.

The right understanding gained through self-exploration enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same for all human

beings. So, we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also get dissolved gradually. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

As we have already explored in These class notes, each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth, the right understanding of the existence as a whole. But this situation neither gives satisfaction to us nor to others. We do see the human beings struggling to find out what the right conduct is and, in the process, exhibiting a wide variety of attitudes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. The notion of definite human conduct which can also be called ethical human conduct, was explained in chapter 6 while discussing 'Harmony in the Self'. The same is briefly mentioned below.

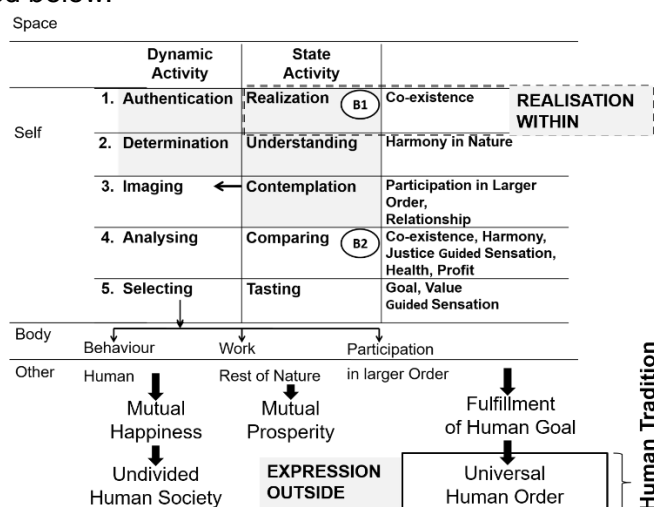


Fig. 12-1. Definite Human Conduct

Conduct includes what we think (our imagination) and what we do, as well as the basis of this thinking and doing (assumption or understanding). In fig. 12-1, it is shown that B1 or right understanding is the basis of thinking and doing. B1 motivates and guides our imagination (B2) and finally, if required, it is expressed through the Body in the form of behaviour, work and participation in the larger order.

Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

Harmony at the level of Self	Happiness
Harmony of the Self with the Body	Health at the level of body
Harmony in the family, in human-human relationship	Mutual happiness, justice, fearlessness
Harmony with rest of nature	Mutual prosperity – prosperity in human being and preservation of rest of nature
Harmony with the whole of nature/existence	Co-existence (mutual fulfilment)

The ethical human conduct can be further grasped in terms of values, policy and character [A Nagaraj 1999] as follows:

1. Human Values – Understanding of role of Human Being in Existence

Once we have the right understanding (relationship, harmony and co-existence), we are able to see our natural participation or values at all levels of being – from individual, to family, society, nature/existence. This participation or the human values are definite and form the basis of our ethical human conduct.

2. Policy – Thought of how to express (live with) Human Values

Having identified the definite human values, these become the guide to our imagination (desire, thought and expectation). Our imaginations are always in terms of how to fulfil this participation, how to live with these values. The comprehensive analysis of how to live with these values, how to express these values is what policy is. These policies are, therefore, naturally conducive to human welfare – conducive to enrichment, protection and right utilization of self, body and physical resources; and at the same time, they are conducive to the welfare of every unit in existence.

3. Character – Expression of Human Values in Behaviour, Work and Participation in the Larger Order

Human character is the expression or the interaction of the human being with the world outside, in terms of behaviour, work and participation in the larger order. With definite values guiding our imaginations, and a comprehensive analysis of the ways and means to live with these values, its expression outside, in terms of behaviour, work and participation in the larger order is human character. This can be understood in terms of the following:

- Chastity in conjugal relationship i.e. chastity in husband-wife relationship.
- Rightful acquisition and utilization of wealth – by way of labour, using cyclic and mutually enriching production processes (such as agriculture, manufacturing of clothes, construction of buildings, machine manufacturing, etc.)
- Kindness in behaviour and work – ensuring justice in behaviour and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal; at the same time compensating for deficiencies created in the past.

For more details on the definitive human values, please refer to Appendix A12-1.

On this basis, we get a definite notion of ethics. We get a definite criterion to judge whether an act of human being is ethical or unethical, and a definite way to work for ethics in life and profession. We can see that the ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.

At the same time, we can see that a human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat or a good bureaucrat, etc.

We can further qualify the ethical human conduct on the basis of the following:

- 'Ethical conduct' implies that it is naturally acceptable to me and does not give rise to conflict within
- 'Ethical conduct' implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- 'Ethical conduct' implies that it leads to mutual fulfilment with other people and mutual enrichment with rest of nature

Thus, the 'ethical conduct' is self-satisfying, people-friendly and eco-friendly.

Development of Human Consciousness

As explained earlier, the journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'. We talked about this in Chapter 2. Having gone through the process of self-exploration in detail, we can now see how it helps us to

initiate the development of our consciousness. Accordingly, it affects a change in one's goals, priorities and selection criteria. In 'animal consciousness', we give majority of the weightage to physical facility, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body-centric, targeted towards maximization of comforts and sensory pleasures. As indicated earlier, this propensity proves to be a misery trap for human beings causing multifarious problems within as well as in the outside world as we are experiencing now a days. As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facility, identify our physical needs and ensure it through cyclic and mutually enriching production, enriching rest of the nature as well.

Implications of Value-based Living

The implications of value-based living can be studied in the following terms:

a. At the level of individual: Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where he is able to answer hi(s)her questions by exploring within the Self. This will help the individual get rid of the tension, frustration, depression, one-upmanship, psycho-somatic disorders and other such situations that (s)he doesn't want to be in and facilitate definite and predictable human conduct. The feeling of self-regulation will reduce the occurrence of diseases and in turn the feeling of insecurity. This will help the individual lead a more fulfilling life.

b. At the level of family: The value-based living will facilitate peace and harmony in the family, with more occurrences of just and fulfilling behaviour. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. The prevalent problems in joint families will also wane, once human living is based on human consciousness. Such harmonious living will also help reduce the consumerist behaviour in family celebrations like marriages, parties and other social functions.

c. At the level of society: When relationship gets higher priority over physical facility, fearlessness and mutual trust develops in the society. Discrimination on the basis of body (in terms of gender, age or race), physical facility (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities and nations which are manifesting in the form of maladies like naxalism, terrorism, communalism and international conflicts etc. can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at all levels and gradually a human order based on trustful relationships will slowly emerge.

d. At the level of nature: Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollution and resource depletion can be handled smoothly when people are able to judge appropriately their needs for physical facility themselves and the mode of fulfilment is eco-friendly. Better methods of farming and production will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc. The population of animals and birds can be saved from extinction and forests can be replenished.

this juncture, it will be worthwhile to ruminate over the above-mentioned possibilities and explore to convince yourself whether these can really be the outcomes of right understanding and value-based living.



At

Salient Points

To conclude, we have tried to highlight the following implications of right understanding in this chapter.

- Values are a natural outcome of the right understanding. They need not be imposed through fear or greed.

- The definitiveness of ethical human conduct can be understood in terms of definiteness of values, policies and character.
- Right understanding helps the human being to transform from animal consciousness to human consciousness.
- This will help show positive signs of improvement in living of human beings at the level of individual, family, society and nature.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. Explain how right understanding forms the basis of assimilating universal human values in a natural way.
2. 'There is definitiveness in the human conduct just in the same way as there is definitiveness in the characteristics of a mango tree or a horse etc. but this definiteness becomes evident only through right understanding'. Give your comments on this statement with justification.
3. How do you explain the differences found in the ethical perceptions of different cultural and religious traditions?

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Recollect any situation in your life when you had to face a strong ethical dilemma. Explain how, with the help of proper self-exploration, the dilemma could be resolved.
2. Analyse why, in the present times, it appears very difficult or rather impracticable to abide by universal human values and why so many people succumb to unethical practices in real-life situations.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete class notes once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"It is generally believed that in olden days people were by and large more ethical. Take up an investigative project to find out from various authentic sources whether it was really true and if so, what were the reasons thereof".

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 13: Professional Ethics in the light of Right Understanding

Recap

In the last chapter we have seen how right understanding provides the basis for universal human values and definite ethical human conduct. It has also been indicated repeatedly that right understanding is not merely an intellectual exercise (at the level of thought), but it is at the level of realisation which is reflected in thought, behaviour, work and participation in the larger order. In other words, it has to be part and parcel of one's day-to-day life. Of course, one has to be self-aware every moment for this. Thus, right understanding naturally leads to the development of ethical competence of an individual.

Now, in this chapter, we shall try to understand that it is this ethical competence only which is instrumental in ensuring professional ethics as well. Let us first understand the profession and professional ethics in the light of right understanding.

Introduction

Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the domains of human endeavour needed for a harmonious society. Of this, one important domain happens to be in the form of production and production related activities. It also makes available the necessary physical facility (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as units of rest of nature. Through professional education, one acquires the specific skills and scientific knowledge in order to make this contribution in the larger order. **Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfilment of comprehensive human goal.** Therefore, it is expected from a competent professional to carry out one's profession with right understanding, commitment and dexterity so that the effort is conducive to human welfare i.e. conducive to the happiness and prosperity of all and also to the enrichment of rest of nature. However, to be able to achieve this, it is essential to develop the value competence or the ethical competence in the human beings along with the requisite skills and scientific knowledge competence. Presently, there is an increasing thrust on sophistication of professional skills. Most of the effort in education is directed towards this objective. There is hardly any emphasis on developing the ethical competence which is acquired through appropriate Value Education. It may be easily appreciated that a significant implication of the right understanding is to develop this ethical competence whereby an individual is able to manifest ethical human conduct in all walks of life, including hi(s)her profession as well.

The issues pertaining to the unethical conduct of profession are presently becoming a matter of widespread concern. With increase in skills and with the availability of sophisticated technologies and systems for large scale networking to harness these skills, the human beings have acquired tremendous power to influence the lives of their fellow beings as well as the state of nature on this planet. In such a situation, it becomes all the more crucial to ensure the ethical utilization of the professional capabilities. Another important aspect contributing to augment the competence for professional ethics is the development of holistic vision with regard to technology, production systems and management techniques. This will be discussed in detail in Chapter 15. And such competence can only be acquired through right understanding and the practice to live in accordance with it.

If we look at the driving ethos in the present times, it is noticed that the main thrust all around is towards the so-called economic development which in practice essentially reduces to widespread tendencies towards wealth accumulation or profit maximization and proliferation of physical facility. In the prevailing worldview, these are imagined to be the means to achieve happiness and prosperity.

As a result, most of the skills, technologies and resources get harnessed in this direction. This is creating multiple global maladies as well as contradictions and dilemmas at various levels. The globalization of this trend is already resulting in hazardous consequences. Hence, it is becoming increasingly urgent to rectify this situation and this can be done effectively only through the development of right understanding.

In this chapter, we shall first try to understand the profession in right perspective and then visualize how the real competence in professional ethics can be ensured. Further, we will also have a glance at the current scenario in regard to professional ethics – resulting in widespread proliferation of unethical practices in a variety of ways. We will also draw attention to the inadequacy of various methods being used to curb this trend. It will be very revealing to understand how the inherent dichotomy of the prevailing worldview vis-à-vis the expectation of professional ethics is generating multiple contradictions and dilemmas which cannot be resolved unless there is a change in consciousness towards right understanding.

Profession – In Context with the Comprehensive Human Goal

As mentioned earlier, **any profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal.** In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill/knowledge competence and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society.

The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of merely wealth generation. Accordingly, the profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding whereby we interact with other human beings and with rest of nature in a mutually fulfilling manner. As elaborated earlier, the comprehensive human goal demands the fulfilment of all the four objectives namely resolution and harmony in the individual, prosperity in the family, trust in the society and co-existence with nature/existence.



Having understood the above notion of profession, let us pause a while to investigate how we are presently looking at the profession. What is in our mind when we try to choose a professional career? What do we consider as a good profession? What is the general view of the parents in regard to an appropriate profession for their children? In what way do the people in society give value to various professions? This is very important for us to find out. The general perception in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, getting more perks or comforts etc. Isn't it? Verify this yourself.

Such a view which is widely prevailing naturally comes in conflict with the expectations of professional ethics to ensure the sustained welfare of all. These aspects will be discussed subsequently when we will have a look at the current scenario in detail. Here, it may suffice to conclude that the real way to ensure ethical conduct of profession calls for a correct understanding of profession, a correct understanding of happiness and prosperity and then, to develop the competence to actualize it. The purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.

Ensuring Ethical Competence

(In the Individual and Social Ethos towards Ethical Human Conduct)

Having understood the profession in right perspective, let us clearly demarcate what we mean by developing the value competence and the ethical competence of an individual which is an effective way to ensure professional ethics. In absence of such a competence, administering oaths and

prescribing codes of conduct etc. become mere formalities. Before proceeding further, let us also try to visualize as to why a person acts unethically. It is primarily because of lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facility, the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Therefore, it leads to more and more unethical practices as these seem to cater well to the above misconceived notion of happiness. Immediate attractiveness of the outcome of such pursuits tends to make people adhere to this wrong notion firmly. As many other people around seem to be following the same path and apparently 'gaining' from it, this is believed to be a pragmatic way of living. In this context, the ethical considerations appear to be too idealistic to follow in real life.

As already mentioned, the development of ethical competence is a long-term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in professional ethics will only be one of the manifestations of one's right understanding.

In addition, a society which adheres to a worldview in consonance with the existential reality will also develop the collective ethos and concern towards ethical human conduct. Such a vigilant society will prove to be the real safeguard against unethical practices.

Salient Features Characterizing Ethical Competence

These may be summarized as follows:

1. Clarity about the comprehensive human goal i.e. right understanding and right feeling in the individual, prosperity in the family, trust in the society and co-existence with nature.
This implies that one is working for the comprehensive human goal and not just for the economic goal or for maximization of profits through one's profession. Any action has to be evaluated from the point of these four-fold objectives ingrained in the comprehensive human goal.
2. Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence, based on the right understanding of oneself and the rest of existence. From it also arises the firm conviction that each human being, including myself, will be fulfilled only in the process of working in consonance with this existential order. As a consequence, we are not influenced by the divergent or conflicting opinions of others or by superficial impressions.
3. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
Such a competence is acquired by continuously practicing to live in accordance with right understanding and not giving way to the contrary sensory motivations, fears and enticements. Thus, one is able to pursue the ethical path in all walks of life, including one's profession in an unflinching manner.
4. Competence of mutually enriching interaction with nature, ability to appropriately assess the needs for physical facility for oneself, the family and society as well as their sustainable fulfilment through production systems ensuring harmony with nature.
As a result of right understanding, one is able to assess one's own needs appropriately and is also sensitive enough to the needs of others. In addition, one is clear that all needs are to be fulfilled only through harmonious, sustainable and mutually-enriching interaction with nature.
5. Holistic vision about technologies, production systems and management techniques.
Development of holistic vision about technologies and systems is another important domain contributing to the competence in professional ethics. This aspect is generally ignored and does not feature in the prevailing discourses on professional ethics. However, for want of such

a vision, one could be inadvertently propagating artefacts which are not really conducive to human welfare.

6. Adequate realisation of one's social responsibility.

As people advance in their profession and occupy positions of power, their decisions and actions affect a large number of persons in addition to the natural environment. Therefore, it is very important for them to be continuously aware of their social responsibility. On the other hand, society at large has to remain watchful towards the conduct of its constituent members.

Issues in Professional Ethics – The Current Scenario

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage.

As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. These are also manifesting in the form of hawālā and benāmi transactions, in fact, leading to a parallel black- market economy. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc., endangering public life and property, and causing serious degradation to environment.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even governments of different nations. The strong influence exerted by, say oil companies and oil-producing countries, on international politics is well-known. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, show-business and celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. There is no need to elaborate too much on all these forms of deteriorating professional ethics, as all of us are not only victims of this degradation, but at many occasions feel compelled to contribute to it directly or indirectly or remain helpless onlookers. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels
- Tax evasion, misappropriation and misuse of public funds
- Misuse of political power and bureaucratic authority
- Misleading propaganda, unethical advertisements and sales promotion
- Cut-throat competition
- Exploiting the weakness of consumers through various enticements, bewildering advertisements
- Adulteration and spurious production
- Endangering the health and safety of public at large
- Hoarding and over-charging etc.

The list could be much longer.



Why is all this happening? Who is contributing to the aggravation of this situation? What is its impact on our happiness and prosperity? These are important points for us to ponder and explore.

Prevailing Approaches towards Promotion of Professional Ethics – their Inadequacy

In this context, it will also be educative to look at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness. It is true that the adverse impact of this malaise is being widely felt and the concern for rectifying the situation is increasing in the society. Many agencies such as the government bodies, professional societies, NGO's, media and professional educators etc. are all trying to devise ways and means to control the situation. However, most of the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities
- Framing more stringent laws and devising harder punishments for offences
- Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.
- Filing public interest litigations, etc.

While there is no denying the fact that all the above methods are with earnest intention to tackle the present situation, however, these have a temporary utility and prove deterrent to a limited degree only. The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty world-view which continues to remain dominant. An effective way out is to work towards developing the ethical competence by transforming the consciousness of people through right understanding. Unless the inherent dichotomy between the wrongly perceived notion of happiness through wealth maximization and the expectations of human welfare, the expectations of common good is resolved, no breakthrough is possible.

Some of the above measures will become more effective if accompanied by change in ethos, while others may become unnecessary if the focus is on developing ethical competence.

Inherent Contradictions and Dilemmas and their Resolution

We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus, the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyse how such a world view affects the propensity of people in different professions.

Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc., the people in general are in distress and

need succor. However, in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus, the interest of such businessmen and the consumers in general come in direct conflict, while in reality they are expected to be mutually complementary. In a similar way, unethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits, albeit, at the cost of greatly endangering public health and safety.

An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala, etc. where on one hand, the use of these products is highly glamorized to attract the consumers and, in the end, there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus, there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation, the dilemma as to how much importance to be given to one's profit and how much to the welfare always remains unresolved.

Similarly, let us highlight the dilemma in any profession which arises when the prime motivation is towards profit maximization. Take the example of practicing medicos with the urge of profit maximization. Supposing there is an epidemic and a large number of people become sick, the doctors endowed with materialistic world view will feel excited as it would give them an opportunity to earn a lot of money. Thus, the degradation in the health of society becomes a welcome opportunity for those whose expected role in the society is to facilitate the health of people. Here again the dilemma always persists whether to give importance to one's profit or to the welfare of people needing help. Driven by the profit mania, one can adopt methods of extreme exploitation of the patients who are already in serious trouble.

It is not uncommon to observe that lawyers whose expected role is to facilitate a justice, if driven by the urge of fast money making, succumb to all sorts of unethical practices which tend to thwart justice, trying to save the culprits and punish the innocent.

We can make similar visualizations for each profession whereby the motivations of profit maximizations eventually lead to unethical practices of various dimensions and thwart the very objective of these professions in contributing towards the common good, towards the larger order. With all this, a continuous contradiction persists in the mind of such people as these unethical processes are not naturally acceptable to anyone. They create tension and anxiety at the personal level and one is tempted to adopt dual personality in terms of trying to appear to be ethical and in reality, acting differently. There is a need to hit the nail on the head. The resolution of all these contradictions and dilemmas can only come through right understanding.



You may like to explore, the dilemmas in various other professions and try to see how these can be resolved in the light of right understanding.

Thus, the crux of all this discussion is that sincere effort towards building up the ethical competence of human beings in general and professionals in particular through proper value education is an effective way to safeguard professional ethics.

Salient Points

1. Profession implies meaningful participation in the larger order including society and nature in pursuance of comprehensive human goal and in the process also making available the necessary physical facility for one's family.
2. Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfilment of comprehensive human goal.
3. Developing value competence and ethical competence in the individuals (professionals) is an effective way to ensure professional ethics.
4. The competence in professional ethics is based on the following:

- a. Clarity about the comprehensive human goal: right understanding and right feeling, prosperity, trust and co-existence.
 - b. Confidence in oneself as well as confidence in relationship, harmony and co-existence prevailing in entire existence.
 - c. Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
 - d. Competence of mutually enriching interaction with nature, ability to assess the needs for physical facility for the family and their fulfilment through production systems which also ensure harmony in the nature.
 - e. Holistic vision about technologies, production systems and management techniques.
 - f. Adequate realisation of one's social responsibility.
5. The increase of unethical practices in various professions, the contradictions and dilemmas are primarily due to the prevailing worldview focusing on profit maximization. These can only be resolved through right understanding of existential harmony at all levels and living accordingly.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What do you understand by the term 'profession' and 'professional ethics'?
2. As per the prevailing world-view what are usually the expectations from a good professional career? Evaluate these in the context of right understanding.
3. What, according to you, can be a fool-proof measure to ensure professional ethics. Give justification.
4. In spite of the increasing number and stringency of measures to curb corruption, this malaise is ever growing. Explain the reason for this situation.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. Supposing you were to take up any of the following professions, what kind of ethical dilemmas and challenges you might have to face in their execution and how would you attempt to resolve them:
 - a. A contractor / builder
 - b. A civil servant / bureaucrat
 - c. A chartered accountant
2. Supposing you are employed in a government organisation where your superior officers are quite corrupt and they also insist on you to join them. Explore how you would act in such a situation.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete class notes once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own

life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

“Take up a project to understand how the present system to implement the ‘right to information’ act is in operation and to what extent it is proving effective in curbing malpractices”.

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 14: Holistic Development towards Universal Human Order

Recap

In section III, we have seen so far how right understanding provides the foundation for the identification of universal human values in all the dimensions of life. It also facilitates the recognition of the definitiveness of ethical human conduct. It helps us as human beings to perceive the close correlation between universal human values and happiness and to realize that the ethical human conduct is a natural expression of our innateness. This helps the mankind transform to living with human consciousness. Then in context with professional ethics, it was observed that the development of ethical competence among individuals and a collective social consciousness towards ethical human conduct proves to be the best way to promote professional ethics.

Moving on to other important implications of right understanding, in this chapter we will see how right understanding enables us to visualize universal human goal in a comprehensive way and also acquire a holistic view of human welfare. Thus, right understanding enables us to visualise holistic development which is conducive to promote universal human order. It may be pointed out that such a vision is in stark contrast to the prevailing notion of human welfare which is primarily perceived in terms of proliferation of physical facility.

Visualization of Comprehensive Human Goal

As mentioned above, an important implication of the right understanding is the visualization of comprehensive human goal which is conducive to human welfare. Presently, human welfare is primarily perceived in economic terms only. We have already seen how such a narrow objective lead to problems in various spheres of life and is not sustainable. Further, in the light of the right understanding, it is possible to visualize the pattern of a holistic way of life to cater to the comprehensive human goal, a model of human living which is people-friendly and eco-friendly and therefore sustainable. In this process, it will be possible to visualize a way of life and a set of criteria to evaluate the education, healthcare systems, technologies, production systems and the models for commercial activity and management etc. As we have seen in The comprehensive human goal, the systems for its fulfilment and the scope of universal human order is recalled from chapter 9 and depicted in fig. 14-1.

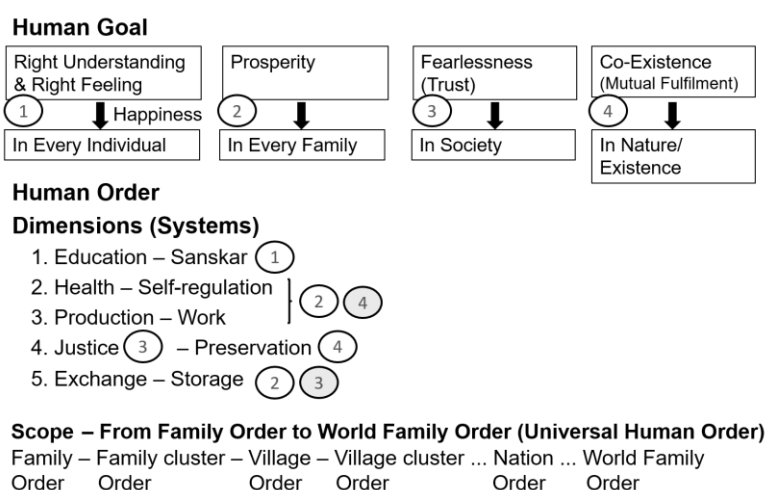


Fig. 14-1 Universal Human Order

Such a comprehensive objective will be conducive to the welfare of all, for all times. This will apply to all the human beings on Earth. Facilitating and empowering human beings towards the fulfilment of the above-mentioned comprehensive human goal is real human welfare.

Now, on this basis, we can identify the goals of any organization or system, either working for production, justice, exchange, etc. We can evaluate whether the goals set by the system are humane or not, comprehensive or having a limited vision. Once we are able to identify the comprehensive human goal, it becomes the guiding factor for evaluating all our policies and pursuits. In terms of these goals, we can evaluate the inadequacies in the prevalent education system, judiciary system, administration and governance, market policies and other such systems.



It will be worthwhile to ascertain for yourself, whether presently we are working to achieve the comprehensive human goal which is naturally acceptable to us, or we are moving away from it.

The Vision for Holistic Development and Universal Human Order

A correct appraisal of the comprehensive human goal and human welfare and the realisation of co-existence at all levels enables us to visualize and gradually evolve a viable way of life to replace the prevailing pattern of human living. Thus, the right understanding prepares us for moving towards the 'holistic way of life' which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly. With human ingenuity and creativity, all the knowledge and skills available can be harnessed to actualize such a model of living. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable. Right understanding also provides us the basis to evolve humanistic education system, holistic health care systems, appropriate technologies, production systems and management models, and an economic order based on recyclability and compatibility with nature. Also, with the help of right understanding, it will be possible to visualize a humanistic constitution which will facilitate the development of a harmonious world family, an undivided society and a universal human order. All dimensions of such a universal human order can be worked out in detail in tune with the above-mentioned objectives, as discussed in Chapter 9.

On the basis of the understanding of harmony, we get the notion of an undivided society and universal human order. The universal human order will involve:

- a. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc.
- b. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows:
Family Order \Rightarrow Family Cluster Order \Rightarrow Village Order \Rightarrow Village Cluster Order \Rightarrow City Order...
 \Rightarrow Nation Order... \Rightarrow World Family Order

In each of these dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualize a harmoniously functioning system.

In contrast, one can also study the functioning of nations and states today, and evaluate their working in the light of universal human order. We can identify the good things of the present systems and retain them in our own vision of a humane society and do away with the unacceptable features.

Paving Way towards the Humanistic Tradition

(Humanistic education-Human Conduct-Human Constitution- Universal Human Order)

The primary step to move towards the holistic way of life is to develop the right understanding among the human beings, commitment to live accordingly and then to develop the requisite skills and knowledge systems to implement the right understanding in real life. Thus, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education. As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living. It is not just reading, writing and arithmetic, but rather a process to enable human beings to live in accordance with their natural acceptance at all levels of living. It calls for a huge shift from our vision today.

Humanistic Education

Inculcation of the right understanding at all levels (from self to entire existence) and development of the competence to live in accordance with it, forms the core of humanistic education. One should be able to evaluate all the endeavours in the light of right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people friendly manner.

The humanistic education will facilitate the process of self-exploration which will lead to continuous self-evolution of human beings. It will also enable the realisation of one's innateness as well as the universality and definitiveness of ethical human conduct. It will also develop the assurance that only value-based living can be conducive to continuous happiness and prosperity for one and all.

There can be several models of such education. It will involve tangible research efforts to evolve different models of education to instil the right understanding and inculcate human values coupled with competence in skills. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. Every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he will need a formal system, in the form of some collective effort from the society. Where we stand today, value education is being imparted to complement the skills with human values. But, in the humanistic tradition, the whole education system will need to be designed value-based. It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills, and skills that form a part of higher education in the light of this value base.

Humanistic Constitution

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will also be conducive to social justice.

Presently, the human society is divided into various castes, creeds, religions and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavour is used in handling these conflicts and contradictions; paradoxically, the human beings are spending a substantial part of their energies and resources in preparing themselves for destructive purposes. As we can now understand, when the parameters of human welfare are universal, i.e. commonly applicable to all human beings, why should the human endeavour in pursuit of these common objectives be conflicting to the interests of each other! This can only be there because of our ignorance, because of our incorrect assumptions/beliefs of our happiness and of the reality as the whole. Presently, our efforts are directed largely towards using various modes of enticements and punishments to change the behaviour pattern of people. However, it is not successful in the long run. Things can only be set right by developing human consciousness, by developing right understanding among people and in no other way. Thus, the right understanding also offers a satisfactory and

spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.

It may be a thought-provoking exercise to visualise a model of humanistic constitution. In the light of the right understanding:

- What will the fundamental rights and duties be?
- What will the way be to ensure justice and protection in the society?
- What will be the format of working for a universal human order?
- How will people connect to the world family?
- How will the representation of people be ensured in maintaining order in the society?

These and all such issues are to be addressed.

To begin with, the family will be smallest unit of order in the society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario.

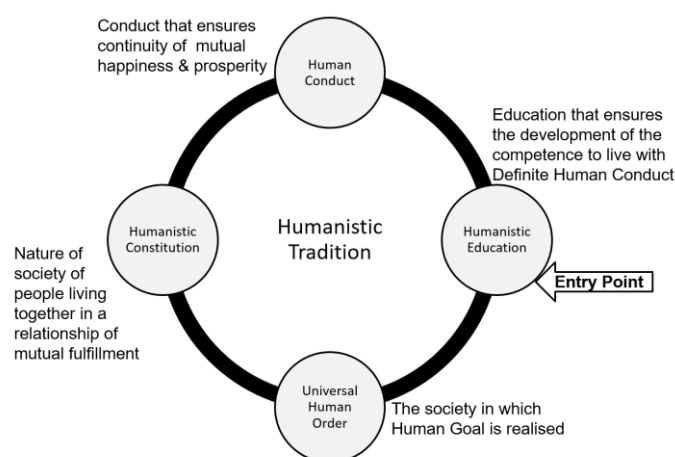


Fig. 14-2 Dynamics of Universal Human Order

As mentioned in fig. 14-2, you can see that the education in any society is the one which primarily develops the perspective and sanskar at the individual level. This individual sanskar reinforces the collective sanskar or culture in the family and in the society. This culture expresses itself as the civilisation which reinforces the individual sanskar through education. If we want a harmonious, peaceful civilisation, it has to start with the individual. This is possible and that is what we are trying to say that education is going to be the agent for this transformation.

Humanistic education leads to human conduct, human constitution, universal human order and in turn, universal human order ensures humanistic education for the next generation. That is how the whole tradition would look like if it has to be humanistic tradition. If all these has to be ensured, where do we start?

Evidently, humanistic education is the entry point. That is why we are trying to draw your attention from all directions, that we, as educationists, as teachers, as education administrators and as policy makers, are responsible to bring about this transformation. We have to be the most active agents to start this transformation.

Humanistic education is the entry point. Once this wheel starts rolling, it would bring about a continuing humanistic tradition, that would be able to ensure the fulfilment of human goal for every human being, generation after generation. That is what human society aspires for.

So finally, it may be concluded that it is possible to move towards a universal human order with the help of suitable systems and policies evolved in the light of right understanding. Such a development

will be naturally acceptable to all human beings. The whole existence except the human beings is already operating in harmony. It is for us, the human beings, to understand, to appreciate this harmony and to play our role in this total order (harmony).

Salient Points

- The right understanding helps us identify the comprehensive human goal, i.e. right understanding and right feeling (happiness), prosperity, fearlessness (trust) and co-existence (mutual fulfilment).
- This gives us the vision of the holistic way of life in all the dimensions of human living.
- The understanding of harmony gives the basis and framework of humanistic education and constitution.
- The universal human order in terms of the various dimensions and different steps of order (from family order to world family order) in the society can be visualised on this basis.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What do you understand by the term 'holistic development' and 'universal human order'?
2. Make a table to clearly bring out the similarities and differences between the prevailing model of development and the cherished holistic model of development.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. By careful analysis, identify some important features which, when incorporated, will make our education more humanistic. What are the right expectations in terms of the outcome from humanistic education?
2. Visualise some important directive principles for a humanistic constitution. Which of these are already ingrained in our present constitution?
3. Some people feel that talking about holistic development is like trying to turn the wheel of time backwards. It will greatly hamper our progress. What is your view in this regard? Explain with justification.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete class notes once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

"In recent past, there have been a number of rural development projects accomplished by dedicated individuals which have earned wide acclaim. Searching from the internet or other sources, obtain sufficient information about any two of these and comment on how close these are to the notion of holistic development".

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 15: Vision for Holistic Technologies, Production Systems and Management Models

Recap

As discussed in the previous chapter, the right understanding provides us the vision for a holistic development. It provides the vision for universal human order – a model of living which is inherently conducive to the needs of all human beings and also compatible with rest of nature; a model which is conducive to the development of harmonious human society at a global level; a model which paves way for a sustainable, universal human order leading to happiness, peace and prosperity. Of course, such a model will necessitate the visualization and development of appropriate technologies, production systems and management models etc. which cater to the fulfilment of comprehensive human goal.

In this chapter, we shall dwell in some detail on the vision for such technologies, production systems and management models. As mentioned earlier, such a vision is also a prerequisite to facilitate professional ethics. After all, professionals are expected to develop and popularize technologies and systems conducive to human welfare.

Introduction

In the present times, there is a great zeal for the development and adoption of innovative technologies and systems, tools, techniques and models which are claimed for the 'betterment' of society. More and more sophistication and complexity are being added. Ostensibly the effort is to make these more user-friendly, comfort-providing, faster, cheaper, etc. However, most of the effort is going on under the influence of the materialistic world view; needless to say that the holistic world-view is missing in such efforts. As a result, both the structure as well as the use/misuse of these innovations are often proving to be counterproductive, contrary to the long-term human welfare.

Therefore, there is a strong need to develop technologies and systems with holistic objectives governed by right understanding to render them conducive to sustainable human welfare.

The development of such systems and devices can also be facilitated by a close scrutiny of the systems and processes of nature which are all basically holistic, time tested and self-regulated. Of course, there is ample scope for creativity in the processing, on the part of human beings, to make them more conducive to human use. Further, it will also require a careful learning from some of the traditional practices, critically examining them so that we are able to identify their strengths and desirable features and retain them while evolving technologies and systems for our present needs. Only then can we appropriately harness the store house of traditional wisdom along with the present-day knowledge of science and technology. We will first try to identify the salient criteria for assessing and developing appropriate technologies, production systems and management models in the light of right understanding. Thereafter a glimpse of such systems will also be presented through typical examples.

A Holistic Criteria for Evaluation

The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and systems, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal.

Generally speaking, there are three broad criteria to guide the development of such technologies and systems, i.e.,

- (a) Catering to appropriate needs and lifestyles

- (b) Eco-friendly (cyclic / renewable and mutually enriching)
- (c) User-friendly – safe, economical and enhancing human capability

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise. As far as possible, priority should be for naturally available processes and systems.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows:

Criteria for Technologies

The above-mentioned general criteria can be itemized into more specific form as follows:

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and other natural materials
- Safe, user-friendly and conducive to health
- Producing with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation
- Promoting decentralisation
- Durability, life cycle and recyclability of products

Criteria for Production Systems

In determining the type of production systems, the key questions to be answered are:

- What to produce?
- How to produce?
- For whom to produce?
- How much to produce?

All these will be decided in the context of availability of local natural resources and expertise to cater to the needs of the people for any given community. Of course, the needs are to be characterised in consonance with the comprehensive human goal.

The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal and efficient utilization of local resources and expertise, including human beings, animals, air, solar, land, water, bio and mineral resources etc.
- Economic viability and sustainability
- Priority for local consumption
- Matching the pattern of production with the availability/producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode, to the extent possible
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others
- Harnessing recycling, conservation and reuse possibilities

Criteria for Management Models

Primarily management models are to be relationship based, cooperative and ensuring justice in terms of mutual fulfilment and not coercive and exploitative.

The management needs to focus at the fulfilment of the people involved in the production system as well the users of the produce and not to profit-mania. The following criteria can be chosen for a humanistic management model:

- The whole unit working as a well-knit family
- Cooperative, motivational and mutually fulfilling
- Ensuring correct appraisal of human labour and skills
- Targeting employer-employee as well as consumer satisfaction and not profit maximisation
- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

A Critical Appraisal of the Prevailing Systems

It will be educative to critically examine the characteristics of the present models which have been developed under the influence of the materialistic worldview. As mentioned earlier, the structure as well as the use of all human innovations is strongly influenced by the worldview and values. Therefore, the present-day technologies and systems are designs best suited to serve the prevailing worldview. This way, we can easily appreciate how the present-day systems, even though they employ the best of human ingenuity, latest scientific knowledge and sophisticated technologies, are largely proving to be incompatible with ecology and also not conducive to sustainable human welfare.

The most concerning feature of the present-day systems is their heavy dependence on non-renewable sources of energy/materials rendering them unsustainable. The modern development primarily dwells upon fossil fuels which are being consumed at exponential rates. This has caused menace of resource depletion on one hand and environmental degradation manifesting in the form of pollution and global warming etc. on the other. There is no compatibility of the rate of consumption by human beings with the rate of production in nature. The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transportation and substitution of human, animal and other natural resources by man-made gadgets, machines and materials.

These systems are becoming more and more complex and large in size, and they are highly capital - and energy - intensive. Increased automation and mechanization is being used for promoting mass production which is not conducive to large scale employment of people. Such systems also lead to exploitation, alienation and conflict between the so-called working class and management. In spite of a high degree of sophistication, quality sensitivity, standardization, miniaturization and user-friendliness, these technologies and systems are not proving conducive to general human welfare. It is an irony that with all the technological advances, we have come to a passé where the whole planet is under a serious threat.

Learning from the Systems in Nature and Traditional Practices

If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread application, an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed/controlled and exploited for human enjoyment. Further, it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at 'development'. Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. This arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding.

In reality, nature is not only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and systems to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles

governing various processes have been discovered by human beings. In a similar way, the systems and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.

As for the traditional practices, it is true that with increase in information and skills, and with changing needs, it is necessary to make improvisations in technologies and systems of human use. However, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our present-day information to augment the systems and make them more effective, efficient and more suited to current needs.

For example, we can learn a lot from the traditional practices of eco-friendly agriculture techniques, watershed management, eco-restoration, herbal formulations, preservation techniques, artisanal practices and so on. It does not amount to going backwards, but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction.

Several traditional technologies and systems which had the much-needed holistic characteristics and have been in vogue for centuries till these were replaced by modern alternatives, need an exploratory critical appraisal to identify their valuable features in the present times, albeit with appropriate modifications.

Typical Examples from Traditional Technologies and Systems

In this respect the following examples are significant:

- The water harvesting and storage and utilization systems through ponds and other artifacts
- Traditional agricultural practices
- Traditional local remedies and health-care techniques
- Grain storage and food preservation practices
- Yoga, ayurveda, naturopathy-based healthcare systems
- The langar (sharing of food) system prevalent in religious institutions
- Family based rural enterprises
- The jajmani system – relationship-based village system to ensure rural self-sufficiency
- Rural craft and artisanal practices

There could be several more such examples which can be helpful in enriching our vision in this direction.



At this juncture, it will be worthwhile to analyse your own belief about the natural and traditional technologies and systems and evaluate these in the light of right understanding.

Visualizing a Holistic Community Model – Working Towards Harmony at All Levels

In the light of understanding gained so far, it will be a very educative exercise for us to visualize broadly how a typical community, say, of around one thousand people will live in a holistic way in harmony with each other and the rest of nature, being largely self-sufficient in fulfilment of its needs and setting up systems which are conducive to comprehensive human goal. It may be easily appreciated that such a planning in detail is a project worthy of serious research and experimentation to evolve a viable holistic model. We may call this as a model for human order at village level (gram-swarajya).

It is high time that we start working for actualization of the model of human order at the village level (gram-swarajya) in the light of right understanding. We may carry out a techno-economic feasibility study and the design for such a model keeping the comprehensive human goal as our objective function. Since it will be necessary in this model to rely on the local resources and expertise (local people) as far as possible, such a model will also need attention to augment these resources. It includes promotion of bio-diversity, cattle, water harvesting, effective utilization of biomass, solar, wind and hydel energy sources etc. This would also involve careful planning of the agriculture, artisanal and agro-industrial activity. The matching of resources and needs will also need to be accomplished. This visualization will enable us to identify, select or develop appropriate technologies, production systems and the methods to organize these activities in a harmonious way. It is left to the reader to exercise hi(s)her creativity and try to broadly visualize the scenarios for making human order at village level (gram-swarajya) possible. Several groups of people have started working in this direction seriously. And as a result, many technologies and systems have been evolved even though the full-scale demonstration of such alternative ways of living are yet to emerge.

In the face of the environmental and other problems aggravating because of the widespread use of fossil fuels and other non-renewable resources, there is an increasing interest throughout the world to evolve alternative renewable technologies and modes of production. However, this is only possible in the light of right understanding, with adoption of appropriate lifestyles and with proper assessment of needs. It will be desirable to get acquainted with these developments by conducting case studies on the salient renewable and eco-friendly technologies and systems. There needs to be an increasing and wide spread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within the framework of right understanding. Some salient topics for case studies are given below:

Topics for Case Studies

To gain some familiarity with the on-going effort towards holistic technologies and systems, carrying out case studies on the following topics will be beneficial.

1. Renewable and Decentralized Energy Technologies

(a) Biomass based Energy Conversion systems such as;

- Systems for generation and utilization of biogas obtainable from anaerobic digestion of all kinds of moist biomass such as animal and human excreta, kitchen waste, moist agro-waste, sewage effluents, etc. This bio-conversion also results in production of valuable bio-manure in the form of slurry. Therefore, a study of slurry handling systems is also relevant.
- Systems for generation and utilization of producer gas obtainable from partial combustion of all kinds of dry biomass such as wood, charcoal, rice husk, sawdust, dry agro-waste, etc.
- Systems for decentralized production of biodiesel obtainable from esterification of various vegetable oils.
- Decentralized systems for production of ethanol as a liquid fuel for engines obtainable from agro-waste.
- Technologies for Briquetting to obtain a compact/smokeless solid fuel from all kinds of loose biomass.
- Technologies for smokeless and energy efficient cook stoves

(b) Gadgets and Implements to facilitate efficient utilization of human muscle power and animal draught power such as:

- Human operated agricultural tools and domestic appliances
- Animal (bullock) operated irrigation pumps, tractors and other agricultural equipments
- Improvised designs of animal driven carts

(c) Devices for efficient utilization of Solar energy such as:

- Solar water heaters, solar cookers, solar driers, etc.
 - Solar Photo-voltaic systems
 - Decentralized Solar power generation and refrigeration systems
- (d) Decentralized Wind power devices for water pumping, electricity generation, etc.
- (e) Micro hydel electro-mechanical power generation systems utilizing the hydro energy of waterfalls, check-dams and flowing water in streams and rivers in a decentralized manner.
2. Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.
 3. Technologies and architecture promoting green building materials and energy conservation such as:
 - Construction with compressed/stabilized mud-blocks and terracotta tiles
 - Bamboo architecture
 - Laurie Baker's low-cost brick work construction, etc.
 - Solar architecture with energy conservation and passive heating/cooling of buildings
 4. Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides
 5. Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling
 6. Low cost and energy efficient technologies for small scale production systems such as
 - Systems for food processing
 - Systems for production of herbal, forest-based and animal-based (panchgavya) products
 - Systems for facilitating multiple crafts and artisanal work
 7. Humanistic organizational/management models

The work on the above technologies and systems is being carried out in several technical institutions, agricultural universities, government agencies and a large number of NGOs and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarize with some of these in context with above case studies.

Salient Points

1. The holistic criteria of evaluation basically emerge from correct appraisal of the comprehensive human goal.
2. The main guidelines for holistic systems are:
 - a. The capacity to cater to appropriate needs and lifestyles.
 - b. People-friendliness and eco-friendliness.
 - c. Effective utilization of local resources, local expertise and manpower and priority for local consumption.
 - d. Decentralized structure.
3. Most of the prevailing systems are human innovations in consonance with the prevailing world view. Hence, in spite of utilization of the advanced knowledge of science and technology, these are not quite conducive to sustainable human welfare.
4. A careful study and evaluation of the systems of nature and the holistic traditional practices will be helpful in the development of suitable systems as per the current needs.
5. Understanding the status and characteristics of various renewable and eco-friendly technologies and systems being developed in recent times through case studies will be helpful in motivating R&D effort in this direction.

Test Your Understanding

Part 1: Questions for Self-evaluation

(Have we grasped the basic proposals made in this chapter?)

1. What do you understand by the term 'holistic technology' and 'holistic management system'?
2. In what way does the understanding acquired in the previous section (section II) helps us to identify the holistic criteria for evaluation of technologies, production systems and management models?
3. 'Values effect both the structure as well as the utilisation of technologies'. Do you agree? Give justification for your response.
4. What, in your opinion, has gone wrong so as to make many of the modern technology gadgets anti-ecological as well as contrary to real human welfare? After all, all these developments have been made for the good of people and with great dexterity.

Part 2: Practice Exercises for Self-exploration

(To help connect the content to one's life, at least at the level of thought, these exercises may be done individually or in a group, particularly with friends and family members)

1. What, according to you, would be a feasible strategy, keeping the present situation in mind, to change over to holistic technologies and production systems? Identify major challenges in this process and suggest how these could be overcome.
2. There are world-wide efforts going on towards combating 'global warming'. Find out how far these efforts are in tune with right understanding.

Part 3: Projects and Modelling Exercises

You may like to revisit this part of Test Your Understanding after reading through the complete class notes once and self-exploring all the key proposals. With that, you may have some (or many) aha! moments in which something clicks for you, you understand a proposal. What you have understood may be expressed in various creative ways which appeal to different people. This part is for you to give a creative expression to your understanding. Of course, you can do this in a group also. Creative expressions may be in the form of sketches, drawings, paintings, clay models, sculptures, songs, poems, music, dance, audios, videos, games, puzzles, stories, skits, plays, dramas, charts, diagrams, plans, survey questionnaires, blogs, something on social media and so on. It is the story of your own life – and it matters. While some hints are given above, please feel free to share your real aha's in your own way!

1. Out of the list of holistic technologies and systems which have been traditionally in use but are now rather extinct, take up a case study to understand their potential and relevance in the present times.
2. Towards the end of the chapter, a number of topics are suggested for case studies in different technological domains. Take up at least two such topics, as per your choice, to conduct a case study on them.

Part 4: Your Questions

Write down your questions or doubts in your note-book. If any of the previous questions have been clarified by your self-exploration of the proposals so far, please mark them as answered. We would like to discuss the questions remaining unanswered in your self-exploration.

Chapter 16: Journey towards Universal Human Order – The Road Ahead

Recap

We are now approaching the end of this course which is intended to orient you towards right understanding and its implications in life and profession. At this concluding stage, it is appropriate to recapitulate the core message of this course and then to visualize the steps that each one of us can take for transition from our present state towards a holistic, fulfilling way of life towards universal human order.

The Core Message

The core message of this course may be summarized as follows:

To be able to fulfil the basic human aspirations i.e., happiness and prosperity and their continuity, it is essential to gain the right understanding – the understanding about oneself vis-a-vis the rest of existence, the understanding about continuous happiness and prosperity. This involves the realisation that there is an innate harmony at all levels of existence. In fact, the whole existence is co-existence. It is the essential purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled. This truth has been grossly ignored in our present worldview whereby happiness and prosperity are perceived primarily in terms of maximization of sensory enjoyments, maximization of wealth and accumulation of more and more physical facility. This mis-perception is leading to serious problems in all walks of life and is not conducive to sustainable happiness and prosperity. Hence, it becomes imperative to change this worldview, to change from 'animal consciousness' to 'human consciousness'. Guided by the right understanding, the values in relationships can also be properly understood and fulfilled. Also, in the light of right understanding, the life styles can be appropriately designed and the need for physical facility can be appropriately assessed. Further, guided by the right understanding, suitable methods of production can be adopted to fulfil these needs in a people-friendly and eco-friendly manner. Appropriate value education inputs to facilitate the process of self-exploration are essential to initiate this transformation towards human consciousness at a mass scale.

In this course, a preliminary outline of the framework of right understanding has been presented. An attempt has also been made to initiate the process of self-exploration to move towards right understanding.

In fact, it is naturally acceptable for every human being to live with human consciousness, this is their holistic development. It leads to:

- Individual transformation – from animal consciousness to human consciousness and
- Societal transformation – from inhuman society to humane society

Human education-sanskar is required to develop people with human consciousness.

These people participate to develop / maintain the harmony in society. In such a society, human education-sanskar is available to every child

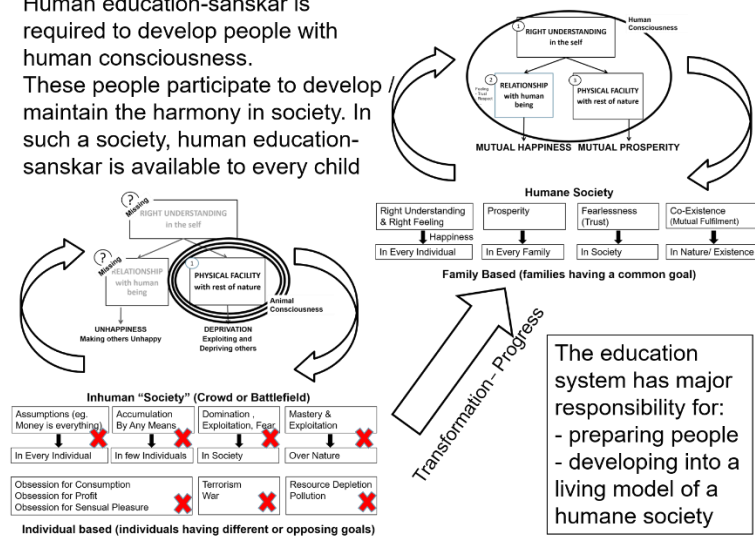


Fig. 16-1 Transformation to Human Consciousness and Universal Human Order

Having obtained a brief exposure to the universal basis of values and ethical human conduct and its implications in life and profession, let us now conclude this course by indicating a few tangible steps that the human beings can take to begin this important journey towards a holistic way of life.

Appreciating the Need for Self-exploration

The first and foremost step to begin this journey is to be adequately convinced about the need for carrying out self-exploration. The need for seriously analysing 'what we presently are' and 'what we really want to be', the need to verify our beliefs and pre-conditionings, the need to understand what is motivating our actions presently and what its consequences are - has to be duly appreciated so that we may be able to put in the required effort and give due priority to make the transition possible.

When through self-exploration, we are able to see a big chasm between what we really want and what we are presently pursuing, the urgency of taking the corrective steps becomes clear. Getting ready for self-exploration is thus a vital step towards transition to the holistic way of life. Today, we are mostly motivated by what other people around seem to be doing and their attractive consequences in the immediate future. Whatever seems to be more pleasant to our sensory experience appeals to us as worth pursuing. Thus, in spite of increasing problems all around, we do not get motivated enough to seek a viable alternative because of our strong pre-conditioning and sensory attraction. In fact, we tend to find superficial justification to defend our present worldview and thereby carry on with the status quo. The whole training towards right understanding seems to be largely missing from our present education system. Thus, the need realisation is the first trigger to transition.

Facilitating the Understanding of Harmony at Various Levels

Having realized the need adequately, the next important step is to have access to the ways and means to facilitate the process of self-exploration towards right understanding. This implies that we need to have a proper framework of understanding so that we can discover the harmony at various levels starting from our own-self and spanning up to the entire nature/existence as discussed in this course. In order to facilitate this journey, it is important to make available appropriate content and methodology as well as the necessary wherewithal for Value Education which can effectively enable the process of transformation.

Appropriate inputs in value education need to be made an integral part of all our education – both formal as well as informal. This needs a large-scale effort to develop a rational and universally acceptable content and methodology for value education, preparation of appropriate resource material and adequate training of teachers to carry out this task effectively and at a large scale.

Giving due priority to value education will be essential to make available the required space for this essential input in the present curricula and also devoting sufficient effort and resources to implement it successfully. The present foundation course is a vital step in this direction. In fact, the whole education pattern will eventually need to be revamped in the light of right understanding with due emphasis on self-exploration and value inculcation. Accordingly, all the disciplines of study will have to be redesigned in the light of right understanding. The efficacy of value education will be judged on the basis of the transformation achieved in the ethos, i.e. on the basis of the clarity gained in discovering the harmony and co-existence at various levels of existence and the competence to live in accordance with this understanding in our day-to-day life. This change of ethos among human beings will be the real harbinger of transition towards the holistic way of life leading to happiness and prosperity in a sustainable way and therefore all efforts need to be focused towards this objective.

Step 1: Steps for Individual Transformation

The change of ethos involves a long-drawn effort for transformation at the personal level (see fig 16-2). It essentially means understanding the existential harmony at all four levels (individual, family, society, nature/existence) and then living in harmony at each of the four levels. This involves three important sub-steps.

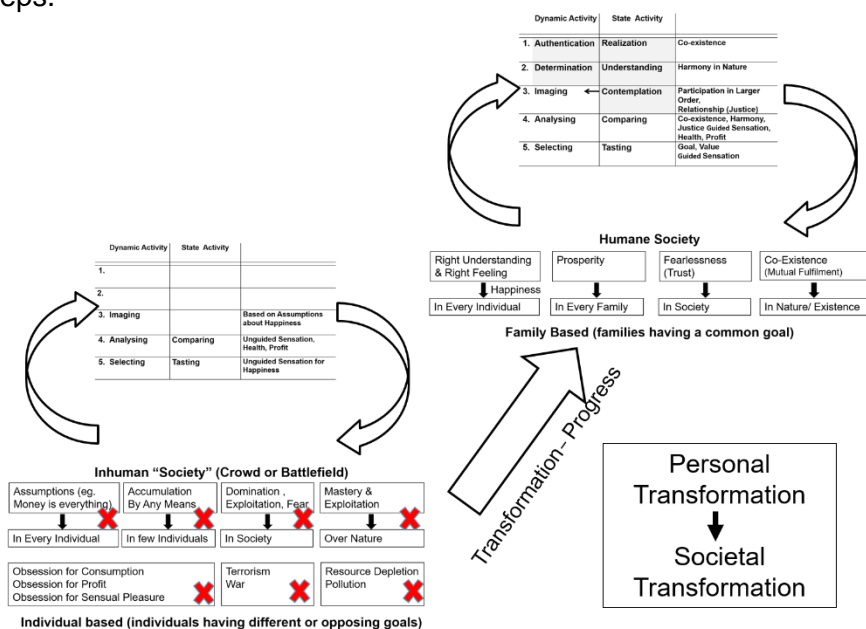


Fig. 16-2. Personal Transformation and Societal Transformation

These three sub-steps are:

- 1.1. To verify the proposals (particularly those given in chapters 5-11) on your own right, i.e. on the basis of your natural acceptance and on the basis of your experiential validation. The outcome of this is right understanding (understanding the harmony) as well as right feeling (the feeling of harmony) and right thought (the thought of how-to live-in harmony). The behaviour, work and participation in larger order will then be guided by the understanding of harmony.
- 1.2. To be aware of yourself, of your imagination (desire, thought and expectation) every moment. With this awareness, you will know the content of your imagination and also of all the accumulated acceptances which are your sanskar (recall from chapter 6, that sanskar = acceptances derived out of the accumulation of desire, thought and expectation over all time). Since these acceptances have accumulated over a long period of time, your sanskar has developed with or even without your awareness.
- 1.3. Now, with the awareness of your imagination, of your sanskar, the third sub-step is self-evaluation – to evaluate your sanskar vis-à-vis your natural acceptance. Start this step

when you feel comfortable with the first two steps, and not before that. Identify the root desire behind each imagination. The desire is in the form of feeling / purpose. Find out if that feeling is naturally acceptable or not, if that purpose matches with your natural purpose / human values or not. If it is in line with these, that sanskar will lead to harmony and therefore, happiness, otherwise it will lead to disharmony, contradiction and therefore, unhappiness. The self-evaluation will help to clean out your sanskar. The sanskar that is in line with your natural acceptance will be reinforced, while that which is not in line with your natural acceptance will become redundant, will drop. In this way, your new sanskar will be more in harmony with your natural acceptance than your previous sanskar. [recall that sanskar (t) + environment (t) + self-exploration (t) → sanskar (t+1)]

Of course, these sub-steps may take a long time, but each proposal that you are able to verify and bring into your living will be immediately fulfilling for you and for those around you. Each sanskar you are able to evaluate and set right, will be fulfilling for you instantaneously. For example, the moment you are able to see the intention and competence separately, the feeling of trust on intention will be born. It will make you comfortable within. Then it will naturally start flowing in your behaviour. Of course, the backlog of past behaviour based on the feeling of opposition may have traces in your sanskar. It can become active given the conditions for it to surface out! The sanskar has to be self-evaluated. Once you start doing that, your behaviour will become more and more natural, more and more mutually fulfilling.

With the preparation at the individual level, we can talk about societal transformation. Many people have made effort for individual transformation with varying degrees of success. By and large, the results are quite encouraging. Now the steps for societal transformation placed here are an extrapolation of individual transformation. Much effort is yet to be made. We invite you to take the first few steps at your individual level, and depending on your ability, experiment to realise the possibilities. For example, you can look into the steps with a view of extending the harmony in yourself to include your family, neighbourhood, institution and so on.

Step 2: Creating Mass Awareness towards Holistic Development

With the right understanding and right feeling in you, you will develop the willingness and capacity to share with others. This is natural – you can see if you come to know something useful, you naturally want to share it! Sharing is the logical next step. Now, you are facilitating and developing other people to have the right understanding, right feeling and right thought.

It involves dialogue and discussion with a view to facilitate self-exploration in the other. It can be in the form of informal talks and formal workshops. The people to share with would include:

- **Family members and friends:** This will enhance the harmony in the family and enable you to participate more freely in the larger order. The family and friends may also contribute their time, effort and resources for it.
- **People who have interest and readiness for purposeful social effort and social development:** There are many people who want to make effort for the betterment of the society. Through the sharing, and enhancement of their perspective they will be able to do what they are doing in an even more effective manner.
- **Educators, teacher and education administrators:** Once they can see the possibilities, they will invest themselves to introduce human values in education, they will be able to refine the content and process of education and provide the education with even more responsibility.
- **People connected to governance:** they will be able to introduce it in the policy level.
- **Your colleagues at work:** It can be a part of the learning activities at your workplace.

To start with, it is important to share only with those who are already willing to listen. If you start this step before you have done sufficient work on yourself, people may not be able to accept you as a preceptor.

Step 3: Moving towards Humanising the Mainstream Education

As the awareness amongst the people grows, the main task is to gradually move towards humanistic education which could involve the following sub-steps:

- 3.1. Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education. This process naturally starts with the introduction of a foundation course (such as the one being proposed in These class notes). This should be backed up by introducing new elective courses like:
 - Understanding the human being
 - Understanding co-existence in existence
 - Human relationships, values and ethical human conduct
 - Universal human order
 - Technologies and systems for holistic development
 - Management by relationship

Further, socially relevant student projects and social internship may be introduced.

- 3.2. To effectively proliferate the above effort, requisite support and policy initiatives by monitoring agencies, such as MHRD, UGC, AICTE, ICMR, University Academic Councils and School Education Boards will be helpful.
- 3.3. Further, it will be essential to introduce teacher orientation programs (faculty development programs) and development of resource material to implement the above suggestions at a large scale. This can be actualised by establishing Human Values Resource Centres at the regional and national (international) levels.
- 3.4. The next sub-step will be to provide adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process. However, it is indispensable.

Step 4: Developing Models for Holistic Living in Educational Institutions and in the Community

This will also necessitate linking the educational institutions with local development programs in collaboration with voluntary organisations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development, resulting in the development of real-life models facilitating universal human order.

Is the Transition too Difficult?

Many a time, when the vision for the holistic education is discussed, apprehensions are expressed that since the ongoing trends are quite in a different direction and deeply entrenched throughout the globe, whether it at all be possible to bring about the proposed changes which appear to be idealistic. This is a point for serious exploration for all of us. We only wish to point out that human beings have

accomplished what they thought was right for them. Now, if we become clear that our worldview had been in error, nothing prevents us from understanding and adopting a worldview which is more compatible with reality and work out our way of living in consonance with it. We may have to move forward gradually and with perseverance, but such a transition has become unavoidable to save humanity from grave catastrophe.



It will be good for you to ponder over this issue and reach your own clear conclusion after proper exploration.

Concluding Remarks

To conclude, let us see whether we are sufficiently clear about the following proposal:

To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential.

This requires a dedicated effort to implement at a mass scale, the humanistic education focusing on right understanding. It can be initiated by introduction of appropriate value education inputs in the present curricula. The urgency of this task has to be adequately realized and accordingly efforts are to be made commensurate with the need. The evolution at the personal level has to be given priority. Further, efforts are also to be directed towards evolving models for holistic development, appropriate policies, programs and systems.

Now, it is a great opportunity for all of us to join hands to become an active participant in this potential transformation!