

# **Implications of Holistic Understanding of Harmony on Professional Ethics**

❑ **VALUES IN DIFFERENT DIMENSIONS OF HUMAN LIVING**

- The participation of human beings at different levels in the larger order is our “Value”. The identification of values starts from the participation of the activities of the Self (‘I’) in the definite conduct of the human being based on realization and understanding. The participation is seen in two forms: Behavior and Work.
- Values of behavior as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love.
- Working with material things, we have two values
  - i. Utility-value(Upayogita Mulya): The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body. Ex:Anything useful to us has utility value like a shirt, pen etc.
  - ii. Artistic Value (Kala Mulya):The participation of a human being in ensuring the role of physical facility to help and preserve its utility. Ex: The way these things are designed for convenience, attractive look etc.

❑ **Universal Values Naturally Emerging from the Right Understanding**

- There is an innate harmony and orderliness in the existence. Human beings just need to understand it (not create).
- The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it.

- The universal human values are the parameters which designate this harmony at various levels for human participation and highlight the universal purpose of understanding this harmony
- Thus, the universal human values are 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.
- These values cannot be enforced through fear(bhaya) or greed(pralobhana) or blind faith/false beliefs(āsthā)
- 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 Right Understanding of the harmony helps in inculcating the universal values.

## □ ETHICAL HUMAN CONDUCT:

- **Values:** Desirable or useful qualities in a person
- **Morals:** knowing what is right and what is wrong after reading/observing/experiencing something
- **Moral Values:** The relative values that give us protection and respect if used correctly.
- Example: courage, commitment etc.
- **Ethics** = Moral values in action(knowing the difference between right/ wrong usage of morals and doing the right thing even if it is risky or painful)
- **Ethical Human Conduct** = Behavior which is ethically correct. It is self-satisfying, people-friendly, eco-friendly and universal.
- Examples of Ethical Values = Keeping promise, honesty, loyalty, fairness, concern for others, commitment, abiding by law etc.
- **Good Professional** = A person having Ethical Human Conduct + requisite Professional Skills
- **Professional Ethics** = The personal, official or business rules that govern our behavior within the context of a particular situation.
- Ex: Ethics in border security, lawyers, doctors in the gender testing of the fetus etc.
- The Right Understanding gained through Self Exploration enables us to identify the **definitiveness of human conduct** which is also called the **Ethical Human Conduct**. It is the same for all human beings, and is in agreement with the universal human values

- **The definitiveness of ethical human conduct** refers to the degree of certainty or agreement about what constitutes right or wrong behavior. Ethical conduct refers to actions and decisions that are in line with moral principles and values, and that promote the well-being of individuals and society as a whole. The level of definitiveness of ethical human conduct is influenced by a variety of factors, including cultural, social, and philosophical beliefs.
- **Characteristics (Definitiveness) of ethical human conduct:** It is a combined representation of (The definitiveness of ethical human conduct is understood in terms of)
- i. **Values (Mulya):** Values can be witnessed in relationships. The ability to recognize the relationships is due to imagination and being self organized in work. It enables us to understand the relationship between various orders of nature too. We have many relations in life, but the actual purpose of relationship is to be understood. For example, the purpose of relationship between parents and children is fulfillment and protection and living in order. Trust is the functional value that helps us to maintain the continuity of relationship.

**There are 30 Values in all for a human being:**

**a. Values in self (Jivan Mulya):**

1. Happiness (Sukha): Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.
2. Peace (Shanti): Definiteness of thought based on definiteness of desire manifests as peace.
3. Satisfaction (Santosh): Definiteness of desire based on understanding manifests as satisfaction.
4. Bliss (Ananda): Understanding based on realization manifests as bliss.

**b. As a Human being participation in larger(Universal) order(Manav Mulya) :**

1. Perseverance (Dhirata): After understanding the system, patiently participating in it.
2. Bravery (Veerta): Helping other in understanding and participating in system.
7. Generosity (Udarta): Using our mind, body and wealth in system.
8. Kindness (Daya): To give opportunity or thing to a person who have ability
9. Beneficence (Kripa): To give ability to a person who have opportunity or thing
10. Compassion (Karuna): Providing both ability and thing to a person.

**c. Values in Human— Human Relationship (Sambandh Mulya):**

11. Trust( Viswasa): To be assured that each human being inherently wants oneself and the other to be happy and prosperous
12. Respect( Sammana): accept somebody for who they are, even when they're different from you or you don't agree with them.
13. Affection( Sneha): It is the feeling of being related to the other
14. Care( Mamata): feeling to nurture and protect the body of our relative
15. Guidance(Vatsalya): The feeling of ensuring the right understanding and feelings in the other
16. Reverence( Shraddha): The feeling of acceptance of excellence in the other
17. Glory( Gaurava): feeling for someone who has made efforts for excellence.
18. Gratitude( Kritagyata): feeling of acceptance for those who have made efforts for my excellence
19. Love( Prema): The feeling of being related to all or Emotion of strong affection and personal attachment

20. Complimentariness(Soujanya): it is an expression of trust and seen in terms of cooperation
- 21.Compliance (Souhardra):It is an expression of respect and feeling of Mutual Development
- 22.Commitment (Nista): It is an expression of affection and feeling of care & guidance
- 23.Generosity(Udarata):It is an expression of care and expresses as the feelings of Being kind, attentive, and honest. One gives not only what he posses in material things like wealth but also non material things like ideas to another with the act of free will and without feeling of obligation.
- 24.Spontaniety(Sahajata):It is an expression of guidance and spontaneity is defined as acting in accordance with or resulting from a natural feeling, impulse, or tendency, without any constraint, effort, or premeditation
- 25.Obedience(Pujyata):It is an expression of Revence and is defined as social influence in which a person yields to explicit instructions or orders from an authority figure even when you think you have a better way
- 26.Ease(Saralata): It is an expression of Glory. You easily accept the person into a relationship(Ex:friend) when you rightly understood that he/she is making efforts for excellence.
- 27.Self-restraint(Saumyata): It is an expression of gratitude. Ex: refraining from cheating, holding back from saying things you don't mean when angry.
- 28.Unanimity( Ananyata): It is an expression of love. It may be defined as all the people in a group are having the same mind and are in complete agreement towards a decision.

**d. Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya):**

29. Utility Value (Upyogita Mulya): To prepare a physio-chemical object for nourish and protection.

30. Artistic value (Kala Mulya): To ensure the long-lasting utility of the object.

**ii. Policy(Neethi)** – It refers to developing an ethical sense in all our pursuits and think, behave and work towards nurturing this harmony. It is a manifestation of right understanding in deciding upon the enrichment, protection and right utilization of the three resources namely, Mana (mind), Tana (body) and Dhana (wealth) in three parts

1.Economic Value (Artha Niti): enrichment of self, body and wealth

2.Political Value (Rajya Niti): protection of self, body and wealth

3.Policy for Universal Human Order (Dhanna Niti): right utilization of self, body and wealth

**iii. Character (Charitra):** Character is determined by the values one incorporates in his life. It is the outcome of the values he possesses, his perception, imagination and the experiences gained during his life time. The characteristics of good character include -

1. Having personal trustworthy relationships

2. Access to rightful acquiring of wealth

3. Compassionate behavior and work

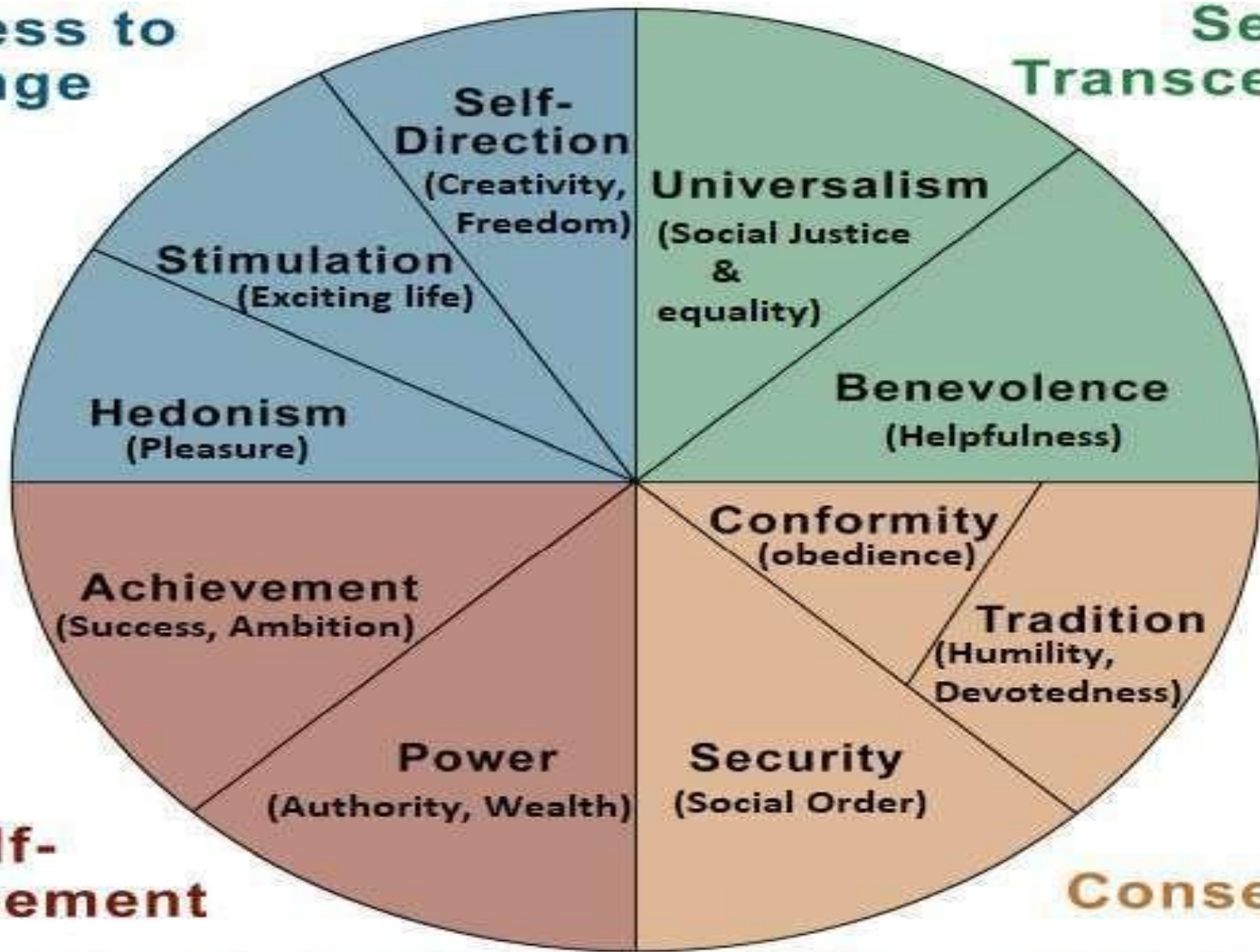
- This definitiveness of human conduct in terms of values, policies and character is termed as Ethics.
- A human being with ethical human conduct coupled with requisite professional skills becomes a good professional like a good doctor, a good teacher etc.
- Ethical conduct should be naturally acceptable to us and should not give rise to conflicts within.
- It should be in consonance with the right understanding of the reality.
- It should lead to mutual fulfilment with other people and mutual enrichment with rest of the nature.
- It should be self-satisfying, people-friendly, eco-friendly and universal.

□ **Acceptance of Basic human values:** Schwartz has identified 10 basic human values. These include the core values recognized in cultures round the world and are mentioned in different cultures, religions and philosophical discussions of values. Each of the ten basic values can be characterized by describing its central motivational goal:

1. Self-Direction: Independent thought and action; choosing, creating, exploring.
2. Stimulation: Excitement, novelty, and challenge in life.
3. Hedonism: Pleasure and sensuous gratification for oneself.
4. Achievement: Personal success through demonstrating competence according to social standards.
5. Power: Social status and prestige, control or dominance over people and resources.
6. Security: Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. Benevolence: Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

**Openness to  
Change**

**Self-  
Transcendence**



**Self-  
Enhancement**

**Conservation**

**Organised by Motivational Similarities and Dissimilarities**

## ❑ **Sustainability and Resources:**

❑ **Triple Bottom Line(TBL):** According to TBL theory, companies should be working simultaneously on these three bottom lines

**i. Profit:** In the context of the triple bottom line, profit can mean more than just how much money a company makes. A company must ensure it earns its income in ethical, fair manners. This includes soliciting business partners and vendors with which it aligns philanthropically. It also defines how a company develops its strategy or financial operating plan. For instance, profit also ties to a company's responsibility to pay its lenders, creditors, and employees what is due to them and to have a sense of financial responsibility for these obligations.

Some users of the triple bottom line may also say profit refers to not only a company's profit but the profit of those around the company. This specifically refers to the community in which the business operates. This may include:

- Ensuring the company is paying its fair share of local, state, or federal income taxes on a timely basis
- Making sure the company is fostering economic wealth within its community by shopping local or utilizing small businesses.
- Committing to financially investing in the community through partnerships, developments, or corporate sponsorships.

**ii. People:** In the context of triple bottom line, people refers to every individual that is in touch with a company. This includes but is not limited to:

- **Employees.** This means ensuring workers receive a fair wage in a safe environment that encourages professional development.
- **Vendors.** This means ensuring a diverse set of suppliers are used and prioritizing small businesses or minority-owners when appropriate.
- **Customers.** This means ensuring customers have fair access to products and their feedback regarding equity or safety are considered.

Traditionally, a company would prioritize investors or shareholders. Triple bottom line shifts the focus to individuals potentially not financially invested in the company but still tangentially involved with its operations. Now, instead of attempting to create value by only increasing investor returns, triple bottom line strives to create value by encouraging volunteerism of its employees or support or business success of small suppliers, for example.

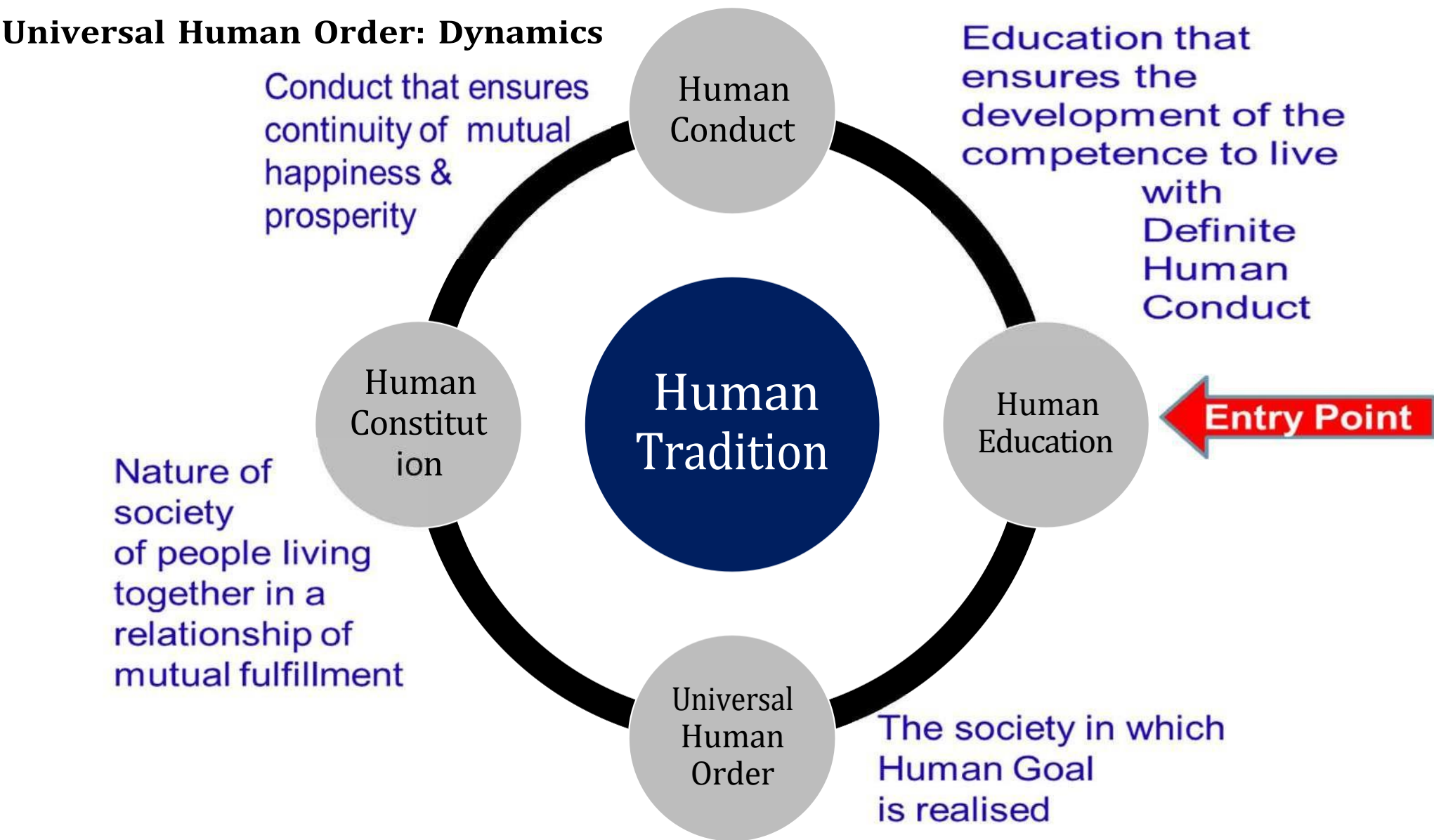
**iii. Planet:**

- The largest deviation from purely financial reporting relates to reporting on environmental impacts. Often, a company must be forced between a lower-cost option or a more environmentally-friendly alternative. A company may also choose between a less favorable alternative; for example, eco-friendly transit will likely be slower than aircraft.
- Instead of reporting a company's positive changes to the planet, it is often much easier to assess the impacts of the alternatives elected by the company. Imagine a company that redesigned its distribution channels to reduce its energy use; such an activity would be reported as saving a certain amount of greenhouse gas emissions.

- **Holistic** = a belief that all parts are interconnected to form a whole (dealing with the whole rather than the individual units)
- **Humanistic education**(Manviya Shiksha), **humanistic constitution**(Manviya Samvidhan), **and humanistic universal order**(Manviya Vyavastha) 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. The basis for this belief is rooted in the idea of humanism, which is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition.
- **Humanistic Education:**Inculcation of the right understanding at all four 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 endeavors in the light of the 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. An 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 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 the right understanding.

- **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, 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 endeavor is used in handling these conflicts and contradictions. Paradoxically, human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace!
- 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 behavior by means of an equally or more wrong behavior – a crime by executing a bigger crime, violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrongdoings. Things can only be set right by developing human consciousness, by developing the 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.
- To begin with, the family will be the smallest unit of order in society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario.
- **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. The humanistic universal order is based on the idea that all individuals have a shared responsibility to care for one another and to create a world that is just, fair, and sustainable.

**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 leads to Humanistic Education

Universal Human order leads to Humanistic constitution leads to |

Thus we move from family 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 fulfilment 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 agriculturalequipments
- 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