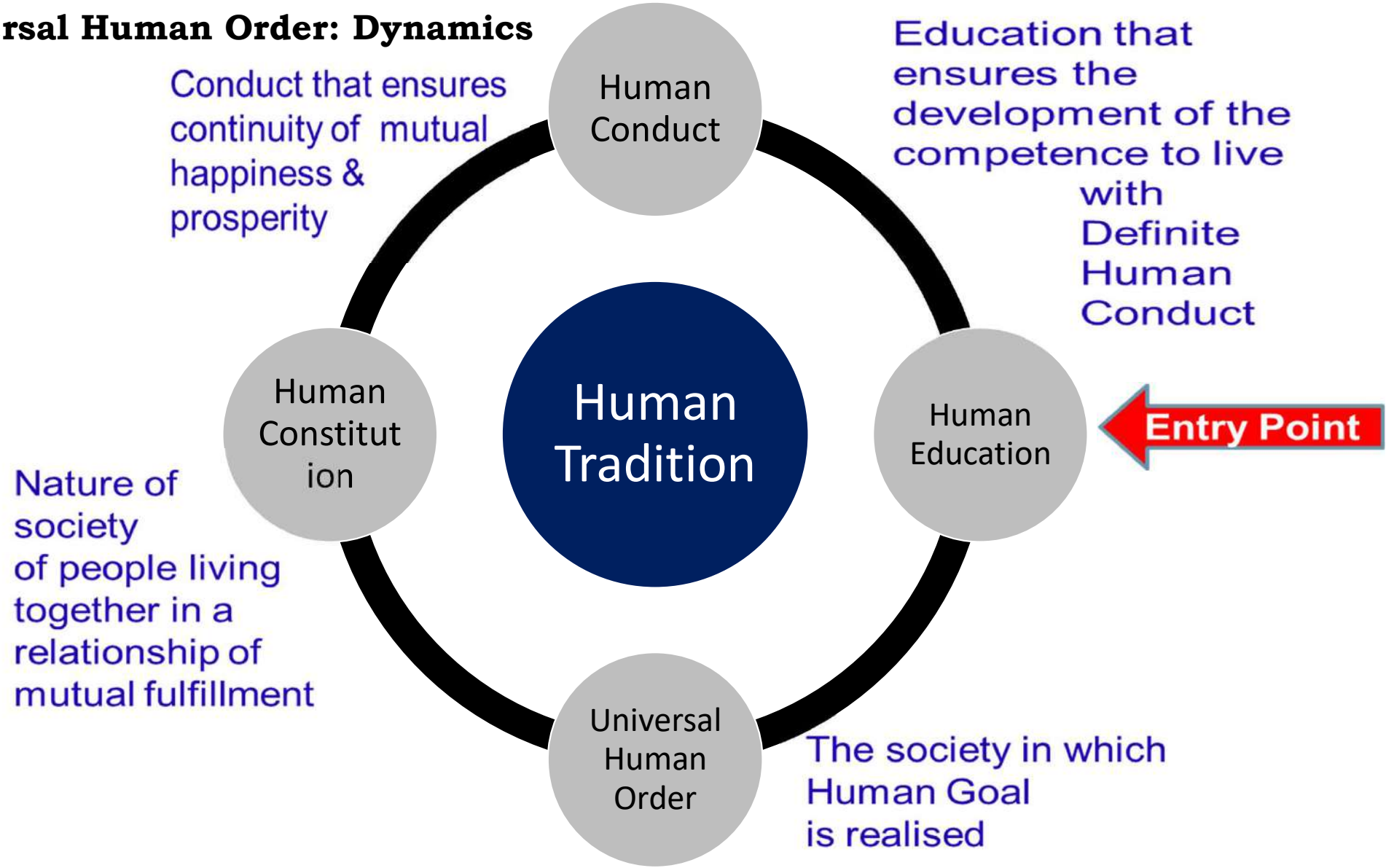


Universal Human Order: Dynamics



- 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 a humanistic tradition. If all these have 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 fulfillment of human goals for every human being, generation after generation. That is what human society aspires for

Right understanding $\xrightarrow{\text{leads to}}$ Humanistic Education

Universal Human order $\xrightarrow{\text{leads to}}$ Humanistic constitution $\xrightarrow{\text{leads to}}$ |

Thus we move from family $\xrightarrow{\text{to}}$ World family

➤ **Need for humanistic education, humanistic constitutions and a humanistic universal order because:**

1.Promoting individual well-being: Humanistic education, humanistic constitutions, and a humanistic universal order are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. By promoting individual well-being, these approaches help to create a world in which individuals can thrive and live fulfilling and meaningful lives.

2.Protecting human rights: Humanistic constitutions and a humanistic universal order are designed to protect human rights and to promote fairness and justice. By ensuring that the rights of all individuals are respected, these approaches help to create a world in which individuals can live with dignity and security.

3.Fostering critical thinking and creativity: Humanistic education is designed to foster critical thinking and creativity in students. By promoting these skills, humanistic education helps to create a world in which individuals are equipped to navigate complex challenges and to find innovative solutions to the problems they face.

4.Building a more just and sustainable world: The humanistic universal order is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. By promoting a more just and sustainable world, this approach helps to create a world in which all individuals can thrive and live fulfilling and meaningful lives.

- **The process of establishing humanistic education, humanistic constitutions, and a humanistic universal order involves several key steps:**
- **Developing a shared understanding of humanistic values and principles:** The first step in establishing a humanistic approach to education, government, and society is to establish a shared understanding of the values and principles that underlie this approach. This requires individuals to engage in dialogue and critical thinking about the importance of individual dignity, freedom, and well-being.
 - **Establishing goals and objectives:** Once a shared understanding of humanistic values and principles has been established, the next step is to establish goals and objectives for education, government, and society. This might include goals such as promoting critical thinking and creativity, protecting human rights, and creating a just and sustainable world.
 - **Designing systems and structures that support humanistic values and principles:** The next step is to design systems and structures that support humanistic values and principles. In education, this might involve creating curriculum and teaching practices that are centered on the needs and potential of individual students. In government, this might involve creating constitutions and laws that protect human rights and promote fairness and justice.
 - **Implementing humanistic programs and initiatives:** Once systems and structures have been established, the next step is to implement humanistic programs and initiatives. This might involve creating programs that support students in their academic and personal development, or initiatives that promote sustainability and social justice.
 - **Evaluating and refining humanistic systems and structures:** The final step is to evaluate and refine humanistic systems and structures over time. This requires ongoing reflection and critical thinking about the effectiveness of humanistic approaches and the identification of areas for improvement.

➤ **Consolidated List of Human Values**

1. In the Self – Continuous happiness- Happiness, Peace, Satisfaction, Bliss
2. In Human Being- with Body- Feeling of self-regulation in self, health in body
3. In Human-Human Relationship – Justice
(established values- trust,... love + expressed values- ... compassion)
4. In Human-Rest of Nature Relationship – Prosperity in human being, preservation (enrichment, protection and right utilization) of rest of Nature
5. In Universal Human Order – participation in different systems -Perseverance, Bravery, Generosity, Kindness, Beneficence, Compassion.

➤ **Compassionate (dayapurn):**

- Taking the responsibility for filling the gaps created in ignorance; both in relationship with human being as well as in work with rest of nature
- Mutually fulfilling behavior with human being (Human friendly)
- Mutually enriching work with rest of nature (Eco friendly)

➤ **Universal Values Naturally Emerging from the Right Understanding:**

- 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 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 (an wellbeing of all).
- Only our ignorance leads to all the difficulties and confusions in appreciating and inculcating these universal values

➤ **Development of Human Consciousness:**

- The journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'.
- Self exploration leads to a development in our consciousness and brings about a change in our goals , priorities and selection criteria
- In 'animal consciousness', we give first priority to physical facility.
- But 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 processes, thereby enriching rest of the nature as well.

➤ **Implications of Value-based Living at all four levels of living:**

- **At the level of the individual:** Transition towards happiness and prosperity will take place at the individual level. It will instill self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
- **At the level of the family:** Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
- **At the level of the society: Fearlessness** in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family.
- **At the level of nature:** Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development

➤ **The pragmatic(Practical) implications of value-based living can be understood in the following terms:**

1. **At the level of the individual** — Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations
2. **At the level of the family** - Mutual fulfillment in relationships, prosperity in the family, sustenance of joint families, family as the building block of societal order in place of law enforcing bodies, respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed, etc.
3. **At the level of the society** — Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.
4. **At the level of nature** — Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

➤ **Profession – In Context of the Comprehensive Human Goal**

- A profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal-individual & collective
- 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.
- 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.

➤ **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 for participation in the larger order towards the fulfillment of comprehensive human goal**

➤ **Competence:** Ability to do something successfully or efficiently

➤ **competence in Professional Ethics:**

If 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.

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**

- Clarity about the comprehensive human goal: Samādhāna-Samriddhi- Abhaya- Sahastitva and its fulfilment through universal human order from family to world family.
- 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.
- Competence of mutually fulfilling behavior, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity.
- 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.
- Competence of actualizing one's understanding in real life.

Current scenario: Unethical practices are increasing rapidly in various aspects like

- 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 way out: Some methods proposed and or adopted are

- 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.

➤ **Vision for Holistic Technologies, Production Systems and Management Models:**

➤ **Need for a Holistic Worldview:**

- 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. However, most of the effort is going on under the influence of the dominant world view (limited to materialistic perception); 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, is 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 (through humane society).

➤ **Holistic criteria for evaluation**

- Catering to appropriate needs and lifestyles
- Eco-friendly (cyclic / renewable and mutually enriching)
- People-friendly- ensuring self-development and mutual fulfillment in human beings
- 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.

Criteria for Technologies:

- 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
- Producing with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation
- Promoting decentralisation
- Durability and life cycle recyclability of products

For Production Systems

- 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 characterized 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 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

➤ **A Critical Appraisal of the Prevailing Systems**

- The present day models have been developed from the materialistic world view.
- They are using latest scientific knowledge and sophisticated technologies
- But they are incompatible with ecology and not conducive to Human Welfare.
- Heavily dependent on non-renewable sources causing depletion as well as pollution
- Natural resources, labour etc. are being substituted with the artificial ones.
- More complicated systems which are highly capital and energy intensive
- Although labelled as user friendly, and of being superior quality products or systems, they are not conducive to human welfare.

➤ **The way out:**

- 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.
- 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.

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) 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

- ❖ 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