

Providing the Basis for Universal Human Values and Ethical Human Conduct

*V*alues in Different Dimensions of Human Living

We studied the harmony at the four levels of human living in section-II. Based on this understanding of harmony, when we participate in the larger order, this participation at different level is our value. The identification of values starts from the participation of the activities of the Self ('I') in the form of definite conduct of the human being based on realization and understanding. Further, the participation of the human being is seen in two forms: behaviour and work. We studied about the values pertaining to behaviour as the nine values in relationship, - viz., trust, respect, affection, care, guidance, reverence, glory and love. Since we discussed them in detail in chapter 8, we will not discuss them here.

Likewise, working with material things, we have two values:

Utility-value: The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body.

Artistic-value: The participation of a human being in ensuring the role of physical facility to help and preserve its utility.

For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value. Thus we provide buttons in the front, the size of the shirt is as per the size of the body and so on. Similarly, with food, we find that the utility of the food is that it helps nurture the body. But cooking the food in such a way, that it can be easily chewed and swallowed, served in the dish, etc. is the artistic value. Taking the example of a book, when we are printing a book, it adds utility to the paper. The content that is printed helps us store it for a longer time so that we could refer to it from time to time. If you have to memorise everything, it is going to be a huge engagement for you. But printing it on paper saves our energy and time. This is utility value. Now keeping the font size so that the book is legible, designing its size so that it is easy to carry it, etc. is adding artistic value to the book.

One important point to be noted here is that artistic value is there only when utility value is there. When there is no utility, it has no scope for art too.

In appendix II, we have listed some more values for you to familiarize. You will see that all these values are nothing but the participation of the human being in different dimensions of living.

*U*niversal Values Naturally Emerging from the Right Understanding

Let us now 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 and highlight the universal purpose in terms of understanding this harmony. Thus, the universal human values are nothing but manifestation of the truth of existence (harmony, co-existence) in various dimensions of human interaction in terms of the participation in the universal order. These 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 existence, about the nature of sensory interactions and about our relationships with things around us, leads to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration into entire existence enables us to realize this truth. We are able to appreciate the universality and the innateness of human being. On our own right, we can experience how such a realization 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, great relief and great confidence to the whole human race.

The universal values are the truths of 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 cannot be enforced through fear or greed or false beliefs.

- The values are not to be enforced through fear (*bhaya*)
- The values are not to be enforced through greed (*pralobhana*)
- The values are not to be enforced through blind faith/ belief (*āsthā*)

The values are naturally acceptable as we have seen, and hence there is no need for imposition or enforcement. Only right understanding through the process of self-exploration will lead to harmony in the society or organization.

This gives a very strong base to ensure value based living among human beings. Any attempt to inculcate values through fear, greed or a false belief will not be conducive to sustainable harmony in the society or organization. Only the process of understanding through self-exploration will work in the long run.

*D*efinitiveness of Ethical Human Conduct

What is innateness of human beings? What is our humaneness 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. So 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 humane-ness.

The right understanding gained through self-exploration also 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 lose their base. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

As we have already explored in this book, 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 or the right understanding. 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 attributes. 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. It can be understood in terms of the following: (See appendix II for more details)

1. **Values (*Mūlya*):** Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite. As already mentioned, when I understand the reality correctly, and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality. My imaginations are now always in terms of the definite

participation of mine in this existence in terms of fulfilment of these universal human values.

2. ***Policy (Nīti)***: Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding.
3. ***Character (Charitra)***: The definiteness of my desire, thought and selection gives definiteness to my living. Definiteness of character is the outcome of the definiteness of my behaviour and work. This can be mainly characterised in terms of the following:
 - ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship- (*sva-narī, sva - puruṣa*)
 - ❖ Rightful production acquisition and utilization of wealth (*sva-dhana*)
 - ❖ Humane behaviour and work with kindness (*dayāpūrṇa kārya-vyavahāra*)

This definiteness of human conduct in terms of values, policies and character is termed as Ethics.

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, 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, eco-friendly and universal.

Identification of *Svatva* Leading to *Svatantratā* and *Svarājya*

We discussed about these three terms in chapter two. We had said that we will be exploring our *Svatva*; and in the process of Self-verification and living accordingly, we will be attaining *Svatantratā* and *Svarājya*. Having discussed the content of right understanding, we can see how we explored our *Svatva* (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. Having explored our *Svatva*, we are able to live accordingly and this way, we become *Svatantra*. The more, we attain this self-organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in *Svarājya*. You will note that this is a natural process. It leads by itself, without any external force. The more we are in dialogue with our innateness, the more organized we become.

From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.

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 two. Having gone through the self-exploration, we can see how it helps us to initiate the development process of our consciousness. Accordingly it affects a change in one's goals, priorities and selection criteria. In 'animal consciousness' we give all the weightage to physical facilities, 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 us as well as in 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 facilities, identifying our physical needs and ensure it through *āvartanś īla* 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:

1. **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 one is able to answer his/her questions by exploring within the self. This will help the individual get rid of the tension, frustration, depression, one-upmanship and other such situations that he/she doesn't want to be in and will facilitate definite and predictable human conduct in him/her. The feeling of *Sanyama* will enable a proper care and use of the Body. It will instill self confidence and spontaneous joyfulness in the individual. This will in turn help the individual reduce the feeling of financial insecurity caused due to ill-health.
2. **At the level of family:** The value-based living will facilitate peace and harmony in the family, with 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 of families will be on the wane once human living is more based on human consciousness than animal consciousness. Such harmonious living will also help reduce the competitive and consumeristic behaviour in family celebrations like marriages, parties and other social occasions.
3. **At the level of society:** When relationship gets higher priority over physical facilities, fearlessness and mutual trust start emerging in the society. Differentiations on the bases of body (in terms of gender, age or race), physical facilities (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities, nations, races, factions and problems like naxalism, terrorism, consumerism 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 the levels of societies and nations and a universal human order based on trustful relationships can slowly emerge.
4. **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 solved as people are able to judge their needs for physical facilities correctly and fulfill these in a recyclable manner matching with the process of nature. Better methods of farming and production (avartansheel-cyclic) will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance. The population of animals and birds can be saved from extinction and forests can be replenished.

REVIEW QUESTIONS

1. How does right understanding provide the basis for ethical human conduct? Give two examples.
2. What are the values in interaction of human beings with the material things? Give one example of each.
3. "Human values are universal and naturally acceptable, hence these are to be explored and realized, not be enforced" - comment.
4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?
5. What is ethical human conduct? Explain it in terms of values, policies and character.
6. You were introduced to the words *Svatva*, *Swatantratā* and *Svarājya* in chapter 2. How does the self-exploration in the following chapters help you to identify *swatva* and transition to *Swatantratā* and *Svarājya*?
7. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.

CHAPTER THIRTEEN

Basis for the Holistic Alternative towards Universal Human Order

In the last chapter, we have seen 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 to perceive the close correlation between universal human values and happiness and to realize that the ethical human conduct is our intrinsicness. This helps the mankind transform to living with human consciousness. In this chapter, we will see further how right understanding enables us to visualize universal human goal in a comprehensive way and also provides a holistic view of human welfare. 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 facilities.

*I*dentification of Comprehensive Human Goal

So, an important implication of the right understanding is the visualization of comprehensive human goal which is conducive to human welfare in a holistic and sustainable manner. Presently, human welfare is primarily perceived in economic terms only. We have already seen how such a narrow objective leads 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 'Holistic Alternative' to cater to the comprehensive human goal, a model of human living which is people friendly and eco-friendly and therefore mutually fulfilling as well as sustainable. In this process, it will be possible to visualize an alternative set of criteria to evaluate the education, healthcare systems, technologies, production systems and the models for commercial activity and management. As we have seen in chapter nine, the comprehensive human goal consists of the following:

1. Right Understanding and freedom from contradictions at the individual level
(*Samādhāna*)- *In every individual*

2. Prosperity and its continuity at the level of family (*Samriddhi*)- *In every family*
3. Fearlessness and mutual trust (*Abhaya*)- *In the society*
4. Co-existence (*Sah-astitva*) - *In the nature*

Such a comprehensive objective will be conducive to the welfare of all (*abhyudaya*) for all times. This will apply to all the human beings on earth. We can also understand that 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, system or society, either working for production, justice, exchange... etc. We can evaluate whether the goals set by the system are humane or not, whether these are comprehensive or having a limited vision. Once we are able to identify the comprehensive human goal, it becomes clear to us that in all our programs, this is going to be the primary motivation. And if any program is not subservient to these, it is not going to be fit for the society and human welfare.

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. Are we working to achieve the human goal which is naturally acceptable to us, or moving away from it? We had a brief review of our present systems in chapter nine. It revealed how our society and societal systems have deviated from human welfare. But there is no need to blame an existing system or trend. We only need to focus on the development of right understanding. We have seen that nobody accepts naturally to do wrong, we just have to provide the right direction to facilitate this.

*V*ision for the Holistic Alternative

A correct appraisal of the comprehensive human goal and human welfare and the realization of co-existence at all levels enable us to visualize and gradually evolve a viable alternative to the prevailing pattern of human living. Thus the right understanding prepares us for moving towards the 'holistic alternative' (universal human order, *svarājya*) 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. Then, all 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 a 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 and a universal human order (*Mānavīya Vyavasthā*). The five dimensions of such a universal human order (*Mānavīya Vyavasthā*) can be worked out in detail in tune with the above mentioned objectives to usher in the holistic alternative.

*B*asis for Humanistic Education and Humanistic Constitution

The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life. In the first place, 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 the human being to live in accordance to the natural acceptance. It calls for a major shift in vision and emphasis as comparison to the existing system.

Humanistic Education

Inculcation of the right understanding at all 4 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 realization of one's innateness (*svatva*) as well as the universality and definitiveness of ethical human conduct. It will also develop the conviction that only value based living can be conducive to continuous happiness and prosperity for one and all.

Adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So 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/she will need a formal system, in the form of some collective effort in the society. To start with it is necessary to introduce the required inputs of value

education. But in the longer run, the whole education system will need to be re-designed in the light of right understanding. 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.

Humanistic Constitution

In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive 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 safeguard the social justice in true sense.

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 war, only to ensure peace! 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 about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behaviour by means of an equally or more wrong behaviour - a crime by executing a bigger crime, a violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrong doings. Things can only be set right by developing human consciousness, by developing right understanding and living 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.

Here again, it may be an educative exercise for the reader to visualize 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 the format be 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 all 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 humanistic constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic alternative to the present scenario.

*U*niversal Human Order and its Implications

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.

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 comprise of:

1. The five dimensions of human endeavour (education, health etc.) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will integrate in the following way:

family ⇒ family cluster ⇒ village/community ⇒ village cluster ⇒⇒⇒ world family

We had listed the five dimensions in chapter nine. In each of the five dimensions, we can visualise a humane system, be it education, health, production, exchange or justice and conceptualize a harmoniously functioning society. The social organization can proceed from family to world family with representative bodies of persons endowed with the right understanding at each level.

In contrast, one can also study the functioning of nations and states today, and evaluate their working in the light of a universal human order. We definitely need to avail from the tremendous store house of know-how and skills available at present times and use these in the above mentioned humane way.

REVIEW QUESTIONS

1. What do you mean by the 'holistic alternative'? What is the vision for the holistic alternative?
2. Visualize a framework for humanistic education for children. Suggest a few ways to modify present day school education.
3. How does right understanding provide the basis for humanistic constitution? Suggest some aspects of such a constitution to promote holistic living.
4. What do you mean by Universal Human Order? What are its implications on the different dimensions of a society?
5. Choose any one dimension (education, health, production, justice, exchange) of human endeavour in a society. Suggest what role can you play in the chosen dimension through the orientation you are going to have through your professional education.

Professional Ethics in the Light of Right Understanding

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 five 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 facilities (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as the living and non-living entities of rest of nature. Through professional education, one acquires the specific skills and knowledge in order to make this contribution in the larger order. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participate in the larger order. Therefore, it is expected from a competent professional to carry out one's profession with right understanding, dexterity and commitment 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. Presently, there is an increasing thrust on sophistication of professional skills and 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 and thereby facilitate professional ethics.

The issues pertaining to the unethical conduct of profession are presently becoming a matter of widespread concern. With increase in skills and know-how 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 crucial to

ensure the ethical utilization of the professional capabilities. And such competence can only be acquired through right understanding and the orientation to live in accordance with it i.e. ethical human conduct (discussed in detail in chapter 12).

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 facilities which are imagined to be the means to achieve happiness and prosperity. As a result, all the skills, know-how, technologies and resources get harnessed in this direction only. 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. We will try 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 can not be resolved unless there is a change in human consciousness through right understanding.

*P*rofession – In the Light of Comprehensive Human Goal

As mentioned earlier, any profession is a channel for 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 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 just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but 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. Thus, profession is a 'service'.

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? Varify this yourself.

Such a view which is widely prevailing inherently 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 sum up that the real way to ensure ethical conduct of profession is to have a correct understanding of profession, a correct understanding of happiness and prosperity and then to develop the competence to fulfil this notion. The whole purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.

Ensuring Competence in Professional Ethics

Having understood the profession in right perspective, let us clearly demarcate what we mean by developing ethical competence or the value competence of an individual which is the only 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 facilities, then 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 seem to be following the same path and apparently 'gaining' from it, this is believed to be the only pragmatic way of living. In this context, the ethical considerations are considered 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 profession will only be the manifestation of one's right understanding.

The salient features characterizing this competence can be summarized as follows:

Competence in Professional Ethics

1. Clarity about the comprehensive human goal: *Samādhāna-Samriddhi- Abhaya- Sah-astitva* and its fulfilment through universal human order from family to world family.
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.
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.
4. Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature.
5. Competence of actualizing one's understanding in real life.

Issues in Professional Ethics – The Current Scenario

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be 'purchased', and any system can be bent to one's advantage. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. These are also manifesting in the form of *hawālā* and *benāmi* transactions, in fact, leading to a parallel black market economy. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc., endangering public life and property, and causing serious degradation to environment.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised

by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even governments of different nations. The strong influence exerted by, say oil companies and oil-producing countries, on international politics is well-known.

We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of 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 even 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
- Misleading propaganda, unethical advertisements and sales promotion
- Cut-throat competition
- Exploiting the weakness of consumers through various enticements
- 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.

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, all 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 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. The real way out is to work towards developing the ethical competence by transforming the consciousness of the 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.

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 succour; 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 is 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 practising 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.

We can make similar visualizations for each profession whereby the motivations of profit maximization 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. 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 the only effective way to safeguard professional ethics.

REVIEW QUESTIONS

1. What do you mean by 'profession'? Why is it required to acquire ethical competence in profession?
2. What do you understand by competence in professional ethics? Elaborate.
3. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them. Comment on the long term effectiveness of these methods.
4. What are the inherent contradictions and dilemmas of professional ethics in the prevailing world view? How does right understanding resolve these issues?
5. Imagine that you have joined at middle management level in an organization where you find unethical practices prevalent. How will you proceed to promote ethics among your colleagues? Mention a few steps you may take to improve the situation without creating an atmosphere of opposition.

Vision for Holistic Technologies, Production Systems and Management Models

As discussed in Chapter-13, the right understanding provides us the vision for a holistic alternative. It provides the vision for *mānavīya vyavasthā* – a model of living which is inherently conducive to the needs of all human beings and also compatible with 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 which cater to the comprehensive human goal of ‘*samādhāna, smṛiddhi, abhaya* and *sah-astitva*’. It will be necessary to develop and popularize technologies and systems conducive to human welfare – to *abhyudaya* or *sarvodaya* and not merely focus attention on economic growth.

The development of such systems and devices requires right understanding and a close scrutiny of the systems and processes of nature, as these are all basically holistic, time tested and self regulated. Of course, there is an ample scope for creative 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 we can appropriately harness the store house of traditional wisdom along with the present day knowledge of science and technology. In this chapter, we will try to identify the salient criteria for assessing and developing appropriate technologies, production systems and management models. Thereafter a glimpse of such systems will also be presented through typical examples.

The 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, viz.,

- (a) Catering to appropriate needs and lifestyles,
- (b) People-friendly, and
- (c) Eco-friendly.

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise.

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 materials
- Safe, user-friendly and conducive to health
- Producibile 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 and life cycle recyclability of products

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?
- And how much to produce?

All these will be decided in the context of availability of local natural resources and 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 utilization of local resources and expertise
- 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
- 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

For Management Models

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 and motivational
- Ensuring correct appraisal of human labour
- 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

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. It is important to point out that 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 with the rate of consumption and the rate of production in Nature. The other undesirable characteristics of modern technologies and systems include their centralized configurations, promotion of wastefulness, excessive transporation and substitution of human, animal and other natural resources.

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 consciousness, 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.

*L*earning 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 knowledge 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 knowledge 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.

*H*olistic Technologies and Systems – Typical Case Studies

Visualizing a Holistic Model of Living in Harmony at All the 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 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 alternative model. We may call this as a model for *Grāma-svarajya*. About hundred years ago, a vision of self-sufficient village republic was presented by Gandhiji in his famous book *Hind Swarajya*. It is high time we start working for actualization of the model of *Grāma-svarajya* 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 as far as possible, such a model will also need attention to augment these resources as well which 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 his/her creativity and try to broadly visualize the scenarios for making *Grāma-svarajya* 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 life-styles 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

- **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) Microhydel electro-mechanical power generation systems utilizing the hydro-energy of waterfalls, check-dams and flowing water in streams and rivers in a decentralized manner.
- **Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.**
- **Technologies and architecture promoting green building materials and energy conservation such as:**
 - ◆ Construction with compressed/stabilized mud-blocks and terracotta tiles
 - ◆ Bamboo architecture
 - ◆ Lawry-Baker low-cost brick work construction etc.
 - ◆ Solar architecture with energy conservation and passive heating/cooling of buildings
- **Organic/natural farming techniques including technologies for vermi-composting, production of bio-manures and bio-pesticides**
- **Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling**
- **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
- **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 NGO's and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarize with some of these through the above case studies.

REVIEW QUESTIONS

1. What is the vision for *Mānaviya Vyavasthā*? Explain.
2. What are the broad holistic criteria for evaluation of technologies, production systems and management models? How do they map with the comprehensive human goal?
3. List some of the specific criteria for holistic evaluation of technologies. Elaborate on any two of them.
4. Mention some of the specific criteria to judge the appropriateness of production systems. Critically examine the present day systems on any two criteria.
5. What do you mean by holistic management model? List down a few specific characteristics of such a model.
6. In what way, is the learning from the systems of nature and traditional practices useful in the development of holistic systems?