

MODULE I

Chapter 1: Understanding Value Education

1. Define Value. Explain the Value of a Human Being with a few examples.

The value of a human being is its natural or expected participation in the larger order – at the level of the individual, at the level of family, at the level of society and ultimately, at the level of nature/existence. It is interesting to note that you feel happy in the process of fulfilling your participation in the larger order.

For example, if your participation in the process of education is to understand what is being taught, your value is to make effort to understand.

In this example, if you understand what has been taught, you feel happy. The teacher also feels happy when you participate in understanding what is being taught.

2. Define Skill. Elaborate on it with a few examples. Highlight the differences between Values and Skills.

Skills (technology, management, medicine, etc.) are necessary in our life. Skills have been developed to such a fine extent in every area – in medicine, in production, in construction of bridges and buildings, in all kinds of transportation from bicycles to airplanes, in telecommunication and television, to name a few.

For instance, students of technology will be studying, creating and implementing technologies. If they are getting trained on technology without deciding the purpose of human beings, their technical skills could even prove counterproductive when used to dominate, exploit or harm others. We developed technology for harnessing atomic energy or nuclear energy. Now, how much of it has been used for welfare purpose and how much of it has been used for destructive purposes? It seems that we have generated enough nuclear weapons to destroy this Earth 30 times.

Taking another example – supposing we get convinced that for a happy life, the health of the Body is the basic requirement, we will learn skills to keep the Body healthy. Skills such as learning which food will keep the Body healthy which physical practices will keep the Body functioning properly, what would be the

possible ways to do certain kinds of work with the Body? All these fall under the domain of skills. But along with it, it is crucial to understand for what purpose we shall be using our body; and this comes under the value domain.

Values are required to decide “what to do”, while skills are required for “how to do”.

For example, if you were to go to a railway station and ask for a ticket, the clerk would ask you where you want to go. But if you keep telling the clerk that you want the fastest train, the most comfortable train, the best air-conditioned train and all that, will it work? That is how many of the things we are doing today are happening! We are working out ways and means to go fast, to travel at supersonic speeds, but are we clear about where we want to go and what we will do when we reach there; and if that will lead to our fulfilment or not? This is an important question that must be kept in the forefront of whatever we think and do.

Thus, can you see that values have a higher priority over skills even though both of these are essential for human welfare?

Values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life.

3. As mentioned in the chapter, as a human being, we have two important questions to resolve:

- a. What to do?**
- b. How to do?**

Elaborate on the meaning of these two questions with a few examples.

The domain of education which addresses the issues related to ‘What to do?’ is called Value Education. It gives us the clarity of our goal, our basic aspiration and the programme to fulfill the basic aspiration. The second domain which addresses the issues related to ‘How to do?’ is called Skill Education. It helps us learn skills, methods and techniques to implement the programme. Both are essential and complementary components of education, and need to be addressed properly.

The value of a human being is its participation in this entire nature/existence. We can see that skills are only a means to achieve a given purpose. While skills are required to achieve a particular purpose in an effective and efficient manner, it is not within the scope of technology, management, medicine, etc. to decide the purpose.

4. Describe the two domains of education. How are they complementary? How do they assist in living a fulfilling life?

The part of education that deals with the understanding of one's participation in the larger order, and thus ensuring it in living, is called as Value Education.

We can see that skills are only a means to achieve a given purpose.

Values and skills have to go hand in hand. There is an essential complementarity between the two for the success of any human endeavour towards the goal of living a fulfilling life.

5. What is the content of Value Education? Discuss the need for it in technical and other professional institutions.

We have seen that the value of a human being is the participation of the human being in the larger existential order.

- It covers all dimensions of human being – thought, behaviour, work and realisation.
- It covers all levels of human living – individual, family, society, nature and existence.

Need in tech - tech should be made for welfare not destruction

Need in professional institutions - should not be all about making money

6. Explain the basic guidelines for Value Education. What is the need for these guidelines?

- **Universal** - applicable to all human beings and be true at all times and all places. This implies that it should not change depending upon sect, creed, nationality and gender, etc. It has to deal with universal human values
- **Rational** - amenable to reasoning and not based on dogmas or blind beliefs
- **Natural and verifiable** - When we live on the basis of such values that are natural to us, it leads to mutual fulfillment. We also want to verify these values ourselves, i.e. we don't want to assume something just because it is being stated here; rather, each one of us wants to verify these to find out whether they are true for us
- **All encompassing** - cover all dimensions of our being (thought, behavior, work and understanding) as well as all levels of our living (individual, family, society and nature/existence)
- **Leading to harmony** - harmony in our interactions with other humans and the rest of nature
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7. List any three implications of Value Education. Explain how they are related to your life.

- **Correct Identification of Our Goals** - deciding our future path
- **Development of a Holistic Perspective** - in terms of day-to-day living, it means that we are able to see our role with respect to ourselves, with respect to the family, with respect to the society and with respect to nature/existence
- **Clarity of Programme to Live with Holistic Perspective** - participation in college
- **Evaluation of our Beliefs** - if we believe that earning money is the ultimate goal of life and sensual pleasures are the only source of happiness
- **Solution of Existing Problems** - we are able to participate in the collective fulfilment of the society around

8. Describe the process of Value Education.

- Process of self-discovery
- There is already a natural acceptance for values in a human being.
- It is only that we have to discover them or become aware of them

- For example, if you are asked, what is naturally acceptable to you: the feeling of relationship or feeling of opposition with other members of your family? The natural response is feeling of relationship.
- You already had the acceptance for it. It was only uncovered by drawing your attention within through the question for exploration. Hence, to study human values, the process has to be such that it develops a process of self-exploration in you.
- Process of self-exploration and self-investigation

9. Define ethics. How are values and ethics related?

Ethics is the expression of definite human conduct in one's behaviour, work or participation in the larger order which is a result of right understanding about ourselves vis-à-vis rest of nature.

It is easy to appreciate that the core purpose of value education is to develop ethical competence among human beings which will reflect in all their pursuits. Development of ethical competence in the individual is the way to ensure professional ethics.

Chapter 2: Self-exploration as the Process for Value Education

1. The process of value education has been proposed as 'self-exploration'. What could be some other possibilities for the process of value education?

Idk

2. Explain the process of self-exploration. What is the expected result of self-exploration? Please explain the process, content and natural outcome of self-exploration with a neat diagram and two examples from your life.

The process of self-exploration is self-verification. Whatever is stated is a proposal. Do not assume it to be true or false, right or wrong. First, verify it on the basis of your natural acceptance. Next, verify it experientially – if the behaviour with human being results in mutual happiness and the work with rest of nature

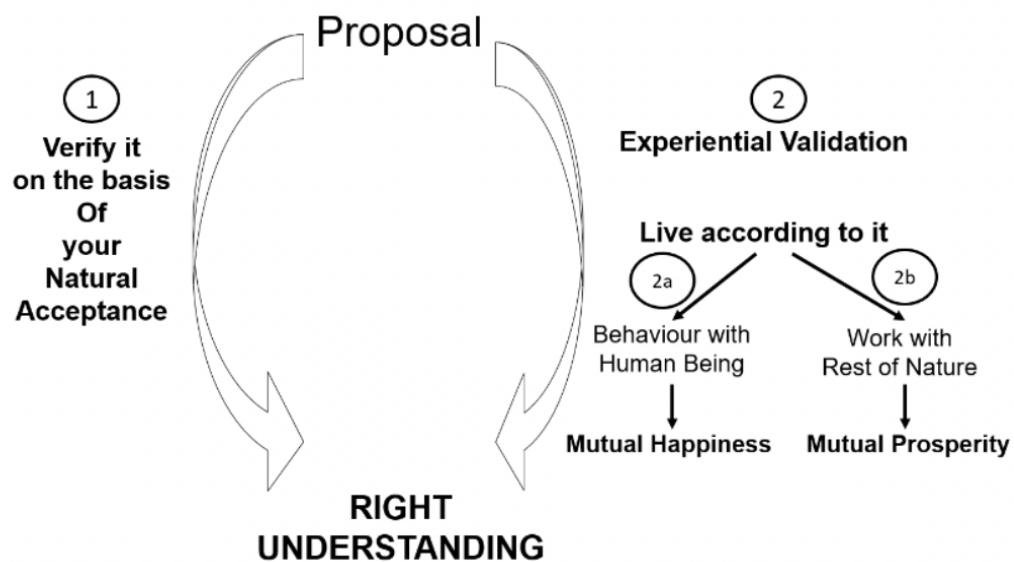
leads to mutual prosperity, only then the given proposal is right for you, otherwise it is not right for you.

The outcome of self-exploration is development of right understanding. Right understanding

is the understanding of the harmony from the Self to the entire existence, i.e. realisation of co- existence, understanding of harmony and contemplation of relationship; and on that basis, understanding human conduct. Right understanding is definite; it is assuring, it is satisfying and it is universal.

- The content of self-exploration is:

- a) Desire or basic aspiration of human being, which is for continuity of happiness and prosperity and
- b) Programme to fulfil the basic aspiration.



Eg - "The feeling of respect is natural in relationship". As a first part of the exploration, you can verify, whether feeling of respect is naturally acceptable to you or feeling of disrespect is naturally acceptable to you. This is part one of the self-exploration. The second part is living according to the proposal.

Eg - Let us check whether 'the feeling of nurturing (enrichment) in our interaction with the environment is natural'. You can verify whether feeling of nurturing is naturally acceptable to you or feeling of exploiting is naturally acceptable to you.

This is part one of the self-verification. Further, we can proceed to the second part of self-exploration – living according to it.

3. What exactly are the following realities:

- a. "What I am"
- b. "What is naturally acceptable to me"
- c. The dialogue between "what I am" and "what is naturally acceptable to me"

Explain each with any three examples.

- a. "What I am" has to do with my desires, my thoughts, my expectations, my imagination and all that is going on within me (refer to fig. 2-2). It includes the way I feel, the way I think, how I make decisions, what I expect from others and all that. It is my current competence on the basis of which I live.
- b. "What is naturally acceptable to me" is my natural acceptance. It is my intention. It is "what I really want to be". It is a basic reference which is a part and parcel of every human being. We may or may not be referring to it at present, but it is always there. I may or may not be living according to it, but I can see "what I really want to be". For example, we can easily see that we want to live in relationship, we want our bodies to be healthy and so on. That is our natural acceptance.
- c. Once that dialogue starts in you, you will yourself start asking the question whether your desires, thoughts are in line with your natural acceptance or are they not in line with your natural acceptance, whether they are in harmony or in contradiction. We have already seen that when they are in contradiction, we are uncomfortable within. We will further see that when they are in harmony, we are comfortable within. Once this dialogue within ourselves has been established, we start to be in harmony within. The very process of being in this dialogue starts facilitating one's self-evolution and we start becoming more and more comfortable within.

4. Describe the term 'Natural Acceptance'. How do you make out if it is your natural acceptance or not? Describe the characteristics of Natural Acceptance. Explain with examples from your own life.

Natural acceptance is the innate capacity of every human being to see the intrinsic purpose, to see what is natural, what is right and thereby conclude what is not right (wrong). It is not the same as the likes-dislikes or assumptions and beliefs but something definite that does not change with time, place or person. It is innate, invariant and universal. There is a natural acceptance for relationship, harmony and co-existence in each one of us.

The characteristics of natural acceptance are:

- Natural acceptance does not change with time
- Natural acceptance does not change with place
- Natural acceptance does not change with the individual
- Natural acceptance is uncorrupted by likes and dislikes or assumptions or beliefs
- Natural acceptance is innate; we don't need to create it
- Natural acceptance is definite

For example, we may have a liking for some specific type of tasty food, say a particular type of chocolate. We have an acceptance for it, but is that acceptance in line with our natural acceptance or not? We have to refer to something more fundamental, something more basic, something related to the feeling or purpose to find the answer. If we have asked ourselves "do we want to nurture the Body or exploit it?" and found the answer that we want to nurture the Body, we can ask ourselves if that specific tasty food will nurture the Body or exploit the Body.

5. Distinguish between Natural Acceptance and Acceptance with a few examples.

Natural acceptance is the innate capacity of every human being to see the intrinsic purpose, to see what is natural, what is right and thereby conclude what is not right (wrong). It is not the same as the likes-dislikes or assumptions and beliefs but something definite that does not change with time, place or person. It is innate, invariant and universal. There is a natural acceptance for relationship, harmony and co-existence in each one of us.

Acceptance is our likes and dislikes

6. Given any proposal, if one is not doing self-exploration, what are the other possibilities? Give two examples to explain.

On the other hand, if we are unable to see the things for ourselves and the assumptions remain unverified, the feeling of assurance is absent; and we are not self-confident. Rather, in adverse conditions, we may become reactive and try out various, even arbitrary options. In this process, we are susceptible to outside influences and pressures as our own unverified assumptions are not stable. In this case, generally, we tend to live by prescriptions, do's and don'ts; i.e. our living is largely dictated by others (human beings or prevailing conditions). This is a state of enslavement (enslaved by our own wrong assumptions)!

- We believe that it is a good thing to respect elders. However, when it comes to living with it in our day-to-day practice, are we able to ensure it? 100% of the time?
- We think it is good to eat food that is nutritious. But, is that a part of our living always? Or we tend to eat food that is tasty even if it is not good for health, or we eat junk food because our friends keep talking about it.
- The choice of clothes; is it our own choice based on our natural acceptance to protect the Body or it is a choice influenced by the advertisement or by the wish to fit into our peer group?

Chapter 3: Basic Human Aspirations and their Fulfilment

1. What are the basic human aspirations and what are the requirements to fulfil them? Indicate their correct priority. Support your answer with two examples.

The basic human aspirations are happiness, prosperity and its continuity.

For fulfilment of human aspiration, three things are necessary: right understanding in the Self, fulfilment in relationship with human being and physical facility with rest of nature, in that order of priority.

2. Why is right understanding required in relationship for mutual happiness? Illustrate with the help of two examples from your life.

If right understanding is missing, we cannot identify physical facility and there is feeling of deprivation. R.U. is important to ensure mutual happiness. If you are prosperous, you will think of nurturing others.

3. Why is right understanding required for ensuring physical facility? How does it result in mutual prosperity? Illustrate with the help of two personal examples.

Right understanding + Relationship→Mutual happiness Right understanding + Physical facility→Mutual prosperity

In this way, with right understanding and fulfilment in relationship, we can ensure mutual happiness. With right understanding and enough physical facility (working with rest of nature), we can ensure mutual prosperity, mutual enrichment.

Therefore, by ensuring right understanding, relationship and physical facility, we can ensure happiness and prosperity for ourselves and work for happiness and prosperity for others.

4. Distinguish between 'animal consciousness' and 'human consciousness'.

The basic aspirations of human being, i.e. happiness, prosperity and its continuity, are fulfilled by right understanding, relationship and physical facility, in that priority order.

A human being working for all three of them can be fulfilled. Therefore, a human being living with all three is living with 'human consciousnesses'.

On the other hand, if one is living for physical facility alone, one is living with 'animal consciousness'. While physical facility may suffice for animals, it is not adequate for human being to be fulfilled.

5. Describe the societal impact of living with human consciousness.

Human is living in harmony and fulfilment.

6. When do you say that the development is holistic? What is the role of education in it? Explain briefly.

The transformation from animal consciousness to human consciousness is the essential core of holistic development. With human consciousness at the base, holistic development includes development of relationship as well as required physical facility.

progress and development. Nations measure Gross Domestic Product (GDP) and its growth rate as the key indicators for development. Families and individuals also have a similar notion of their own well-being – they use job position, net-worth, bank balance, the house, the cars and other physical facility as indicators of progress, development and success.

The predominant perception regarding development, success and prosperity is largely to do with accumulation of physical facility – more and more physical facility. This perception is there in the society, in the education system and even in the family.

Chapter 4: Understanding Happiness and Prosperity – Their Continuity and Programme for Fulfilment

1. Define happiness as proposed in the chapter. Explain with two examples from your day-to- day life to support your answer.

Happiness is something definite; it can be defined and understood. To be in a state / situation in which there is harmony / synergy, that state / situation is naturally acceptable to me. To be in a state of harmony / synergy is happiness.

Eg - Try to remember the time when you found the solution to a problem that you had been struggling with for a long time. Did you feel happy the moment you found a solution? Even now, when you recollect that moment, you might feel happy!

Eg - There is a feeling of affection in you for your family members. They also have a feeling of affection for you. There is harmony in the family. In such a situation, you will feel happy being in family, isn't it?

2. Four levels of living have been proposed in this chapter. What are these levels? Can you see that you are living at all these levels? Explain with examples from your life.

1. As an Individual human being
2. As a member of a family
3. As a member of society
4. As a unit in nature/existence

3. Discuss the programme for continuity of happiness.

The programme for ensuring the continuity of happiness is
To understand the harmony and at all levels

To live in harmony

1. At the level of human being
2. At the level of family
3. At the level of society
4. At the level of nature/existence

Look into total possibility of our being and ensure happiness in every aspect of living.

4. Define prosperity as proposed in the chapter. Explain with two examples from your day-to-day life to support your answer.

Prosperity is the feeling of having more than required physical facility.

There are two basic requirements:

1. Right assessment of the need for physical facility, along with its required quantity.
2. Ensuring the availability/production of more than required physical facility.

Let us take an example. When we look into our need of food for nurturing our body, we find that it is required in a limited quantity. No one can eat in unlimited quantity; can you see that? Once we are able to identify the need for food along with the required quantity, we can check whether we already have more than what is required. If we have more than required food or if we can ensure more than required food by way of production, we will have the feeling of prosperity as

far as food is concerned. If we neither have the availability nor the ability to produce more than required quantity of food, we will feel deprived (as far as food is concerned).

5. Is there any difference between prosperity and accumulation of wealth? Explain with few examples of both, preferably from your own experience.

Prosperity is the feeling of having or producing more than required physical facility.

By and large, there is a confusion between accumulation of physical facility and the feeling of prosperity. It is generally assumed that the richer you are, the more prosperous you are; the more you have accumulated, the more prosperous you are. With this sort of assumption, we pursue prosperity with an obsession for profit, for accumulation. That is happening all around. The major focus in the society today is on accumulation of physical facility. In particular, there is a major focus on accumulating money.

Today, most of the wealth (money) in the world is owned by a very tiny percentage of people. Many such people are seen exploiting others, and exploiting the Earth, in an effort to accumulate even more. Without clarity about how much is required, the effort is for an unlimited quantity of physical facility, and by almost any means. First the efforts may be by legal means, and then slip to even illegal means. This is all because the quantity required is undefined and there is a feeling of deprivation!

6. Is excitement and happiness the same thing or different? Explain with few examples of both, preferably from your own experience.

Excitement is short lived, not sustainable, while a harmonious state within is something which can be continuous and sustainable. You have an expectation, say for a particular sweet, and if that expectation is fulfilled, you feel happy. However, since you are looking for continuity of happiness, you try to continue, in this case eating the sweet. But sooner or later you see that it cannot be continued indefinitely, so that happiness from eating the sweet dies out. In fact, there is no possibility to continue this happiness from eating the sweet. Somewhere you are able to see this. You are able to see that you have a deeper desire for continuity of happiness which this sweet is not able to fulfil.

This temporary happiness we are getting out of favourable sensation or out of the feeling we receive from the other is not really happiness (harmony). It is just a temporary state of excitement. If you look at it in a deeper sense, you would realize that this excitement is actually creating a disharmonious state within. That is why you feel uncomfortable within when you are in a state of excitement, so much so that it starts reflecting on your body in terms of disturbed pace of breathing, high blood pressure, etc.

7. Critically examine the prevailing notions of happiness and prosperity in the society. What are the consequences of these notions?

- Happiness is assumed to be excitement
- Prosperity is assumed to be accumulation of physical facility
- When the unhappiness continues, people try to escape from it by taking drugs, alcohol, etc

5. Diff b/w prosperity & accumulation of wealth

Prosperity - having m^o - feeling of having more than reqd physical facility

Accumulation - obsession for profit

- assumption that the richer you are, the more prosperous you are.

6. Is excitement & happiness same or diff?

Wrong assumptions about happiness tend to keep moving b/w excitement and escape.

Well-meaning ppl can get caught in addictive cycle.



e.g. taking drugs & alcohol and trying to escape unhappiness by momentary happiness, disturbs body

7. Examine notions of happiness & prosperity in society & its consequences.

- Happiness is assumed to be excitement

- Prosperity is assumed to be accumulation of physical facility

- ppl try to escape unhappiness by taking drugs & alcohol.

V. Coexistence of self & Body

1. Distinguishing attributes of self and body.

Self

- conscious unit
- needs happiness
- & continuous

Body

- material unit
- need is physical facility & temporary

2. body
- fulfilled by right understanding - ~~satisfied by material~~
physico-chemical things
 - desire, thought, expectation
 - definite response
 - eating, walking
 - definite response

2. Consciousness cannot be fulfilled by material. Explain

Domain of consciousness - activity of knowing, assuming, recognising and fulfilling.

Domain of material - only recognising & fulfilling

∴ Both domains fulfilled separately

3. Qualitative difference b/w activities of self & body.

Self - desire, thought, expectation

- continuous

- response: knowing, assuming, recog., fulfil.

Body - eating, walking

- temporary

- recog., fulfil.

4. How is the response of the body definite?

Recognition and fulfilment of body does not change upon influence of circumstances, peer pressure, society, media, etc.

5. Definite human conduct

(frame one at 4)

The conduct of human being depends upon response of self. Only with assumptions based on knowing can conduct become definite.

6. Gross misunderstanding about human being + outcome + problems in society

Gross misunderstanding:

- assuming human being ~~is~~ to be just the body.
- eg- trying to get respect out of having more clothes.

Outcome: we keep accumulating more & more physical facility w/o knowing how much is enough to give us continuous happiness
 Caught in a loop.

Society: humans are being exploited and so are the natural resources.

VI. Harmony in Self

1. Importance of studying Self

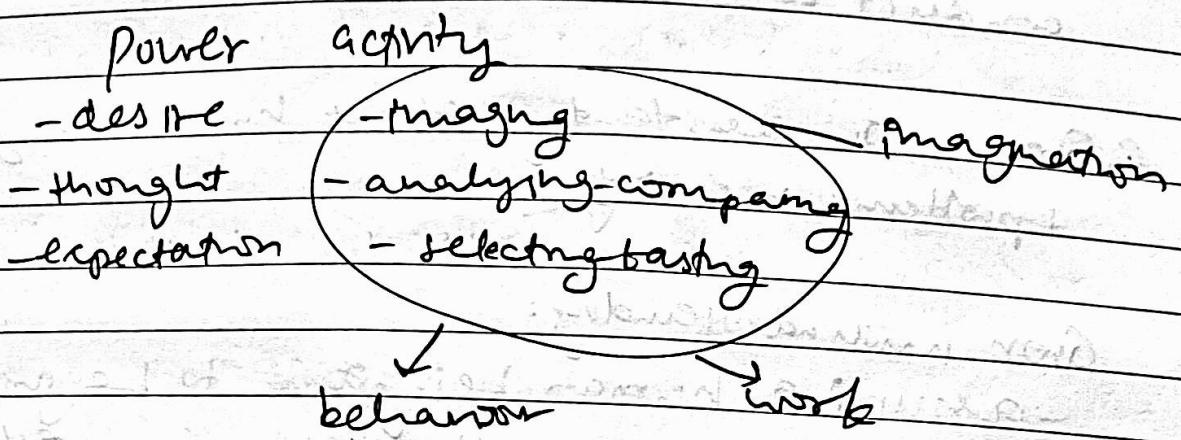
- Self is central to human existence
- every decision is made by self
- It is continuously active in imaging, analysing - comparing and selecting tasting

2 - Activities of self w/ diagram

continuous power to desire - activity of imaging

continuous power of thought - activity of analysing

continuous power of expectation - activity of selecting



3. Imagination? Is it continuous or temporary

The (above) activities together are called imagination.

It is continuous.

It may be expressed outside in form of ~~be~~ behaviors and work.
It is central to the self.

4. Harmony in self

Imagination governs our harmony.

Sanskar = Acceptances derived out of Σ [Desire (from all time) + Thought (from all time) + Expectation (+.a.t.)]

When imagination is guided by relationship, harmony co-existence - there is harmony in self.

Self is in a state of happiness continuously.

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Page No.:	YOUVA					
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5. Sources of imagination

- i) Preconditioning - beliefs, notions in family or society
- ii) Sensation - info read from body through 5 senses.
- iii) Natural acceptance - right understanding

6. How is behaviour & work decided? Body or self?

which activity of self is connecting to behavior & work

Behaviour & work decided by imagination (self) and expressed using body as instrument.

Imagination connects behaviour & work.

7. Self-exploration helps ensure harmony in self.

- self verification
- natural acceptance

8. Explain sanskar ($t+1$) = sanskar (t) + environment (t) + self exploration (t)

- sanskar (t) - present moment
- sanskar ($t+1$) - next moment
- may or may not be in line w/ our natural acceptance
- sanskar at next moment will be more harmonious than present.

VII. Harmony of self w/ body

1. "I am the seer, doer and enjoyer. The body is an instrument"

Seer - the one who understands

Doer - one who takes decisions

Enjoyer - one who feels happy or unhappy

2. Define self-regulation, health. What's their relation?

Feeling of responsibility towards the body is called as the feeling of self-regulation. (for nurturing, protection and right utilization of body).

Health - body acts acc. to instructions of self
- parts of body are in harmony

Self regulation is primary and health in body is a natural consequence.

When there is self-regulation, there is health.

3. Purpose of physical facility. Explain categorically.

- required for body
- production, protection, right utilization of physical facility is a part of programme of human being.

4. Self-regulation - programs for nurturing & protection.

1a. Intake

1b. Routine

- 2a. Physical labour 2b. Exercise
 3a. Balancing internal organs of body 3b. Balancing breathing of body
 4a. Medicine 4b. Treatment

5. Right utilization of body

- body should be used in process of fulfilling human aspiration
- right understanding, right feeling.
- produce physical facility

6. Self regulation + prosperity

- body is healthy
- right understanding
- physical facility

"Human being = body" leads to feeling of deprivation

- limited physical facilities
- accumulation of material things while trying to achieve happiness through it

UHV - 8A : Trust

M T W T F S S

1. What is the proposal for the definition of trust? Illustrate the feeling of trust with an example from your own experience.

The definition of trust is to be assured that the other intends to make me happy and prosperous.

Eg - relationships are founded on trust.

Parents want what's best for you.

2. Distinguish b/w intention and competence. What is the outcome when we confuse the 2 and when we see them separately.

Intention - what is naturally acceptable to you
- doubt on intention → feeling of mistrust

Competence - what you are willing to accept

When we see the 2 separately:

we trust intention of other (natural acceptance)
feel related to make effort to assure the other.

When we confuse the 2:

we doubt intention of other

we assume lack of competence to be lack of intention.
feeling of opposition

reinforcing belief that other is bad.

3. If I trust the intention of everyone, people would take undue advantage.

This is usually false.

On the contrary, it gives us inner strength.

effective in interacting with different people.

We don't get hurt, ability to deal with it and interact gets better.

4. Trust - the foundation value of relationship.

- Trust is to be assured that the other intends (has a nat. acc.) to make me happy & prosperous.

- Trust is the starting point of relationship, of mutual development.

- In absence of it, we do not feel related to each other.

- Intention & competence are aspects of trust.

5. Distinguish b/w reaction and response w/ clarity of feeling of trust. Give example.

Trust on intention → Response | Doubt on intention → Reaction

- try to improve upon others' competence

- get irritated, irritated
- get angry
- have feeling of opposition.

6. Distinguish b/w intention and desire w/ example.

M T W T F S S

Intention is what is naturally acc. to you.

When intention is clear to make myself and others happy & prosperous, I can conclude that the other has the same intention.

Desire is the feeling of wishing for something.

Intention is stronger than desire.

8B - Respect as Right Evaluation

1. List and examine prevailing notions about respect

- If other has more understanding, is more responsible than me, I am committed to understand the other. I make effort on my side.
- If I have more understanding, I live with unconditional responsibility for other
- If I have more understanding, I am committed to facilitate understanding + other.

2. The minimum content of respect is to be able to see the other as similar to you. On what basis of similarity? What is complete content of respect?

We are similar on the following basis:

1. Our ~~purpose~~ is the same - to live w/ continuous happiness and prosperity.
2. Our ~~program~~ is the same - to live in harmony at all levels of my being.
3. Our ~~potential~~ is the same - natural ~~as~~ accept; desire, thought and expectation.

Q2 contd...

The complete content of respect is that we are complementary to each other". ("Other is greater than me" p.p.p.)

3. Eg. of over, under & otherwise evaluation. Why do they cause disrespect and what other problems are caused?

- Under evaluation - evaluating for less than what it is.

Eg - If you are angry w/ a child and saying he is good for nothing & can't do anything.

- Over evaluation - evaluating for more than what it is.

Eg - If you are happy with a child and start saying that he is great & can do anything.

- Otherwise evaluation - evaluating for others than what it is.

Eg - If you are very angry w/ a child, say he is a donkey and are not willing to consider him as a human being.

These kinds of interactions w/ others make them feel uncomfortable and disrespected.

Problems faced.

under/otherwise → depression

over → ego

However right evaluation gives self confidence.

M T W T F S S

4. How do we diff. b/w body, physical fac. & beliefs.
What problems do the diff. cause?

Body - age - physical strength
- gender
- race

Physical facility - wealth
- prost

Beliefs - different ISMs (socialism, capitalism, etc.)
- different sects.
- diff. information

Problems:

discrimination and disrespect
small incidents can have long lasting consequences like not speaking to each other, opposition, divorce, fights, war, broken relationship.

5. Why is understanding of self imp. to ensure respect?

Respect is right evaluation
Understanding of self is imp.
Respect is only possible with a feeling of trust on person.
to write complete content of respect.

6. How does the feeling of respect help define our complementary w/ other humans? What is the expression of the feeling of respect?

The complete content of respect is that the other is similar to me and we are complementary.

- If other has more understanding and is more responsible, I'm committed to understanding others.
- If I have more, I am committed to facilitate understanding.

Expression of feeling of respect.-

When I can see the central role of self, I evaluate myself and others on basis of self and not body, physical facilities, etc.

DC - Affection

I. Define affection. How does affection lead to harmony in family?

Affection is the feeling of being related to the other.

Affection leads to harmony in the family

- Parents have affection for children, relate to and feel concerned for them.

- also among friends and siblings, husband wife.

- child feels secure in early stages of development.

- parents take care of child even with hectic schedule.

2. Explain the feeling of care and guidance.

Care is the feeling of responsibility and commitment for nurturing and protection of body of my relative.

- plays imp. part in human relationships.

Guidance is the feeling of responsibility and commitment for ensuring the right understanding and right feeling in the self of my relative.

- it is need of every human being.

3. What is excellence? Is working for competition same as working for excellence?

- Excellence is to be in a state of continuous happiness.

- this calls for understanding & living in harmony -
at all levels of our being.

- once we achieve excellence, it continues.

Working for competition is different than working for excellence.

Eg - naturally making effort to help others is excellence.

But in competition, we do not help.

For instance, children in class.

4. Distinguish b/w respects glory and reverence.

Respect - right evaluation of self
 - same purpose, programme, potential.
 - it is for each & every human being.

Glory - feeling of acceptance for those who have made effort for excellence.

Reverence - feeling of acceptance of excellence
 - feeling of glory & respect are included in it.

5. If someone is helpful in fulfilling your needs, what feeling do you have? Explain in terms of Self and Body.

We say that we are ~~less independent~~ inherently in relationship with each other.

Person's Self is primarily related to other person's self. The Body is only a means to express or receive our relationship.

6. Define love. How is love the complete value?

Love is the feeling of being related to all. It is a complete value bcoz this is ultimately where we want to reach. It includes feelings of trust, respect, affection, etc.

7. How does one develop right feeling - basis of right understanding or experience of events?

The base for right feeling is right understanding.

Feelings based on right understanding can have continuity. Feelings based on experience ~~not~~ of events are only temporary emotions.

Every self wants every other self to be happy.

8. What is the role of physical faculty in fulfillment of relationship?

Physical faculty is reqd in limited quantity for nurturing the body, protection and right utilization of body.

Other than feeling of care, it has only a symbolic role. Eg - offering chocolate to express feeling of expression. The chocolate is not affection, it is a symbol.

9. What is justice? Is it a continuous or temporary need?

Justice is the recognition, fulfillment and evaluation of human-human relationships leading to mutual happiness.

10. Basis of undivided society - the ~~so~~ world family
The feeling of love is foundation of undivided society.
Justice in family and it extends from family to world family.

Chapter 9: Harmony in the Society – Understanding Universal Human Order

1. What is the building block for harmony in society? Explain with examples.

A society is composed of families living together for the common human goal. The base of a harmonious society is harmony in the family, for which the base is harmony in the human being.

1. The goal of human being living in society (Human Goal)
2. The system required to achieve human goal
3. Scope of this system

2. Describe the human goal. Explain how this is conducive to sustainable happiness and prosperity for all.

- The goals of human being living in society are:
 1. Right understanding and right feeling (happiness) in every individual
 2. Prosperity in every family
 3. Fearlessness (trust) in the society
 4. Co-existence (mutual fulfilment) in nature/existence

The priority and order in which these four goals can be fulfilled are 1-4.

Without right understanding and right feeling, it is not possible to identify the need for physical facility, therefore, right understanding and right feeling has to come before prosperity. Similarly, fearlessness can take place only with the acceptance of relationship and prosperity

3. Critically examine the goals of the present-day society with respect to human goals. What is the outcome?

The first goal is to ensure right understanding and right feeling (happiness) in every human being.

The second goal of prosperity, is similarly replaced by accumulating more and more, as we are not able to identify our need for physical facility, due to lack of right understanding. It is felt that if one has money, one is

prosperous. However, without having an idea of our needs, we keep on accumulating.

With these as the driving assumptions in the society, it has led to people living with three kinds of obsessions:

1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

4. List the dimensions (systems) that comprise a human order. Explain how each dimension contributes to the fulfilment of the human goal.

Education-Sanskars -- (leads to) → Right understanding and right feeling (happiness)

Having a system of human education-sanskar ensures right understanding and right feeling (happiness) which is the first goal.

Health-self-regulation -- (leads to) → Health of the Body

Having a system for health and self-regulation ensures health of the Body. This indirectly ensures co-existence with nature as well.

Production-Work -- (leads to) → Prosperity

Production-Work ensures the production of more than the required physical facility. The health-self-regulation and production-work dimensions together lead to fulfilment of the second goal of prosperity in every family.

Justice-Preservation -- (leads to) → Fearlessness and Co-existence (respectively)

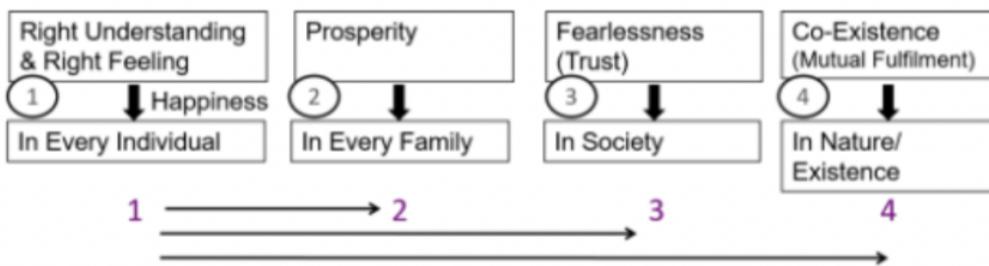
Then comes justice which has to do with human-human relationship. If human-human relationship is understood, accepted, fulfilled and rightly evaluated, it ensures mutual happiness or justice.

Exchange—storage -- (leads to) → Prosperity and Fearlessness

Finally, exchange and storage with a feeling of mutual fulfilment, rather than a feeling of exploitation, will be an aid in ensuring prosperity in the family and also contribute to fearlessness (trust) in society.

5. Is there a particular sequence in which these goals can be fulfilled? Explain.

Human Goal



Human Order

Dimensions (Systems)

- 1. Education – Sanskar (1)
- 2. Health – Self-regulation
- 3. Production – Work (2, 4)
- 4. Justice (3) – Preservation (4)
- 5. Exchange – Storage (2, 3)

6. Why is education and sanskar the first human goal? Distinguish between education and sanskar.

Education is to develop the right understanding of the harmony at all levels of being – from self to the entire existence (individual, family, society, nature/existence).

Sanskar is to develop the basic acceptances of the harmony at various levels.

7. What are the two important issues to be addressed in the dimension of production? Explain with two examples.

There are two important issues related to production-work. These are:

- 1. What to produce?
- 2. How to produce?

We have to produce physical facility required for nurturing, protection and right utilisation of the Body.

Regarding how to produce there are two criteria:

1. The process must be cyclic and mutually enriching – it must be eco-friendly
2. Justice must be ensured in relationship with human being – it must be people-friendly

8. Explain, giving examples, how pollution and resource depletion are both the direct outcomes of not understanding nature the way it is.

Resource depletion is the symptom of using a natural resource at a rate which is greater than the rate at which it is produced in nature. For example, if we use petroleum at a rate greater than the rate at which it is produced in nature, there will be a shortage of petroleum.

Similarly, pollution indicates that we are producing something which does not return to the cycle in nature or it is produced at a rate that is faster than the rate at which it can return to the cycle in nature.

Plastic, for example, does not degrade, it does not return to the cycle of nature for many years. Carbon dioxide today is produced at a rate much higher than the rate at which nature can absorb, and therefore, there is rise in the percentage of carbon dioxide, resulting into global warming.

9. How can exchange of physical goods be mutually fulfilling? Evaluate the motivation of exchange in today's scenario.

Exchange means sharing or exchanging of physical facility with a view of mutual fulfilment.

The family order is the smallest unit of a society. Family order refers to the system in a family of responsible people living together for the common human goal. In particular, the family is making effort for

- Mutual development of right understanding and right feeling (trust, respect and so on) in every family member, including the next generation, leading to mutual happiness.
- Participation in production of required physical facility in the form of labour, leading to prosperity.
- Contributing to a human society by way of participating at the next higher-level order.

10. Write a short note on the three aspects of preservation.

Preservation is the recognition of relationship of human being with the rest of nature, its

fulfilment and evaluation leading to mutual fulfilment.

Precisely, preservation would mean enrichment, protection and right utilization of the entire nature.

Preservation => 1. Prosperity in human being

2. Enrichment, protection and right utilisation of nature

11. There are three kinds of obsession. List them. Give any three examples of each from your observation in the society.

1. Obsession for consumption
2. Obsession for profit
3. Obsession for sensual pleasure

12. Why is storage required in a society? Suggest any two ways in which you can store the produce for right utilization in the future.

Storage is keeping physical facility with a view of mutual fulfilment and not with the obsession for profit or for accumulation or exploitation.

- Both try to take both the pieces of bread. They struggle and fight. Eventually, they decide to take one each. Each decides separately that henceforth, they will make more effort to grab more of the available food. This would be the economics of “take-take”. Both are trying to maximise their returns. Both are unhappy.

- They logically work out that they can get only one piece each, so they divide it equally, but neither is fully satisfied. This is the economics of "give-take".
- Both persons have a feeling of relationship, like a mother and child. They know that two pieces of bread are not sufficient even for one person. Each offers both pieces of bread to the other.
They discuss and eventually decide to take one piece of bread each. They also decide to work together to make more pieces of bread in future, so they can both fulfil their needs. This is the economics of "give-give".

13. Indicate a few steps to promote harmony in the society and co-existence with nature.

The society is composed of families living together, making effort for the common human goal. They are interconnected and interdependent from family order to world family order.

My participation (value) vis-à-vis the society is to develop the clarity of society, its goals, programme and scope; and with that, playing a part in the family order and then in the larger society.

In the family order, my participation (value) is:

- Ensuring happiness in the family by way of helping in the development of right understanding and right feeling in the Self of every member of the family, particularly the next generation.
- Ensuring health in the family by way of a system of nurturing, protection and right utilisation of the Body for every member of the family.
- Ensuring prosperity in the family by way of helping the family recognise the need for physical facility, its production, its protection and its right utilisation.
- Facilitating one or more members of the family to participate in the larger society, in one or more dimensions of human order.

14. What is the meaning of 'universal human order'? What is its scope? How is the family order related to universal human order?

If there is effort for these goals in the family, the family is in harmony. In other words, there is a family order. The society is many families living together in a relationship of mutual fulfilment.

The scope of harmony in the society starts with the family order and extends all the way to world family order in steps, from family order, family cluster order and so on to nation family order and ultimately world family order. This extension of harmony, from family order to world family order, is universal human order.

Chapter 10: Harmony in Nature

– Understanding the Interconnectedness, Self-regulation and Mutual Fulfilment

1. Explain why it is essential to study about nature.

Nature is the collection of all the units – the air, soil, water, plants, trees, animals, birds, other human beings and even things that are a little distant from us like the sun, the moon, the other planets, etc.

When we look around, we see all kinds of units. For example, in a classroom there may be units like chairs, tables, copies, pens, blackboard, projector, laptop, etc.

Outside the classroom, in a garden or forest, we may see other kinds of units like trees, shrubs, butterflies, flies, birds, animals, pond, stones, etc. If we look further, we see the sun, moon, stars, the Earth itself – all of these are units.

2. List the four orders in nature with examples of units in each order. What is the basis of this classification?

1. Physical order – this includes units like air, water, metal and so on.
2. Bio order – this includes grass, plants, trees, etc.
3. Animal order – this includes animals and birds.
4. Human order – this includes human being.

3. Units in nature, other than human beings without right understanding, are interconnected in a relationship of mutual fulfilment. Examine this statement with a few examples.

Wherever the soil is fertile and there is sufficient water available, seeds germinate and plants grow. In this way, the units of the physical order nourish the units of the bio order. Similarly, when the leaves, flowers and fruits of plants fall to the ground and degenerate, they get converted back into soil. These plant residues are manure for the soil, making it more fertile. Plants also help in maintaining the level of oxygen in the air, participating in the water cycle on the Earth and so on. In this way, the units of the bio order fulfil units of the physical order. We can also see that the soil gets converted into plants and the plants get converted back into soil.

4. Why is the human order, by and large, not mutually fulfilling for any of the four orders? Is your natural acceptance to be fulfilling for all four orders? What does human being need to do to be mutually fulfilling for each of the four orders?

The human being needs to awaken to the activities of realisation, understanding and contemplation in the Self to actualize its natural characteristic, innateness and inheritance.

Once this happens, the human being will also exhibit definite human conduct, i.e. conduct in accordance with its natural characteristic (perseverance, kindness... compassion). The process of education-sanskar is the key to awakening these activities, thus enabling the transformation. Therefore, human education-sanskar is one of the most important activities for human society. Human education-sanskar enables a child to develop right understanding and right feeling within and also to develop the necessary competence to live accordingly. Further, these children go on to become individuals who are a source of human education and sanskar for the next generation.

5. Processes in nature are cyclic and mutually enriching. Explain this statement with three examples.

The natural process of production is cyclic and mutually enriching. All the physical facility that we use is produced by working with the three orders of nature. To be mutually fulfilling, our production processes have to also be cyclic and mutually fulfilling. In this way, the entire nature, all orders in nature can be in harmony, since the first three orders are already in harmony.

This soil-plant interaction is an example of the interconnectedness and relationship of mutual fulfilment between the physical order and the bio order.

Animals and birds (units of the animal order) depend on plants (units of the bio order) for their food.

For example, a cow (a unit of animal order) eats grass (unit of bio order) as its food. In turn, the cow is also fulfilling for plants. Animals and birds help to spread the seeds of plants from one place to the other. They protect plants from harmful insects and pests.

6. The four orders in nature have been classified on the basis of their distinct activity, innateness, natural characteristics and inheritance. Explain with one example for each order.

These orders can be understood on the basis of their activity, innateness, natural characteristic and inheritance. They have definite activity through which they self-organise in accordance with their innateness. They interact with other units in a mutually fulfilling manner which is their natural characteristic. Their innateness and natural characteristic is maintained, generation after generation, by way of their inheritance. In this way, nature is self-regulated and in harmony. In this manner, they have a definite conduct.

7. With the clarity of the natural characteristic, how would you interact with units of each of the four orders?

Natural characteristic of a unit refers to its natural participation in the larger order.

The natural characteristic of the physical order is composition-decomposition.

The bio order participates with the bio order in terms of nurturing or worsening the other.

When it comes to the animal order, we have to see the natural characteristic of both, the Body of the animal as well as the Self of the animal.

In the human order, the human being is the co-existence of Self and Body. The Body belongs to the bio order, and hence has the natural characteristic of the bio order.

8. Give some examples of units that only have the activity of recognising and fulfilling. Also give examples of units that have the activity of assuming, recognising and fulfilling. What is the basic difference between these two sets of units?

Idk

9. Describe the abundance in the nature. How is human order dependent on the other three orders?

There is abundance in nature – whatever is required by any order is available in nature. By its very being, nature is organized in such a manner that the quantities of each of these four orders is in a decreasing sequence i.e. Physical order >> Bio order >> Animal order >> Human order. This gives an assurance of the possibility of prosperity for human being.

Chapter 11: Harmony in Existence – Understanding Co-existence

1. Existence is all that exists. What are the two types of realities that exist? Explain how you can distinguish these realities.

Existence is whatever exists.

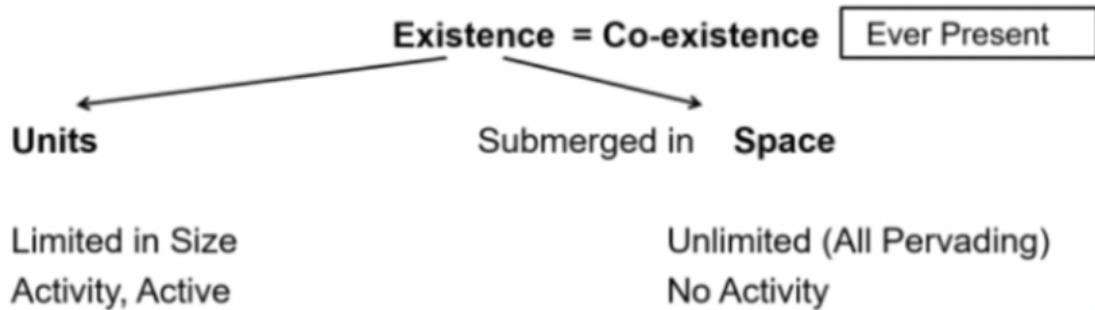
1. Units are Limited in Size; Space is Unlimited

We can observe units all around – they are limited in size. A unit may be small or large, but it is limited in size. For example, a pencil is a unit which is small in size. A human being is also a unit but it is relatively bigger in size.

Now coming to space, it is unlimited. It is spread all around. It is all-pervading. There is no limited size of space. We are not able to see its boundary.

2. Units are Activity, they are Active; Space is “No-Activity”

Every unit is an activity and it is active. In itself, one or the other kind of activity is always taking place in the unit. Further, the unit is interacting with other units, i.e. it is active in relation to other units.



2. Reason out why it is essential to study about space.

Space is unlimited, all-pervading. It is no activity.

At the base is the co-existence. It is unfolding in terms of units submerged in space. Units are limited in size; they are activity and are active. Space is

unlimited, all-pervading and is no activity. By virtue of being submerged in space, units are energised, self-organised and recognise their relationship with every other unit in space and fulfil it.

3. Units are in co-existence in space. Where there is a unit, space is also there. Explain these two statements.

Being in co-existence with space, every unit is energized.

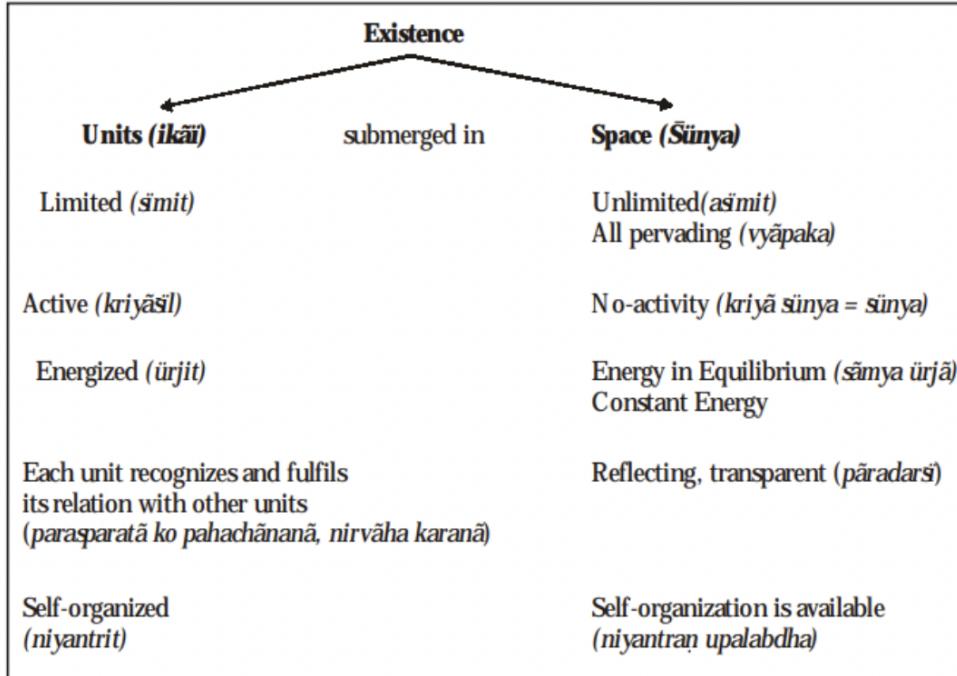
The Earth, for example, is in space. It is submerged in space. The Earth is an activity. It is rotating around its own axis and revolving around the sun. Are we supplying energy to the Earth? Obviously, we human beings are not supplying the energy to Earth. Is the energy coming from the sun or is it happening just by being in co-existence with space? The Earth is energised being in co-existence with space.

Co-existence is ever-present. The four orders of nature are a natural expression or unfolding of co-existence, ultimately resulting in universal order. This universal order is to be completed by human being, through human being.

4. Distinguish between units and space.

Units are of two types – material units and consciousness units. All units are limited in size. They are activity and they are active by way of participating with other units.

Space is unlimited, all-pervading. It is no activity.

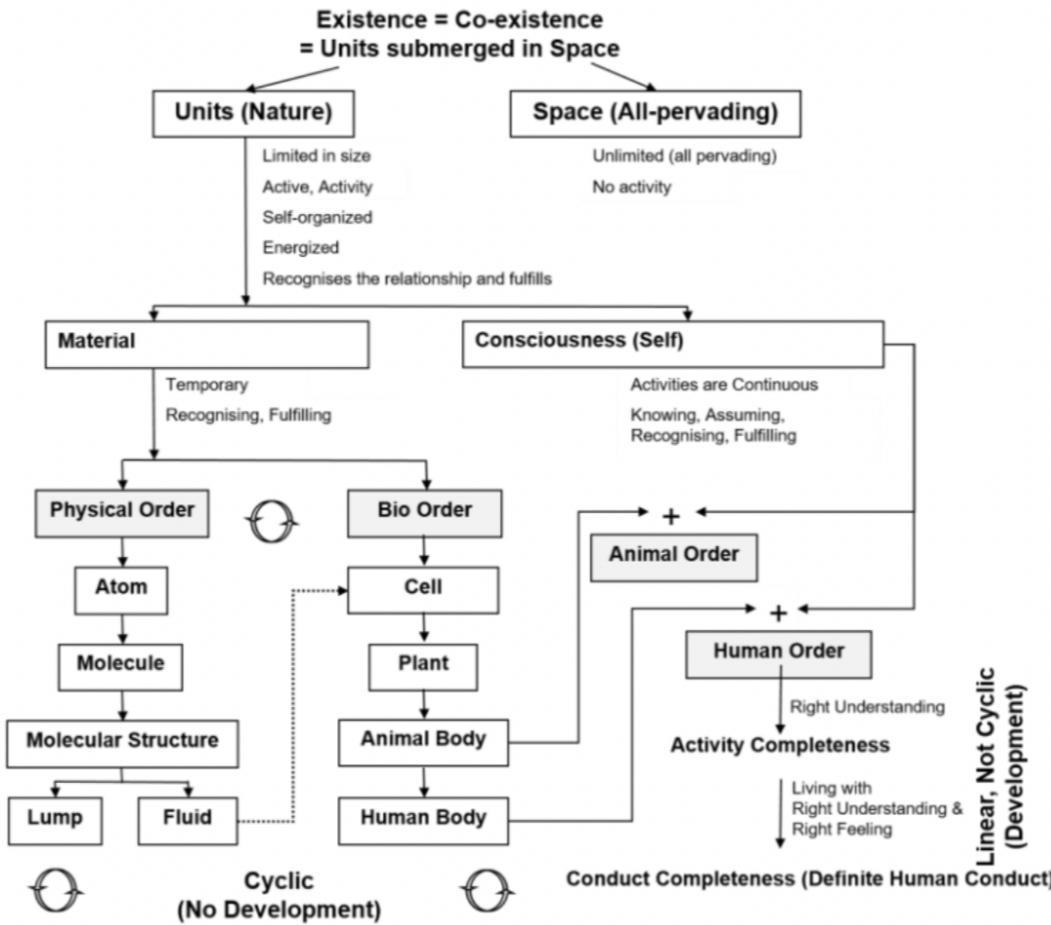


5. What is meant by Submergence of units in space? What are the three defining aspects?

Units are submerged in space. This Submergence implies three things:

1. Units are energized in space.
2. Units are self-organized in space – Units maintain their self-organisation (innateness).
3. Units recognize their relationship and fulfil it with every other unit in space – Units interact with other units in accordance with their definite natural characteristic, so they are able to participate in the larger order, and in the entire order, in a mutually fulfilling manner.

6. Draw a chart showing all the different categories of units of nature in space.



7. In what types of units – material or consciousness, is there scope for development? Are we presently focusing on development in these types of units? Please elaborate.

We want to interact with the material order with a view to make things that remain as constructed, like our houses, implements. We want to use them for composition. We want to use plant order where growth is required. And for ourselves, we want to develop as responsible human beings.

We are trying to grow in the left side (material order) and somehow trying to stop growth on the right side (plant order) –which does not. We can understand the basic nature of all units. We can understand the natural characteristic of an order, and then know what to do with it.

Accumulation in the material order cannot be a substitute for the needs of knowledge/understanding and relationship in 'I'. Work on the material order needs to be done in the light of understanding in 'I' and the needs of 'I'.

8. What is the role of material order and bio-order in the fulfilment of human needs? How does understanding of existence help in right identification of the above?

Material Order – is characterized by composition-decomposition. This is its natural characteristic, its participation. It does not 'grow'. i.e. stones do not 'grow', gold does not 'grow', money; the paper it is printed on does not 'grow'.

Plant/*Pranic* Order - is characterized by growth and maintaining the form of growth.
Ex: a plant grows, a shrub grows.

Now, if you want 'growth', would you focus on material order, or on the plant order? The answer seems obvious: if we wanted growth, we would look towards the order that has growth as its 'natural characteristic' and work on it. We find that this is in the plant order as in existence, naturally, without us having to do anything about it, plants or the plant order anyway grows.

Now, if you look at the diagram we have above, you will find that today we are putting all efforts into the material order. All the 'growth' we talk of is here: by making more cars, eating more chocolate, building more roads, making bigger buildings and robots, we think we are 'growing'. *But this is not possible, since by its natural characteristic itself, the material order does not grow!* However, we try for growth here, we *cannot* be satisfied, because at the end of the day, it is only accumulation. *Hence, we can accumulate money, but we cannot grow money!* On the other hand, that which naturally grows i.e. plants, we are trying to stop! We seem to be trying very hard to stop the growth in plants today!

9. How does co-existence in existence express itself at different levels of living of human being? Explain.

This co-existence expresses itself at different levels as follows:

- Mutual fulfilment among all units is basically an expression of co-existence. At the level of nature, this co-existence is expressed in the form of mutual fulfilment.

- At the level of society, the four human goals (happiness, prosperity, fearlessness and co-existence) are an expression of co-existence at various levels.
- At the level of family, relationship is basically the expression of co-existence of one human being with another human being. the nine feelings (trust, respect... love) are an expression of understanding co-existence and acceptance of co-existence in human-human relationship.
- At the level of human being, it expresses itself in the form of co-existence between the Self and the Body. Acceptance of co-existence in the Self for the Body is the feeling of self-regulation. At the level of Self, our basic desire for continuity of happiness is ensured by realisation of co-existence, understanding of harmony in the nature, contemplation of participation in the larger order leading to the feeling of co-existence (love) and thought of co-existence (compassion).

10. Describe the role of human being in this existence. What would be the natural outcome of fulfilling this role?

The role of human being in existence is:

1. To understand co-existence
2. To live in co-existence

In this way, the universal order can be completed.

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

1. Explain how right understanding forms the basis of assimilating universal human values in a natural way.

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.

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.

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.

Right understanding provides us the clarity about its definitiveness.

The definitiveness of ethical human conduct can be understood in terms of definiteness of values, policies and character.

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.

3. How do you explain the differences found in the ethical perceptions of different cultural and religious traditions?

The ethical human conduct can be further grasped in terms of values, policy and character:

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.

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.

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.

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:

This can be understood in terms of the following:

- Chastity in conjugal relationship
- Rightful acquisition and utilization of wealth
- Kindness in behaviour and work

SECTION III of IV: Implications of the Right Understanding

Contents

CHAPTER 12: THE BASIS FOR UNIVERSAL HUMAN VALUES AND ETHICAL HUMAN CONDUCT.....	5
Recap.....	5
Values in Different Dimensions of Human Living.....	5
Universal Values Naturally Emerging from the Right Understanding.....	6
Definitiveness of Ethical Human Conduct	6
Development of Human Consciousness.....	8
Implications of Value-based Living	9
Salient Points.....	9
Test Your Understanding	10
Part 1: Questions for Self-evaluation	10
Part 2: Practice Exercises for Self-exploration.....	10
Part 3: Projects and Modelling Exercises	10
Part 4: Your Questions	10
CHAPTER 13: PROFESSIONAL ETHICS IN THE LIGHT OF RIGHT UNDERSTANDING.....	11
Recap.....	11
Introduction.....	11
Profession – In Context with the Comprehensive Human Goal	12
Ensuring Ethical Competence	12
Salient Features Characterizing Ethical Competence.....	13
Issues in Professional Ethics – The Current Scenario.....	14
Prevailing Approaches towards Promotion of Professional Ethics – their Inadequacy	15
Inherent Contradictions and Dilemmas and their Resolution.....	15
Salient Points.....	16
Test Your Understanding	17
Part 1: Questions for Self-evaluation	17
Part 2: Practice Exercises for Self-exploration.....	17
Part 3: Projects and Modelling Exercises	17
Part 4: Your Questions	18
CHAPTER 14: HOLISTIC DEVELOPMENT TOWARDS UNIVERSAL HUMAN ORDER	19
Recap.....	19
Visualization of Comprehensive Human Goal	19
The Vision for Holistic Development and Universal Human Order	20
Paving Way towards the Humanistic Tradition.....	20
Humanistic Education	21
Humanistic Constitution	21
Salient Points.....	23
Test Your Understanding	23
Part 1: Questions for Self-evaluation	23
Part 2: Practice Exercises for Self-exploration.....	23
Part 3: Projects and Modelling Exercises	23
Part 4: Your Questions	24
CHAPTER 15: VISION FOR HOLISTIC TECHNOLOGIES, PRODUCTION SYSTEMS AND MANAGEMENT MODELS	25
Recap.....	25
Introduction.....	25
A Holistic Criteria for Evaluation	25
Criteria for Technologies	26

Criteria for Production Systems	26
Criteria for Management Models	26
A Critical Appraisal of the Prevailing Systems	27
Learning from the Systems in Nature and Traditional Practices.....	27
Typical Examples from Traditional Technologies and Systems	28
Visualizing a Holistic Community Model – Working Towards Harmony at All Levels	28
Topics for Case Studies	29
Salient Points.....	30
Test Your Understanding	31
Part 1: Questions for Self-evaluation	31
Part 2: Practice Exercises for Self-exploration.....	31
Part 3: Projects and Modelling Exercises	31
Part 4: Your Questions	31
CHAPTER 16: JOURNEY TOWARDS UNIVERSAL HUMAN ORDER – THE ROAD AHEAD.....	32
Recap.....	32
The Core Message	32
Appreciating the Need for Self-exploration.....	33
Facilitating the Understanding of Harmony at Various Levels.....	33
Step 1: Steps for Individual Transformation	34
Step 2: Creating Mass Awareness towards Holistic Development	35
Step 3: Moving towards Humanising the Mainstream Education.....	36
Step 4: Developing Models for Holistic Living in Educational Institutions and in the Community.....	36
Is the Transition too Difficult?	36
Concluding Remarks.....	37

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.

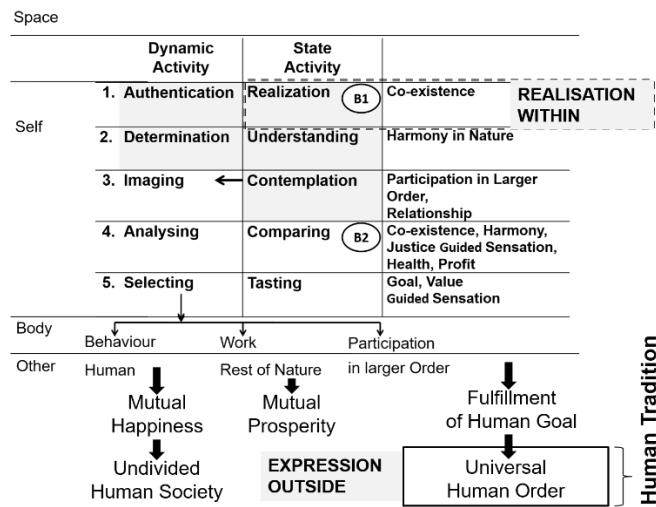


Fig. 12-1. Definite Human Conduct

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.

At 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.



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 definiteness 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.

Q1

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.

Q2



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

Maybe Q3

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.

Q4

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.

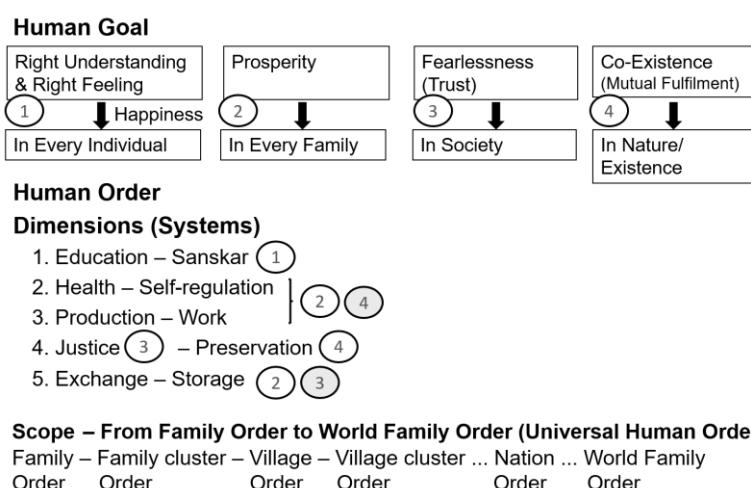


Fig. 14-1 Universal Human Order

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.

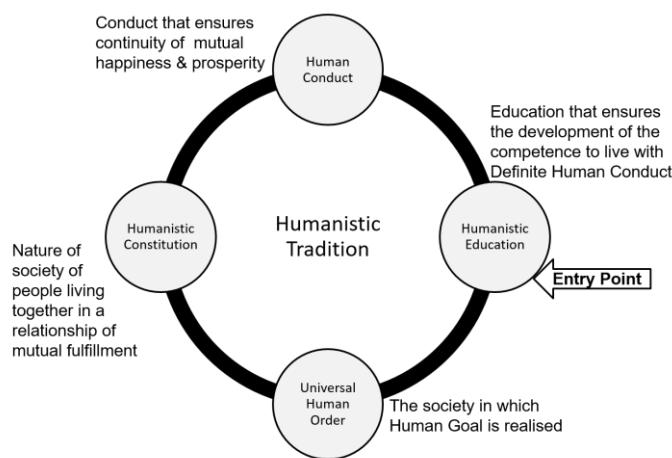


Fig. 14-2 Dynamics of Universal Human Order

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
- Producible 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

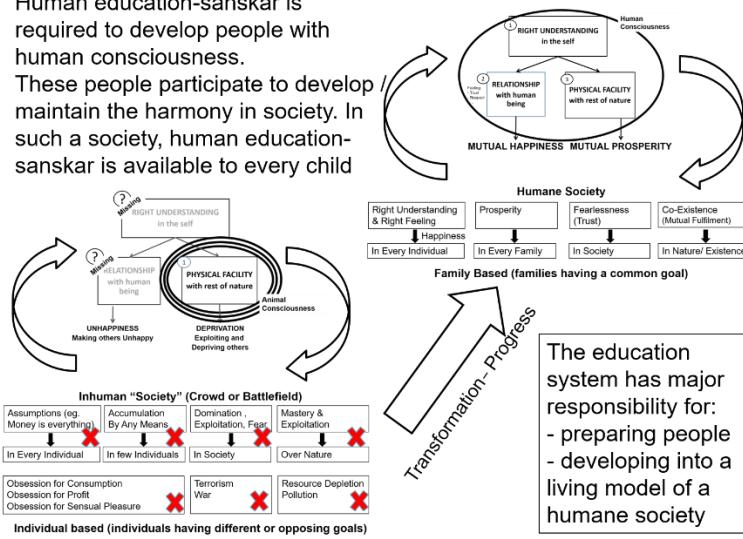


Fig. 16-1 Transformation to Human Consciousness and Universal Human Order

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.

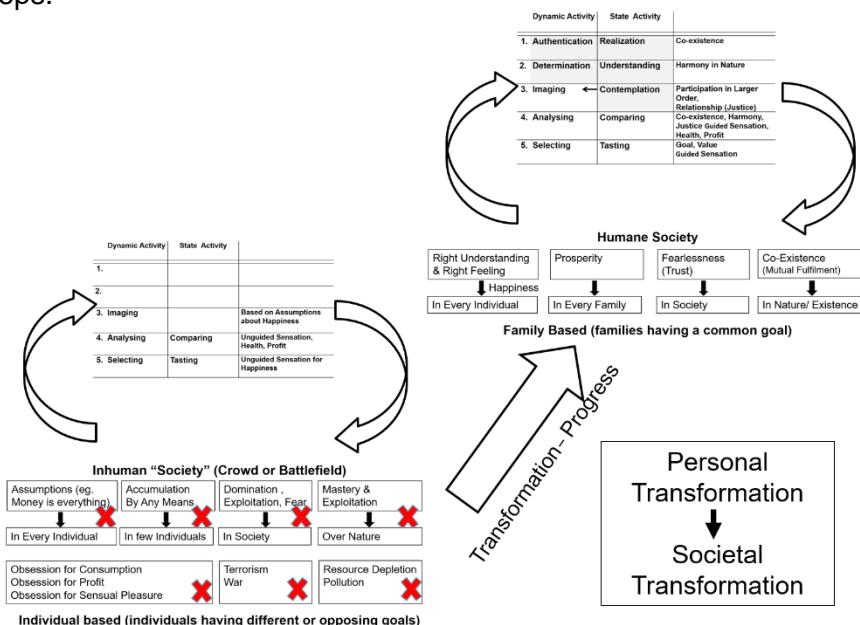


Fig. 16-2. Personal Transformation and Societal Transformation

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!