UNIVERSAL HUMAN VALUES – II · HS201

Module 5

Human Conduct and Professional Ethics · Lectures 23–28 · 8 hours

Syllabus for this module. Understanding human conduct and professional ethics — the definitiveness of (ethical) human conduct; the basis for humanistic education, humanistic constitution and universal human order; competence in professional ethics; strategies for transition towards value-based life and profession.

How these notes are arranged

These notes follow the Teachers' Manual lecture by lecture and cover every section of it. Each lecture begins on a fresh page and ends with a boxed summary of its key takeaways. Lists given in the manual are reproduced as tables so that they can be revised at a glance; arguments are kept in their original order, because the order is usually the thing being examined.

Lecture	Title	Sections covered
23	Basis for universal human values	23.1 Natural acceptance in dimensions of living · 23.2 Values from right understanding · 23.3 Human consciousness · 23.4 Implications of value-based living
24	Definitiveness of ethical human conduct	24.1 Definitiveness · 24.2 Values, policy and character
25	Professional ethics in the light of right understanding	25.1 Profession · 25.2 Professional ethics · 25.3 Issues · 25.4 Prevailing approaches · 25.5 Dilemmas · 25.6 Way ahead
26	Humanistic education, constitution, universal human order	26.1 Comprehensive human goal · 26.2 Vision · 26.3 Humanistic tradition
27	Holistic technologies, production systems, management models	27.1 Need for a holistic worldview · 27.2 Broad criteria · 27.3–27.5 Specific criteria · 27.6 Appraisal · 27.7 Traditional practices · 27.8 Gram-swarajya
28	Strategies for transition	28.1 Core message · 28.2 Four steps
—	Revision	Summary map, definitions, confused pairs, short answers, question index, pointers

The argument of the module in four moves

The first four modules established what is to be understood. This module asks what follows — first in conduct, then in profession, then in the systems a society builds, and finally in what each of us can actually do.

- **Lectures 23 and 24** show that values are not invented but emerge from right understanding, and that ethical conduct is definite — graspable as values, policy and character.

- **Lecture 25** applies this to profession: what professional ethics is, what goes wrong, why the present remedies are inadequate, and why dilemmas are inherent in the prevailing worldview.
- **Lecture 26** widens the frame: humanistic education leads to human conduct, conduct to a humanistic constitution, and the constitution to a universal human order.
- **Lectures 27 and 28** make it concrete — criteria for technologies, production systems and management models, the gram-swarajya model, and four steps of transition that begin with the individual.

A note on the syllabus. The syllabus for this module names four things: the definitiveness of ethical human conduct, the basis for humanistic education, humanistic constitution and universal human order, *competence* in professional ethics, and strategies for transition. All four are covered, and the word ‘competence’ is kept throughout — the six salient features of professional ethics are presented as competences that can be developed, not as rules that can be imposed.

LECTURE 23

Basis for Universal Human Values

Sections 23.1 to 23.4 of the manual · Chapter 12 of the textbook

Modules 1 to 4 established what is to be understood. This module asks what follows from it — in living and in work. It begins with a simple question: where do universal human values come from? The answer given here is that they are not invented, legislated or preached; they **emerge** from right understanding.

23.1 Natural Acceptance of Human 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 is based on realisation and understanding.

The participation of the human being is in two forms — **behaviour** and **work**. We studied the values of behaviour as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love. Likewise, working with material things, ensuring their **right utilisation, enrichment and protection**, is our value. It results in prosperity for the human being and preservation — enrichment, protection and right utilisation — of the rest of nature.

Form of participation	The values	What they result in
Behaviour — with other human beings	The nine values in relationship: trust, respect, affection, care, guidance, reverence, glory, gratitude, love	Mutual happiness
Work — with the rest of nature	Right utilisation, enrichment and protection of material things	Prosperity for the human being, and preservation of nature

23.2 Universal Values Naturally Emerging from Right Understanding

From earlier discussions we can easily infer that there is an **innate harmony and orderliness in existence**. Human beings only need to understand it — and not to create it.

> **Definition.** Universal human values are the **manifestations of the truth of existence** — that is, of co-existence — in the 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 leads to the difficulties and confusions in appreciating and inculcating them. This is a strong claim, and it is worth noting what it rules out: that values differ by culture, that they must be enforced, or that they are a matter of personal taste.

23.3 Development of Human Consciousness

The journey towards right understanding brings a transformation in the human being from **animal consciousness** to **human consciousness**.

	Animal consciousness	Human consciousness
First priority	Physical facility	Right understanding

	Animal consciousness	Human consciousness
Thought and activity based on	Assumption and sensation	Right understanding
Relationship	Given a lower priority than facility	Given a higher priority than facility
Physical need	Not identified; pursued without limit	Identified, and met through cyclic and mutually enriching production
Effect on nature	Enrichment of the rest of nature does not follow	The rest of nature is enriched as well

23.4 Implications of Value-based Living

The implications of value-based living can be studied at all four levels of living, and the manual lists them in some detail. They are worth learning as they stand, because they show that the claims of this course are practical.

Level	What value-based living produces
Individual	A transition towards happiness and prosperity; contradictions and conflicts within are slowly got rid of through self-exploration, and with them tension, frustration, depression, one-upmanship and psycho-somatic disorders. The feeling of self-regulation reduces the occurrence of disease, and with it the feeling of insecurity. The individual leads a more fulfilling life.
Family	Peace and harmony in the family; more occurrences of just and fulfilling behaviour raise the feeling of togetherness and reduce family feuds. People feel prosperous and the feeling to nurture others grows. Consumerist behaviour in family celebrations — marriages, parties and other social functions — declines.
Society	Fearlessness and mutual trust develop; discrimination on the basis of body (gender, age, race), physical facility (wealth, posts) and beliefs (isms, sects) reduces; solutions begin to emerge to terrorism, communalism and international conflict. The feeling of undividedness surfaces, the human goal comes to the fore in plans and projects, and a human order based on trustful relationships slowly emerges.
Nature	The human order becomes fulfilling for all the other three orders. Problems of pollution and resource depletion are handled smoothly once people judge their need for physical facility themselves and the mode of fulfilment is eco-friendly. Better methods of farming and production cut down greenhouse gases, ozone depletion and ecological imbalance; species are saved from extinction and forests are replenished.

What value-based living is not

It is not	It is
A list of do’s and don’ts imposed from outside	The natural expression of what one has understood
A matter of being good to others while remaining unhappy oneself	Mutual happiness — one’s own and the other’s together
Detachment from physical facility	The right assessment and right utilisation of physical facility
A private, personal choice	Participation in the larger order, which has consequences at all four levels

Key takeaways — Lecture 23. Values are naturally acceptable, and value-based living is a natural outcome of right understanding. Its implications can be seen at all levels of living of a human being.

LECTURE 24

Definitiveness of (Ethical) Human Conduct

Sections 24.1 to 24.2 of the manual · Chapter 12 of the textbook

24.1 Definitiveness of Ethical Human Conduct

> **Definition. Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world.**

The word *definite* carries the argument. Conduct that depends on circumstance, mood or convention is indefinite — it changes with the observer. Conduct that follows from right understanding is the same for all time, all places and all individuals, and therefore definite.

The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

Level	Expression of harmony
Harmony at the level of the Self	Happiness
Harmony of the Self with the Body	Health at the level of the Body
Harmony in the family, in human-human relationship	Mutual happiness, justice, fearlessness
Harmony with the rest of nature	Mutual prosperity — prosperity in the human being and preservation of the rest of nature
Harmony with the whole of nature and existence	Co-existence — mutual fulfilment

24.2 Values, Policy and Character

Ethical human conduct can be further grasped in terms of three things — values, policy and character — and the order is a sequence, not a list.

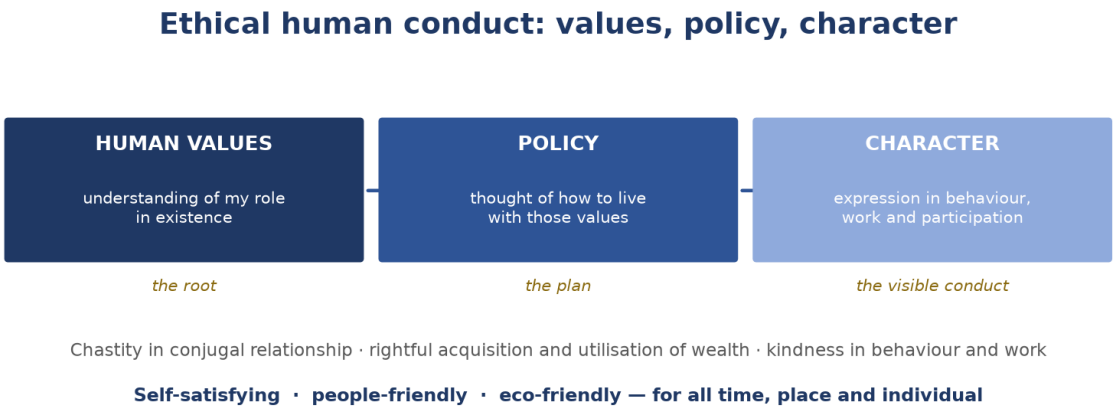


Figure 24.1 Values, policy and character — root, plan and visible conduct.

1. Human values — understanding of the role of the human being in existence

Once we have the right understanding of relationship, harmony and co-existence, we are able to see our natural participation or values at all levels of being — from the individual to the family, society, nature and

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 and live with human values

Having identified the definite human values, these become the guide to our imagination — desire, thought and expectation. Our imagination is 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 is what **policy** is.

These policies are therefore naturally conducive to human welfare — conducive to enrichment, protection and right utilisation of the self, the body and physical resources, and at the same time conducive to the welfare of every unit in existence.

3. Character — expression of human values in behaviour, work and participation

Human character is the expression of the human being in interaction with the world outside, in terms of behaviour, work and participation in the larger order. The manual understands it through three marks:

Mark of character	What it means
Chastity in the conjugal relationship	Fidelity in the husband-wife relationship
Rightful acquisition and utilisation of wealth	Through labour, using cyclic and mutually enriching production processes
Kindness in behaviour and work	Ensuring justice in behaviour and preservation of the rest of nature in work, leading to the fulfilment of the comprehensive human goal — and at the same time compensating for deficiencies created in the past

Qualifying ethical conduct

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

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

The phrase to remember. Ethical conduct is **self-satisfying, people-friendly and eco-friendly** — for all time, place and individual.

Key takeaways — Lecture 24. Ethical human conduct emerging out of right understanding leads to harmony at all levels of being — from oneself to family, society and nature/existence. It is definite for all time, place and individual.

LECTURE 25

Professional Ethics in the Light of Right Understanding

Sections 25.1 to 25.6 of the manual · Chapter 13 of the textbook

We have seen how right understanding provides the basis for ethical human conduct. This lecture shows that it is this ethical competence alone which is instrumental in ensuring professional ethics as well.

25.1 Profession — in Context with the Comprehensive Human Goal

Definition. A profession is a mode of participation by human beings in the larger order in pursuance of a comprehensive human goal.

The excellence or success of any professional activity is to be judged from this comprehensive point of view only, and not in terms of mere wealth generation. Accordingly, a 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 the rest of nature in a mutually fulfilling manner.

25.2 Professional Ethics

Definition. Professional ethics is the code of ethical conduct of the profession. Ethical conduct of a profession implies the right utilisation of one's professional skills in the larger order, towards the fulfilment of the comprehensive human goal.

The manual summarises the salient features characterising professional ethics as follows. These six are the standard answer to any question on the subject, and are best reproduced as a numbered list.

#	Salient feature
1	Clarity about the comprehensive human goal
2	Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence
3	Competence of mutually fulfilling behaviour
4	Competence of mutually enriching interaction with nature
5	Holistic vision about technologies, production systems and management techniques
6	Understanding of one's social responsibility

Note that none of the six is a rule. Each is a **competence** — something a person becomes able to do, not something he is forbidden to do. This is the difference between ethics as a constraint and ethics as an ability, and it is the reason the course keeps insisting on education rather than regulation.

What ethical competence looks like in three professions

The six features are abstract until they are seen at work. The table below takes three of them and shows what each asks of a professional.

Profession	The competence of mutually fulfilling behaviour	The competence of mutually enriching interaction with nature
Engineer	Deals honestly with colleagues and clients; does not certify what he has not checked; shares credit and responsibility	Designs for durability, repairability and low energy; does not specify a process that poisons water or air
Doctor	Tells the patient what he needs to know; does not prescribe what is not needed; respects the family's understanding	Avoids unnecessary investigation and disposal that damages the surroundings; prefers prevention to intervention
Teacher	Evaluates students rightly — neither flattering nor dismissing; keeps trust with their parents	Uses resources sparingly; teaches by example in the use of paper, power and water

25.3 Issues in Professional Ethics — the Current Scenario

The issues in professional ethics are becoming very complex in the current scenario. Unethical practices are rapidly increasing and their impact is far-reaching. As a result of this 'epidemic' we frequently come across serious scams, major economic offences and kickbacks in large-scale purchases. The manual lists the salient categories:

- 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 and bewildering advertisements;
- adulteration and spurious production;
- endangering the health and safety of the public at large;
- hoarding and over-charging.

The list could be much longer, and the manual says so — which is itself a comment on the state of things.

25.4 Prevailing Approaches and their Inadequacy

Looking at the methods and mechanisms presently employed to check these trends, one can see that most are either of a **symptomatic** nature, or **punitive** measures, or **crisis-management** techniques, rather than real solutions to the whole problem.

The measure	What it does
Promoting awareness through courses, refresher programmes and case studies	Informs, but does not transform
Administering oaths and prescribing codes of ethical conduct	States the norm, without building the competence to meet it
Intensive audit, inspection and monitoring	Detects breaches after they occur
More stringent laws and harder punishments	Raises the cost of being caught, leaving the incentive intact

The measure	What it does
Transparency through mechanisms like the Right to Information Act	Opens information to scrutiny
Sting operations and wide publicity of serious lapses	Shames, and deters for a while
Encouraging whistle-blowing by individuals or groups	Surfaces what would otherwise stay hidden
Lokpals, vigilance commissions, ethics committees, tribunals, consumer forums	Provide institutional channels
Public interest litigations	Uses the courts as a corrective

The common inadequacy. The focus in all 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.

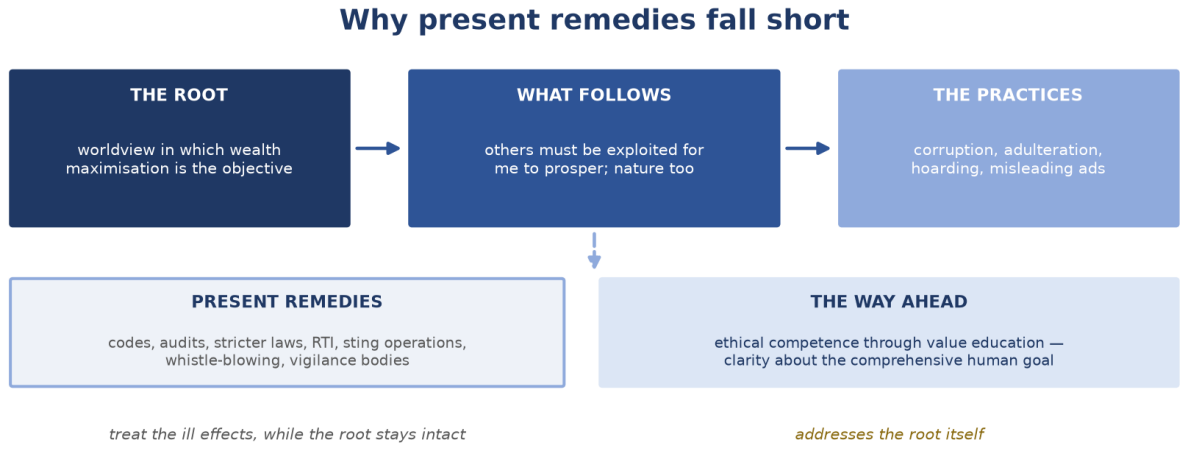


Figure 25.1 The root cause, what follows from it, and the difference between the two responses.

25.5 Inherent Contradictions and Dilemmas and their Resolution

We can understand more clearly, through examples, how contradictions and dilemmas are **inherently generated** by the prevailing worldview in which wealth maximisation is perceived to be the prime objective.

In that worldview the other person's happiness seems to be in conflict with my happiness. In that case 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, because it helps a person to accumulate wealth easily — and there is no limit to this.

The important word is *inherently*. The dilemma is not a defect of the individual professional, nor an accident of a particular industry. It is produced by the objective itself. Change the objective and the dilemma dissolves; keep the objective and no amount of balancing will resolve it.

25.6 The Way Ahead

To resolve the situation, sincere effort towards **building up the ethical competence** of human beings in general, and of professionals in particular, through proper value education is needed. It can be an effective way to safeguard professional ethics.

Key takeaways — Lecture 25. Clarity of the comprehensive human goal, and of our participation in the different dimensions of society, will ensure ethics in the profession. This also clarifies the lacunae in the present approaches.

LECTURE 26

A Basis for Humanistic Education, Humanistic Constitution and Universal Human Order

Sections 26.1 to 26.3 of the manual · Chapter 14 of the textbook

26.1 Visualisation of the Comprehensive Human Goal

An important implication of right understanding is the visualisation of the comprehensive human goal, which is conducive to human welfare. In the light of right understanding it is possible to visualise the pattern of a holistic way of life that caters to the comprehensive human goal — a model of human living which is people-friendly and eco-friendly, and therefore sustainable.

Level	Goal
In every individual	Right understanding and right feeling — happiness
In every family	Prosperity
In society	Fearlessness — trust
In nature / existence	Co-existence — mutual fulfilment

26.2 The Vision for Holistic Development and Universal Human Order

Right understanding prepares us for moving towards the **holistic way of life**, which will be sustainable as well as conducive to fulfilling the basic human aspirations of all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly.

There is an urgent need to initiate research and development in this direction, as our present model of living is proving more and more problematic and unsustainable. With the help of right understanding it is also possible to visualise a **humanistic constitution** which will facilitate the development of a harmonious world family, an undivided society and a universal human order.

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

- a **holistic pattern** in all the dimensions of human activity in society — education, health-self-regulation, production-work, justice-preservation and exchange-storage;
- **harmonious networking** between the basic units and their clusters, successively moving from family order to world family order.

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

26.3 Paving the Way towards a Humanistic Tradition

The primary step towards the holistic way of life is to develop **right understanding** among human beings, the **commitment** to live accordingly, and then the **requisite skills and knowledge systems** to implement that understanding in real life. This calls for a change in the education system towards humanistic education.

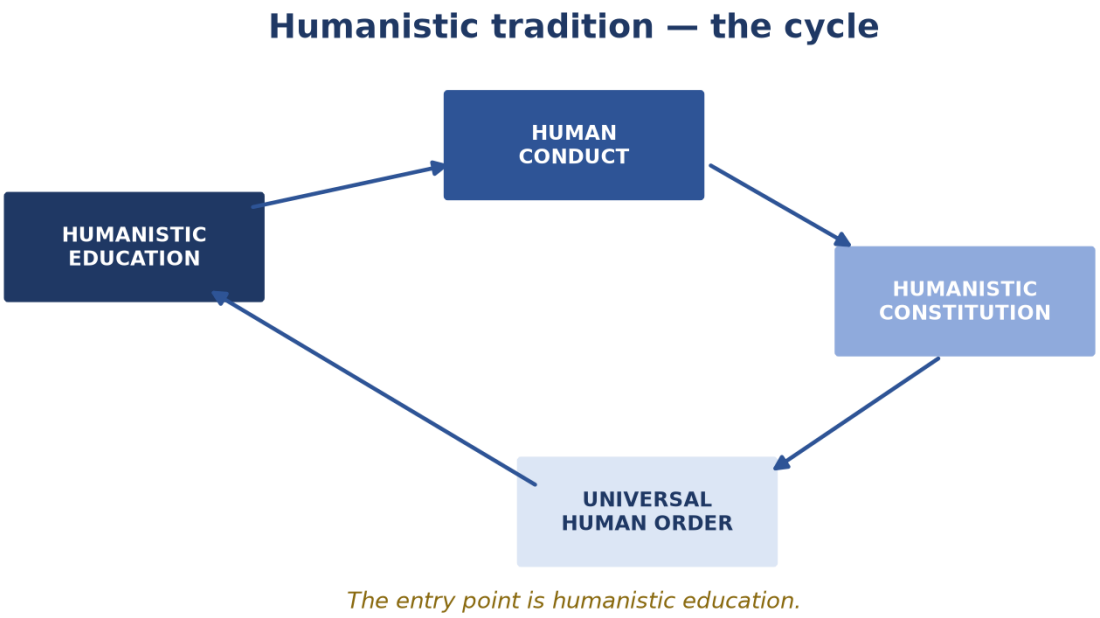


Figure 26.1 The cycle of humanistic tradition, and its entry point.

Humanistic education

Humanistic education will facilitate the process of **self-exploration**, which leads to continuous self-evolution. It will 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.

Humanistic constitution

Right understanding also provides the basis for a **humanistic constitution**, which is essential to the development of an unfragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among its **salient directive principles**. It will also be conducive to social justice.

It is a thought-provoking exercise to visualise a model of humanistic constitution. In the light of right understanding, the questions to be addressed are:

- What will the fundamental rights and duties be?
- What will be the way to ensure justice and protection in 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 society?

To begin with, the **family will be the smallest unit of order** in society. Moving from the family to the world family, the constitution will provide the basis of harmonious living.

Humanistic tradition

Humanistic education leads to human conduct, human conduct leads to a humanistic constitution, the constitution leads to a universal human order — and the universal human order in turn ensures humanistic education for the next generation. **The entry point is humanistic education.**

So 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.

Key takeaways — Lecture 26. Humanistic education leads to human conduct, human conduct to a humanistic constitution, and the constitution to a universal human order; the universal human order in turn ensures humanistic education for the next generation. The entry point is humanistic education.

LECTURE 27

Holistic Technologies, Production Systems and Management Models

Sections 27.1 to 27.8 of the manual · Chapter 15 of the textbook

27.1 Need for a Holistic Worldview

In present times there is a great zeal for the development and adoption of innovative technologies, systems, tools, techniques and models claimed to be for the 'betterment' of society. More and more sophistication and complexity are being added. However, most of this effort goes on under the influence of the **materialistic worldview**, and the holistic worldview is missing.

As a result, both the structure and the use or misuse of these innovations often prove counterproductive, contrary to long-term human welfare. There is therefore a strong need to develop technologies and systems with **holistic objectives**, governed by right understanding, so that they are conducive to sustainable human welfare.

27.2 A Holistic Criteria for Evaluation

Generally speaking there are **three broad criteria** to guide the development of such technologies and systems:

#	Criterion	What it requires
(a)	Catering to appropriate needs and lifestyles	The technology must serve a real need, not a manufactured one
(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 utilisation of local resources and expertise. As far as possible, priority should be for naturally available processes and systems.

27.3 Criteria for Technologies

The general criteria can be itemised into a more specific form, and the manual gives ten:

- Catering to real human needs;
- compatible with natural systems and cycles;
- facilitating effective utilisation of the 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.

27.4 Criteria for Production Systems

In determining the type of production system, four key questions are to be answered: **what to produce, how to produce, for whom to produce, and how much to produce**. All these are decided in the context of the availability of local natural resources and expertise, catering to the needs of the people of a given community — with needs characterised in consonance with the comprehensive human goal.

The specific criteria for judging the appropriateness of production systems may include the following:

- Optimal and efficient utilisation of local resources and expertise — including human beings, animals, air, solar, land, water, bio and mineral resources;
- economic viability and sustainability;
- priority for local consumption;
- matching the pattern of production with availability or producibility in the local environment, and with the pattern of consumption;
- decentralised systems capable of meaningful employment of people in the community;
- facilitating production by masses, and not mass production in a centralised mode, to the extent possible;
- promoting individual creativity and a 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.

27.5 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 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 a participative mode of management;
- continuous value addition of the persons involved;
- effectively integrating individual competencies and complementarity.

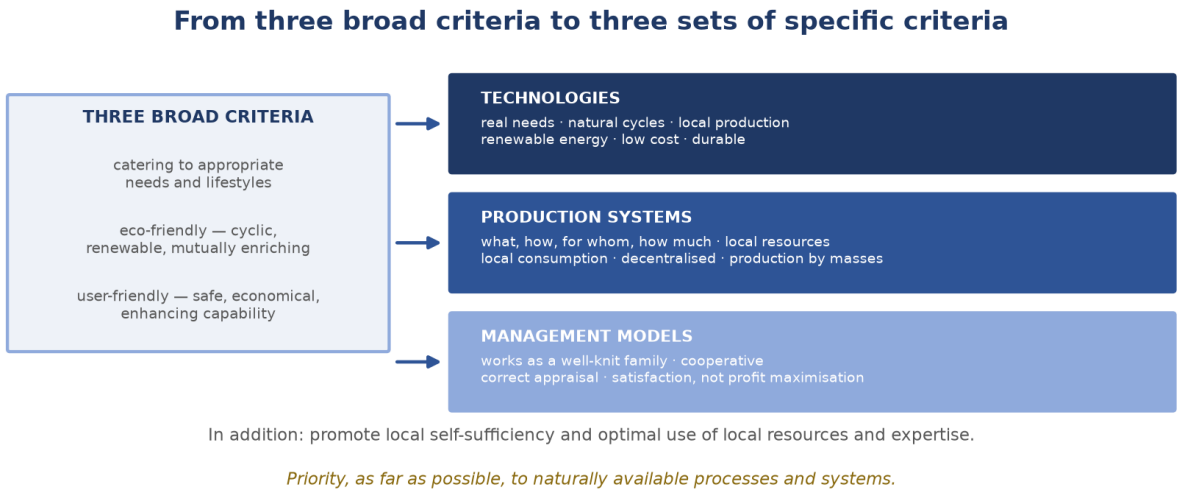


Figure 27.1 Three broad criteria, and the specific criteria that follow for each of the three systems.

27.6 A Critical Appraisal of the Prevailing Systems

Present-day systems have been largely developed under the influence of the materialistic worldview. This has caused the menace of resource depletion on one hand, and environmental degradation — pollution, global warming — on the other. Other undesirable characteristics of modern technologies and systems include their **centralised configurations**, promotion of **wastefulness**, **excessive transportation**, and the substitution of human, animal and other natural resources by man-made gadgets, machines and materials.

27.7 Learning from the Systems in Nature and Traditional Practices

To gain insight into holistic systems, we have a great deal to learn from the systems of nature and from traditional practices. It is important to identify the eco-friendly and people-friendly characteristics of many traditional practices which are worthy of recognition and retention. Then we will be in a better position to use present-day information to augment these systems, making them more effective, efficient and suited to current needs.

Traditional practice	What it teaches
Water harvesting and storage through ponds and other structures	Rain is a local resource; store it where it falls
Traditional agricultural practices	Cyclic fertility rather than extracted fertility
Local remedies and health-care techniques	Health maintained rather than purchased
Grain storage and food preservation	Storage for need, not for speculation
Yoga, ayurveda and naturopathy-based health care	Self-regulation as the basis of health
The langar system of sharing food	Sharing within the family of relationship
Family-based rural enterprises	Production by masses, at human scale
The jajmani system — relationship-based village self-sufficiency	Exchange grounded in relationship

Traditional practice	What it teaches
Rural craft and artisanal practices	Skill, creativity and local materials together

What a holistic technology is not

It is not	Because
A return to primitive tools	The criteria are about the needs served and the cycles respected, not about age
A rejection of science	It asks science to work within a wider understanding, not to stop
A luxury for the rich	Low cost and local producibility are among its criteria
A single technology for everyone	It promotes local self-sufficiency, so the answer differs from place to place

27.8 Visualising a Holistic Community Model — Gram-Swarajya

It is high time we started working for the actualisation of the model of human order at the village level — **gram-swarajya** — in the light of right understanding. Several groups of people have started working seriously in this direction, and many technologies and systems have evolved, though full-scale demonstration of such alternative ways of living is yet to emerge.

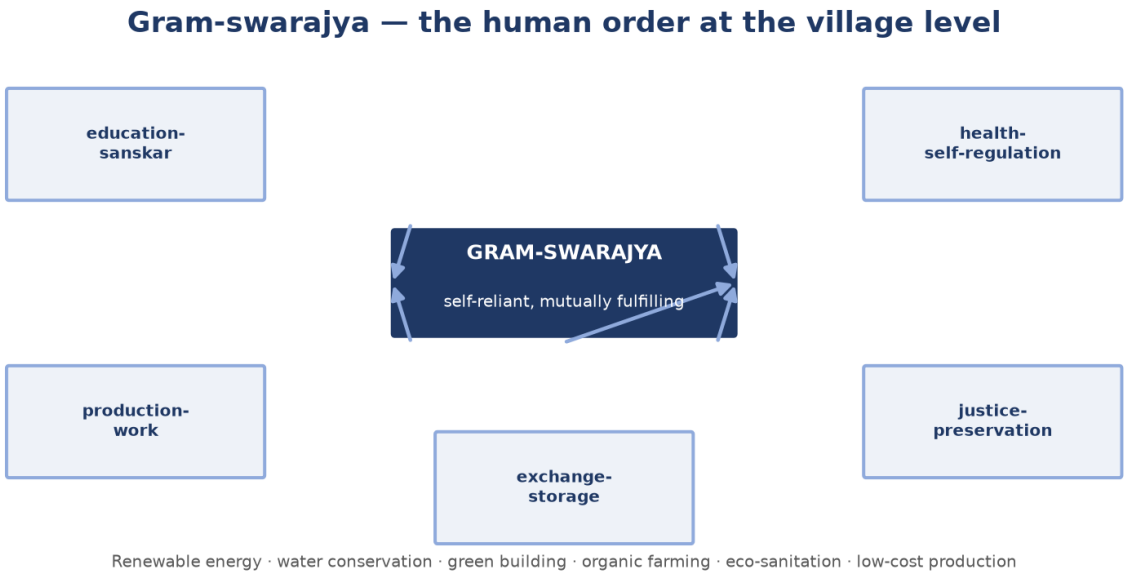


Figure 27.2 Gram-swarajya — the human order worked out at the village level.

There needs to be an increasing and widespread thrust to evolve holistic technologies and systems through dedicated research and development working within the framework of right understanding. The manual lists the salient topics for case studies:

- **Renewable and decentralised energy technologies** — biomass-based energy conversion, gadgets for efficient use of human muscle power and animal draught power, decentralised wind power, micro-hydel generation;
- **systems for water conservation and watershed management** for efficient use of rainwater and for eco-restoration;

- **technologies and architecture promoting green building materials** and energy conservation;
- **organic and natural farming techniques**;
- **eco-sanitation techniques** for small-scale decentralised sewage disposal and waste-water recycling;
- **low-cost and energy-efficient technologies** for small-scale production systems;
- **humanistic organisational and management models**.

The work on these technologies and systems is being carried out in several technical institutions, agricultural universities, government agencies, a large number of NGOs and socio-spiritual organisations, and by motivated individuals.

Key takeaways — Lecture 27. Based on right understanding, the guidelines, criteria, examples and case studies about holistic technologies, production systems and management models can be worked out. We can also learn from the systems in nature and from traditional practices to evolve a holistic model of living that ensures harmony at all levels.

LECTURE 28

Strategies for Transition towards Value-based Life and Profession

Sections 28.1 to 28.2 of the manual · Chapter 16 of the textbook

28.1 The Core Message

The core message of the course may be summarised as follows:

> **The core message.** To be able to fulfil the basic human aspiration — happiness and prosperity and their continuity — it is essential to gain **right understanding**: the understanding about oneself vis-à-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 to learn to live in accordance with it and be fulfilled. It thus leads to two transformations:

- **Individual transformation** — from animal consciousness to human consciousness;
- **societal transformation** — from an inhuman society to a humane society.

28.2 Steps for Transformation

Having obtained a brief exposure to the universal basis of values and ethical human conduct, and its implications in life and profession, the manual concludes by indicating tangible steps that human beings can take to begin the journey towards a holistic way of life.

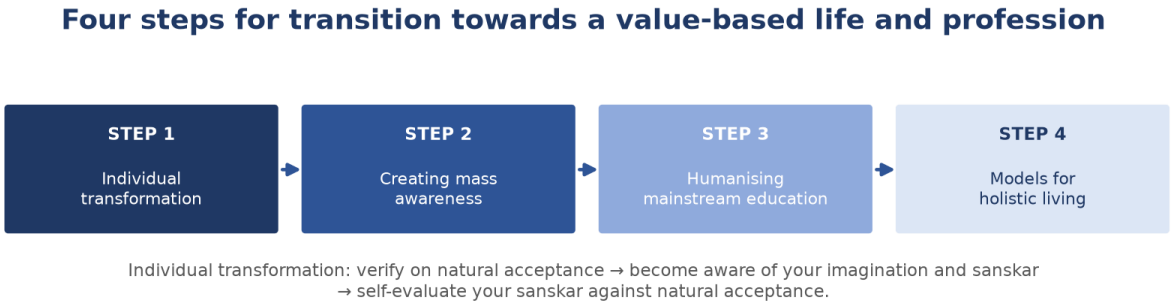


Figure 28.1 The four steps of transition — and the first one is entirely in our own hands.

Step 1: Steps for individual transformation

The change of ethos involves a long-drawn effort for transformation at the personal level. It involves three sub-steps:

#	Sub-step	What it means
1.1	Verify the proposals on your own right	On the basis of your natural acceptance and on the basis of your experiential validation

#	Sub-step	What it means
1.2	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 of all the accumulated acceptances which are your sanskar
1.3	Self-evaluation	With the awareness of your imagination and sanskar, evaluate your sanskar vis-à-vis your natural acceptance

Recall the relation from Module 2: **sanskar(t) + environment(t) + self-exploration(t) → sanskar(t+1)**. These sub-steps may take a long time, but each proposal you are able to verify and bring into your living will be immediately fulfilling for you and for those around you.

Step 2: Creating mass awareness towards holistic development

With right understanding and right feeling in you, you will develop the willingness and capacity to share with others. Through sharing you are facilitating other people to have right understanding, right feeling and right thought. It can take the form of informal talks and formal workshops. The people to share with include, among others:

- Family members and friends;
- people who have interest and readiness for purposeful social effort and social development;
- educators, teachers and education administrators;
- people connected to governance;
- your colleagues at work.

To start with, it is important to share only with those who are already willing to listen. If you begin 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 awareness among people grows, the main task is to gradually move towards humanistic education, which could involve four sub-steps:

#	Sub-step	Content
3.1	Integrate value education	Appropriate inputs at various levels of the current curricula, from school education to higher education
3.2	Secure support and policy initiatives	From monitoring agencies such as MHRD, UGC, AICTE, ICMR, university academic councils and school education boards
3.3	Introduce teacher orientation	Faculty development programmes, and development of resource material to implement the suggestions at a large scale
3.4	Give thrust to research and development	Dedicated to transforming the whole of mainstream education into humanistic, value-based education — a long-drawn process, but indispensable

Step 4: Developing models for holistic living

This will also necessitate linking educational institutions with local development programmes, in collaboration with voluntary organisations and government agencies. Accordingly, the focus of research and development in higher education institutions will need to shift towards various aspects of holistic development, resulting in real-life models that facilitate the universal human order.

Key takeaways — Lecture 28. To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and a humane society is essential. This requires a dedicated effort implemented at a mass scale.

REVISION

Module 5 at a Glance

Consolidated summary, definitions, confused pairs and examination pointers

The whole module on one page

Lecture	The question it answers	The answer it gives
23	Where do values come from?	They emerge from right understanding — they are manifestations of co-existence in the dimensions of our participation. Value-based living has implications at all four levels.
24	What is ethical conduct?	The sum total of harmony within, expressed outside; grasped as values, policy and character — self-satisfying, people-friendly, eco-friendly.
25	What is professional ethics?	The right utilisation of professional skills in the larger order; six salient features; the present remedies treat symptoms, not the faulty worldview.
26	What would a holistic society look like?	Humanistic education → human conduct → humanistic constitution → universal human order → humanistic education for the next generation.
27	What kind of technologies and systems?	Ones meeting three broad criteria — appropriate needs, eco-friendly, user-friendly — and worked out as specific criteria for technologies, production and management; gram-swarajya.
28	How do we get there?	The core message, two transformations, and four steps — individual transformation, mass awareness, humanising education, models of holistic living.

Definitions to memorise

Term	Definition
Universal human values	Manifestations of the truth of existence — co-existence — in the dimensions of human participation
Values of behaviour	The nine values in relationship, from trust to love
Values of work	Right utilisation, enrichment and protection of material things
Definite human conduct	The sum total of harmony within, expressing itself and participating in harmony outside
Human values	Understanding of one’s role in existence
Policy	The thought of how to express and live with human values
Character	The expression of human values in behaviour, work and participation
Profession	A mode of participation in the larger order in pursuance of the comprehensive human goal

Term	Definition
Professional ethics	The code of ethical conduct of a profession — right utilisation of professional skills in the larger order
Ethical competence	The six salient features — clarity, confidence, competence in behaviour, competence with nature, holistic vision, social responsibility
Holistic development	A way of life that is self-satisfying, people-friendly and eco-friendly, and therefore sustainable
Universal human order	A holistic pattern in all dimensions, networked from family order to world family order
Humanistic education	Education that facilitates self-exploration and continuous self-evolution
Humanistic constitution	A constitution providing the basis for an unfragmented society and universal human order
Humanistic tradition	The cycle: education → conduct → constitution → universal order → education
Gram-swarajya	The model of human order actualised at the village level

Pairs that are frequently confused

Pair	The distinction in one line
Values / policy	Values are the understanding of my role in existence; policy is the thought of how to live with those values.
Policy / character	Policy is the plan; character is its expression in behaviour, work and participation.
Profession / job	A job is work for a livelihood; a profession is participation in the larger order towards the comprehensive human goal.
Ethical conduct / legal conduct	Legal conduct is what the law permits; ethical conduct is what is naturally acceptable, conducive to mutual fulfilment, and self-satisfying.
Remedy / solution	A remedy curbs the ill effect; a solution addresses the faulty worldview at the root.
Humanistic education / value education course	One is a change in the whole system; the other is one input within it.
Reform / transformation	Reform adjusts the existing arrangement; transformation changes the consciousness from which the arrangement arises.

Short answers to the questions most often asked

Question	Answer in one or two lines
What is definite human conduct?	The sum total of harmony within, expressing itself and participating in harmony with the outside world — definite for all time, place and individual.
What are the three components of ethical human conduct?	Human values (understanding my role in existence), policy (how to live with them), and character (their expression).

Question	Answer in one or two lines
What are the qualifications of ethical conduct?	Naturally acceptable and free of inner conflict; in consonance with right understanding; leading to mutual fulfilment and mutual enrichment — self-satisfying, people-friendly, eco-friendly.
State the six salient features of professional ethics.	Clarity about the comprehensive human goal; confidence in the harmony of existence; competence in mutually fulfilling behaviour; competence in mutually enriching interaction with nature; holistic vision; social responsibility.
Why do present approaches to professional ethics fail?	They are symptomatic, punitive or crisis-management measures; they curb ill effects while the faulty worldview remains dominant.
How do professional dilemmas arise?	From a worldview in which wealth maximisation is the objective — the other's happiness then appears to conflict with mine.
What are the three broad criteria for holistic technologies?	Appropriate needs and lifestyles; eco-friendly (cyclic, renewable, mutually enriching); user-friendly (safe, economical, capability-enhancing).
What are the four questions for production systems?	What to produce, how to produce, for whom to produce, and how much to produce.
What is a humanistic management model?	One that is relationship based, cooperative and just — working as a well-knit family, with satisfaction rather than profit maximisation as the target.
What is the core message of the course?	Right understanding of oneself vis-à-vis existence is essential to fulfil the basic human aspiration; the whole existence is co-existence.
What are the four steps of transition?	Individual transformation; mass awareness; humanising mainstream education; developing models for holistic living.

Questions this module usually attracts

Question	Where it is answered
How do universal human values emerge from right understanding?	Lecture 23, sections 23.1–23.2
Explain the implications of value-based living at four levels.	Lecture 23, section 23.4
Explain the definitiveness of ethical human conduct.	Lecture 24, section 24.1
Explain values, policy and character.	Lecture 24, section 24.2
Define profession and professional ethics; state the six features.	Lecture 25, sections 25.1–25.2
Discuss unethical practices and the inadequacy of present remedies.	Lecture 25, sections 25.3–25.4
Explain how dilemmas arise from the prevailing worldview.	Lecture 25, section 25.5
Explain the vision for holistic development and universal human order.	Lecture 26, section 26.2
Explain humanistic education, constitution and tradition.	Lecture 26, section 26.3
State the criteria for technologies, production and management.	Lecture 27, sections 27.3–27.5
What can be learnt from nature and traditional practices?	Lecture 27, section 27.7
Explain gram-swarajya.	Lecture 27, section 27.8

Question	Where it is answered
State the core message and the steps for transition.	Lecture 28, sections 28.1–28.2

Examination pointers

- Values → policy → character is the structure of every long answer on ethical conduct; use it even when the question does not ask for it.
- When asked why present remedies fail, name the **worldview** — not the laws, and not the people.
- The six salient features of professional ethics appear in almost every paper; write them as a numbered list, not as prose.
- For technology or production questions, give the three broad criteria first and then the specific ones; the structure itself earns marks.
- End every answer on transition with Step 1 — individual transformation — since it is the only step the individual can take immediately.
- Quote the manual where you can: ‘self-satisfying, people-friendly and eco-friendly’, ‘the faulty world-view which continues to remain dominant’, ‘the entry point is humanistic education’.

A last check before the examination. Can you state, in one sentence each: where values come from; what ethical human conduct is and its three components; what professional ethics is and its six features; why present remedies fail; what a humanistic constitution is for; the three broad criteria for holistic technologies; what gram-swarajya is; and the four steps of transition? If all eight come out cleanly, this module — and the course — is covered.