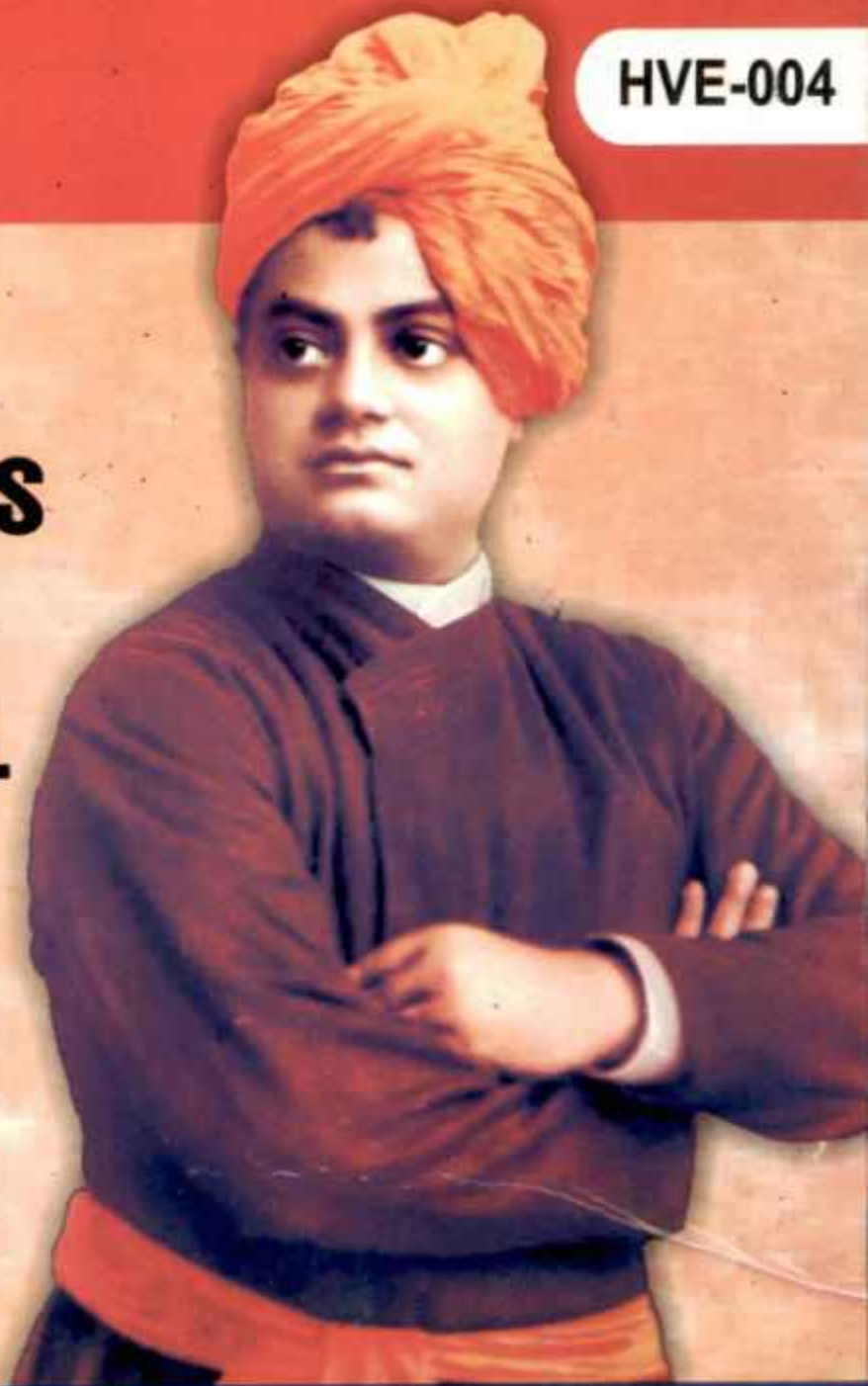


HVE-004

UNIVERSAL HUMAN VALUES AND PROFESSIONAL ETHICS



DIRECTORATE OF DISTANCE EDUCATION

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PREFACE

In this course, we shall deal with various aspects of Universal Human Values and Professional Ethics

- VALUE EDUCATION : NEED, BASIC GUIDELINES, CONTENTS AND PROCESS
- UNDERSTANDING HARMONY IN THE HUMAN BEING : HARMONY IN MYSELF
- HARMONY IN FAMILY AND SOCIETY
- UNDERSTANDING HARMONY IN NATURE
- HUMAN VALUES AND HARMONY IN PROFESSIONAL ETHICS

SYLLABUS

HUMAN VALUES AND PROFESSIONAL ETHICS

HVE-004

- ◆ Course Introduction–Need, Basic Guidelines, Content and Process of Values Education.
- ◆ Understanding harmony in the human Being-Harmony in Myself.
- ◆ Understanding harmony in the Family and Society harmony in Human Relationship.
- ◆ Understanding Harmony in the Nature and Existence-Whole existence as co-existence.
- ◆ Implications of the above holistic Understanding of harmony on Professional Ethics.

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VALUE EDUCATION : NEED, BASIC GUIDELINES, CONTENTS AND PROCESS

STRUCTURE

Topics covered in this chapter include :

- Values Education
- Understanding Values
- Self Exploration-What is It?
- Human Aspirations
- Understanding Happiness and Prosperity
- What is Prosperity?

• VALUE EDUCATION

Education is modern India's greatest leveler. It is the tide that lifts every boat. We are all prisoners of birth, but education has the power to snap the meanest bonds of economic and social enslavement. It is the route out of the caste ghetto, the path out of the slum, and the road to the high table. There is no doubt that education has been made compulsory up to secondary level but value based education still remains a distant dream.

What is 'Value Education'? **Character oriented education that instills basic values and ethnic values in one's psyche is called 'Value based Education'.** But the prevalent system of education is not character-oriented but information-oriented. It is consumerist and makes one selfish, self-conceited, irrelevant and cynical. It sharpens the reason but hardens the heart. It lays no emphasis on basic values such as truth, love, humanity, compassion, forbearance and justice. It promotes materialistic outlook and generates cut throat competition. Students being overburdened with lengthy syllabi and exams, find no time to acquire the values that build their character and instil in them an understanding of what is right and what is wrong.

Significance of Value Education

Education is a methodical effort towards learning basic facts about humanity. And the core idea behind value education is to cultivate essential values in the students so that the civilization that teaches us to manage complexities can be sustained and further developed. It begins at home and it is continued in schools. Everyone accepts certain things in his/her life through various media like society or government.

Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/ she can examine and control the various choices he/ she make in his/ her life. One has to frequently uphold the various types of values in his/

her life such as cultural values, universal values, personal values and social values.

Thus, value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioral disorders and lack of unity in the society etc.

The family system in India has a long tradition of imparting value education right from the ancient practice of the *gurukul* system. But with modern developments and a fast changing role of the parents, it has not been very easy for the parents to impart relevant values to their wards. Therefore many institutes today conduct various value education programmes that meet the rising needs of modern society with reference to the code of conduct and values. These activities concentrate on the development of the children, young, adults etc, focusing on areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace etc.

Concept of Value Education

Value education is a term used to name several things, and there is much academic controversy surrounding it. Some regard it as all aspects of the process by which teachers (and other adults) transmit values to pupils. Others see it as an activity that can take place in *any* organisation during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behaviour, to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being and to reflect on and acquire other values and behaviour which they recognise as being more effective for long term well-being of self and others.

This means that value education can take place at home, as well as in schools, colleges, universities, offices, institutions and voluntary youth organisations. There are two main approaches to value education. Some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics. Others see it as a type of Self exploration dialogue where people are gradually brought to their own realisation of what is good behaviour for themselves and their community.

Definitions

There has been very little reliable research on the results of value education classes, but there are some encouraging preliminary results.

This means that there are many definitions. One definition refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so. Some researchers use the concept of value education as an umbrella of concepts that includes moral education and citizenship education. Themes that value education can address to varying degrees are character, moral development, religious education, spiritual development, citizenship education, personal development, social development and cultural development.

There is a further distinction between explicit value education and implicit value education where :

- *Explicit value education* is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.
- *Implicit value education* on the other hand covers those aspects of the educational experience resulting in value influence or learning, which can be related to the concept of hidden curriculum.

This discussion on implicit and explicit raises the philosophical problem of whether or not an unintentional action can be called education. For the purpose of this course we will take up only the intentional aspect to be treated as education although undoubtedly we can detect a lot of impact of parents, teachers and others on a student's value system unintentionally.

Education about value takes on many forms : Many school curriculums include 'Moral science classes' in order to impart value education to young minds. Morals as socio-legal-religious norms are supposed to help people behave responsibly. However, not all morals lead to responsible behaviour. Value education goes one step beyond 'moral science class' and can show which morals are "bad" morals and which are "good". The change in behaviour comes from wrestling with questions about right and wrong.

American psychologist 'Lawrence Kohlberg' who specialized in research on moral education and reasoning, and was best known for his theory of stages of moral development believed that children needed to be in an environment that allowed for open and public discussion of day-to-day conflicts and problems to develop their moral reasoning ability. Kohlberg also sometimes speaks of change occurring through role-taking opportunities, opportunities to consider others viewpoints. As children interact with others, they learn how viewpoints differ and how to coordinate them in cooperative activities. As they discuss their problems and work out their differences, they develop their concepts of what is fair and just. Whatever the interactions are specifically like, they work best when they are open and democratic. The less the children feel pressured simply to conform to authority, the freer they are to settle their own differences and formulate their own ideas.

Learning to Impart Value Education

Imparting Value education is indeed important. In the context of today's fast paced world this is true more than ever before. Countries, societies, organizations, educational institutions of higher and professional learning and schools are realizing that education without being rooted in values is of no real significance.

Let us take a look at some teacher training attempts in the area of inculcating values, which have been made across the-world.

- **School-based Values Education Schemes :** We have already discussed how many schools do allocate some sessions on moral science classes, Missionary schools in India have had an emphasis on such classes more than the public schools in the past but the dramatic changes in the fast-paced world are compelling schools to take up the issue of value education more seriously.

- **Living Values Education Programme (LVEP)** : This project of worldwide proportion inspired by the new religious movement called the Brahma Kumaris World Spiritual University incorporates twelve values (unity, peace, happiness, hope, humility, simplicity, trust, freedom, co-operation, honesty, courage, love, and has formed the basis of the whole-school ethos approach in schools such as West Kidlington Primary School, Kidlington whose head master Neil Hawkes and Values education coordinators Linda Heppenstall used the work and other programmes to help them form a value-based school.. The LVEP website lists 54 countries where value education projects are undertaken.
- **World Peace Ethics Contest (World-PEC)** : This project based on Buddhist values and supported by the Dhammakaya Foundation started in 1982 in Thailand is an annual values quiz contest. The aim of the project is to bring children's ethical development to higher levels resulting in positive behavioral changes in a way that is relevant to those of all nationalities, races and religions. The 'Path of Progress' is based on a textbook of the thirty-eight values of Mangala Sutta.
- **Character Education** : Character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. However, this definition requires research to explain what is meant by "personal and social being". Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation.

Examples of Values Education from around the World : Let us take an overview of values education in some countries.

Australia : The Australian Government currently funds Values education in its schools, with its own publications and funding of school forums on values education at all levels of education. A conference on "Moral Education and Australian Values" was held in 2007 at Monash University.

Japan : Promotion of moral education by a large number of teachers in Japanese primary and junior high schools was reported in 1988 to be cautious because of fears of relapsing into pre-war style moral education the subject remaining a controversial matter.

Singapore : Teacher training institutions in Singapore all have curricula for learning to teach moral and civic education programmes-but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the, discourse pedagogy.

Thailand : In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extra curricular activity suitable for Buddhist Moslem and Christian students alike to prepare Thai students for the effects of globalization.

United Kingdom : Since 1988 the British government, although not recognising or calling it values education, has promoted and inspected values in

the guise of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how values education standards should be met. It is not clear whether there are standards of values education. It should be noted that the Government and state school systems have never called it "values education". Values education courses in Britain may be implemented in the form of government supported campaigns such as Social and Emotional Aspects of Learning (SEAL).

THE IMPORTANCE OF VALUE EDUCATION

Gandhiji said : "Unless the development of mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training, I mean education of the heart. A proper and alround development of the mind, therefore, can take place only when it proceeds paripassu with the education of, the physical and spiritual faculties of the child... Our children must, from their infancy, be taught the 'dignity of labour'. Thus, the true meaning of education is harmonious development of head, heart and hand, i.e., enlightenment of mind, compassion and dignity of labour." Such qualities would automatically promote the development of youth.

Sarvpalli Radhakrishnan said : "The three things—vital dynamism, intellectual efficiency and spiritual direction together constitute the proper aim of education. Moral and spiritual training is an essential part of education. Enfranchisement of the mind, freedom from prejudice and fanaticism, and courage are essential. What we need today is the education of the whole man—physical, vital, mental, intellectual and spiritual... If education is to help us to meet the moral challenge of the age and play its part in the life of the community, it should be liberating and life giving. It must give a basic meaning to personality and existence and equip us with the power to overcome spiritual inertia and foster spiritual sensitivity... Seat of learning should produce men and women who will move together to develop common ideals and purpose, love each other and co-exist to create a co-operative common wealth.

Radhakrishnan Commission (1948)

"If we exclude spiritual training in our institutions we would be untrue to Our Whole historical development."

Sri Prakasa Committee on Religious and Moral Instructions

"Every effort must, therefore, be made to teach students true moral values from the earliest stages of their educational life."

Kothari Commission (1964-66)

"A serious defect in the education system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force."

National Policy on Education (1986)

"The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values."

Programme of Action NPE (1992)

"The framework emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values."

Swami Vivekananda had proclaimed : "We must have life-building, man-making, character-building education." Shanker Dayal Sharma, former President of India, the scholar-educationalist had said, "The aim and objective of all education is to maintain, sustain and develop a healthy mind in a healthy body. co-curricular and extra-curricular activities have as much place in our system as the curriculum and the syllabus. The lack of such activities is the reason for the growing evils of habitual smoking, drinking and drug-addiction fast growing amidst our student community... Education is not injection of injunction. It is not indoctrination of views and ideas or just an imposition of one's views upon others. In short, education should not be an infliction. The moment education becomes such an infliction, the consequence will be student indiscipline, strikes and agitations within the campus."

Pandit Nehru rightly said : "A vast responsibility...rests on our universities and educational institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many amongst those whose duty is to set an example to others."

Gurudev Rabindranath Tagore had a vision for such an education "Education must aim at the development of moral, spiritual and ethical values and we should seek them in our own heritage as well as in other cultures and civilizations... It should be such that Indians do not lose sight of their rich heritage."

Eminent Journalist, Mr. VN. Narayanan, Editor, *The Hindustan Times*, delivered the Convocation Address at the XV & XVI convocation of the Nagarjuna University. He said, "When we face problems of ethics, we tend to solve them by research, by statistics, by the use of instruments and resources rather than by moral energy. The Victorian society in Britain, the pre-Independence Congress party under Mahatma Gandhi, Abraham Lincoln's era in U.S. politics displayed this moral energy. This is not to be confused with excessive Puritanism or moralism. All it demanded of the people was the feeling that they were put on this earth in order to leave it a better place than they found it."

Shanker Dayal Sharma had said : Thus, a teacher must succeed in conveying the larger ideals of service to the community, virtues of tolerance and respect for all faiths, the importance of character, integrity and discipline and the value of humanism to his pupils. They should also be made aware of our heritage and culture." He was a great advocate of 'developing a mature attitude towards religion.' To quote him a main..."Acquaintance with prayers of different religions and hymns and songs of various faiths could also, surely, help our youth to recognize the intrinsic purity, beauty and practical usefulness of different religious thoughts."

A personal and/or cultural value is an absolute or relative ethical value, the assumption of which can be the basis for ethical action. A value system is a set of consistent values and measures. A principle value is 'a foundation upon which other values and measures of integrity are based. Those values which are not physiologically determined and normally considered objective, such as a desire to avoid physical pain, seek pleasure, etc., are considered subjective, vary across individuals and cultures and are in many ways aligned with belief and belief systems. Types of values include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values which aren't clearly physiologically determined are intrinsic such as altruism and whether some such as acquisitiveness should be valued as vices or virtues. Values have typically been studied in sociology; anthropology; social psychology; moral philosophy and business ethics.

Human values : Human values are a set of emotional rules people follow to help make the right decisions in life. When values are used in a professional setting, they are called ethics. Values are used in every day decision making at work and at home. Good values instil a sense of integrity, honesty, and diligence in people. Without good values, people would become corrupt, dishonest, and undependable as people and employees. Companies want to hire employees with a sense of moral value so that they can help improve the company as a whole. Promoting values in every-day life and in the workplace can help promote career success.

Values are an integral part of every culture. Along with belief and worldview assumptions, they generate behaviour. Being part of a culture they share a common core set of values creates expectations and predictability without which a culture would disintegrate and its members would lose their personal identity and sense of worth. Values tell people what is good, beneficial, important, useful, beautiful, desirable, appropriate...etc. They answer the question of why people do what they do. Values help people solve common human problems for survival. Over time, they become the roots of traditions that groups of people find important in their day-to-day lives. Values can be positive or negative; some are destructive. To understand people of other cultures, we must come to understand the values, beliefs and assumptions that motivate their behaviour.

Cultural Values : Groups, societies, or cultures have values that are largely shared by their members. The values identify those objects, conditions or characteristics that members of the society consider important; that is, valuable. In the western world, for example, values might include material comfort, wealth, competition, individualism or religiosity. The values of a society can often be identified by noting which people receive honour or respect. In the US, for example, professional athletes at the top levels in some sports are honoured (in the form of monetary payment) more than college professors. Surveys show that voters would be reluctant to elect an atheist in an election, suggesting that belief in God is a value. There is a difference between values clarification and cognitive moral education. Values clarification is, "helping people clarify what their lives are for and what is worth working for. Students

are encouraged to define their own values and understand others' values." Cognitive moral education is based on the belief that students should learn to value things like democracy and justice as their moral reasoning develops."

Values are related to the norms of a culture, but they are more general and abstract than norms. Norms are rules for behaviour in specific situations, while values identify what should be judged as good or evil. Flying the national flag on 15th August in India is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviours at a funeral. They reflect the values of respect and support of friends and family. Different cultures reflect different values. "Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others. "Values seem to have changed, affecting the beliefs, and attitudes of college students.

Members take part in a culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in the culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that is in serious conflict with the group's norms, the group's authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behaviour of its members.



"Try not to become a man of success but rather by to become a man of value."

—Albert Einstein

THE CONCEPT OF VALUE AS ETHICS

In ethics, **value** is a property of objects, including physical objects as well as abstract objects (e.g. actions), representing their degree of importance.

Ethical value denotes something's degree of importance, with the aim of determining what action or life is best to do or live, or at least attempt to describe the value of different actions. It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action may be regarded as ethically "good" (adjective sense), and an action of low, or at least relatively low, value may be regarded as "bad".

What makes an action valuable may, in turn, depend on the ethic values of the objects it increases, decreases or alters. An object with "ethical value" may be, termed an "ethic or philosophic good" (noun sense).

Ethical Value as a Study under Ethics

- Ethical value may be regarded as a study under ethics, which, in turn, may be grouped as philosophy. Similar to that ethics may be regarded as a subfield of philosophy; *ethical value* may be regarded as a, subgroup of the more broad (and vague) philosophic value. Ethical, value denotes something's degree of importance, with the aim of determining what action or life is best to do, or at least attempt to describe the value of different actions. It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action may be regarded as *good*, and an action of low, or at least relatively low, value may be regarded as *bad*.
- The study of ethical value is also included in value theory.

The concept of 'Goodness' : *Ethical value* is sometimes used, synonymously with goodness. However, goodness has many other meanings as well, and may be regarded as more ambiguous.

Economic and Philosophic Value : Philosophical value is distinguished from economic value, since it is independent on some other desired condition or commodity. The economic value of an object may rise when the exchangeable desired condition or commodity, e.g. money, become high in supply, and vice versa when supply of money becomes low.

Nevertheless, economic value may be regarded as a result of philosophical value. In the subjective theory of value, the personal philosophic value a person puts in possessing something is reflected in what economic value this person puts on it. The limit where a person considers to purchase something may be regarded as the point where the *personal philosophic value* of possessing something exceeds the personal philosophic value of what is given up in exchange for it, e.g. money.

Absolute and relative Values : There is a distinction between *relative value* and *absolute value* (not to be confused with mathematical absolute value). Relative value is subjective, depending on individual and cultural views, and is therefore synonymous with personal and cultural value. Absolute value, on the other hand, is philosophically absolute and independent of individual and cultural views, as well as independent of whether its objective has been established.

Relative value may be regarded as an experience by subjects of the absolute value. Relative value varies with individual and culture while absolute value, on the other hand, is the same, regardless of the experience of individuals.

Relative value may be explained as an assumption upon which implementation can be extrapolated. Absolute value could possibly be implemented if it was known, but cannot be assumed, because it is what it is.

Instrumental and Intrinsic Values : Philosophic value may be split into instrumental value and intrinsic value. An instrumental value is worth having as a means towards getting something else that is good (e.g., a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties.

An *ethical good with instrumental value* may be termed an ethical means, an *ethical good with intrinsic value* may be termed an end-in-itself. An object may be both a means and end-in-itself.

Whole Value : Intrinsic and instrumental goods are not mutually exclusive categories. Some objects are both good in themselves, and also good for getting other objects that are good. "Understanding science" may be such a good, being both worthwhile in and of itself, and as a means of achieving other goods. In these cases, the sum of instrumental (specifically the all instrumental value) and intrinsic value of an object may be regarded as the *whole value* of the object.

Intensity : The *intensity* of philosophic value is the degree to which it is generated or carried out, and may be regarded as the prevalence of the good.

In many life stances it is the product of value and its intensity that is ultimately desirable, i.e., not only to generate value, but to generate it in large degree. Maximizing lifestances has the highest possible intensity as an imperative.

Duration : *Philosophic or ethic value duration* is the time period for which an object exists, or more specifically, has any intensity.

Average and Instantaneous Value : With time in mind, there is a distinction between *average ethic or philosophic Value* and *instantaneous ethic or philosophic value*.

- The *average ethic or philosophic value* is the average of the ethic or philosophic value of an object during a certain amount of time. If not else specified it is assumed to be the value duration of the object in mind. It can, however, also be the chain of events duration or other specified amount of time.
- The *instantaneous ethic or philosophic value* is the ethic or philosophic value of an object at a certain point of time. It may be a *present*, *past* or *future* point of time.

Total Value : The total ethic or philosophic value of an object is the product of its average value, average intensity and *value duration*. It may be either absolute or relative or both.

Any decrease in the whole value, intensity or duration of an object decreases its total value and vice versa. For instance, for a Waffleist, regarding waffles as

of ends-in-themselves, it still doesn't generate any total value if there are no waffles, no intensity, no matter how much average value a waffle has.

Total Whole Value : The *total value* of the *whole value* of an object is its *total whole value*.

Alternatively described, it is the sum of the total intrinsic value and intrinsic value and total instrumental value.

It may be either *relative* or *absolute*, or both.

Value System : A *value system* is a set of consistent ethic values and measures used for the purpose of ethical or ideological integrity. A well defined *value system* is a moral code.

Positive and Negative Value : There may be a distinction between positive and negative philosophic or ethic value. While positive ethic value generally is something that is purposed to pursue as much as possible, the negative value, on the other hand, is something that is pursued to avoid a minimize.

Negative value may be both intrinsic negative value and/or instrumental negative value.

The Purpose of Value Education : Value Education is a way of conceptualizing education that places the search for meaning and purpose at the heart of the educational process. It recognizes that the recognition, worth and

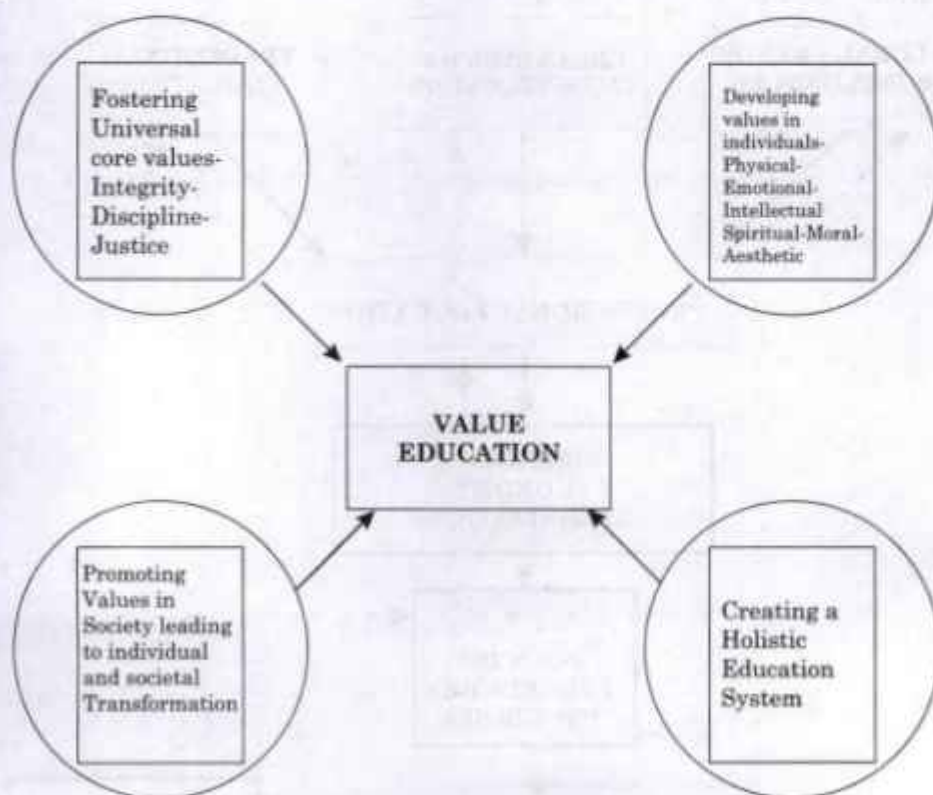


Fig. 1. The Purpose of Value Education

integrity of all involved in the life and work of any educational institution are central to the creation of a value based learning community that promotes positive relationships and quality in education. The figure 1.2, that follows shows the many ways in which value education fulfils its objectives.

Incorporating Indian Values into Professional Education :

Organizations are not static. They exist in uncertain environments and must continually find solutions to new problems if they are to survive and prosper. The professional graduates, as the leaders of tomorrow must, therefore, equip themselves to take up the challenges that the dynamic environment is likely to throw up. It is the responsibility of professional institutes, education policy makers, education administrators and indeed society to ensure that the graduates must possess the required capabilities—both skill and knowledge, so that education fulfils its purpose to the mutual benefit of all the stakeholders. The problem arises when Indian education Institutes adhere to primarily western concepts in their curriculum and techniques. The source of this problem is clearly in the direction in which globalization proceeds, where the East is viewed as a source of markets and source of technical expertise where as the West is seen as a source of managerial skills and superior technology. It is proposed that management institutions must consider the relevance of purely western thought and techniques in the Indian Scenario and create harmony between what is relevant and good in the traditional and what is useful and essential in the modern. This is in fact the point at which value education can step in by creating a new paradigm for professional education. In this paradigm (evolutionary growth), should fuel development vis-a-vis a radical approach which is based upon eradicating the past and building afresh, Evolution does not devalue the good things that the people have been doing. Rather, it grafts innovation onto the.

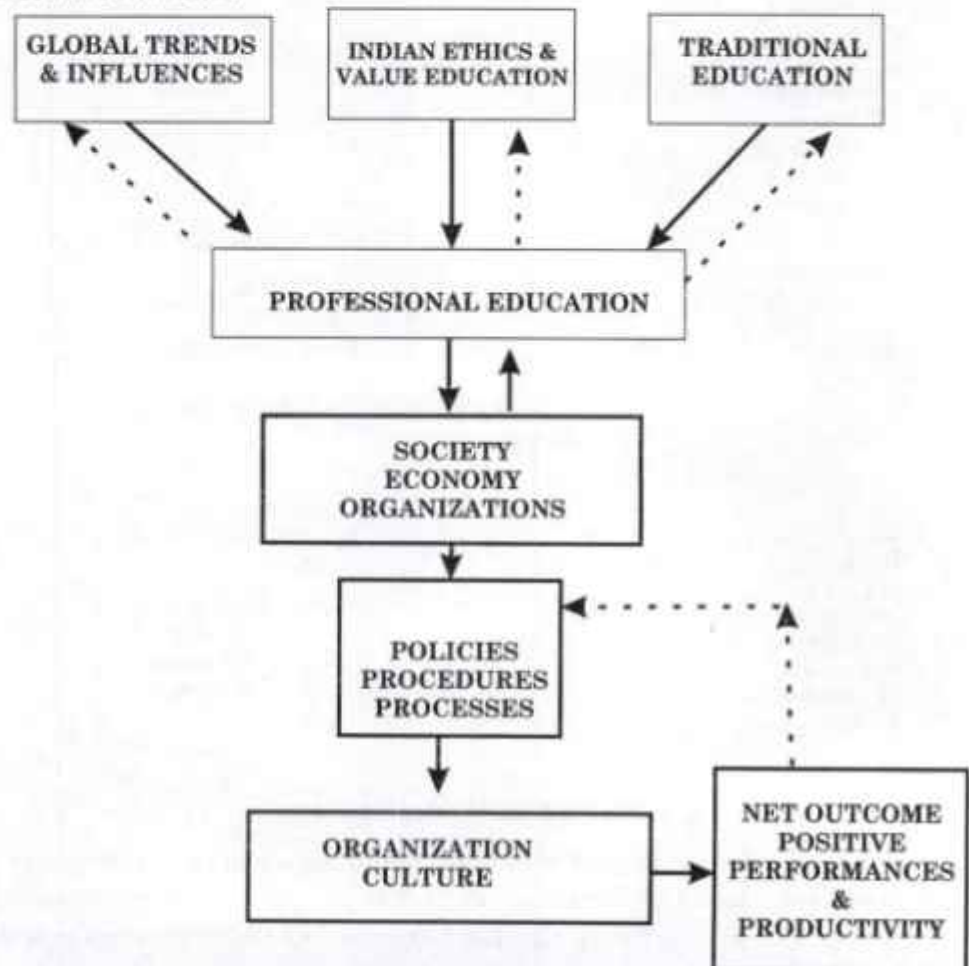


Fig. 2. Inculcating Values through Education

Values and competencies of their heritage. Thus, while retaining the best of Indian culture and traditions you can imbibe the best of the rest of the world culture.

INTEGRATING INDIAN VALUES AND GLOBAL TRENDS TO CREATE THE WINNING EDGE AS THE FOCUS OF PROFESSIONAL EDUCATION

In this highly competitive world of ever changing technologies and environments value education can become an integrating force by helping students to sift out the positive and productive aspects of their own culture while learning to assimilate the latest global trends and influences into their work style. This will lead to the evolution of a more relevant and progressive organization culture. The processes generated by this culture will enhance human resource management skill, more effective strategy and better resource management. The improved business results will not only create a more satisfied work force and customer but also spill over into societal enhancement. This will, in turn, contribute towards a richer socio-economic culture and have a positive impact on carrying forward Indian values, while keeping up with global trends and also adding to the academic core of knowledge, skill and attitude that are taught at educational institutions.

Any Educational Institute that subscribes to this model shall aspire to be a cradle for nurturing the rich cultural heritage, values and ethos of Indian Culture among students. This will create a learning arena where the latest and best techniques and processes can help students to compete successfully in the global economy which is soon to be their playing field—and all this not at the cost of their culture but as an added competence.

The Role of Value Education : Value Education plays a very important role in creating a better society, more ethical organizations and groups, and better human beings. Let us take a look at how it does this:

1. Value Education can help to build Human beings who possess strength, integrity and fortitude based upon ancient Indian Values.
2. Value Education builds the values of cooperation and peace as well as tolerance.
3. Efficiency can step up if a person possesses the right values. This may include punctuality, keeping one's word, professionalism, lack of bias or prejudice etc.
4. Creating cordial relationships between people by encouraging the values of respect, love and affection.
5. Promoting Personality development and Social Cohesion.
6. Regenerating values of national pride and integration towards nation building.
7. Building character in the young people who will lead the country in the future.
8. Inculcate moral and spiritual values in the minds of students and making them aware of the teachings of Great Men so that they may learn from their examples.
9. Promoting harmony between nations and creating a peaceful world order.
10. Identifying the core universal values of :

- Truth (Satya)
- Righteous Conduct (Dharma)
- Peace (Shanti)
- Love(Prema)
- Non-violence (Ahimsa)

11. To help create a foundation of the quality of life and strike a balance between External and Internal values.

Thus Value Education can play a significant role in the betterment of individuals, groups and society at large. This is shown in the figure below :

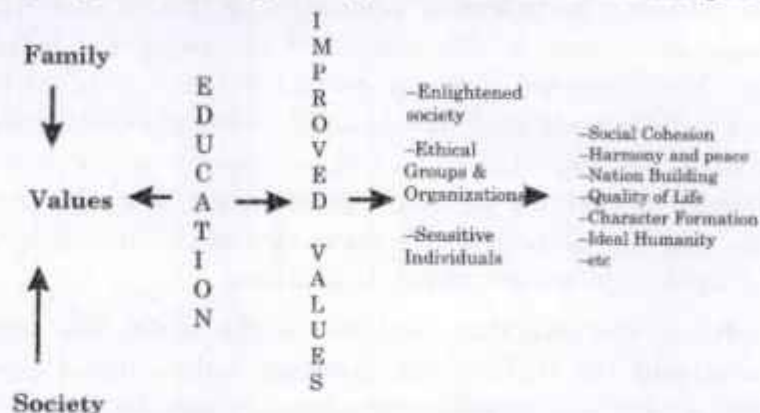


Fig. 3. Education As an Input to Improved Values

VALUES IN SRIMAD BHAGAWAD GITA

Selected Slokas

Given below are the five verses from Bhagavad Gita (Chapter XIII, from 7th to 11th) enumerating the important values. The original Sanskrit text is followed by the transliteration and the meaning :

अमनित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्!

आचार्योपासनं शौचं स्वैर्यमात्मनिग्रहः ॥

13/7 (Srimad Bhagavad Gita)

Amanitvam adambhitavam ahimsa ksantir arjavam

Acaryopasanam shaucham sthairyamatmavinigraha.

Absence of pride, freedom from hypocrisy, non-violence, forbearance, straightness of body, speech and mind, devout service of the preceptor, internal and external purity, steadfastness of mind and control of body, mind and the senses.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।

जन्ममृत्युजराव्याधदुःखदोषानुदर्शनम् ॥

13/8 (Sriman Bhagavad Gita)

Indriyarthesu vairagyamanahankara eva cha,

Janmamrtyujaravyadhidukhadosanudarsanam

Dispassion towards the object of enjoyment of this world and the next, and also absence of egoism, pondering again and again on the pain and evils inherent in birth, death, old age and disease.

असक्तिरनभिषवङ्ग पुत्रागृहादिषु।
नित्यं च समचित्तवमिष्टानि षटोपपत्तिषु ॥

13/9 (Srimad Bhagavad Gita)

Asaktiranabhisvangah putradaragrhadisu Nityam cha
samacittatvamistanistopapattisu

Absence of attachment and the feeling of mineness in respect of soon, wife home, etc and constant equipoise of mind both in favourable and unfavourable circumstances.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

(Srimad Bhagavad Gita)

Mayi cananyayogena bhaktiravyabhich arini
Viviktadesasevitvamaratirjanasamasadi

Unfinching devotion to Me through exclusive attachment, living in secluded and holy places, and finding no enjoyment in the company of men.

अध्यात्मज्ञाननित्यत्वं त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञामिति प्रोक्तमज्ञानं यदलोन्यथा ॥

13/11 (Srimad Bhagavad Gita)

Adhyatmajnananityvatvam tattvajnananarthadarsanam,
Etajjnanamiti proktamajnanam yadatonatha.

Fixity in self-knowledge and seeing God as the object of true knowledge all this is declared as knowledge; and what is other than this is called ignorance.

• SELF EXPLORATION-WHAT IS IT?

You may have often come across the expression 'exploring the self' and wondered what it was all about. Psychological therapy uses many techniques for self-exploration. One such technique is the 'Empty-chair technique'. Also called chairwork, the Empty-chair technique is typically used in Gestalt therapy to explore an individuals' relationships with themselves or other people from their lives. The technique involves the client addressing the empty chair as if another person was in it. They may also move between chairs and act out two or more sides of a discussion, typically involving the patient's self and other significant persons to them. A form of role-playing. The technique focuses on exploration of self and is utilized by therapists to patients self-adjust. The use of an empty chair is a Gestalt Therapy technique. The empty chair technique is useful when someone who is not present is mentioned in the therapy session. The client may be asked to face the empty chair and speak to the chair as if that missing person was there.

If one can explore and understand the self in such a manner that he or she grasps the essence of the self there may never need to be any reason for psychological help at a later stage.

Two mechanisms for self exploration may be identified as :

- Natural Acceptance, and
- Experiential Validation

WHAT IS ACCEPTANCE?

Acceptance usually refers to cases where a person experiences a situation or condition (often a negative or uncomfortable situation) without attempting to change it, protest, or exit. The term is used in spirituality, in Eastern religious concepts such as Buddhist mindfulness, and in human psychology. Religions and psychological treatments often suggest the path of acceptance when a situation is both disliked and unchangeable, or when change may be possible only at great cost or risk. *Acceptance* may imply only a lack of outward, behavioral attempts at possible change, but the word is also used more specifically for a felt or hypothesized cognitive or emotional state.

Definition

The term acceptance is defined as a verb, in which it shows to have two different meanings. The first is known as the act of taking or receiving something offered. For example, if someone is giving you a gift and you receive it, then that person has accepted the gift; therefore, having acceptance.

Another definition of acceptance has to deal with positive welcome; favour and endorsement in which, a person could like someone and have acceptance for him due to his approval of that person.

The third description of acceptance is that it can be the act of believing or assenting. For instance, Christians believe (accept) that Jesus Christ is their Lord and Savior.

TYPES OF ACCEPTANCE

Acceptance typically contains the concept of approval. It is important to note that in the psychospiritual use of the term infers *non-judgmental* Acceptance is contrasted with *resistance*, but that term has strong political and psychoanalytic connotations not applicable in many contexts. By groups and by individuals, acceptance can be of various events and conditions in the world; individuals may also accept elements of their own thoughts, feelings, and personal history. For example, psychotherapeutic treatment of a person with depression or anxiety could involve fostering acceptance *either* for whatever personal circumstances may give rise to those feelings *or* for the feelings themselves. (Psychotherapy could also involve lessening an individual's acceptance of various situations.)

Notions of acceptance are prominent in many faiths and meditation practices. For example, Buddhism's first noble truth, "All life is suffering", invites people to accept that suffering is a natural part of life. The term "Kabbalah" means literally acceptance. Minority groups in society often describe their goal as "acceptance", wherein the majority will not challenge the minority's full participation in society. A majority may be said (at best) to "tolerate" minorities when it confines their participation to certain aspects of society.

Self acceptance : Self acceptance is loving yourself and being happy with whom you are at this moment, that is, right NOW. It's an agreement with yourself to appreciate, validate, accept and support who you are at this moment.

For example, think of acceptance of yourself like being okay with your house right now. One day you might want a bigger house or you have this dream

house in your mind, but there are advantages to your smaller home now. So you can be happy with the house you have now and still dream of your bigger house as a reality later.

Self acceptance leads to a new life with new possibilities that did not exist before because you were caught up in the struggle against reality. People have trouble accepting themselves because of a lack of motivation. Some have this misconception that if you are happy with yourself you won't change things about yourself. This isn't true, you don't have to be unhappy with yourself to know and actively change things you don't like. Acceptance could be called the first step in change.

Social acceptance : Social acceptance affects children, teenagers and adults. It also can affect people of all ages with mental disabilities because social acceptance determines many decisions people make in life.

Among children and teenagers, they do a lot of things to try to be accepted among friends, also known as peer pressure. Peer pressure determines sometimes how they do their hair and decides what clothes they wear. It also determines what they are willing to do as far as smoking, drinking, swearing and much more, to be accepted by those whose friendship they value.

Adults do some of the same things out of the desire for the acceptance and approval of their friends. To be one of the gang, they do some of the same things like drinking, swearing or taking drugs just to fit in. They base fashion on the latest tips from magazines and fashion experts.

Social acceptance could be defined as the fact that most people, in order to fit in with others, look and act like them. Or sometimes it is a term that refers to the ability to accept, or to tolerate differences and diversity in other people or groups of people.

When it comes to mental disabilities, social acceptance plays a big role in recovery. Social acceptance is important because many people don't understand mental illness so they don't know how to embrace their friends or other people who have a disease, leaving these people with feelings of not being accepted in groups of friends.

Grief Acceptance : There is a difference between acceptance and resignation you have to accept loss, not try to bear it alone. Realization has a lot to do with acceptance when it comes to grief.

Accepting whatever the loss is, does not mean you are forgetting the loss or that you won't ever feel sad again, but it's a turning point that means better things are to come. Acceptance is about understanding what has happened and that it cannot be changed.

It's hard to define the stages of acceptance when dealing with grief because you will ask yourself questions or think that things should be— more, different, or feel better. Just remember, acceptance comes in phases just like everything else.

Conditional or Qualified : A type of acceptance that requires modification(s) of the conditions before the final acceptance is made. For example, a contract that needs to be accepted by two parties may be adjusted or modified so that it fits both parties' satisfaction. A person has been made an

offer that they are willing to agree as long as some changes are made in its terms or that some conditions or event occurs. A business contract that is made by the business to the employer, both parties may change and modify the contract until both parties agree or accept the details in the business contract.

Expressed : A type of acceptance that involves making an overt and unambiguous acceptance of the set conditions. For example, a person clearly and explicitly agrees to an offer. They accept the terms without any changes. A person agrees to pay a draft that is presented for payment.

Implied : A type of acceptance that is not clearly expressed, but an intent to consent to the presented conditions is made. For example, acceptance is implied by demonstrating any act which indicates a person's assent to the proposed bargain. A lady selects an item in a department store and pays the cashier for it. The lady has indicated that she has agreed to the department stores owner's offer to sell the item for the price stated on the price tag.

BELIEFS OVERLAP WITH ACCEPTANCE

Beliefs can be used in different ways to be related to acceptance, especially in everyday life. Although, beliefs may be more based on religion. Beliefs and acceptance overlap, however, they can be very diverse. The acceptance of ones beliefs is important to show commitment and structure of ones life. Not only is it vital for survival, it is a utility that is used in everyday relationships. For a single person to be accepted from a friend of theirs has shown to have an impact on an individual's self esteem and well being. In fact, lack of acceptance could lead to psychological issues.

Experiential Validation : Experiential validation is a process that infuses direct experience with the learning environment and content. It may be regarded as a philosophy and methodology in which the direct experience and

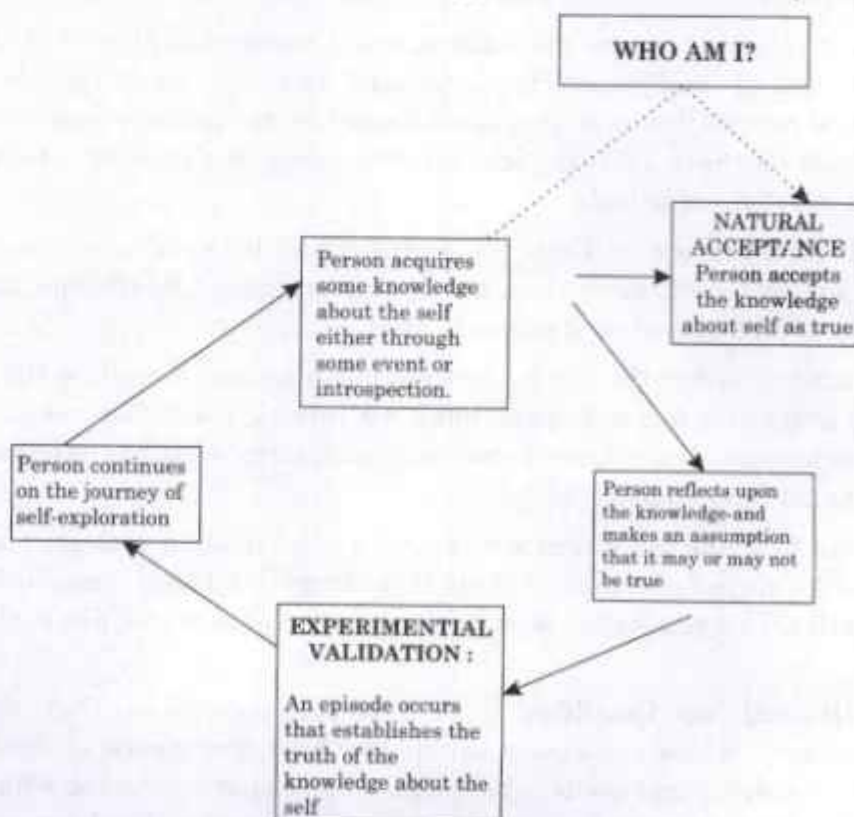


Fig. 4. The Mechanisms of Self Exploration

focused reflection of the individual helps to increase knowledge, develop skill and clarify values.

We are often told to accept ourselves for who we are. Most of what we know about ourself is not only through our own opinion of ourself but also because of how others view us. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it a experiential validation.

The figure that follows clarifies how Natural Acceptance and Experiential Validation can be both different routes that a person may take towards self exploration.

• HUMAN ASPIRATIONS

A Prayer in Hinduism goes like this :

"From the unreal, lead us to the Real; from darkness, lead us unto Light; and from death, lead us to Immortality. Om peace, peace, peace."

Indian scriptures and teachings have often emphasized that happiness does not lie in material possessions. It lies in mental peace and oneness with the Almighty. The Ultimate end towards which human beings aspire is finding continuous happiness and prosperity. The *Gayatri* mantra also mentions this aspiration. The *Gayatri* Mantra is Hinduism's most representative prayer. Hindus recite it on a daily basis, not only contemplating its straightforward meaning, but also dwelling on and imbibing its sound, regarded to be full of spiritual meaning. For this reason nearly all Hindu prayers and mantras are sung. The *Gayatri* was first recorded in the *Rig Veda* (iii, 62, 10) which was composed in Sanskrit about 2500 to 3500 years ago, and by some reports, the mantra may have been chanted for many generations before that. It prays **for enlightenment and peace through unity with God: the transcendental and final goal of the Hindu religion.** *Bhakti* Yoga is another path towards true happiness. Described in the *Bhagavad Gita* *Bhakti* Yoga is the path of love and devotion. On *Bhakti* Yoga the *Bhagavad Gita* says :

".... Those who, renouncing all actions in Me, and regarding Me as the Supreme, worship Me... of those whose thoughts have entered into Me, I am soon the deliverer from the ocean of death and transmigration,

Arjuna. Keep your mind on Me alone, your intellect on Me. Thus you shall dwell in Me hereafter." (B.G., Chapter 12, Verses 6-8).

It is essentially the process of enlightenment found through worship of God, in whatever form one envisions. Prayer is achieved through *puja* (worship) done either at the family shrine or a local temple. We can see from Krishna's injunction that prayer is fundamental to Hinduism, that to dwell constantly on God is key to enlightenment. Prayer repetition (through mantras) using a *maala* (Hindu prayer "beads") is a strong part of Hinduism.

The devotional *Bhakti* movement originated in South India in the Early Middle Ages, and by the Late Middle Ages spread throughout the subcontinent. Stemming from the highest Creator God called Brahman, prayer is focused on His many manifestations, including primarily Shiva and Vishnu. Some other extremely popular deities are Krishna and Rama (in Vaishnava devotionism

seen as incarnations of Vishnu), Ma Kali (Mother Kali, the feminine deity, or Mother Goddess, like Durga, Parvati, Shakti, etc.) and Ganesha (the famous elephant-headed God of wisdom). It is epitomized by the devotion of the monkey God Hanuman for his Lord Rama. Another major form of prayer for Hindus involves a heavy focus on meditation, through Hindu yoga that stills the mind in order to focus on God.

THE FOUR AIMS OF LIFE

The four aims of life represent the various aspirations of all human beings. If we analyze all our desires and pursuits, we will find that these can be grouped under four basic human pursuits. All of our activities and fantasies and goals in life revolve around these basic pursuits. We can become fulfilled as a human being only if we balance these aspirations and longings harmoniously with our present conditions.

What Are the Four Aims of Life?

Actually the word aim or goal should be replaced with **aspiration pursuits**. **Goals and aims** are usually made deliberately and after conscious wilful decision. Aspirations stand for **our longings and deep desires**. So the, four aims of life are...

1. Dharma : Religion, merit, virtue, righteousness, duties, nature, one that should be followed among the present choices of actions, the characteristic property or attribute are some of the related meanings.

2. Artha : To strive to obtain, desire, object of desire, cause, motive, five objects of senses, one that can be perceived by senses, business matter, wealth, profit, good.

3. Kama : Desire, objects of desire, desire of sensual enjoyments, lust.

4. Moksha : It means liberation, emancipation, and freedom of soul from compulsions of birth and rebirths, attainment of Cosmic Consciousness.

This quadrant of human aspirations is usually associated with **religious activities, monetary or economic activities, sensual pleasures and spiritual aspirations**.

Four Dimensions of Human Living : Everyone is talking about four dimensions of life, be it yoga gurus, new age medicine experts or management gurus. These dimensions have been associated with our life right from the beginning. These are **physical and economic, mental, emotional and spiritual dimensions**.

The four dimensions of our life are **ever present**. It might be possible that one or more aspects of our nature are being underutilized or being ignored,

Dharma : The word 'Dharma' means moral rules, activities in accordance with natural and universal principles. 'Dharma' also means **one that should be chosen or done or exercised out of given choices**. It is not good or bad in the context of our liking and disliking. **It is in context with natural principles**.

This alignment guides all the aspects of physical life-the body as well as economic considerations.

Artha : This dimension of 'Artha' is **related to our mind**. All the senses, sensory organs are controlled by mind, The word Artha' also means 'the objects of senses'.

So 'Artha' is associated with that part of our life or mental life that is related with five sensations of sound, touch, vision, taste and smell and five executive sense organs like hands, legs, sexual organs, excretory organs and tongue.

Kama : 'Kama' is used for **emotional aspect of our life** or in relation to heart or feelings. 'Kama' signifies the emotional aspirations of all of us. It is related with the part of our mind or 'heart' that deals with feelings or emotions.

Moksha : 'Moksha' is related with **spiritual aspirations and our soul**. This dimension of our life is usually ignored or neglected.

In this sense, the four aims of life indicate toward the presence of four aspirations and dimensions of our life. Whatever activity we are doing in body or mind is related with body and money or sensations or feelings and emotions or soul and spiritual life.

These aspirations also relate to the four intelligences the individuals must strive to possess. These are shown in the figure below :

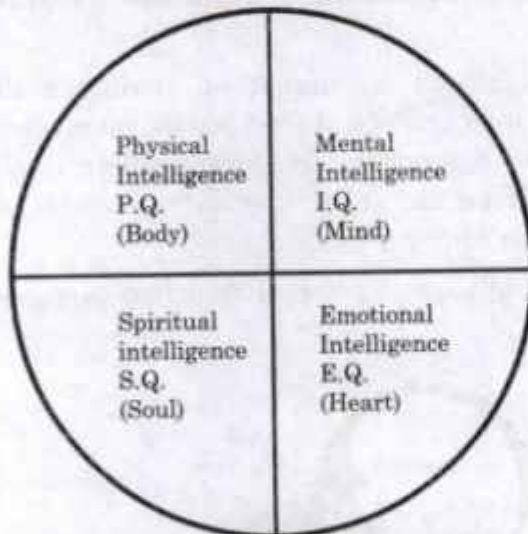


Fig. 5. The Four Types of Intelligence

The Motivation of Life : Motivation can never be wholesome **until all these four aspects of our life are united**. There are four categories of activities.

1. Physical Activity or mechanical activity.
2. Activity with presence of mind that is we are attentive. Action with mind.
3. Activity with presence of mind as well as feelings, action with mind and heart.
4. We are deeply united with the activity in our consciousness to the level that we are doing it with a sense of oneness. Action with mind and heart and soul.

So I when we feel that some activity is important for us, we should spend some time to prepare our body, mind, heart and soul to perform it with unison. That performance will be with great-orchestrated symphony and synergy and integrity! Isn't it evident so many times in our lives under various

circumstances of course, we all have felt it so many times. That is true motivation and being truly motivated. .

Finding Balance and Synergy in the Four Aims of Life : Finding balance and synergy of these fundamental human aspirations is the aim of human existence :

"We should soar in this world like a bird whose body is made up of Dharma or principles, and who moves toward the spiritual goal of Moksha or Liberation by balanced use of two wings of Artha (monetary pursuits) and Kama (emotional and social pursuits)."

• UNDERSTANDING HAPPINESS AND PROSPERITY

WHAT IS HAPPINESS?

Happiness is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure, or joy. A variety of biological, psychological, religious, and philosophical approaches have striven to define happiness and identify its sources.

Happiness may be described as consisting of positive emotions and positive activities. There may be three kinds of happiness: pleasure, engagement, and meaning.

Research has identified a number of attributes that correlate with happiness: relationships and social interaction, extraversion, marital status, employment, health, democratic freedom, optimism, endorphins released through physical exercise and eating chocolate, religious involvement, income and proximity to other happy people.

Philosophers and religious thinkers often define happiness in terms of living



"Happiness is when what you think, what you say and what you do are in harmony."

—Mahatma Gandhi

a good life, or flourishing, rather than simply as an emotion.

There may be several viewpoints that may be taken. Let us discuss the important ones :

(1) Scientific View

Biological Approach : The evolutionary perspective offers an alternate approach to understand what happiness or quality of life is about. Briefly, the questions to be answered are ; What features are included in the brain that allows human beings to distinguish between positive and negative states of mind, and how do these features improve the survivability of human beings? Answering these questions points towards an understanding of what happiness is about and how to best exploit the capacities of the brain with which human beings are endowed.

Some researchers, such as David T. Lykken, have found that about 50% of one's happiness depends on one's genes, based on studying identical twins, whose happiness is 50% correlated even when growing up in different houses about, 10% to 15% is a result of various measurable life circumstances variables, such as socioeconomic status, marital status, health, income, sex and others. The remaining 40% is a combination of unknown factors and the results of actions that individuals deliberately engage in to become happier. These actions may vary between persons; extroverts, for example, may benefit from placing themselves in situations involving large amounts of human interaction. Also, exercise has been shown to increase one's level of momentary subjective well-being significantly.

Happiness in Social Networks : Human relationships are consistently found to be the most important correlation with human happiness.

Happiness tended to spread through close relationships like friends siblings, spouses, and next-door neighbours and the researchers reported that happiness spread more consistently than unhappiness through the network. Moreover, the structure of the social network appeared to have an impact on happiness, as people who were very central (with many friends and friends of friends) were significantly more likely to be happy than those on the periphery of the network. Overall, the results suggest that happiness might spread through a population like a virus.

(2) Religion and Happiness

There is now extensive research suggesting that religious people are happier and less stressed it is not clear, however, whether this is because of the social contact and support that result from religious activities, the greater likelihood of behaviours related to good health (such as less substance abuse), indirect forms of psychological and social activity such as optimism and volunteering, psychological factors such as "reason for being," learned coping strategies that enhance one's ability to deal with stress, or some combination of these and/or other factors.

Spiritually committed people are twice as likely to report being "very happy" than the least religiously committed people. High religiousness predicts a lower risk of depression and drug abuse and fewer suicide attempts, and more reports of satisfaction with life and a sense of well-being. There seems to be a positive correlation between religious commitment and higher levels of

perceived well-being and self-esteem and lower levels of hypertension, depression, and clinical delinquency.

(3) Philosophical Views

The Chinese Confucian thinker Mencius, who 2300 years ago sought to give advice to the ruthless political leaders of the warring states period, was convinced that the mind played a mediating role between the "lesser self" (the physiological self) and the "greater self" (the moral self) and that getting the priorities right between these two would lead to sagehood. He argued that if we did not feel satisfaction or pleasure in nourishing one's "vital force" with "righteous deeds", that force would shrivel up (Mencius, 6A:15 2A:2). More specifically, he mentions the experience of intoxicating joy if one celebrates the practice of the great virtues, especially through music.

Al-Ghazali (1058-1111) the Muslim Sufi thinker wrote the *Alchemy of Happiness*, a manual of spiritual instruction throughout the Muslim world and widely practised even now.

About one hundred years later, the Hindu thinker Patanjali, author of the *Yoga Sutras*, wrote quite exhaustively on the psychological and ontological roots of bliss.

In the *Nicomachean Ethics*, written in 350 B.C.E., Aristotle stated that happiness (also being well and doing well) is the only thing that humans desire for its own sake, unlike riches, honour, health or friendship. He observed that men sought riches, or honour, or health not only for their own sake but also in order to be happy. Note that *eudaimonia*, the term we translate as "happiness", is for Aristotle, an activity rather than an emotion or a state. Happiness is characteristic of a good life, that is, a life in which a person fulfils human nature in an excellent way. People have a set of purposes which are typically human: these belong to our nature. The happy person is virtuous, meaning he has outstanding abilities and emotional tendencies which allow him or her to fulfill our common human ends. For Aristotle, then, happiness is "the virtuous activity of the soul in accordance with reason": happiness is the practice of virtue.

Many ethicists make arguments for how human beings should behave, either individually or collectively, based on the resulting happiness of such behaviour. Utilitarian, such as John Stuart Mill and Jeremy Bentham, advocated the greatest happiness principle as a guide for ethical behavior.

(4) Economic Views

Common market health measures such as GDP and GNP have been used as a measure of successful policy. On an average, richer nations tend to be happier than poorer nations, but this effect seems to diminish with wealth. This has been explained by the fact that the dependency is not linear but logarithmic, i.e., the same increase in the GNP produces the same increase in happiness for wealthy countries as for poor countries.

Well-known philosopher and author, Dev K., stated in the prologue of his book *"Can money buy happiness?"* (2010) as follows: "Can money buy happiness? No, because "happiness" is not an entity that is produced and sold but rather a mental and emotional state. Happiness, however, is a spectrum and money can expand on existing happiness. Even in people without existing

happiness, money has potential to lead to opportunity for happiness. One thing is certain money cannot make you depressed". This view has been seen by some as the perfect answer to this age-old debate, but also deemed as non-sense by others.

Economic freedom correlates strongly with happiness while social security not at all, and socialist East European countries were less happy than Western, ones, even less happy than other equally poor countries.

It has been argued that happiness at work is the one of the driving forces behind positive outcomes at work, rather than just being a resultant product.

• WHAT IS PROSPERITY?

Prosperity is the state of flourishing, thriving, success, or good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

Competing Notions of Prosperity : Economic notions of prosperity often compete or interact negatively with health, happiness, or spiritual noting of prosperity. For example, longer hours of work might result in an increase in certain measures of economic prosperity, but at the expense of driving people away from their preferences for shorter work hours. In Buddhism, prosperity is viewed with an emphasis on collectivism and spirituality. This perspective can be at odds with capitalistic notions of prosperity, due to their association with greed. Data from social surveys show that an increase in income does not result in a lasting increase in happiness; one proposed explanation to this is due to hedonic adaptation and social comparison, and a failure to anticipate these factors resulting in people not allocating enough energy to non-financial goals such as family life and health.

Synergistic Notions of Prosperity : Many distinct notions of prosperity, such as economic prosperity, health, and happiness, are correlated or even have causal effects on each other. Economic prosperity and health are well-established to have a positive correlation, but the extent to which health has a causal effect on economic prosperity is unclear. There is evidence that happiness is a cause of good health, both directly through influencing behavior and the immune system, and indirectly through social relationships, work, and other factors.

REQUIREMENTS FOR FULFILLING THE ASPIRATIONS

The basic requirements for fulfilling the aspirations of every human being are:

Right Understanding : This refers to higher order human skills-the need to learn and utilize our intelligence most effectively.

Good Relationships : This refers to the interpersonal relationships that a person builds in his or her life-at home, at the workplace and in society.

Physical Facilities : This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life.

We can say that these requirements are patterned on the lines of the hierarchy of needs. Abraham Maslow has given the concept of the hierarchy of needs. According to him there are five needs which can be placed in an hierarchy depending on which needs a person initially strives to fulfill. The

lowest needs are the physiological needs. Once these are fulfilled, they are followed by safety and security needs. These are followed by social needs. The next level of needs relates to the person's need for self-esteem. The highest order need relates to the need for self-actualization and will only become important if all the other needs are fulfilled. This theory of needs has been further analyzed by Fredrick Herzberg who divides needs into maintenance and motivating factors. Maintenance needs are those whose absence causes individuals to be deeply dissatisfied but their presence does not have any impact upon the satisfaction levels of individuals. On the other hand motivating needs are those needs whose presence causes great motivation but in case they are absent, the person is neutral. According to Herzberg, individuals require both maintenance as well as motivating factors if they are to be motivated to a certain level. In any case both theories state that an individual aspires for the basic needs as well as higher order needs too.

HOW TO ACHIEVE LIFE CHANGING GOALS...!

Have you ever wondered why some people can achieve their Goals... and others can't?

Have you ever tried setting a Life Changing Goal, yet haven't managed to successfully achieve it?

Have you ever wondered what the Secrets are to successfully achieve Life Changing Goals?

These are questions that we have all asked ourselves and wondered about. It is not just about doing only one thing; it's not just a matter of being determined (although determination goes a long way!)... Achieving what you want in your life seems to have little to do with background, education, gender... or age!!

So... what's the secret?

Well... there are actually a series of secrets that can teach an individual to achieve a life changing goal...

A lot of things contribute to successfully achieving life changing goals... however the steps given below provide a powerful combination! And they work for any Life Changing Goal!

Here are the steps you must take

1. The most important characteristic people who successfully achieve Life Changing Goals have in common is commitment to self-improvement and change. This characteristic is essential, and you must discover how to develop it within yourself.

2. Before you begin making changes in your life... before you begin setting Life Changing Goals and planning strategies to successfully achieve them, it's useful to first identify your vision of where you want to be at the end of your life journey...

3. Even if you have a specific Life Changing Goal you want to achieve, for example, lose weight, get a better job, start a new business, write a book... it's useful to understand the reasons that have compelled you to decide upon that goal.

4. One of the major obstacles to successfully achieving Life Changing Goals : is that we make a goal but ourselves are not sure if we can achieve it. Think positive and avoid this obstacle!

5. Before proceeding any further in your journey to successfully achieve your Life Changing Goal, you need to ask yourself an important question... this question is , How much of your comfort are you willing to give up to achieve this goal?"

6. One of the best ways to focus on your Life Changing Goals is to constantly motivate yourself to successfully achieve your goals.

7. Our initial motivation, enthusiasm and commitment to successfully achieve our Life Changing Goal often dwindle after a short period of time. Sometimes our goals seem incredibly overwhelming. A major reason why people don't achieve their Life Changing Goals, why they feel they are constantly doing things and getting nowhere fast. Focus on reasons for choosing the goal and long term benefits. Don't be overwhelmed by short term failures.

8. No matter what we want to bring into our life, whether it is changes in our relationships, our health and fitness, our financial situation, our work... we need to create the space to allow it to come into our lives.

9. Many people have enthusiasm, good intention; the necessary skill and ability to achieve their Life Changing Goals yet don't manage to achieve them simply because they lack patience. Cultivate the ability to wait patiently for results.

10. Many people never successfully achieve their Life Changing Goals and often quit just before they accomplish their goals. Anything and everything in life happens as a result of a combination of factors. While we slowly do begin to understand what these factors are, we cannot understand the pattern behind them. Success may be just a step away!

11. Frequently people set goals with good intention, a solid plan, have the necessary skill and knowledge, they keep focus and consistently take action... yet they don't seem to be able to successfully achieve their goal. All inventions (e.g. aeroplane), all discoveries (e.g. electricity), all success stories (e.g. Jack. Canfield), all major activities (e.g. Sir Edmund Hillary climbing Mount Everest)... everything begins with seeking the truth,...not seeking fame or money!

12. If you are serious about successfully achieving your Life Changing Goals, if you're serious about moving from where you are now in your life to where you want to be, it's imperative that you control or avoid anger....

13. Many people spend so much time, energy and money learning new skills, absorbing mountains of information, researching, organizing, planning what they are going to do, and waiting for the perfect time or conditions to get started... and often wait till it is too late!

14. If you want to advance in life, whether in your career, financial situation, relationships, sport skills, or personal development, you will greatly benefit from practising positive thinking, working for what is good and righteous, and believing in yourself and in God...whatever you may conceive Him to be.

Important : As with many things, these principles will only be effective if you choose to become aware of them and you choose to implement them in your life. The wisdom contained in these steps and the actions required, are easy to

understand and apply to achieve your own life changing goal... regardless of your background, education, gender or age!

"PRACTICE SESSION : 1

The students should first attempt the following questions and then discuss their answers in the class. This will help them explore themselves and get comfortable with each other and with the teacher. It will also help them discover the need and relevance of the course.

(i) Who are you? Introduce yourself in detail.

(ii) What are the goals of your life?

(iii) What was the reason you set these goals? Who influenced your decisions?.

(iv) Mention a major achievement and a shortcoming of your life.

(iv) What is your definition of right and wrong?

PRACTICE SESSION : 2

Now-a-days, there is a lot of voice about many technogenic maladies such as energy and natural resource depletion, environmental pollution, global warming, ozone depletion, deforestation, soil degradation, etc. All these seem to be man-made problems threatening the survival of life on earth.

Write an essay of about 150-200 words as to what, in your opinion, is the root cause of these maladies and what is the way out.

If we look around ourselves, we will realize that nuclear proliferation, terrorism, and criminalization of politics, large-scale corruption, scams, and breakdown of relationships, generation gap, depression and 'suicide attempts, are threatening our existence.

Write an essay of about 150-200 words as to what, in your opinion, is the root cause of this situation and how human beings can find peace and happiness.

(Hint : Use the following points :

- Lack of understanding human values is the root cause of problems
- A sustained solution can only emerge out of understanding values and value based education.
- Solutions that involve creating fear, temptation, or dogma will not be useful.
- Technical education should be accompanied by education of human values)

PRACTICE SESSION: 3A

Observe that each one of us has Natural Acceptance, and we can verify whether it is right or not right for us.

Verify for yourself

1. What is naturally acceptable for you in a relationship?

FEELING OF RESPECT _____

FEELING OF DISRESPECT _____

2. What is naturally acceptable to you ?

TO NURTURE OTHERS _____

TO EXPLOIT OTHERS _____

(Note : Sources like other people, text books, etc. cannot verify our ideas. This can only be done through natural acceptance and experiential validation through living.)

NOW, ask yourself _____ Are you living your life according to your natural acceptance?

YES _____

NO _____

(Note : If your practice in living is not in harmony with your natural acceptance, you must re-focus on your natural acceptance in order to achieve harmony and remove disharmony.)

PRACTICE SESSION : 3 B

Fulfilling Your Aspirations.

Fill the table that follows. It will help you see how each of the requirements for fulfilling your aspirations has an impact upon your life and how your priorities effect how much time and effort you devote to each of these requirements will, in turn influence the quality of your life.

	Requirements for fulfilment of your aspirations	How the problems in your family relate to each of these	How much time you devote to each	How much effort you put into each
1	Right understanding			
2	Good relationships			
3	Physical facilities			

QUESTIONS

1. What is Value Education and why is it so important to incorporate it into the curriculum of professional education?
2. What is prosperity? Is it different from happiness?
3. What is self exploration and how does it help in understanding human needs and aspirations?
4. How do right understanding, relationships and physical facilities help in fulfilling the aspirations of human beings?

5. Explain the concepts of natural acceptance and experiential validation as the mechanisms of self exploration.
6. Write short notes on :
 - (i) Significance of value Education
 - (ii) Propriety

OBJECTIVE QUESTIONS

Select the right choice in each of the following :

1. Which of these is not an example of a types of value :
 - (a) Absolute values
 - (b) Moral values
 - (c) Instrumental values
 - (d) Direct values
2. The purpose of Value education is to :
 - (a) Foster universal core values
 - (b) Make the syllabus easy
 - (c) Develop values in individuals
 - (d) Both (a) and (d)
3. Self Exploration uses two mechanisms-Natural Acceptance and :
 - (a) Experiential Validation
 - (b) Reason
 - (c) Logical thinking
 - (d) Theoretical concepts
4. The four aims of life are :
 - (a) Place, Prosperity, Money, Property
 - (b) Dharma, Artha, Kama, Moksha
 - (c) Power, Property, Peace and Prosperity
 - (d) Dharma, Krodha, Ahankar, Moksha
5. Match the following :

(a)	Types of intelligence	(i)	Physiological, Safety, Love, Self-Esteem, Actualization
(b)	Happiness	(ii)	Thriving success and good fortune
(c)	Needs	(iii)	Physical, mental, Emotional Spiritual
(d)	Prosperity	(iv)	Positive emotions and activities

ANSWER

1. (d) 2. (d) 3. (a) 4. (b) 5. (a)-(iii) (b)-(iv) (c)-(i) (d)-(ii)



UNDERSTANDING HARMONY IN THE HUMAN BEING : HARMONY IN MYSELF !

STRUCTURE

This Module includes :

- Understanding the Human Being
- Human Needs
- Values and the Purity of the Mind
- Understanding the Body and the self
- Anubhuti-understanding the self
- 'Insight' into the Value System
- The Role of the self in Team Work
- The Path to Harmony-'Sanyam and Swasthya'
- Environmental Degradation and its impact upon Human Health

• UNDERSTANDING THE HUMAN BEING

One of the earliest management thinkers, 'Fredrick Taylor' propounded the 'Scientific Theory of Management' which essentially believed that human beings, like, all other inputs of an organization, are also a "Cog" in the Machine. If you oil the parts well, they will work well-the oil being better pay, working conditions or tools provided. This theory was rejected by Elton Mayo who gave the world the 'Theory of Human Relations'. Through a series of experiments carried out at the Hawthorne plant of Western Electric in USA, Elton Mayo found that people would perform even in adverse conditions, so long as they felt cared for and valued. Thus the search for the answer to the question 'Who are human beings and what drives them' continues.

Taking a larger picture, human beings are a complex creation of the elements of nature. Physically they are a combination of minerals and water.

At the next level human beings are capable of movement and the ability to respond to stimuli. For example, if you touch a very hot vessel you automatically jerk your hand away.

At the third level human beings are thinking beings who have both intellect and emotions. Animals

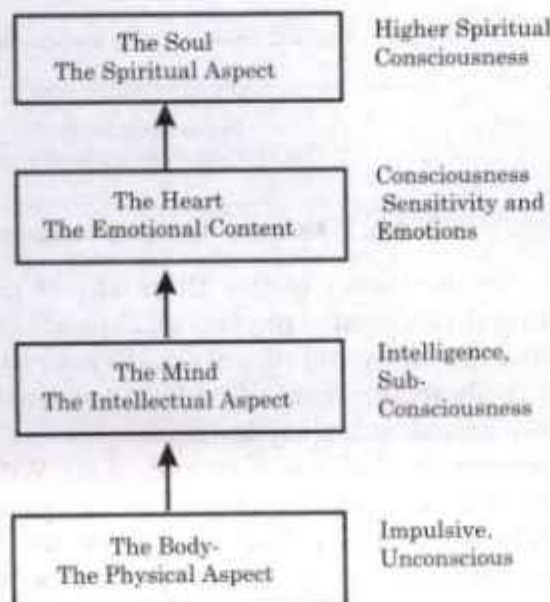


Fig. 1 The Aspects of The Human Being

have limited intelligence and very small repertoire of emotions in comparison. At the highest level, human beings have a spiritual aspect. They aspire towards the trascendental.

Thus we can identify within human beings four levels shown in figure 1.

HUMAN BEINGS AS A COMBINATION OF THE SENTIMENT 'I' AND THE MATERIAL 'BODY'

Human Beings are a complex combination of the sentiment 'T' which relates to all the feelings, and the material 'Body' which refers to all the physical facilities available to them. Often there is a clash between the needs of the body and the feelings. This may manifest itself in many different ways. Take an example of a situation where a person is very depressed and unhappy due to a personal tragedy. He or she does not 'Feel' like eating food. The body needs food and nourishment but the feelings over-ride the situation. The person rapidly loses weight and becomes weak and under-nourished.

In another case the person may have eaten as per the requirements of the body but the feelings of greed overpower him so much that he overeats and as a result becomes sick and unhealthy. In an opposite circumstance is a case of a small boy who has not eaten for many days. He knows that he should not steal from anyone but his feeling of self respect and honesty are over-ruled by great hunger and he ends up stealing food from a shop. These examples show us how a balance between feelings and physiological requirements must be created for harmony in an individual.

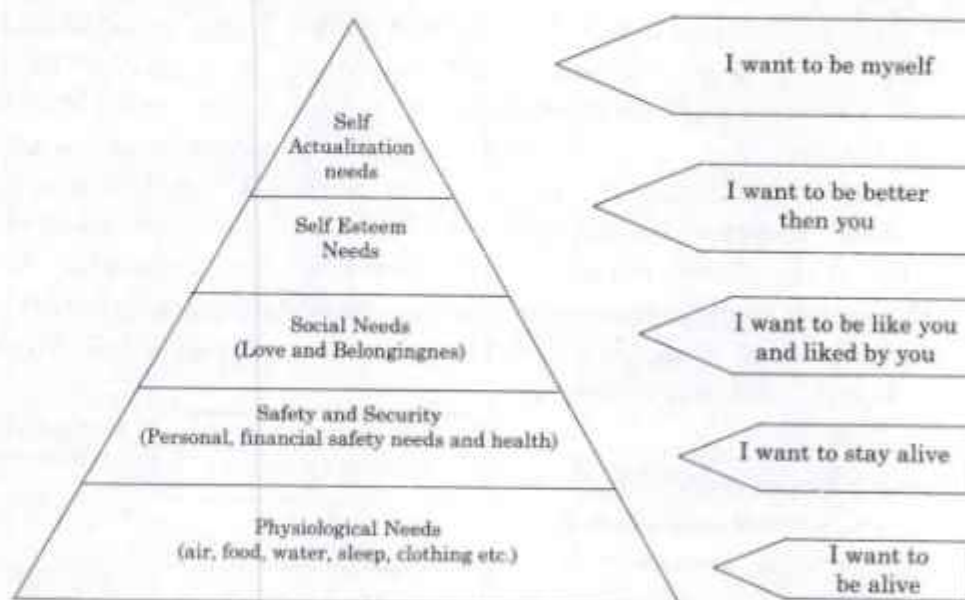


Fig. 2. Abraham Maslow's Hierarchy of needs with its interpretation

In the theory of the 'Hierarchy of needs' given by Abraham Maslow the initial two needs : physiological needs (need for air, water, food, clothing etc.) and the safety and security needs are called 'LOWER ORDER' Needs and relate to body requirements. The next 3 sets of needs, Social needs, esteem needs and self actualization needs are identified as 'HIGHER ORDER NEEDS' and relate more to the feelings of an individual. Within these categories social needs (The need to be accepted in society or as a part of the social group) and esteem needs (The need to be better than others and therefore looked upon by others) are needs which combine feelings with acquisition of tangibles and which many also satisfy bodily needs. The apex needs of self actualisation center mainly around the feeling of finally being 'yourself' in the true sense of the word.

One cannot ignore the fact that both these aspects of feelings and body needs and requirements form an essential part of what we are. This coexistence must be harmonious. In order to strike the balance between the two, human beings must learn how to exercise control and self restraint over both. If feelings are too highly dominant then bodily needs may be ignored and not given due importance. If the bodily needs and requirements become all important then the feelings emotions and finer nuances of a human being may be ignored and overlooked. The secret, then, is to strike a balance between the two.

• HUMAN NEEDS

We have already seen that human beings have several needs that range from lower order needs of food, water, shelter, clothing, safety and security to higher order needs of love, self-respect, self-esteem and self-actualization. A simple classification of human needs may be made on the basis of the needs of the body : the need of Suvidha-necessity and comfort and the needs of the inner SELF or Sukh, that is, peace, contentment and happiness.

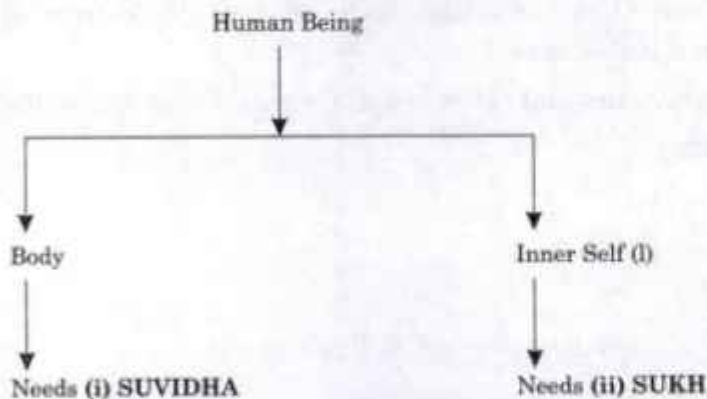


Fig. 3. Human Needs

Let us discuss each of these needs :

(i) Needs of 'Body' : SUVIDHA : The body, needs and requires 'Suvidha'. It implies that it is looking for physical comforts and all the sources of attaining such comforts. When it is hot we want to switch on the fan, cooler or air conditioner, when it is cold we prefer to switch on the heater and wear an extra jacket.

Another interesting observation revolves around the situation where the body gets used to a certain level of comfort and then we will only feel comfortable at that level. A person used to the air-conditioner will not find the air cooler as providing the required 'Suvidha' and a person who has got used to an air-cooler will not find the fan giving the required amount of comfort. Thus, different people will have a different perception of 'Suvidha' and will seek a corresponding level of 'Suvidha' according to their perceptions.

(ii) Needs of Self ('I') : SUKH : The greatest need of the 'Self' or 'I' is the achievement of 'Sukh'. The Hindi word 'sukh' is in itself a treasure house of positive connotation it includes :

- Happiness
- Contentment
- Serenity

- Peace
- Harmony
- Acceptance

Yet, it does not limit itself to any one of these alone. The beauty of 'Sukh' is that it is a holistic and all encompassing state of the mind that creates inner harmony. It sometimes describes the real reason for all our efforts. For if we achieve sukh we are at peace with ourselves and all that goes on around us.

THE BODY AS AN INSTRUMENT OF 'I'

'I' is the doer, the seeker and the enjoyer . The Body is the vehicle for 'I'. All the actions of an individual are led by the 'I' or the 'Self'. The body does nothing of its own. It is led to act or perform : to do, to seek or to enjoy. Thus we can say that the body is an instrument of 'I' and 'I' or the 'Self' is far more powerful than the body. In the case of Saints and hermits their self has conquered the needs of the body and they live austere, ascetic lives barely eating any food or seeking any comfort.

The self can thus train the Body to hold back from its needs and requirements if it so wants.

The characteristics and activities of 'I' versus those of the 'Body'

Activities like :

- Understanding'
- Desiring'
- Thinking'
- Selecting' etc are the activities of 'I' or the self

Activities like :

- Breathing
- Palpitation of the heart
- Beating of the Pulse are the activities of the body (with the acceptance of I)

Activities that involve using the sense organs, eventually leading to perception include :

- Hearing through the ears
- Seeing through the eyes
- Touching through the skin
- Tasting through the tongue
- Smelling through the nose

• VALUES AND PURITY OF THE MIND

Brilliance of intellect has little to do with upholding universally healthy values. It is the quality of the emotions and feelings which, independently of the intellect, determines the level of purity of mind or heart in man. In the realm of daily choices and decision-making it is the quality of the subjective of the agent of choice or decision which ultimately determines its degree of objectivity (or fairness or equity). To repeat, the principle is ; *"The subjective is the cause, the objective, the effect."*

Now, this crucial 'subjective' in the human agent has been squarely dealt with in all branches of Indian psycho-philosophy—instead of wishing it away, or labouring under the folly that more and more external systems, models, tools, techniques can do the trick in favour of objectivity, *i.e.*, value-consonant choices and decision. Thus, in one of the major Buddhist texts, *Majjhima Nikaya*, the following 'defilements of the mind' are listed :

- greed, covetousness, malevolence, anger, malice, hypocrisy, spite, envy, stinginess, deceit, treachery, obstinacy, impetuosity, arrogance, pride, conceit, indolence.

All major revealed texts like the Bible and the Koran also warn us about these mental contaminations. It is, however, Indian psychology, which offers first theories to examine intellectually and rationally the roots of these defilements; and then supplies practical methods to work on them through systematic discipline at the level of feeling and emotion. Let us explore this claim.

The two simple words—*pettiness and dignity*—sum up the daily range of all experiences in the domain of human relationships—whether interpersonal, inter-departmental, inter-organizational, inter-government, inter-party, inter-union and so on. Managers are also almost unanimous that the proportion of experiences reflecting 'pettiness' is overwhelming compared to those revealing 'dignity'. It is in these frequent pettinesses that behavioral dilutions take place, and it is in the rare event of a dignified response that value concentration takes place. Thus, when one spreads rumours about the recent promotion of a colleague, inspired by grudge and envy, pettiness is at work; or when someone bills his or her organization for expenses in excess of actuals or allowed limits, supported by 'intelligent' arguments; or when the boss praises another member in an individual's presence, and the latter uses this to make the other feel bad in his inter-personal conversations, they again are examples of pettiness. On the other hand, when one feels it is too low to stoop to submit an inflated bill for a little more money, then dignity is evident—and positive values are reinforced. This problem of petty, low-value human behaviour has been clearly expressed by Sri Aurobindo :

For there is in front in men a heart of vital emotion, similar to the animal's... its emotions are governed by egoistic passion, blind instinctive affections... heart besieged and given over to the lust, desires, wraths... little greeds and *mean pettinesses* of an obscure and false life-force and debased by its slavery to any and every impulse.

Hammar skjöld, a former UN Secretary-General, has also lamented and eloquently warned about the scourge of pettiness :

"It is not sufficient to place yourself daily under God. What really matters is to be only under God: the slightest division of allegiance opens the door to daydreaming, *petty* conversation, *Petty* boasting, *petty* malice—all the *petty* satellites of the death instinct."

Pettiness as a governing reality is admitted by both, on behalf of us all. The reason why a clear or sharp intellect cannot remedy this problem is because unsupported by a purified mind (*i.e.*, emotions), the intellect itself tends to be dominated by raw impulses. Man then tends to become more dangerous than in his natural condition due to the lost innocence of the pure mind.

• UNDERSTANDING THE BODY AND THE SELF

(a) The human personality has two layers as it were—the empirical, lower surface self the body or *vyavabarika vyaktitwa*; and the trans-empirical, higher, deeper SELF or *paramartbika vyaktitwa* ;

(b) The empirical self or *vyavabarika vyaktitwa* is constitutionally 'deficit driven, conditioned, dependent apprehensive, insecure and hence prone to 'pettiness', we can relate this to body.

(c) The trans-empirical SELF or *paramartbika vyaktitwa* is constitutionally 'surplus-inspired, *poorna*, unconditioned, independent, fearless, ever-secure and hence prone to 'dignity'.

(d) Our working, so long as they remain tied up exclusively with the lower-self or the body base, promise little hope for moving away from petty, low-value behaviour—since the mind-function of this lower self is inherently polluted, i.e., subject to *vikara* or *vikriti*.

(e) The breakthrough towards dignified, high-value behaviour, choice, etc., can occur provided we can awaken the now-dormant higher SELF in us, for here the mind-function can begin to feel its inherent *poornatwa* (wholeness) and *vishuddhi* (purity).

(f) The *vyavabarika-vyaktitwa* is the same as the secular or material self and *paramartbika vyaktitwa* the same as the spiritual SELF or *atman*.

(g) Finally, the basic *avidya* or ignorance lies in thinking that it is the body-mind frame, this empirical self, which possesses consciousness, soul, spirit, *atman*. True understanding consists in realizing that it is consciousness, *atman*, which possesses a body, a mind, etc.

The primal alienation of man lies in this severance within his being from the higher, *poorna* SELF. Every other alienation is an offshoot from here. The so-called value-erosion or pettiness stems from this root alienation. Let us give here two examples to show how, in the absence of awareness of or *stbityi* in this higher SELF individuals may slide down the slope of mental pollution :

The mind, caught in the lower-self matrix, continues to suffer from deficit-feelings, and ninety per cent of the time they emerge from comparisons. Each time such feelings occur, the level of consciousness plummets—no matter how intellectually brilliant an individual might be. Then mean letters are written, petty words are exchanged, and human relationships are distorted or crumble. Surely such instances in other organizational settings—bureaucracy, industry and what have you—are in plenty. Pettiness or meanness from one side is usually matched by an equal, if not higher, dose of the same from the other. The mischief of the downward spiral in thought, word or deed is thus set in motion. Rarely do we witness an upward spiralling process in such situations.

• ANUBHUTI : UNDERSTANDING THE SELF

The SELF is a supremely subjective reality, felt deep within one's being. Hence symbolism and imagery-laden language is seen in the work of Indian seers and saints. Thus, in the *Avadbuta Gita* the image of the infinite, indivisible blue sky is abundantly employed to suggest the feel of the SELF e.g.,

nishkalo gaganopaham (1.6)

Akasha kalpam (1.58),

vishalam gaganopaham (1.67),

Gaganophamo'si (1.68),

shantam chaitanyam gaganopaham (2.4),

jnanamritam, samarasam gaganopaham (3.3)

By contrast in the *Kathopanishad* the SELF is symbolized as *angusthamatrah purusho*, i.e., *purusha* (not of Sankhya) of the size of the thumb, lodging in the centre of our being like light without smoke. Reflection and meditation on these images of extension or concentration is one way of building the alternate platform of SELF in our consciousness, for meditation is nothing but a willed soaking in of the mental fabric in a qualitatively pure and exalted object or medium.

Similarly, in Shankaracharya's famous song on self-identity, *Nir van Shatakam* or *Atma Shatakam*, the same willed mental training is being advised from lifting the mind from its association with the *upadhis* (attributes) conditioned empirical self to that of emergence in the *nirupadhic* (attributeless), unconditioned, trans-empirical SELF. Thus, the first stanza is ;

Om! mano-buddhi-ahankara chittani naham,

Na va shrotra jivhe, na cha ghran netre,

Na cha vyom-bhumir, na tejo na vayu,

Chidananda rupah, Shivoham, Shivoham; i.e.,

I am neither the mind, nor intellect, nor ego, memory;

Neither the ears, nor tongue, nor the nose nor eyes;

Neither ether nor earth, nor fire nor air;

I am Existence-Knowledge -Bliss-like Shiva.

The rest of the stanzas amplify this very theme from other diverse empirical points of view, yet each time converging on the same trans-empirical affirmation of the Shiva like SELF. That is to say the mythological-God Shiva is a symbolic, representation of SELF with which the mind can intensely associate itself meditation and achieve gradual inner growth and transformation. Sister Nivedita offers a poetic word-picture about the Nature-bound basis of the Shiva imagery :

"Those snowy heights became the central object of their love. Look at them. Lifted above the world in silence, terrible in their cold and distance, yet beautify beyond all words, what are they like? Why, they are like-a great monk, clothed in ashes, lost in meditation, silent and alone! They are like-like-the Great God Himself, Siva, Mahadev!"

This process of internalizing within our heart a vivid, luminous, effluent, pure form; representing our very own personally cherished, emotionally consonant idea of the SELF is what is called *ishta dhyanam*.

In one of the Upanishads the following picture emerges :

*Dwa suparna sayuja sakhaya
samanam nriksam parishaswajate,
Tayorantya pippalam swadwatya
ansanam anayao abhichakshiti.*

The verse means : two birds (Body and SELF) of the same origin cling to the same tree; of this one bird (Body) eats the fruits of diverse tastes (varied experiences), while the other (Self which is free, pure, eternal remains a witness without eating. Similarly, we must learn to distinguish the body from SELF by realizing how the seer of the jar is distinct in all respects from the jar, and realize that the SELF is the invariable while the body etc. are the variables.

While the range of choice is thus very wide, the principle is always the same. *Ishta Dhyanam* is amongst the most practical methods for inner re-conditioning, transformation and elevation. It fulfils a basic physiological law : you become what you think. Transpersonal psychologists in the West are now testifying the validity of this method. Ken Wilber calls the *ishtam* the 'high Archetypal Form' which mediates the ascension of consciousness to an identity with that Form. In the refrain; '*Cbidananda rupah, Shivoham, Shivoham*' I am Shiva, I am Shiva, initially while meditating on one's *ishtam*, the duality of a devotee, a bhakta, is more natural. After sufficient practice the aim is to let one's separate self merge and dissolve in the *ishta*-SELF, to identify oneself with it. This is a practical method of obtaining the feel, the *anubhuti* of SELF— free, indivisible dignified— and much more. Even a faint feeling, for a few moments, on a few occasions, is worth all the while from the standpoint of the needs being addressed here. Similarly deep contemplation of the imagery of the SELF-bird, separate and serene from the excited Body of the bird, is a practical way to prepare for the eventual standing ground of our fulfilment.

Our tremendous identification with the deficit-driven, secular, makes us a slave to its blind impulses—although we mistake our urge to gratify them at any cost as the manifestation of freedom. This is the concept of *maya*. The real job in seeking transformation to higher order values, from pettiness to dignity is to refuse to remain identified entirely with the lower self or the body and to boldly assert our identification within with the SELF. *Atmashatakam* the strength of the SELF can be summarized as follows :

I have a body, but I am not the body;

I have the senses, but I am not the senses :

I Have a mind, but I am not the mind;

I have an intellect, but I am not the intellect;

**I AM THE SELF -LUMINOUS PURE CONSCIOUSNESS WHICH
IS POORNA (LIKE SHIVA).**

Deliberate and emphatic, slow and sincere assertions of this set of statements within a quiet mind—after deep rhythmic breathing—will recondition our consciousness to the higher SELF. Later on this mood can remain with us even during work. As Swami Vivekananda points out forcefully from the depths of his own realization :

When the hands work, the mind should repeat, 'I am It.

I am It'. Think of it, dream of it, until it becomes
the bone of your bones, and flesh of your flesh...

These statements open the road to self-mastery, to real freedom from the pettinesses stemming from the mind, the senses and the rest. The body, mind, etc. are merely the instruments, merely the *upadhis*. Man has lost his sense of ownership of them. Instead, they rule and dictate to him. This illusion needs to be confronted by reviving the lost awareness of the Shiva SELF the real master, the proprietor. The lower self, symbolized by the Duryodhana—Shakuni—Dhritarashtra axis has usurped the throne of the SELF symbolized by the Pandavas. Hence, the need for an inner 'Mahabharata' for each one of us.

• INSIGHT INTO THE VALUE SYSTEM

Let us now deal with some of the issues about the 'Values System' of human beings.

Question : (a) Does the body have to be bad?

(a) The interpretation of the individual in terms of defilement, impurity, Slavery and all that projects him or her in a very negative, pessimistic light. This is a feature of Indian thought. Many young people think that austerity and self control is overrated and Indian Philosophy teaches us to be ashamed of enjoying the pleasures of the world. The fact is that it is neither pessimistic nor negative. It is a statement of *fact*. We may not enjoy looking at our ugly face in the mirror, yet it is there. Introspection is a big casualty of the exteriorized, high-speed, gadget-choked modern life-style.

The Self is superior to the body. The Gita States about SELF:

Nainam chhindanti shastrani, nainam dahati pavakah,

Na chainam kledantya-apoh, na shoshyayati maruth;

That is, weapons cannot cleave it, nor the fire burn, nor do waters drench it, nor the wind dry?

While being totally objective and ruthless towards the empirical self, or *vyavaharika vyaktitwa* as it is, simultancoulsy offered the most powerful and grand conception about his true Being, his Essence, his Reality, his Truth-the 'poorna' SELF.

Question : (b) 'If the SELF is our true personality, how is it that we do not perceive it? Is it a figment of the imagination?

A *pauranic* tale goes like this. Once, when the earth abounded with tremendous evil forces personified by the demon Hiranyaksha, the gods urged Lord Vishnu to incarnate himself into an earthly being and annihilate the demon. The Lord agreed and assumed the form of a *varaha* (boar), descended to earth, and completed his task. But He did not return to Heaven. The gods were perplexed and approached Shiva for help. He understood, and in turn descended to earth. There he discovered that the Lord had married, and was moving around in muck with a litter of pigs. Sometimes the *varaha* would allow the pigs to fondly trample on his body, at other times he would be found sniffing around, snorting and groveling in the muck with his mate. The dazed Shiva

asked the boar. What' all this Lord! Have you forgotten that you must return to Heaven? Your job here is done. Let's go The boar gave a grunt and continued with his pleasures accompanied by his mate and litter, and would not do Shiva's bidding. Shiva, in desperation hurled his trident hard into the body of the boar. In a flash the Lord emerged from the smashed body, smiling and effulgent, and repaired to Heaven.

What psychological message does this convey? Even Lord Vishnu can forger his true identify, his real SELF, and suffer the *maya* or illusion of earthly, empirical, sullied satisfactions. What then of the ordinary mortal? Why should this net of illusion then be cast on humanity? The Vedantist would reply; just as a trainer in athletics would put up hurdles or benchmarks before his trainee to enable him to aim higher and better and thus excel himself, so does the Supreme Creative Consciousness or Intelligence interpose this 'maya' merely as a hurdle before human consciousness as a challenge to pierce and cross over. Or course this explanation presupposes that one is ready to discard the mechanical, purposeless theory of creation, and to adopt the view that the entire Universe is a play of purposive, goal-directed network of consciousness symbols. Just as the trainer wishes his trainee well while being tough with him, so does the Supreme God in relation to man—because of all creation, it is man who is endowed with organized, reflective consciousness and intelligence, unlike the instinctive intelligence of a tiger or the undeveloped mental system of a tree.

This story also conveys that in each of us the two exist: the lowly *varaha* body and the exalted Vishnu SELF. The latter is the true being, but remains shut and encased within the former. The purpose of human life is to unveil this Vishnu SELF.

Question : (c) 'If this be the nature of the superordiante goal of SELF, what happens to ambition, progress, social change and economic development? Wont the world stop and die due to lack of these?

This question suffers from two limitations. Firstly it jumps the gun too soon and turns the focus away to the externals when the question of values must start with unfailing attention to the internal. The sad truth, the glaring fact is that it is the contemporary notions of progress, social change and the like which are driving humanity towards destroying this earth. It is the technologically-fuelled greed of man which is causing all kinds of lethal distortions in our eco-system. It is ambition which is rearing its ugly head through unhealthy competition in all spheres of life. Yet we still rationalize this kind of ambition as the route to excellence. It is the pseudo-equalizing (because it is downward) aspect of social change which is causing anarchy in all kinds of institutions. All this squarely due to the conditioned, empirical, *vyavaharika*, secular, insecure personality of man ramping on the world-stage. The Kavrava body is in, the Pandava-SELF out. So the worry voiced in this equation is baseless. With the SELF slowly returning to the front stage, everything will fall into place correctly, harmoniously. Besides, this return journey of the SELF is a long one, a quiet one. Toynbee (1976) says:

- What I by self-mastery is the conquest of desire pertaining to man's body in the course of integrating the bodily desires with universal life.

- The individual self is alienated from the universal self by greed. This greed is a desire to exploit the universe for the individual self's purposes, the converse of greed is compassion.

And Tagore (1913) is pure inspiration when he warns us:man's individuality is not his highest truth; there is that in him which is universal;.....

When the individual man in us chafes against the lawful rule of the universal man we become morally small, and we must suffer.

Question : (d) *All this talk about SELF could be very good for individual salvation. What will this do, however, to team-work, cooperation, trust and like within organizations? One may become more self-centred in pursuit of SELF and thus harm the organization.*

In the context we may reflect on the word "individual". The correct sense derives from the idea of an entity which cannot be divided, i.e., individual. However, when modern personality development theory peaks of individuation, personal growth and so on, it is 'individuation', personal growth and so on it is dividuality which receives the boost—commonly implying even stronger entrenchment in our lesser selves. This obviously erodes team spirit, cooperation.... because this self has to justify itself primarily on limitations and boundaries: an infinite, boundless, all-encompassing self-perception is its antithesis. Yet in the growing awareness of the latter lies the long-term and true answer to trust, sharing etc. Of this Vivekananda says:

We are not individuals yet. We are struggling towards individuality, and that is the infinite, that is the real nature of man.....When he can say, 'I am in everything in everybody. I am in all lives, I am the Universe' then alone comes the state of fearlessness....No infinity can be divided...it is the same one undivided unity for ever, and this is the individual man, the Real Man. From this vantage point we may also re-assess the two popular 'needs' in the theory of motivation: 'self-esteem' and 'self-actualization.' If it is the body as the apparent self or the lesser self, or the 'boar-self of mythology which demands esteem and actualization opportunities, then this pursuit will almost invariably end up in the blind alleys of lower-order values or dis-values—no matter what modern motivation theory may try to propagate. The superior spiritual or farther heights of man are attempted to be understood in terms of his biological roots. This is theoretically false and destined to fail—the higher cannot be explained by the lower. Thus, long ago William James, the father of American Psychology, had devised a convenient formula:

$$\text{Self-Esteem} = \frac{\text{Success}}{\text{Pretensions}}$$

Given a certain level of pretensions, higher success should increase self-esteem. How do we, in such a case, cope with the 'rampant ego-centredness' Given a certain success rate, reduction of pretensions can also increase self-esteem. Could this be a better option than the first—by the criterion of egotism? Unfortunately it is too deceptively simplistic a formulation to reveal much practical wisdom in self-management. In any case, all self-esteem based on external feedback, signals, recognition—which is generally the case—is quite vulnerable and insecure, and ego-centredness becomes the automatic

internal defence against such vulnerability springing from dependency. Thus, reporting recently on the crisis of social values in the USA, Bremner informs us that many school educators are arguing for breaking with the prevailing doctrine which makes teachers believe that their main task is to foster 'self-esteem' amongst the students and ensure that they have no negative feelings about themselves. Here once again is proof against the academic stance of motivation theorists, challenging the justification of stoking egocentricity in the name of satisfying the needs of self-esteem— so long as it is the lower, empirical self which is the object of esteem. Humility is essential for an individual to acknowledge his many and frequent short-comings, and also to prevent himself from becoming swollen-headed when there is some recognition or success. These processes are more vital than those of being instilled, as also SELF-actualization (strictly speaking SELF-Realization). It is only the SELF which is worth holding in esteem, by slowly renouncing the self, seeking liberation from the self. Team-work, dignity, sharing, cooperation, harmony, trust and the like are grounded in the SELF, not in the self.

To nurse and cherish self-respect by being honest in word and deed, by giving one's due share of effort, by being upright in means towards ends, by being contented and charitable is, however an altogether different kind of self-esteem. The greater danger today is of harbouring false pride in the name of self-esteem. It is a moot question, whether it is self-esteem which leads to ethical life. Ethics, at the base, is a strong spiritual feeling, flourishing essentially on unselfishness and absence of greed. The self is always fragile by such criteria. So, often a mask of integrity is assumed, supported by crafty intelligence.

If SELF-esteem is substituted for 'Self-esteem'. Then we have a universally valid valid principle to sustain ethical behaviors.

Question : (e) 'Will not the feeling of *poornatwa*, which is suggested as the defining characteristic of SELF, aggravate arrogance and egotism, and thus mar the quality of work-life?

This query needs to be addressed urgently. Internalization of *poornatwa* is meant to prevent or reduce succumbing to temptations of various kinds, provocations from varied quarters, denials from different sources. A very large proportion of our low order value responses occurs because we lack the inner strength and capacity to absorb and sublimate these negative experiences. Let us offer a list of situations, as examples only, to show where the feeling of *poornatwa* within can help us from falling a prey to mental impurities:

- A colleague Mr. A has spoken ill about Mr. B behind his back, to the common boss. B wants to hit back with equal might.
- A large proportion of cash advance can be easily appropriated by Mr. X on the basis of a fictitious voucher.
- Mr. B knows of a particular vulnerability in Mr. Y's dealings, and is inclined to use this secret to put Y's career in jeopardy through jealousy.
- A boss suppresses the original ideal of a subordinate and appropriates the credit to himself.
- A departmental head is assumed to be manipulating faster promotions for his own subordinates. Another departmental head begins to retaliate by concocting a strong case for his own subordinate colleagues.

- The expected promotion has not come Mr. A's way. He is downcast, and work has lost all meaning for him.
- The superior has praised Mr. Q's work in the presence of several people. Mr. Q becomes very conceited

It is in such situations that the awareness of inner *poornatwa* can prevent the lowering of one's consciousness, and hence of mental purity. Proper perspective can be restored and dignity returned to the work-situation. Often the feeling of *poornatwa* even within one person in the game may halt the downward spiral. Otherwise, deficit-driven exchanges by both the parties aggravate the process of deterioration in values-orientation. Thus, *poornatwa* has to be internalized and invoked as the antidote to deficit-driven promptings in our behaviour. Without cultivating this true inner working, calling oneself *aham brahmasmi* is nonsense. To be petty, greedy and mean within at every turn, and yet utter *aham brahmasmi* is blasphemy, and must be avoided.

On the positive side, a feeling-level conviction about the *poornatwa* of SELF within will always enable a leader to take a stand, announce a decision, and execute it without the kinds of fear or favour to which the externally dependent self is always prone. The process of living up to a high principle is a joy in itself-even though external sacrifices and deprivation may follow.

• THE ROLE OF THE SELF IN TEAM WORK

Amongst the most cherished, yet wanting, 'organizational' values in India today is team-work. The real answer to this gap is to develop the inner conviction and feel about one's true identity to be the SELF, and not the body. Work from the plane of SELF perception shall lead us to see unity in diversity. For, this SELF in all, the *swarupah* of all is one; only the self, the *rupah* is differentiated in each. As Tagore says, the lower self or the body is prone to exercising 'negative freedom,' and that is the graveyard of cooperation, sharing, trust, etc. Tagore's own answers to this problem are:

(a) The *finite aspect* of the self is conscious of its separateness, and there it is ruthless in its attempt to have more distinction than all others. But in its *infinite aspect* its wish is to gain that harmony which leads to its perfection and not its mere aggrandizement.

(b) ... consciousness of personality *begins* with the feeling of separateness from all, and has its *culmination in the feelings of unity* with all.

He, therefore, prays that we proceed to cultivate the pulsating feel of the universal, the infinite, which is seeking consummation through each of us—whose uniqueness is in but one pole of the whole. The former is the SELF, the latter self, SELF is unity (not uniformity), self is diversity. This kind of extended psychic positioning seems to be indispensable to combat pettiness. It is this growing *anubhuti* in ever-extending circles, which should become the real firm basis of team-work and the like. Besides, we are assured by Tagore, as much as by our saints of the past, that man is born with this urge for the SELF, or universal, or infinite (or shall we say divine?) built into him. Only the seal has to be removed, so to say, to let it flower.

The Harmony of T with the Body is possible through developing: SANYAM and SWASTHYA 'Sanyam' refers to Self Control whereas 'Swasthya' refers to good health.

SELF CONTROL-EXERCISING SANYAM

How many times we make new year resolutions and then break them? We begin by resolving to loose weight, kick the habit of smoking or promise to get up early every day. Very soon we succumb to the temptation of that large, last price of chocolate cake, one more cigarette or snuggling into a cozy bed!

How many times we wish we had more self-control, and could be more disciplined. Self-Control constitutes two main aspects of will power and Self Discipline.

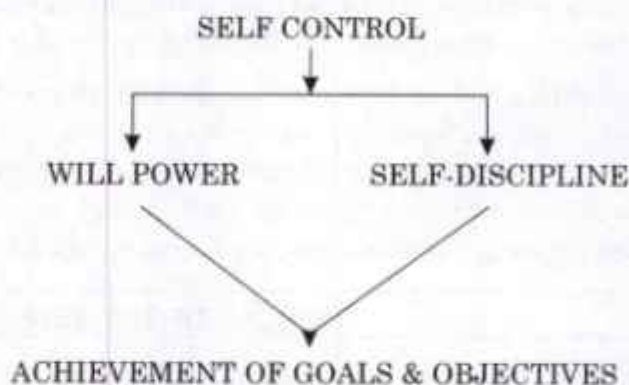


Fig. 4 The components of self control

Will-Power is an individual's activity to harness his or her Energy.

Energy may be:

- Physical
- Mental
- Emotional
- Spiritual energy
- In order to achieve the goals and objectives, one aspires for such energy is necessary. If one energy is a little deficient, then the individual makes up with another, so strong is the will to achieve the goal. Take the example of a situation of a marathon athlete—he may be tired and thirsty and every body part may be aching but his mental strenght drives him to complete the

marathon and achieve his goal.

Self Discipline is the accompanying input that goes into self Control. Self-Discipline refers to the ability to train our body, mind, emotions and spirit to perform as per a schedule or a routine. Self Discipline makes a person strong enough to reject immediate gratification towards a higher goal but it does require effort and time to become self disciplined.

If a person has will power and is disciplined he or she gains control over his or her actions. Thus he or she can choose his or her behaviour and reactions, instead of being ruled by them.

Advantages of Self Control

- Keeps a check on wrong habits, addictions, etc.
- Gives us confidence and improves our self esteem.
- Keeps our emotions in control
- Creates peace of mind, balance and a sense of equanimity

There are 2 philosophies in life...

The FIRST IS:

FIRST THE FEAST THEN THE FAST

THE SECOND IS:

FIRST THE FAST THEN THE FEAST

SELF CONTROL IS ABOUT THE SECOND PHILOSOPHY.

IT IS THE KEY TO

SUSTAINABLE SUCCESS

- Help us to take charge of our own life.
- Makes us more responsible and efficient in achieving our goals.

Obstacles in the Path of Self Control

- Inability to understand the true meaning of self control.
- Overwhelming emotional outbursts.
- Acting without thinking.
- No incentive to exercising self control.
- Hedonistic life Values-the attitude of 'eat drink and be merry' which

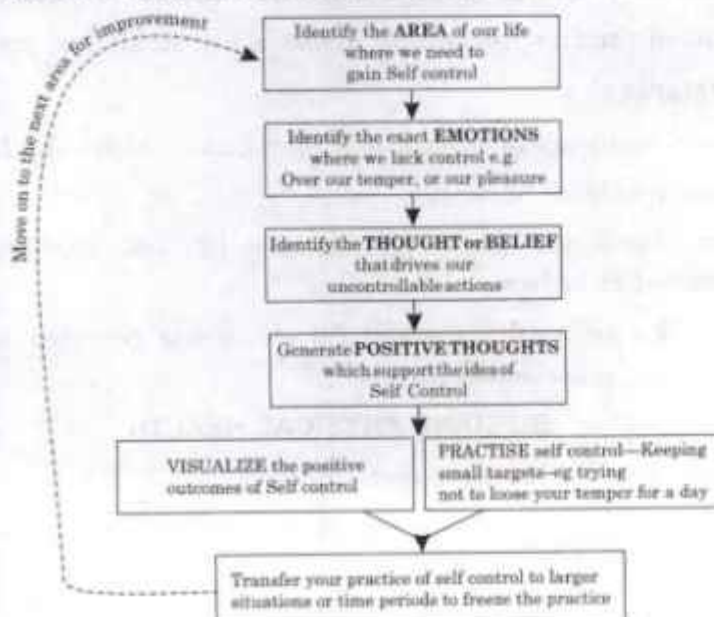


Fig.6. Developing Self-control

may encourage losing control.

- Lack of faith in one's own abilities.
- Lack of confidence.
- Thinking that self-control is the opposite of fun.
- Preference for 'Status quo', Resisting change and not wanting to change

Fig.5 Choosing your way of life

Self control is about the ability to control the first half of our life (first the fast). Automatically we will continue to have control over the rest of our life. In case we loose control over the first part of our life (By only Feasting-or living with excesses) we will lose control over the rest of our life. The control over the first part of our life can be achieved through controlling ourselves i.e., SELF CONTROL.

Developing Self Control : If we want to develop Self Control we can follow the steps given below:

THE CONCEPT OF 'SWASTH':

UNDERSTANDING HUMAN HEALTH

A vital aspect of creating, harmony in the 'body' and the 'self' is Creating 'swasth' or health which is a vital part of 'smridhi' or prosperity.

The World Health Organization (WHO) characterizes health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" This clearly indicates that health or swasth is a holistic term which includes:

- Physical Health
- Mental Health
- Social Health

(A) PHYSICAL HEALTH

The global trends of human health have both positive and negative features

Positive features:

- Increase in life expectancy
- Decline in infant and child mortality in developing countries
- Reduction of vaccine preventable diseases e.g. small pox, polio etc.

Negative features :

- Increase in incidence of chronic noninfectious diseases and HIV/AIDS
- Increasing incidence of cancer
- Increasing incidence of life style diseases like obesity, hypertension and stress related disorders.
- Diseases like swine flu, chicken flu etc. being reported which take on epidemic like proportions.

BUILDING PHYSICAL HEALTH

- Eat a Healthy, well balanced diet.
- Take care of personal hygiene and cleanliness (brush your teeth regularly, bathe daily, wear clean clothes etc)
- Keep your surrounding clean

- Drink clean and safe water
- Breathe deeply. Take deep slow breaths. Your body needs the oxygen
- Go for or walk regularly
- Exercise daily, play a game, go to gym, jog or walk briskly.
- Wear cotton under garments and change and wash them every day
Avoid fizzy drink, chips and junk food as far as possible.
- Eat in moderate quantity-less is better than excess. But make sure
what you eat is nutritious
- Keep your nails clipped and clean

If you follow all the above tips, you will be fit and healthy.

(B) MENTAL HEALTH

The subjective, meta-physical state of mental health is the sole *raison d'être* of every, objective pursuit. Empirical blindness to this real aim of the managerial role can only be at our peril. We may here define sound mental health as that state of the *mind which can maintain a calm positive poise, or regain it when unsettled, for progressively longer durations or quickly, in the midst of all the external vagaries of work life, and social existence.* For a healthy stress-free mind, internal constancy and peace must be the only valid response to external vagary and turmoil.

I. The impediments of Sound Mental Health

(A) There is a circular relationship between physical health and mental health. There are also some major causes of impaired mental health from causes "internal to the individual manager. At the same time, it is these which are most relevant also to the realm of values. We must acknowledge this picture of our inner world, and also recognize that sound values and mental health go together. Denial of normative issues seems to have increased mental tensions and afflictions in contemporary times.

- Greed : for money, power, recognition, etc,
- Jealousy : regarding one's own information base, resources etc.
- Envy : regarding someone else's achievement, rewards, talent, etc.
- Egoism/Vanity : regarding one's own accomplishment
- Impatience : springing from 'the above four'
- Suspiciousness : springing from 'the first four'
- Anger : springing from 'the above six'
- Frustration : springing from 'the first five'

Organizational studies conducted show that members of any organization are badly trapped in the quagmire of these issues. Considering such thorns in the human mind to be only 'natural', intellectual learning bypasses them. When the fabric of work-life is then rolled on the carpet of such thorns, bleeding is only to be expected— 'naturally'! Two major outcomes of the preceding combination of unhealthy emotions within the organizational setting are:

- Competition

● Ambition

Both these motive forces essentially weaken most role by making them dependent and vulnerable. This happens because the 'ambition-competition' drive is commonly grounded in a fantasy world of rewards, promotions and much else in the manager's mind. This dream is, however, nearly always shattered for the majority. Is this vast cost worth paying for just a few spurs which may fly off the grinding wheel of competition? Are there no alternate routes to improvement and excellence than the competition-ambition drive which is prone to degeneration—particularly at the interpersonal level? A supreme foe in each of us, at the interpersonal level, is our penchant for suffering and anguish through comparison with the few individuals who are better off in any respect. As much as ninety percent of our mental health problems could be traced to this single deficiency in our make-up. Hardly any of us, however, has the natural bent for happiness and peace by comparison with the numerous individuals who are worse off. In the national perspective of a poor country like India, the manager would profit by realizing that for every single person who is better off than him there are at least a hundred, or even more, who are worse off.

The question of fairness, v. unfairness will inevitably arise to rationalize anger, jealousy, frustration, etc. Here again we should acknowledge yet another persistent reality of organizational life: When the outcome matches favourably with our won hope the decision is always fair; when it does not, it is always unfair. Each one of us feels like that. It is a difficult issue to resolve.

The technology-greed' comradeship also operates as a pervasive backstage force contributing to our accelerated mental ill health. Technology goes on blindfold in an endless race of not only meeting some of our true 'needs', but also of creating more and new 'greeds'. Put in another way, unbridled greed finds in technology a faithful ally, mocking at Gandhiji's profound utterance: there is enough for everybody's need, but not for everybody's greed. Our daily existence is, therefore, becoming increasingly exteriorized and dependent. Without realizing it, we are willingly falling prey to mounting inner vacuum. Through TVs, VCRs, PCs and what not, every moment of our quiet inner life is being snatched away. Once the Chairman of an industrial house in Delhi saw his school-going grandson lying on his chest on a big mattress and reading a comic while eating lunch. He expressed deep concern that the boy was always complaining of boredom, was constantly at something, and could hardly spend even a few minutes silently, doing nothing. The garden did not interest him at all. The mother was most anxious to train the boy to be well-rounded individual. To this end everything was on the agenda: horse this end everything was on the agenda: horse riding, swimming, canoeing, skating and so on. Besides, he was also pushed to secure the first rank in his class. A month later we met an English-speaking Polish tourist at Vrindavan. He had migrated to Sweden and had been working there for nearly fifteen years. Currently he was teaching in a school. For several years before he had been working as a computer programmer, with a good salary and in a sophisticated work-environment. Why did he leave such a dream job then?—we asked. He gave a startling reply: 'I had to quit that job because I began to suffer from "Burnout"—you know what I mean. During the last year or so of that work I

felt as if each day a fraction of my brain was being plucked out by the computer. This pathetic confession echoes Shakespeare's lament, "Life is a tale told by an idiot, full of sound and fury, signifying nothing" William Faulkner had also despaired about "life's mad steeple chase to nowhere". All the much-touted successive modern 'revolutions' are thus relentlessly and ultimately exteriorizing man's being and awareness, leading to a feeling of nothingness.

'Suspiciousness', is also a significant cause of mental ill health. One of the most tragic characters portrayed in English literature is that of Shakespeare's Othello. Othello-the Moor succumbed to his suspicions about the fidelity of that purest of heroines, Desdemona and crying: 'It is the cause, it is the cause my soul; 'strangled her to death. On the other hand, in Tagore's Bengali novel *Ghar Baire (The Home and the World)*, the hero Nikhilesh allowed his charming and accomplished wife Vimala to associate herself intimately with the activities of the firebrand pseudo-revolutionary, Sandip. Nikhilesh knew about her growing infatuation for Sandip, yet kept his cool and dignity. Finally, a repentant Vimala realized her error and returned her full loyalty to Nikhilesh. Panicky, jealousy-fed suspicion was the undoing of the Othello-Desdemona poem; serene, idealism-fed trust had resurrected the Nikhilesh-Vimala song. These characters, therefore, have an important lesson for organizational members in the sphere of mental health. It is quite possible that we gratuitously invite mental illness through the compulsions of creeping suspicion. The greedier, more egoistic, and selfish a person is, the likely he is to suffer from suspiciousness.

(2) External Causes of Mental Ill Health : These causes are often called 'stressors' and include skill obsolescence, job change, work-pressure transfers, stock market crisis, unemployment, weak empathy from boss, militant unionism, student agitation, problems with neighbors, unionism, uncertainties of demand or supply or both, and so on. Now, when 'constant change' is the only constant in modernity, 'these consequences are unavoidable. So long as we all behave as passive individual recipients of these impacts of change (Progress?) in the externals, apart from organizational solutions like re-training, transfer allowances, forecasting etc. applied to some of the stressors we have no redemption. The only effective response seems to lie within the individual.

A more universal and true response to the change-for -the-sake-of-change motive itself, and to its consequences of stress-burnout, also needs to be sought at the level of principle. Indian sages and thinkers of profundity, down to our present times, have never compromised on two principles. (a) that needs cannot be quenched by satisfying more needs, just as fire cannot be quenched by pouring more fat into it; (b) that change presupposes stability, so before embarking upon or accepting any change the hidden anchor of stability must be clearly grasped. In the modern West too there have been thinkers of great sensitivity, although outside the domain of management thought, who have challenged the exaltation of change and progress.

Dewey, the American philosopher remarked about 'progress'. The more we do and the more we accomplish the more the end is *Vanity and vexation*. The more striving, the more attainments perhaps, but also assuredly the *more needs and the more disappointment's* A British thinker, Joad, also voiced his foreboding when he said; 'Man's true enemy is within himself; it lies in the strength of his own *uncontrolled passions and appetites.....* new-won power over

nature has not tamed these; on the contrary, it has rendered them *more violent* because it has given them *greater opportunity for gratification*.

All these warnings from profound minds have so long been swept aside, especially since the seventeenth century. We are all beginning to model ourselves, unconsciously, after the tragic king Yayati in the *Mahabharata* who, in order to revel and enjoy endlessly the pleasures of the flesh, bartered his old age with the youth of his obliging youngest son for a mythical thousand years, and finally returned lost and penitent to the son, pleading that he take back his youth.

Each successive dazzling scientific-technological application leads only to a deeper penetration of 'pleasure seeking' into the mind of man. As a result he continues to sink into a deeper mental morass.

The *yayati*-syndrome constitutes the underlying generic nature of all externally-directed achievement, acquisitive or response motivations, characterized by inner conflicts amongst *reason emotion, will and conscience*. For example an employee's con-science might tell him to do an honest day's work, yet the emotion may prompt him to relax, and the will is weak enough not to subdue this emotion in favour of conscience. If there is a natural calamity, emotion prompts someone to donate a large sum in aid of the sufferers, reason wants to use this act to further some self-interest and this time the will fails again—but against the purity of the original emotion. We always get caught fails again—the purity of the original emotion. We always get caught in such tangles which cost us our mental health. Holistic orientations are needed to harmonize and integrate them.

(3) Restoring Mental Health: Mentioned here are a few vital guidelines whose practice could restore our personal command over mental health:

- (1) Cultivate a sound philosophy of life, based on values.
- (2) Identify with an inner core of self-sufficiency through 'simple living and high thinking'
- (3) Nourish a *nirdwandwic* mental orientation—A sense of equilibrium
- (4) Strive for excellence through 'work is worship—Take pride in your work'
- (5) Build a stable and exalted inner reference point for the integration of contrary impulses, emotions, etc.,
- (6) Pursue ethico-moral rectitude—Discard the mechanical view of the universe for the moral one.
- (7) Cultivate the *sattwa guna* or the value of purity
- (8) Practise self-discipline through deep breathing—Practice Pranyayam.
- (9) Develop the habit of radiating goodwill and harmony from the centre of one's being—Be positive, to attract good things.
- (10) Practise contact with the Supreme/Universal Consciousness through the spirit of surrender—Pray, and keep the faith.

(C) SOCIAL HEALTH

Social health refers to the ability of a person to fit in with the social set/up and maintain positive and harmonious inter-personal relations. Social health contributes towards physical and mental health which is why it must be given due importance. 'Man is a social animal' and cannot live alone. Part of the happiness and health of a human being comes from a feeling of being loved and belonging to a group. To enhance social health, a human being must:

- (1) Learn to be tolerant
- (2) Learn to appreciate diversity and realize that people can be different from us and yet be very capable in their own way.
- (3) Practise good manners—always be polite and pleasant
- (4) Conduct one self with grace and dignity.
- (5) Be helpful, loyal and trust worthy. Develop the qualities of a good friend.
- (6) Show concern and Sympathy towards others. Dont be self centered.

If one can adopt the principles then one can achieve overall good health or 'Sampoorna Swasth'?

• **ENVIRONMENTAL DEGRADATION AND ITS DEGRADATION AND ITS
IMPACT UPON HUMAN**

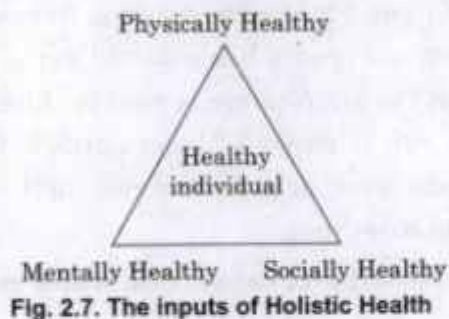


Fig. 2.7. The inputs of Holistic Health

We have been blessed with a healthy eco-system, that has supported life on earth-provided air to breathe, water to drink, food to eat, as well as provided shelter and other resources so vital for life

Human beings have, through misuse and overuse, exploited the eco-system. Today earth and its resources face problems like pollution, degradation, extinction and deforestation. Let us first take a look at the main problems that best the eco-system and their impact on the health of and living organisms.

(1) Pollution : Industrialization and the pressure of vehicle on the road is leading to excessive pollution of air, water and land. Vehicles and Factories spread toxic gases into the air. A number of breathing problems, like asthma are very common as a result of such pollution.

Industries also release toxic effluents into water bodies. This has damaging effect on the drinking water sources as well as on the aquatic life of these rivers, streams and ponds.

Recent years have also seen pollution of land. This is because of the excessive use of non-biodegradable plastic bags which destroy the land. Fertile

land is thus choked with such plastic bags and becomes unusable for growing plants.

Landfills are also full of such toxic plastics which are also a cause for concern. Another problem that is very serious is that animals such as cows often eat plastic bags from garbage heaps and this becomes a cause for their death.

(2) Deforestation : The cutting down of trees leads to deforestation. The lure of expensive timber and clearing of forests for agriculture or to build housing colonies for urbanization may be the reasons for the felling of trees. But this leads to climatic changes which are threatening the health and indeed the very existence of life on earth.

(3) The Green House Effect and Global Warming : The excessive use of chemicals like (CFC) (Chloro-Floro carbons) used in modern electrical devices like refrigerating and aerosol sprays has resulted in the depletion of the ozone layer. The ozone layer of the atmosphere is vital for filtering the Infra-red and ultra violet rays of the sun. Therefore planet earth is facing global warming which is melting the glaciers on the poles and raising the sea level, threatening to submerge islands and coastlines.

(4) Excessive use of fossil fuel resources, water resources, electricity etc.

We have become a society of excess. This in combination with the growing population puts additional pressure on the resources. Drinking water is becoming scarce and it is being said that if the conditions continue to deteriorate at this pace then the next world war may be fought for water.

PRACTICE SESSION : 4

Note down all your desires in the space given below :

S. No.	Your Desire	Related to Self (I)	Related to Body
1.			
2.			
3.			
4.			

This exercise will help you to enlist your desires. Your desires are not vague. You can put them down and analyze whether your desires related to the self (I) or to the Body. You will also find that some desires relate to both the 'I' and the 'Body'— Here the physical facility will be related to the Body while the feelings will be related to the self or the 'I'.

Another aspect that will emerge from this exercise is that while 'I' and 'Body' are two realities of human existence most desires are related to feelings 'I' and not the body. The Irony is that most efforts of human beings center around fulfilling the needs of the body they will be able to fulfill the needs of the self too!

PRACTICE SESSION : 5

Activity (a) : Choose any 5 physical facilities that you use and tick the steps (in the given sequence) that take place with time.

Example:

Physical Facility	Physical Facility 1	Physical Facility 2	Physical Facility 3	Physical Facility 4	Physical Facility 4
Eating tasty, nutritious food in the meal					
Necessary & tasteful Unnecessary & tasteless					
Intolerable					

Note: All physical facilities you use are required for a limited time, in a limited quantity.

Activity (b): List down any 5 feelings in you and complete the following table:

S.No.	Feelings	Is it naturally Acceptable	Do you want it continuously?	Is it naturally unacceptable	Do you try to avoid it continuously
1.					
2.					
3.					
4.					
5.					

Note : You will see that you will want naturally acceptable feelings continuously whereas you will avoid the naturally unacceptable feelings at all times.

Activities like

- Understanding
- Desire
- Thought
- Selection

are activities of 'I' only

Activities like

- Breathing
- Palpitation of Heart
- Pulse rate

are activities of the body with acceptance of I

Activities using the sense organs, like

- hearing through ears
- seeing through eyes
- sensing through touch
- tasting through tongue
- smelling through nose
- and the activities using work organs like
- hands
- legs etc

are such activities that require the participation of both 'I' and the Body.

Now, make a list of all the activities you perform in a day and state whether the activity is of 'I' of Body, or with the participation of both 'I' and the Body. Also note down the object of attention within 'I'.

S.No.	Activities of the day	Is the activity of 'I'	Object of attention of I	Is the activity of 'Body'	Is the activity of both I and Body
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					
9.					
10.					
11.					
⋮					
⋮					
⋮					
⋮					
⋮					

Note: Observe if there is any link between the object of your attention in all the activities that are related to your feelings alone. Does that tell you something about yourself?

PRACTICE SESSION : 6

Activity (1). Make a list of all the program that make sure that you behave responsible towards your body and nature, protect and utilize your body properly. These activities should help you in the proper upkeep of your body and you should practice them in your daily routine. Does your list of programs include one or more of the following?

- A hygiene routine (Brushing your teeth, a bath, combing your hair, wearing clean and fresh clothes etc)
- A hygiene routine (Brushing your teeth, a bath, combing your hair, wearing clean and fresh clothes etc)
- An exercise work out (either at the gym, or a jog in the park etc.)
- A sport or game in the evening with friends.
- A well balanced diet plan
- An interesting and absorbing hobby e.g., playing a musical instrument, gardening etc.
- Yoga, meditation or taking out time for silence and introspection.

Activity (2). Find out the names of plants and shrubs growing in and around your campus. Find out their use for curing different diseases.

India has a long and glorious heritage of using herbs and plants for their medicinal use. Young people not only must be aware of the uses of some commonly found herbs but must also avail of their benefits.

One aspect of Value education must be to pass on traditional Indian knowledge to the next generation

QUESTIONS

1. Do you think that human beings are a sum total of sentiments and physical aspects the 'self' and the 'Body' Explain your answer using examples
2. What are the needs of the 'Self' and the 'Body'?
3. Differentiate between 'Sukh' and 'Suvidha'.
4. Can harmony be created between the needs of the body and the needs of the 'Self'? If you how?
5. How can an individual ensure a harmonious fulfillment of the needs of the body and the self?
6. Write a short note on developing 'Self control' and encouraging a healthy life.

OBJECTIVE QUESTIONS

State whether the following are true or false:

1. Harmony of 'I' with 'body' is not possible as they have different needs.
2. The Body is an instrument of 'I'
3. The 'I' is the doer, seeker and enjoyer
4. Sanyam leads to swasthya and swasthya leads to Sukh
5. Maslow's 'hierarchy of needs' states that all people always aspire towards needs, at all times

Answers

1. False 2. True 3. True 4. True 5. False



CHAPTER

3

HARMONY IN FAMILY AND SOCIETY

STRUCTURE

- This module includes :
 - The Family : A Basic Unit of Human Interaction
 - Harmony in the Family
 - Social Values-Values Important to a Relationship
 - The Meaning of Justice
 - The Meaning of Trust
 - The Meaning of Respect
 - Society
 - Comprehensive Human Goals
 - Samadhan (Right Understanding)
 - Samridhi (Prosperity)
 - Abhay (Fearlessness)
 - Sah-Astitva (Co-existence)
 - Harmony in Society
 - Undivided Society (Akhand Samaj)
 - Universal Order (Sarvabhaurm Vyawastha)
 - Creating a World Family: The Whole World is One Family

• THE FAMILY : A BASIC UNIT OF HUMAN INTERACTION

There are many definitions of the 'family'. Some of these definitions are :

"A family includes a householder and one or more people living in the same household who are related to the householder by birth, marriage, or adoption. All people in household who are related to the householder are regarded as members of his or her family. A family household may contain people not related to the householder, but those people are not included as part of the householder's family in census tabulations. Thus, the number of family household is equal to the number of families, but family households may include more members than do families. A household can contain only one family for purposes of census tabulations. Not all households contain families since a household may comprise a group of unrelated people or one person living along."

Family, as defined by a 1970s Long Island, New York Housing Code (upheld by the U.S. Supreme Court in 1974): "One or more persons related by blood, adoption, or marriage living and cooking together as a single housekeeping unit, exclusive of household servants."

Three Views of "Family," by the U.S. Supreme Court:

1. A traditional "nuclear family" of two parents and their children, and where the parents are presumed to be acting in the best interest of their children. In such a family, there is need to give the children their own voice—even when parents do such things as institutionalize their children;

2. An extended-kind model of family made up of a community of parents, siblings, grandparents and other relatives which should be recognized as a

primary family, even if the blood-ties are not as strong as a nuclear family. This is equivalent to the joint family model recognized in India and;

3. An individualist model where family members are fairly autonomous and that individuality should be respected.

Oxford English Dictionary first defines a family as the servants of a house, or the household. The second definition is everyone who lives in a house or under one head. It isn't until the third definition that it defines family as a "group of persons consisting of the parents and their children, whether actually living together or not."

Chinese concept of *Guojia or nation*. The Chinese word for "nation" consists of the combination of two other characters: "guo" —country—and "jia"—family. This can probably explain the strong bonding the Chinese have with their country.....akin to family ties.

Until the mid-1800s, a **Japanese** family unit was considered those who worked together in a single village.

In 1889, Japanese law defined a family to be based on blood lineage, with a father as head of the household, passing on down to his eldest son. Since the determining factor was paternal blood relation, which included polygamous families: all children who had the same father were considered to be in the same family.

Uchi is the contemporary Japanese term for family, following post-world War II changes in the nation's laws and society. It may refer to a nuclear family of parents and unmarried children, but it can also mean a household as a unit of production or consumption.

The Arabic equivalent to American concept of family is 'aila'. The root of that word means: "to support."

Thus, there are many different ways of looking at the concept of family. Every culture or country may have some variations in how it is understood. A **Family** is a group of people or animals (many species form the equivalent of a human family wherein the adults care for the young) affiliated by consanguinity, affinity or co-residence. Although the concept of consanguinity originally referred to relations by "blood", anthropologists have argued that one must understand the idea of "blood" metaphorically and that many societies understand family through other concepts rather than through genetic distance.

One of the primary functions of the family is to produce and reproduce persons—biologically and socially. Thus, one's experience of one's family shifts over time.

- From the perspective of children, the family is a **family of orientation**: the family serves to locate children socially and plays a major role in their enculturation and socialization.
- From the point of view of the parent (s), the family is a **family of procreation**, the goal of which is to produce and socialize children, as also pass on the culture to them. However, producing children is not the only function of the family; in societies with a sexual division of labour, marriage, and the resulting relationship between two people, is necessary for the formation of an economically productive household.

Types of family

1. On the basis of marriage

- Polyandrous-One man having many wife.
- Polygynous-One woman having many husbands
- Monogamous-One man or woman being married to only one person at a time

2. On the basis of residence

- **Patrilocal** : Males remain in the father's house even after attaining maturity and bringing his own wife to live there while females move out after marriage to their marital home.
- **Matrilocal**: This is the reverse of Patrilocal and is only seen in matrilineal societies. A matrilocal family consists of a mother and her children. Generally, these children are her biological offspring, although adoption of children is a practice in western society and only a few instances are seen in India (Film actress Sushmita Sen who has adopted two girls). This kind of family is common where women have the resources to rear their children by themselves, or where men are more mobile than women.

3. On the basis of ancestry or descent

- **Patrilineal**: Originating with the father. Descent through the father's side.
- **Matrilineal** : Originating with the mother. Descent through the mother's side

4. On the basis of size or structure

- **Nuclear**: A family consisting of a mother, father and their biological or adopted descendants.
- **Joint**: A family consisting of several generations living under the same roof or in the same compound.
- **Extended**: A family comprising of two or more adults from different generations of a family who share a household and may even include extended relatives living there, like an aunt who remained unmarried or a sister's children living in the maternal home in a patrilineal family.

5. On the basis of the nature of relations

- A **conjugal** family includes only the husband, the wife, and unmarried children who are not of age. This is the most common form of family and is regularly referred to in sociology as a nuclear family.
- A **consanguineal** family consists of a parent and his or her children, and other people.

History of the family: The diverse data coming from ethnography, history, law and social statistics, establish that the human family is an institution, and not a biological fact founded on the natural relationship of consanguinity.

Early scholars of family history applied Darwin's biological theory of evolution in their theory of evolution of family systems. American anthropologist Lewis H. Morgan published *Ancient Society* in 1877 based on his theory of the three stages of human progress from Savagery through Barbarism to Civilization. Morgan's book was the "inspiration for Friedric

Engels' "book" *The origin of the Family, Private property and the State* published in 1884. Engels expanded Morgan's hypothesis that economical factors caused the transformation of primitive community into a class-divided society. Engels' theory of resource control, and later that of Karl Marx, was used to explain the cause and effect of change in family structure and function. The popularity of this theory was largely unmatched until the 1980s, when other sociological theories, most notably structural functionalism, gained acceptance.

Kinship terminology: Archaeologist Lewis Henry Morgan (1818-1881) performed the first survey of kinship terminologies in use around the world. Though much of his work is now considered out dated, he argued that kinship terminologies reflect different sets of distinctions. For example, most kinship terminologies distinguish between sexes (the difference between a brother and a sister) and between generations (the difference between a child and a parent). Moreover, he argued, kinship terminologies distinguish between relatives by blood and marriage (although recently some anthropologists have argued that many societies define kinship in terms other than "blood")

Western kinship: Most Western societies employ kinship terminology based on conjugal (or nuclear) families.

Members of the nuclear family (or immediate family) use descriptive kinship terms:

- **Mother** : a female parent
- **Father** : a male parent
- **Son** : a male child of the parent (s)
- **Daughter** : a female child of the parent (s)
- **Brother** : a male child of the same parent (s)
- **Sister** : a female child of the same parent (s)
- **Grandfather** : father of a father or mother
- **Grandmother** : mother of a mother or father
- **Cousin** : two people that share the same Grandparent (s)

Such systems generally assume that the mother's husband has also served as the biological father. In some families, a woman may have children with more than one man or a man may have children with more than one woman. The system refers to a child who shares only one parent with another child as a "half-brother" or "half-sister." For children who do not share biological or adoptive parents in common, English-speakers use the term "stepbrother" or "stepsister" to refer to their new relationship with each other when one of their biological parents marries one of the other child's biological parents.

Any person (other than the biological parent of a child) who marries the parent of that child becomes the "stepparent" of the child, either the "stepmother" or "stepfather." The same terms generally apply to children adopted into a family as to children born into the family.

Typically, societies with conjugal families also favor neo-local residence; thus upon marriage a person separates from the nuclear family of their childhood (family of orientation) and forms a new nuclear family (family of

procreation).

However, in the western society the single parent family has been growing more accepted and has begun to truly make an impact on culture. The majority of single parent families are more commonly single mother families than single father. These families face many difficult issues besides the fact that they have to raise their children on their own, but also have to deal with issues related to low income. Many single parents struggle with income and find it hard to cope with other issues that they face including rent, child care, and other necessities required for maintaining a healthy and safe home.

Members of the nuclear families of members of one's own (former) nuclear family may class as lineal or as collateral. Kin who regard them as lineal refer to them in terms that build on the terms used within the nuclear family:

- **Grandparent**
- **Grandfather** : a parent's father
- **Grandmother** : a parent's mother
- **Grandson** : a child's son
- **Granddaughter** : a child's daughter

For collateral relatives, more classificatory terms come into play, terms that do not build on the terms used within the nuclear family:

- **Uncle** : father's brother, mother's brother, father's/mother's sister's husband
- **Aunt** : father's sister, mother's sister, /mother's brother's wife
- **Nephew** : sister's son, brother's son, wife's brother's son, wife's sister's son, husband's brother's son, husband's sister's son
- **Niece** : sister's daughter, brother's daughter, wife's brother's daughter, wife's sister's daughter, husband's brother's daughter, husband's sister's daughter

When additional generations intervene (in other words, when one's collateral relatives belong to the same generation as one's grandparents or grandchildren), the prefixes "great" or "grand-" modifies these terms. And as with grandparents and grandchildren, as more generations intervene the prefix becomes "great grand", adding an additional "great" for each additional generation.

Most collateral relatives have never had membership of the nuclear family of the members of one's nuclear family.

Cousin : It is the most classificatory them; the children of aunts or uncles. One can further distinguish cousins by degrees of co-laterality and by generation. Two persons of the same generation who share a grandparent count as "first cousins" (one degree of co laterality); if they share a great-grandparent they count as "second cousins" (two degrees of co laterality) and so on. If two persons share an ancestor, one as a grandchild and the other as a great-grandchild of that individual, then the two descendants class as "first cousins once removed" (removed by one generation); if the shared ancestor figures as the grandparent of one individual and the great-great-grandparent of the other, the individuals class as "first cousins twice removed" (removed by two generations), and so on. Similarly, if the shared ancestor figures as the

great-grandparent of one person and the great-great-grandparent of the other, the individuals class as "second cousins once removed". Hence the phrase "Third cousin once removed upward's. Cousins of an older generation (in other words, one's parents' first cousins), though technically first cousins once removed, often get classified with "aunts" and "uncles".

Similarly, a person may refer to close friends of one's parents as "aunt" or "uncle", or may refer to close friends as "brother" or "sister", using the practice of

fictive kinship

English-speakers mark relationships by marriage (except for wife/husband) with the tag "-in-law". The mother and father of one's spouse become one's mother-in-law and father-in-law; the female spouse of one's child becomes one's daughter. One refers to three essentially different relationships, either the wife of one's sibling, or the sister of one's spouse, or, in some uses, the wife of one's spouse's sibling. "Brother-in-law" expresses a similar ambiguity. No special terms exist for the rest of one's spouse's family.

The terms "half-brother" and "half-sister" indicate siblings who share only one biological or adoptive parent.

Indian System: The Indian system identifies each relationship with a specific name. So paternal aunts and uncles are addressed with a specific term. There are separate terms for the same relationship in relation to whether the are elder or younger to one's own parents. The reasons assigned to such a practice could be

- Greater prevalence of the joint family system in India.
- Greater importance given to family ties in India.

Functions of the Family

- Satisfaction of biological needs
- Procreation and passing on the genetic DNA to the next generation
- **Economic Functions of the Family**
- Providing for basic needs of family members
- Providing education, health care, comforts etc for family members.
- Political functions of family
- Identifying inheritor of property
- Giving legitimacy to progeny
- Passing on the family name
- **Social and Cultural Functions of the Family**
- Socialization
- Passing on customs and traditions
- Maintaining moral values
- Fulfilling emotional needs of family members
- Passing on religious practices and ideas

Contemporary View of the Family: Contemporary society generally views family as a haven from the world, supplying absolute fulfilment. The family is considered to encourage "intimacy, love and trust where individuals may escape the competition of dehumanizing forces in modern society from the rough and tumble industrialized world, and as a place where warmth, tenderness and understanding can be expected from a loving mother, and protection from the world can be expected from the father. To many, the ideal of personal or family fulfilment has replaced protection as the major role of the family. The family now supplies what is "vitally needed but missing from other social arrangements".

Social conservatives often express concern over a purported decay of the family and see this as a sign of the crumbling of contemporary society. They feel that the family structures of the past were superior to those today and believe that families were more stable and happier at a time when they did not have to contend with problems such as illegitimate children and divorce. Others dispute this theory, claiming "there is no golden age of the family gleaming at us in the far back historical past."

Still others argue that whether or not we view the family as "declining" depends on our definition of "family". The high rates of divorce and out-of-wedlock births indicate a decline in the institution of the family. No longer are marriages arranged for political or economic gain, and children are not expected to contribute to family income. Instead, people choose mates based on love. This increased role of love indicates a societal shift toward favouring emotional fulfilment and relationships within a family, and this shift necessarily weakens the institution of the family.

• HARMONY IN THE FAMILY

The family is the basic unit of human interaction.... It is the anchor that roots us..... It gives us both Roots to hold and Wings to fly. It is not surprising that children who grow up in happy families are more successful and well-adjusted in life.

Family relations can give us strength to face the world. How wonderful it feels to return to a happy home after a hard day at work? Our family can be our sounding board to bounce off creative ideas, our greatest supporter during adversity and the source of unconditional love.

Now imagine a situation where there are very unpleasant relations at home.... bitter fights, jealousies and the blame game being played out! A person would actually hate going home of such an oppressive atmosphere.

It goes without saying that creating a happy and harmonious atmosphere at home is of vital importance. Though in today's world it is no easy task-as families drift apart, separated with varying interests and distractions, and torn by selfish needs and petty interests and hard pressed for time to spend together. It is not impossible, however, if we invest some time, and energy in this direction.

Bringing up Children in a Harmonious Family

The most important function of a family can be said to be:

'To develop into emotionally stable individuals, children need, unconditional love, opportunities to develop self-confidence and

appropriate guidance and discipline.'

Unlike basic physical needs of food, sleep and shelter, a child's mental and emotional needs may not be obvious. This makes it all the more essential for parents to acknowledge that a child's mental health is as important as his physical health.

Ideally, a child who is mentally and emotionally stable is able to think clearly and positively, learn new skills, is self-confident, and has a healthy emotional outlook on life. He is also able to adapt to new situations easily. To develop into emotionally stable individuals, children need unconditional love, opportunities to develop self-confidence and play with their peer group. They also need encouragement from teachers and caretakers, a safe and secure living environment and appropriate guidance and discipline. Let us examine how children can be helped with each of these.

1. Give Unconditional Love: Love, security and acceptance should be at the heart of family life. A child needs to know that your love does not depend on his or her accomplishments and that love will be given for what he or she is and not for what has been achieved by him or her. **This means** that mistakes and failures should be expected and accepted.

2. Nurture Self-Esteem: Children need help to develop a healthy sense of self. For this:

- Praise and encourage them to explore. Reassure them by smiling and talking to them often.
- Be an active participant in their activities. Your attention helps build Their self-confidence and self-esteem.
- Set realistic goals for them that match ambitions with abilities.
- Be honest. Do not hide your failures from children. Let them know that we all make mistakes and that adults are not perfect.
- Avoid sarcastic remarks. If a child is not doing well, find out how he or she feels about the situation. Children may get discouraged and need constant encouragement. Later, when they are ready, talk and offer reassurance.
- Encourage them to not only strive to do their best, but also to enjoy the process. Encourage children to try new activities.

3. Encourage Playtime: Playtime is as important to children's development as food and good care. Playtime helps children be creative, learn problem-solving skills, have better social interactions and learn self-control. Good, hardy play, which includes running and yelling, is not only fun, but also helps children be physically and mentally healthy.

Playtime also enables children to spend time with their peers. During this time, they discover their own strengths and weaknesses, develop a sense of belongingness, and learn how to get along with others.

Parents can be great playmates too. Playing and participating in play with your child will give you an opportunity to share ideas and spend some relaxed quality time with him or her. It also allows for a special bonding and kinship to develop between you and your child.

4. Playing for Fun: Help children understand that while playing, winning is not as important as enjoying the activity. Ask them : "Did you have fun?" and not : "Did you win?" In our goal-oriented society, we often acknowledge only success and winning. This attitude can be discouraging and frustrating to children who are learning and experimenting with new activities. Its more important for children to participate and enjoy themselves than to have winning as a focus.

5. Guide and Discipline: Children need the opportunity to explore and develop new skills and independence. At the same time they also need to learn that certain behaviours are unacceptable and that they are responsible for the consequences of their actions.

As members of family, children need to learn the rules of the family unit. They will take these social skills and rules of conduct to their school and eventually to the workplace.

Offer fair and consistent guidance and discipline to children by :

Making expectations firm, but kind and realistic. Children's development depends on your love and encouragement.

Setting a good example. You cannot expect self-control and self-discipline from a child if you do not practice this yourself.

Criticize the behaviour, not the child. It is best to say: "That was a bad thing you did," rather than: "You are a bad boy or girl."

Avoid nagging, threats and bribery. Children will learn to ignore nagging, and threats and bribes are seldom effective.

Explain consequences of actions. Give children the reasons why you are disciplining them and what the potential consequences of their actions might be.

Talk about your feelings. If, for instance, you lose your temper, it is important to talk about what happened and why you are angry. Apologize if you were wrong.

And in all this, remember that the goal is not to control the child, but for him or her to learn self-control.

6. Provide Safety: Fear and anxieties grow out of experiences that we do not understand. It is natural for children to feel afraid sometimes. If your children have fears that will not go away and affect his or her behaviour, the first step is to find out what is frightening them. Love, be patient and reassuring, not critical. Remember that the fear may be very real to the child.

In spite of all that you can do, there are times when you might have to seek professional help to deal with children's problems. The following must be regarded as warning signals to do so:

- Decline in school performance and poor grades despite dedicated efforts
- Constant anxiety and nightmares
- Repeated refusal to go to school or take part in routine children's activities
- Hyperactivity and fidgety behaviour
- Persistent disobedience, aggression or frequent temper tantrums
- Depression, sadness or irritability

A child's mental health and emotional well being cannot be ignored, for by doing so, parents are failing in their most significant duty and responsibility they have towards their children.

Achieving Family Harmony: The Ten Commandments of Family Harmony

Family feuds can cause depression, anxiety, sleeplessness, loss of appetite, sadness, confusion and rage. No one wants to live like that! Here are some simple rules for turning family feuds into family fun. Try some of the following Ten Commandments of Family Harmony to find some familial relief.

1. Think before You Speak : Learn to think before you speak. Bite your tongue before that provocative remark comes out of your mouth and you get embroiled in a huge fight.

2. Get Negative Thoughts out of Your Brain: Write a really hateful, nasty letter to your family, telling them all your resentments and rages. Destroy the letter and flush it away or burn it and move on with a smile on your face.

3. Listen. Listen...Really Listen : Hey, words are only words. Sometimes people vent frustration in inappropriate ways by going on wild diatribes. Don't get sucked down to their level. When your Mom blows her top and starts howling about the time you came home late when you were nineteen and how you never come to see her any more and how Mrs. Johnson's daughter is SUCH a better daughter than you... you can hear her out and simply say, "I'm sorry you feel that way." When your mom cools off, she'll probably feel bad, but you won't have to. Avoiding that tit-for-tat argument kept you from having to spend a week in the "burn center."

4. Respect Personal Space for Good Family Relationships : Create boundaries, set limits. You know how much contact you can take and how much will ignite your internal nuclear bomb.

5. Remember Occasions and Events : It costs merely Rs 5/- postage by snail mail, zip if your family's on e-mail, to remember birthdays, anniversaries, Diwali, Holi, Id and Christmas etc..... Whatever the occasion, a card makes people feel remembered, and when people feel remembered, they feel loved and hence, another feud is avoided.

6. Don't Overreact, Ever : When family members feel neglected, they often will present a scenario that invites your over-reaction. Invites? Heck, BEGS for it ! But remember— over-reactions can cause all-out wars. Don't do it!

7. Give in Once in a While : If you want to win the war (or in our case, avoid the war altogether), sometimes it's strategically advantageous to lose the battle. Assess a family situation carefully, strategize, and weigh your gains and losses in any given situation. For example, if your ageing mom needs a weekly phone call to avoid starting a fight with you, why not give it to her? Is the inconvenience of the call really weightier than the inconvenience of a brawl? Practise artful dodging if necessary, call when you know she won't be there and leave a message telling her you love her and miss her. A little can go a long way.

8. Sometimes Let Brevity and Paucity Be Your Motto : In volatile families, keeping contact limited and utilizing a cordial and polite silence to avoid fights, can often extinguish the flames of conflict. Again, artful dodging is a useful tool. If a particularly angry relative calls and can tell he's looking for

trouble: "Got to go, someone is at the door. Speak to you later!"

9. REMEMBER "WHAT YOU SEE IS WHAT YOU GET": Do not ever try to change your relatives. Remember, people can change themselves, but we cannot force another to change. Accept your family for who they are, whether you like them or not: trying to change another causes battles, poor self-esteem (because you're trying to do something that can't be done and are doomed to failure), and depression.

10. Keep Control : Stay in the Driver's seat : Take control of potentially volatile family situations and take charge of managing them. For example, if you come from an alcoholic family and you know that going out to dinner means that cocktail hour is the main course and a family fight is the dessert, arrange breakfast meetings where drinking won't occur.

Learning the Principle of a Harmonious Life

Here are some principles given by a wise Red Indian about how to lead a happy family life:

1. Wichozani-To Live Your Life with Good Health : We are given these robes or bodies to live a good human life. We always should strive to take good care of our bodies. We received them in a good condition so let us return them to Mother Earth that way. Teach your children to take care of their eyes, ears, arms, legs, heart and so on. Good health is relative to the mind, body and spirit. There is a story of a woman who kept going to many doctors to get cured, but she stayed ill. When a healing ceremony was performed for her she still looked sick. Then the spiritual guides were asked and they said there was nothing wrong with her. Her only problem was that in the past she hated some people for some reason and could not forgive them. So she held onto those bad feelings which were making her sick. She was told to go back to all those people, shake their hands and make amends. Then and only then she would overcome her "illness." she followed the instructions came back in two weeks and was really happy and well.

2. Wic'oncoqc-To Live from Generation to Generation : Work so that life continues on Mother Earth. Just as we say that life is like a circle, It has no beginning and no end. We must make our best efforts to ensure that those coming after us have beautiful world in which they can experience life.

3. Inila- To live your lives with quietness : Learn the value of being quiet. If you are quiet in school you don't get in trouble. But if you are a loud mouth and speak out, you get in trouble. Learning to listen is a skill that takes practice. When we pray, we always ask the Great Spirit to listen to us....or to our prayers. In Nature there is much to learn from the Silence. There is a special healing quality that comes with quietness. In some cultures people gather to hear the spirit of life they sit still and meditate. Many lessons of life are best learned when we listen, especially to our families and our wise Elders.

4. Wi'yuskin-To Live Your Life with Happiness : Live with happiness. Happiness is a very important element of life. When there was joy and happiness in our tribal villages, such as the celebration of the birth of a new baby, that day everyone was happy. And if there was a loss of life, everybody grieved. Happiness is so relative to laughter. The art of making people laugh is very good gift. When two people fall in love, a great happiness is felt. When

children, families, and friends have good food to eat, they experience happiness. Larn to be happy together!

5. Okiciyapo-To Help One Another : People are blessed when they can help one another, When you see someone is struggling in life, see how you may help them. In today's society many people just look out for themselves. In our schools, we encourage our young to constantly compete against one another. We need to follow our hearts and teach our children to help one another, encourage them to strive to have a good heart.

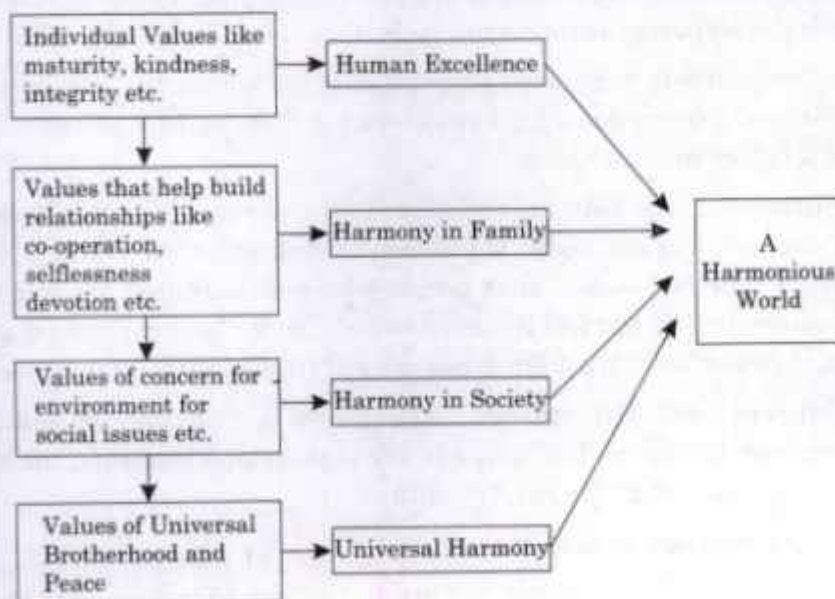
6. Wowasake-To Live with Power-the Power Bestowed by the Almighty : Live your lives with power. Believe in God. He is our Father and he created us in His likeness because He loves us. A man or woman can be powerless over life's situations, especially if they do not know how to pray to the Almighty. Pray to God, whatever you may conceive Him to be.

7. Ahokipa and Yuonihanyan-To Live With Respect and Honour : Respect and honour all people and all of God's creation. In order for people to live together in peace, they have to respect one another. the old are respected for their wisdom, and the young are respected because they are the future of the people. Everything is One. The wonderful outcome of this respect is peace in families, among tribes, and other peoples. One of the greatest things you can do for any Indian man, woman or child is to honour them.

• VALUES LEADING TO HARMONY

The values leading to harmony can be understood at four levels :

- Individual Values of maturity, kindness, integrity etc.
- Values that help build relationship like cooperation, selflessness, devotion, loyalty etc.
- Values that help build a better society like, concern for the environment, concern for social issues like dowry, female foeticide.



- Values of Universal brotherhood and peace that help build a better world.

The presence of these values collectively leads to a harmonious world. This is depicted in the figure given on page?

VALUES LEADING TO HARMONY

Values That Are Important In Any Relationship

- **Integrity and character** : Integrity is one of the essentials of character building and personality development. Integrity means purity of thought and action. A person possessing integrity is never influenced by temptations and pressures from outside and will only respond to one's conscience. Such people will be valuable in positions of authority and responsibility as they can be trusted to always follow the path of truth and honesty.
- **Peace and Universal brotherhood** : In a better world, the natural is the value which creates and sustains human relations with dignity and depth. It is the bedrock of the belief in equality of spirit and personhood. When love is combined with faith, a strong foundation for initiative and action is laid. This can become a catalyst for change, development and achievement. It is also the strongest base for relationships.
- **Non-Violence or Ahimsa** in its spiritual sense means never having any cruel intentions towards any living organism. Thus, non-violence is not restricted to abstaining from physical violence alone rather it also means not harbouring negative thoughts or violent thoughts.

'When a person sees the self in all people and all people in the self, then he hates no one.'

—Isavasya Upanishad

Work is Worship : If a man (or a woman) loves his or her job and does it with devotion and dedication then you can be sure to be able to trust him or her.

One of the greatest values is to take pride in your job, however humble it may be, because it is a great anchor in this rough and changing world.

Devotion and Dedication : One of the innumerable techniques prescribed by the *rishis* for self development is the path of selfless dedicated service (karma yoga), the path of discriminative knowledge (jnana yoga) and the mystic path of self-development through disciplined contemplation (raj yoga).

The noble thoughts generated through this path form the core of the final goal of spiritual experience which enriches a person and transforms him into becoming a better human being.

Contentment : It is said that contentment is a state of mind. If you think you have enough, you are right. If you don't think you have enough then also you are right. The fact is also that people who are contented are much better people because they do not feel the need to indulge in the competitive, grasping rat race and prefer to follow higher pursuits of finding joy and happiness.

Self-Control and Discipline : The secret to success in our lives is moderation and discipline. Discipline in life is more precious than life itself for it is out of discipline that life derives value.

Sri Krishna teaches in the Gita :

Yoga is not for him who eats too much nor for him who eats too little, O Arjuna, who sleeps too much nor for him who sleeps too little (6.16)

Creativity : Creativity is the search for better and more appropriate ways to do the things. The idea of creativity and innovation is to bring out something original, new and different. It opens blocked minds and generates new ideas.

Intellect and Maturity : *'Water enters into the sea from all directions but the sea remains full and unchanged.'* –Bhagvad Gita (2.70)

Intellectual maturity comes from :

- Deep Thinking
- Responsibility
- Sincerity

Cleanliness : only if the body is clean, the mind can be clean. You can tell the character of a person by seeing his room and especially his bathroom. External cleanliness (*Bahya soucha*) must be followed by Internal Cleanliness (*Antahsoucham*).

Perseverance and Consistency : No work can be done in fits and starts. In order to do things consistently, a person must persevere and be convinced. A steady commitment in life is required to have a happy ending.

Simple Living : Beware of the ostentatious man. People who believe in simple thinking are far more reliable than those who show off because such people will be the ones who tend to value only material things.

Perfection : Striving for perfection is a virtue that underlies all progress and development. Seek the answer to how things can be done better. Seek to improve. The value of perfection lies in the striving more than in the end result! Also one should guard against becoming critical of other's achievement or being a perfectionist may end up becoming your vice and harm your relationships.

Other Important Values in a Relationship

FREEDOM AND SPACE : Any relationship feels stifled if there is no sense of freedom and space given to the other.

HONESTY AND TRUTH : You need to be honest and truthful in order to lay a strong foundation of a relationship.

DIGNITY : Upholding the dignity of others is of vital importance in any relationship.

• THE MEANING OF JUSTICE

Concept of Justice

Justice concerns itself with the proper ordering of things and people within a society. As a concept it has been subject to philosophical, legal, and theological reflection and debate throughout history. A number of important questions surrounding justice have been fiercely debated over the course of history:

- What is justice?
- What does it demand of individuals and societies?
- What is the proper distribution of wealth and resources in society : equal, based on merit, according to status, or some other arrangement?

There are many possible answers to these questions from divergent perspectives on the political and philosophical spectrum.

Justice is very important : According to most theories of justice, it is overwhelmingly important. "Justice is the first virtue of social institutions, as truth is of systems of thought." Justice can be thought of as distinct from and

more fundamental than benevolence, charity, mercy, generosity or compassion. Justice has traditionally been associated with concepts of fate, reincarnation or Divine Providence, i.e., with a life in accordance with the cosmic plan. The association of justice with fairness has thus been historically and culturally rare and is perhaps mainly a modern innovation.

Variations of justice

Utilitarianism is a form of consequentialism, where punishment is forward-looking. Justified by the ability to achieve future social benefits resulting in crime reduction, the moral worth of an action is determined by its outcome.

Welfare-maximization : According to the utilitarians, justice requires the maximization of the total or average welfare across all relevant individuals.

Retributive justice regulates proportionate response to crime proven by lawful evidence, so that punishment is justly imposed and considered as morally-correct and fully deserved. The law of retaliation (*lex talionis*) is a military theory of retributive justice, which says that reciprocity should be equal to the wrong suffered; "life for life, wound for wound, stripe for stripe."

Theories of retributive justice are concerned with punishment for wrongdoing, and need to answer three questions:

1. Why punish?
2. Who should be punished?
3. What punishment should they receive?

Restorative justice is concerned not so much with retribution and punishment as with (a) making the victim whole and (b) reintegrating the offender into society. This approach frequently brings an offender and a victim together, so that the offender can better understand the effect his/her offense had on the victim.

Distributive justice is directed at the proper allocation of things— wealth, power, reward, respect—between different people. Theories of distributive justice need to answer three questions:

1. What goods are to be distributed? Is it to be wealth, power, respect, some combination of these things?
2. Between what entities are they to be distributed? Human beings (dead, living, future), sentient beings, the members of single society, nations?
3. What is the proper distribution? Equal, merit based, according to social status, according to need, based on property rights and non-aggression.

Egalitarianism: According to the egalitarian, goods should be distributed equally giving people what they deserve

In one sense, all theories of distributive justice claim that everyone should get what he/she deserves. Theories disagree on the basis for deserving.

Oppressive Law exercises an authoritarian approach to legislation which is "totally unrelated to justice", tyrannical interpretation of law is one in which the population lives under restriction from unlawful legislation.

Some theorists, such as the classical Greeks and Romans, conceive of justice

as a virtue—a property of people, and only derivatively of their actions and the institutions they create. Others emphasize actions or institutions, and only derivatively the people who bring them about. The source of justice has variously been attributed to harmony, divine command, natural law or human creation.

DIFFERENT PERSPECTIVES OF JUSTICE

Justice as harmony : In his dialogue *Republic*, Plato uses Socrates to argue for justice which covers both the just person and the just city State. Justice is a proper, harmonious relationship between the warring parts of the person or city. Hence Plato's definition of justice is that justice is the having and doing of what is one's own. A just man is in just the right place, doing his best and giving the precise equivalent of what he has received. This applies both at the individual level and at the universal level. A person's soul has three parts—reason, spirit and desire. Similarly, a city has three parts—Socrates uses the parable of the chariot to illustrate his point: a chariot works as a whole because the two horses' power is directed by the charioteer.. Socrates uses the parable of the ship to illustrate this point: the unjust city is like a ship in open ocean, crewed by a powerful but drunken captain the (the common people), a group of untrustworthy advisors who try to manipulate the captain into giving them power over the ship's course (the politicians), and a navigator (the philosopher) who is the only one who knows how to get the ship to port. For Socrates, the only way the ship will reach its destination—the good—is if the navigator takes charge.

Justice as divine command: Justice as a divine law is commanding, and indeed the whole of morality, is the authoritative command. Killing is wrong and therefore must be punished and if not punished what should be done? There is a famous paradox called the Euthyphro dilemma which essentially asks: is something right because God commands it, or does God command it because it's right? If the former, then justice is arbitrary; if the latter, then morality exists on a higher order than God, who becomes little more than a passer-on of moral knowledge. Some Divine command advocates respond by pointing out that the dilemma is false: goodness is the very nature of God and is necessarily expressed in His commands.

Justice as natural law : The theory that justice is part of natural law (e.g., John Locke), involves the system of consequences which naturally derives from any action or choice. In this, it is similar to the laws of physics: in the same way as the Third of Newton's laws of Motion requires that for every action there must be an equal and opposite reaction, justice requires according individuals or groups what they actually deserve, merit, or are entitled to. Justice, on this account, is a universal and absolute concept: laws, principles, religions, etc., are merely attempts to codify that concept, sometimes with results that entirely contradict the true nature of justice.

Justice as a virtue : When we speak of justice as a virtue, we are usually referring to trait of individuals, even if we conceive the justice of individuals as having some (grounding) reference to social justice. Justice is often regarded as "the first virtue of social institutions", so "justice as a virtue" is actually ambiguous as between individual and social applications.

Justice as human creation : This view says that justice may be understood as human *creation*, rather than a *discovery* of harmony, divine command, or natural law.

Justice as authoritative command : According to thinkers including Thomas Hobbes, justice is created by public, enforceable, authoritative rules, and injustice is whatever those rules forbid, regardless of their relation to morality. Justice is *created*, not merely **described** or approximated, by the command of an absolute sovereign power. This position has some similarities with divine command theory, with the difference that the state (or other authority) replaces God.

Justice as trickery : In Plato's *Republic*, the character Thrasymachus argues that justice is the interest of the strong—merely a name for what the powerful or cunning ruler has imposed on the people.

Justice as mutual agreement : According to thinkers in the social contract tradition, justice is derived from the mutual agreement of everyone concerned; or, in many versions, from what they would agree to under *hypothetical* conditions including equality and absence of bias.

Justice as a subordinate value : According to utilitarian thinkers including John Stuart Mill, justice is not as fundamental as we often think. Rather, it is derived from the more basic standard of rightness, consequentialism : what is right is what has the best consequences (usually measured by the total or average welfare caused). So the proper principles of justice are those which tend to have the best consequences. These rules may turn out to be familiar ones such as keeping contracts; but equally, they may not, depending on the facts about real consequences.

Institutions : People are interconnected but yet they disagree. Institutions are required to institute the ideals of justice. These institutions may be justified by their approximate instantiation of justice, or they may be deeply unjust when compared with ideal standards—consider the institution of slavery. Justice is an ideal which the world fails to live up to, sometimes despite good intentions, sometimes disastrously. The question of institutive justice raises issues of legitimacy, procedure, codification and interpretation, which are considered by legal theorists and by philosophers of law.

Justice is also an independent investigation of truth. In a court room, lawyers, the judge and the jury are supposed to be independently investigating the truth of an alleged crime. In physics, a group of physicists examine data and theoretical concepts to consult on what might be the truth or reality of a phenomenon.

Justice in relationships : This refers to the essential value of being just and fair. Relationship blossom and prosper only if they are rooted in the ability to be free from bias, to be fair and just, give credit where it is due and to be able to admit if one is wrong!

• THE MEANING OF TRUST

Trust may refer to reliance on another person or entity. Having faith in others and believing them. **Mutual trust** is a shared belief that you can depend on each other to achieve a common purpose.

More comprehensively trust may be defined as "the willingness of a party (trustor) to be vulnerable to the actions of another party (trustee) based on the expectation that the trustee will perform an action important to the trustor, regardless of the trustor's ability to monitor or control the trustee."

"People sense how you feel about them. If you want to change their attitudes toward you, change the negative attitudes you have toward them." Building relationships requires the building of trust. Trust is the expectation of people that they can rely on your word. It is built through integrity and consistency in relationships.

THE FOUR GEMS OF TRUST

(i) Effective Listening : The Bottom Line of Trust :

If you listen well, people will trust you. "You cannot establish trust if you cannot listen. A conversation is a relationship, both speaker and listener play a part, each influencing the other. Instead of being a passive recipient, the listener has as much to do in shaping the conversation as the speaker."

(ii) Empathy : Empathy is valued currency. It may be described as 'your pain in my heart'. It allows us to create bonds of trust, it gives us insight into what others may be feeling or thinking; it helps us understand how or why others are reacting to situations, it sharpens our "people acumen" and informs our decisions. Empathy is also particularly critical to leadership development in this age of young, independent, highly marketable and mobile workers.

(iii) Justice : If we know that a person believes in justice we trust him to make the right judgement.

(iv) Honesty: We always trust people whose integrity cannot be doubted.

Managing Cultural Differences : Cultural differences play a key role in the creation of trust, since trust is built in different ways, and means different things in different cultures.

Trust-based Working Relationships : Trust has an important link with your organizational success. "Trust elevates levels of commitment and sustains effort and performance without the need for management control and close monitoring." Trust between a manager and an employee is based on the trustor's perception of the trustee's ability, benevolence, and integrity.

Case : 'GE Work-Out'

One of the four Ge Work-Out's major goal is to build trust through encouraging employees to speak out critically inside the company about GE and the way they perform their jobs without negative consequences to their careers.

Trust as a Source of Competitive Advantage in Organization :

Trust-based working relationships are an important source of your sustainable competitive advantage because trust is valuable, rare, imperfectly imitable, and often non-substitutable. The level of trust a corporate leader is able to garner from his/her employees is contingent upon the employee's perceptions of the leader's ability, benevolence, and integrity. A study that was conducted to determine whether trust could be a source of competitive advantage showed that trust is significantly related to sales, profits, and

turnover. More broadly, the study concluded that "the ability of a general manager to earn higher trust from her or his employees likely creates a competitive advantage for a firm over its rivals.

How to be trustworthy?

1. Be predictable : When do seeds of suspicion emerge? When one begins to think, 'What's up? Why is he doing that? He's never done that before. That is so unlike him. He loses 30 pounds, buys a new wardrobe and comes home late from work. He changes his patterns.' His behaviour becomes unpredictable. You get the picture? Any movement away from predictable behaviour can become suspect and trust can deteriorate. Focus on acting predictably if you need to build trust. Be consistent in what you do. This doesn't mean you must be boring. If there is a twinkle in your eye and a dose of spontaneity every so often, it adds to the fun life. Be spontaneous and fun loving. But, be spontaneous consistently! Be true to who you have always been and be that consistently, whoever you tend to be!

2. Inform significant people in your life when you become "unpredictable": No one goes through life the same person. We all make shifts and changes. Frankly sometimes we may be fairly clueless about what is happening and where we are going. Those times may be very intense and we do some silly things or make some downright dumb decisions. Life can get very unpredictable. (Remember: Gold is refined through intense heat.) Growth in an individual, marriage or family often is accompanied by a little chaos. Welcome these shifts, for there is a part of you searching for something better/different/richer/deeper, but, inform your family of what you are experiencing. Say, "I really don't know what is going on in me right now, but I'm moving in a different direction. Be a little patient with me while I figure this out. I might do some silly things, but my intent is not to harm you or scare you. Accept some of my wondering and wandering and please be there for me? I may need to discuss some of this by you every so often!"

3. Make sure your words match the message. Mean what you say and say what you mean. When your family and friends hear one thing in your words but your tone of voice, body language and facial expressions are really saying something else, you open the relationship to distrust. Which message are they to believe? This can waste a amount of energy and people learn not to trust part of what you are saying.

Here's a very simple but common example. You are getting ready to go to a formal dinner. Your wife comes to you and says? "How do I look?" (And she's wearing a dress you don't particularly like and her hair is pulled back in a way that turns you off.) Not to spoil the evening you enthusiastically say, "You look great." You don't really mean it and a part of her knows you really don't mean it. But, you leave it at that. This might not seem like a big deal-we all have done something similar-but if trust is shaky to begin with, it is even shakier now. Here's how to match the words with the nonverbal: "I think you are a beautiful person. I want you to know that. I love you dearly and it will be wonderful to have you by my side tonight. Others will see your beauty. (As you say this, you look into her eyes as you put your hands around her waist.) She's not concerned so much with how she looks but is expressing a need for affirmation. She's not talking about her dress or hair, but about wanting to know the evening is going

to go just fine. You respond to the real message. You can take this one step further, if you like. At some point you might bring up her need for affirmation and talk about that. Ask her if there is anything you can say or do so that need is met. Trust is awareness of the intent beneath the obvious message and responding to that!

4. Believe the other person is competent : I hear this phrase very often: "But, I don't want to hurt him." A couple of things are at play here. First, a person may not have the skill of confronting the other with the truth in a way that brings reconciliation and understanding. He or she believes truth telling is destructive or entails some sort of drama. Neither is true. The truth is never destructive and can be conveyed in loving ways (Having said that, what we believe to be the truth may indeed be a distorted perception that fits our personal needs) Or, the person may see the other person as someone who she believes cannot handle rigorous personal confrontation. He or she doesn't trust that the other person has the internal strength or stamina or skill to be in a relationship of mutual respect and equality. The other person picks up on this mistrust and does what he does (feigns inadequacy and incompetence) to avoid the personal confrontation as well. A drama is acted out.

You must believe and know in your heart that the other person, somewhere and somehow, beneath the games, has the internal strength and capacity to handle anything. Such trust builds trust in the other person and begins to pervade the relationship. "Hey, the boss thinks I can handle this! That's great!"

5. Be extremely careful of keeping secrets. If a person knows there is an elephant in the room and doesn't talk about it, the elephant takes up tremendous space in the relationship. It takes energy for the person to walk around it. The other person may not see the elephant but knows that the person is bending his neck to look around something. He or she will be curious, mildly disturbed, have feelings but no words to wrap around them, might wonder if something is wrong or struggle with trusting intuition (intuition KNOWS an elephant is there.) And, when we can't trust the messages that comes from within us, we find it very difficult to trust the messages of the other person. Secret demand tremendous energy and erode trust. The relationship is doomed.

6. Let YOUR needs be known-loudly: Be a little-no, be a lot-self-centered. (Be self-centered, but not selfish!) A person if backs away (perhaps attached to work, another person, etc.). The other person feels the trust and intimacy eroding, is scared and wants to "win back trust. "So he or she begins an all out effort to "work on the relationship", trying to "be nice" and meet every need of the other. The person feels "smothered" or may be even resentful: Trust disintegrates under a blanket of quiet niceties. Start with your eyes focused on YOU. What do YOU need? Explore your personal need system. Dig beneath the surface. And then say to the other: "I need....x, y and z. I would like to talk to you about them. I would like us to work out a way so that my needs are met. Are you open to that?" The other is also empowered to say yes or no or, may say, "What about my needs?" You respond, "I am very interested in hearing what is important to you, certainly." Have you ever been around someone who stated clearly what he needed/wanted? Didn't you respect that

person? That is because you knew where he stood, and therefore where you stood. Such interaction helps move toward a trusting relationship?

7. State who you are-loudly. It is very sad to see those in relationships of emotional investment hold back from letting the other person know who they really are. You build trust in a relationship by entrusting your SELF to the other person. This sounds easy but I find it difficult for most to pull off. Most of us have a difficult time declaring our SELF. For one thing, if you're like most of us, you haven't given much thought to what it is that makes YOU truly YOU. Don't you feel like you glide through life on autopilot, focusing on tasks, goals, accomplishments, problems and the external realities? Don't you tend to focus on those things out there or that person out there? You are reluctant to share your thoughts, values, and impressions or take a stand. This doesn't destroy trust. But it doesn't create it either. And, if you do take a stand it may serve the purpose of protecting you or entrenching you as you react against someone. This more often than not creates trust barriers. Take some time to reflect on your standards. What are your standards for a relationship? What standards do you hold for yourself? What do you order your life around? What are the 4 top values in your life? What are some themes that you live by? What are you known for? And then..... begin letting significant people in your life know.

8. Learn to say No! Sometimes you need to say NO! Often it is crucial to say NO! Saying NO sets boundaries around you that protect you from being hurt or venturing. They will respect you. They will know you more deeply. They will thank you for the opportunity to know you. They will see you as a person of character. They will trust you. They can count on you. You draw a line. You stop tolerating that which drains energy and makes you less than YOU. You refuse to allow the destructive behaviours of other to destroy you. To some this seems harsh, but saying NO is RESPECTED. Fear is the basis of mistrust. If you fear that someone will hurt you and believe you have no recourse but to endure that hurt, fear will prevail. How can you trust when you are in fear? Saying NO, protecting yourself, sends a message to the other person that you will not live in fear. This usually triggers a response of respect from the other person. After all, if you can protect yourself and refuse subjugation to that which is destructive, will not the other person come to trust you and see you as a person who just might protect him/her from harm as well?

9. Keep Neutral. When others express something powerfully, keep neutral. Most of us are afraid of strong feelings or points of contention in a relationship. I commonly hear people respond by defending themselves (to a perceived attack), explaining themselves, counter-attacking, shutting down, or walking away. Of course, the relationship remains stuck in this quagmire of mistrust and fear. Rather than reacting and having your feelings flowing all over the place or shutting down, practice staying neutral. Communicate calmness, not only in your tone of voice but also in how you carry your body. Don't speak with a charge to your voice. Control your voice! Say what you must say, state the truth and do it directly and calmly. You can do this, once you master your fears. It will dramatically change the flow of the relationship. You will be able to point out something big, without making a big deal out of it. You will be in control of you.

10. Be Fearless when faced with Turmoil. Keep the Faith! : Relationships of emotional investment, by their nature, bring trials,

turbultions, fears, chaos, turmoil, change, stretching and growth. They become the gist from which your life is shaped and formed. Be fearless when faced with turmoil, upset, crisis, questions, and fears. When the time is right, seek them out. Move toward the frightening unknown. Dig into the dirt of your relationship and uncover the treasures. Do you really TRUST that this can happen? The purpose of a relationship is not to make you happy. Do you realize this? Happiness may be an outcome, but difficulties are given to you to move you to where you really want to be. Obstacles, trails and moments of pain are given as lessons on which you intentionally write the script of your life individually and with others.

• THE MEANING OF RESPECT

Respect has great importance in everyday life. As children we are taught (one hopes) to respect our parents, teachers, and elders, school rules and cultural traditions, other people's feelings and rights, our country's flag and traffic laws, family and leaders, the truth and people's differing opinions. And we come to value respect for such things; when we're older, we may shake our heads (or fists) at people who seem not to have learnt to respect them. We develop great respect for people we consider exemplary and lose respect for those we discover to be clay-footed, and so we may try to respect only those who are truly worthy of our respect. We may also come to believe that, at some level, all people are worthy of respect. We may learn that jobs and relationships become unbearable if we receive no respect in them. Calls to respect this or that are increasingly part of public life: environmentalists exhort us to respect nature, people who are against abortion and capital punishment insist on respect for human life, members of racial and ethnic minorities and those discriminated against because of their gender, sexual orientation, age religious beliefs, or economic status demand respect both as social and moral equals and for their cultural differences. And it is widely acknowledged that public debates about such demands should take place under terms of mutual respect. We may learn both that our lives together go better when we respect the things that deserve to be respected and that we should respect some things independently of consideration of how our lives would go. We may also learn that how and what direction our lives take, depends a lot on whether we respect ourselves.

The value of self-respect may be something we can take for granted, or we may discover how very important it is when our self-respect is threatened, or we lose it and have to work to regain it, or we have to struggle to develop or maintain it in a hostile environment. Some people find that finally being able to respect themselves is what matters most about, kicking a disgusting habit, or defending something they value; others, sadly, discover that life is no longer worth living if self-respect is irretrievably lost. It is part of everyday wisdom that respect and self-respect are deeply connected, that it is difficult if not impossible both to respect others if we don't respect ourselves and to respect ourselves if others don't respect us. It is increasingly part of political wisdom both that unjust social institutions can devastatingly damage self-respect and that robust and resilient self-respect can be a potent force in struggles against injustice.

The ubiquity and significance of respect and self-respect in everyday life largely explains why philosophers, particularly in moral and political

philosophy, have been interested in these two concepts. They turn up in a multiplicity of philosophical contexts, including discussions of justice and equality, injustice and oppression, autonomy and agency, moral and political rights and duties, moral motivation and moral development, cultural diversity and toleration, punishment and political violence. The concepts are also invoked in bioethics, environmental ethics, business ethics, workplace ethics, and a host of other applied ethical contexts. Although a wide variety of things are said to deserve respect, contemporary philosophical interest in respect has overwhelmingly been focused on respect for persons, the idea that all persons should be treated with respect simply because they are persons. Respect for persons is a central concept in many ethical theories; some theories treat it as the very essence of morality and the foundation of all other moral duties and obligations. This focus owes much to the 18th century German philosopher, Immanuel Kant, who argued that all and only persons (i.e., rational autonomous agents) and the moral law they autonomously legislate are appropriate objects of the morally most significant attitude of respect. Although honour, esteem, and prudential regard played important roles in moral and political theories before him, Kant was the first major Western philosopher to put respect for persons, including oneself as a person, at the very center of moral theory, and his insistence that persons are ends in themselves with an absolute dignity who must always be respected has become a core ideal of modern humanism and political liberalism. In recent years many people have argued that moral respect ought also to be extended to things other than persons, such as nonhuman living things and the natural environment.

The Concept of Respect : Among the main questions about respect that need to be addressed are as follows:

(1) How should respect in general be understood?

(a) What category of thing is it? Philosophers have variously identified it as a mode of behaviour, a form of treatment, a kind of valuing, a type of attention, a motive, an attitude, a feeling, a tribute, a principle, a duty, an entitlement, a moral virtue, an epistemic virtue: are any of these categories more central than others?

(b) What are the distinctive elements of respect?

(c) To what other attitudes, actions, values, duties, etc. is respect similar, and with what does it contrast?

(d) What beliefs, attitudes, emotions, motives, and conduct does respect involve, and with what is it incompatible?

(2) What are the appropriate objects of respect, i.e., the sorts of things that can be reasonably said to warrant respect?

(3) What are the bases or grounds for respect, i.e., the features of or facts about objects in virtue of which it is reasonable and perhaps obligatory to respect them?

(4) What ways of acting and forbearing to act, express or constitute or are regulated by respect?

(5) What moral requirements, if any, are there to respect certain types of objects, and what is the scope and theoretical status of such requirements?

(6) Are there different levels or degrees of respect? Can an object come to deserve less or no respect?

(7) Why is respect morally important? What, if anything, does it add to morality over and above the conduct, attitudes, and character traits required or encouraged by various moral principles or virtues?

(8) What are the implications of respect for problematic moral and socio-political issues such as racism and sexism, pornography, privacy, punishment, responses to terrorism, paternalism in health care contexts, cultural diversity, affirmative action, abortion, and so on?

Elements of respect : It is widely acknowledged that there are different kinds of respect, which complicates the answering of these questions. For example, answers concerning one kind of respect can diverge significantly from those about another kind. Much philosophical work has gone into explicating differences and links among the various kinds. One general distinction is between respect simply as behaviour and respect as an attitude or feeling which may or may not be expressed in or signified by behaviour. We might speak of drivers respecting the speed limit, hostile forces as respecting a cease fire agreement, or AIDS as not respecting national borders, and in such cases we can be referring simply to behaviour which avoids violation of or interference with some boundary, limit, or rule, without any reference to attitudes, feelings, intentions, or dispositions and even, as in the case of the AIDS virus, without imputing agency. In such cases the behaviour is regarded as constituting of respect. In other cases, we take respect to be or to express or signify an attitude or feeling, as when we speak of having respect for another person or for nature of certain behaviours as showing respect or disrespect. There are several different attitudes or feelings to which the term "respect" refers. Before looking at differences, however, it is useful first to note some elements common among varieties.

An Attitude of respect is, most generally, a relation between a subject and an object in which the subject responds to the object from a certain perspective in some appropriate way. Respect necessarily has an object: respect is always directed toward, paid to, felt about, and shown for some object. While a very wide variety of things can be appropriate objects of one kind of respect or another, the subject of respect (the respecifier) is always a person, that is, a conscious rational being capable of recognizing and acknowledging things, of self-consciously and intentionally responding to them, of having and expressing values with regard to them, and of being accountable for disrespecting or failing to respect them. Though animals may love or fear us, only persons can respect and disrespect us or anything else. Respect is responsive relation, and ordinary discourse about respect identifies several key elements of the response, including attention, deference, judgment, acknowledgment, valuing, and behaviour.

First, as suggested by its derivation from the Latin *respicere*, which means "to look back at" or "to look again" respect is a particular mode of apprehending the object: the person who respects something pays attention to it and perceives it differently from someone who does not and responds to it in light of that perception. This perceptual element is common also to synonyms such as regard (from "to watch out for") and consideration ("examine (the stars)

carefully"). The idea of paying heed or giving proper attention to the object which is central to respect often means trying to see the object clearly, as it really is in its own right, and not seeing it solely through the filter of one's own desires and fears or likes and dislikes.

As responsive, respect is object-generated rather than wholly subject-generated something that is owed to, called for, deserved, elicited, or claimed by the object. We respect something not because we want to but because we recognize that we have to respect it; respect involves the experience that one **must** pay attention and respond appropriately. It this is motivational: it is the recognition of something "as directly determining our will without reference to what is wanted by our inclinations" When we respect something, we heed its call, accord it its due, and acknowledge its claim to our attention. Thus, respect involves deference, in the most basic sense of yielding.

At the same time, respect is also an expression of agency: it is deliberate a matter of directed rather than grabbed attention, of reflective consideration and judgment. In particular, the subject judges that the object is due, deserves, or rightfully claims a certain response in virtue of some feature of or fact about the object that warrants that response. This feature or fact is the ground or basis in the object that in virtue of which it calls for respect. The basis gives us a reason to respect the object; it may also indicate more precisely how to respect it. Respect is thus reason-governed: we cannot respect a particular object for just any old reason or for no reason at all. Rather, we respect an object for the reason that it has, in our judgment, some respect-warranting characteristic.

Respect is thus both subjective and objective. It is subjective in that the object's response is constructed from her understanding of the object and its characteristics and her judgments about the legitimacy of its call and how fittingly to address the call. An individual's respect for an object can thus be appropriate or unwarranted, for the object may not have the features she takes it to have, or the features she takes to be respect-warranting might not be, or her idea of how properly to treat the object might be mistaken. But, as object-generated, the logic of respect is the logic of objectivity and universality, in four ways.

First, in respecting an object, we respond to it not as an extension of feelings, desires, and interests we already have, but as something whose significance is independent of us.

Second, we experience the object as constraining our attitudes and actions. Third, our reason for respecting something is, we logically have to assume, reason for other people to respect it (or at least to endorse our respect for it from a common point of view).

Fourth, respect is universalizing, in the sense that if F is a respect-warranting feature of object O, then respecting Q on account of F commits us, other things equal, to respecting other things that also have feature F In respect, then, subjectivity defers to objectivity.

Finally, respect is generally regarded as having a behavioural component. In respecting an object, we often consider it by making legitimate claims on our conduct as well as our thoughts and feelings and are disposed to behave appropriately. Appropriate behaviour includes refraining from certain

treatment of the object or acting only in particular ways in connection with it, ways that are regarded as fitting, deserved by, or owed to the object. And there are very many ways to respect things: keeping our distance from them, helping them, praising or emulating them, obeying or abiding by them, not violating or interfering with them, destroying them in some ways rather than letting them be destroyed in others, protecting or being careful with them, talking about them in ways that reflect their worth or status, mourning them, nurturing them. One can behave in respectful ways, however, without having respect for the object, as when a teen who disdains adults behaves respectfully toward her friend's parents in a scheme to get the car, manipulating rather than respecting them. To be a form or expression of respect, behaviour has to be motivated by one's acknowledgment of the object as calling for that behaviour, and it has to be motivated directly by consideration that the object is what it is, without reference to one's own interests and desires. On the other hand, certain kinds of feelings would not count as respect if they did not find expression in behaviour or involved no dispositions to behave in certain ways rather than others, and if they did not spring from the beliefs, perceptions, and judgments that the object is worthy of or calls for such behaviour.

The attitudes of respect have:

- Cognitive dimensions (beliefs, acknowledgments, judgments, deliberation, commitments),
- Affective dimensions (emotions, feelings, ways of experiencing things),
- Connative dimensions (motivations, dispositions to act and forbear from acting);
- Some forms also have valuational dimensions.

Actions and modes of treatment typically count as respect insofar as they either manifest an attitude of respect or are of a sort through which the attitude of respect is characteristically expressed. Respect denotes both a positive feeling of esteem for a person or other entity (such as a nation or a religion), and also specific actions and conduct representative of that esteem. Respect can be a specific feeling of regard for the actual qualities of the one respected (e.g., "I have great respect for her judgment"). It can also be conduct in accord with a specific ethic of respect. Rude conduct is usually considered to indicate a lack of respect, *disrespect*, whereas actions that honour somebody or something indicate respect.

Specific ethics of respect is of fundamental importance to various cultures. Respect for tradition and legitimate authority is identified as one of five fundamental moral values shared to a greater or less degree by different societies and individuals.

Respect should not be confused with tolerance, since tolerance doesn't necessarily imply any positive feeling, and is not incompatible with contempt, which is the opposite of *respect*.

Identifying Respect

Respect for Superiors : Respect, and outward signs of respect, is used in hierarchical organizations to reinforce values of obedience and submission.

Military organizations maintain discipline by requiring respect from

members. For example, in armed forces, conspicuous contempt toward officials. Contempt toward officials is a punishable offense. The system of military rank relies on subordinates respecting their superiors.

Organized crime syndicates such as the Mafia also rely on an ethics of respect for superiors.

Respect for Parents and the Elderly : In almost all societies, people are expected to be respectful to other parents and elders.

Respect for Nations : Most Societies expect members to be patriotic, showing respect to the nation as a whole.

This respect is sometimes extended to concrete symbols of the nation, such as flags. Respect for the Indian flag is shown by adhering to a list of rules as to its display.

Respect in Religion : Many religions require specific gestures of respect towards religious figures and religious artifacts.

Respect for Other Cultures : Intercultural competence is an ethics of respecting many different cultures, usually in accordance with each culture's specific notions of respect.

Respect for Children as thinking human beings : It is important that we show respect to all-especially children. We can do this by listening to their views and ideas. It will not only build up their confidence but also teach them to respect everyone around.

Classifying Different Kinds of Respect : Many philosophers argue that there are different kinds of respect.

Kant's writings talk about *Achtung* (the German word usually translated as "respect"), Feinberg (1975) identifies three distinct concepts for which "respect" has been the name.

(1) *Respekt*, is the "uneasy and watchful attitude that has 'the element of fear' in it". Its objects are dangerous things or things with power over the subject. It is *respekt* that woodworkers are encouraged to have for power tools that a city dweller might have for street gangs, a new sailor might be admonished to leave for the sea, a child might have for an abusive parent. *Respekt* contrasts with contemptuous disregard; it is shown in conduct that is cautious, self-protective, other-placating.

(2) The second concept, *observantia*, is the moralized analogue of *respekt*. It involves regarding the object as making a rightful claim on our conduct, as deserving moral consideration in its own right, independently of considerations of personal well being. It is *observantia*, Feinberg maintains, that historically was extended first to classes of non-dangerous but otherwise worthy people and then to all persons as such, regardless of merit or ability. *Observantia* encompasses both the respect said to be owed to all humans equally and the forms of polite respect and deference that acknowledge different social positions.

(3) *Reverentia*, the third concept, is the special feeling of profound awe and respect we have in the presence of something extraordinary or sublime, a feeling that both humbles and uplifts us. The moral law and people who exemplify it in morally worthy actions elicit *reverentia* from us, for we

experience the law or its exemplification as "something that always trumps our inclinations in determining our wills"

In each case, respect is the acknowledgment of the power of something other than us to demand, command, or make claims on our attention, consideration, and deference.

Hudson draws a four-fold distinction among kinds of respect, according to the bases in the objects. Consider the following sets of examples:

(a) Respecting a colleague highly as a scholar and having a lot of respect for someone with "guts". **EVALUATIVE RESPECT**

(b) A mountain climber's respect for the elements and tennis player's respect for her opponent's strong backhand; **OBSTACLE RESPECT**

(c) Respecting the terms of an agreement and respecting a person's rights.

DIRECTIVE RESPECT

(d) Showing respect for a judge by rising when she enters the courtroom and respecting a worn-out flag by burning it rather than tossing it in the trash.

INSTITUTIONAL RESPECT

To Hudson's four-fold classification, Dillon has added a fifth form, **care respect**, which is exemplified in an environmentalist's deep respect for nature. Care respect involves regarding the object as having profound and perhaps unique value and so cherishing it, and perceiving it as fragile or calling for special care and acting or forbearing to act out of felt benevolent concern for it...

Darwall distinguishes two kinds of respect: **recognition respect** and **appraisal respect**. Recognition respect is the disposition to give appropriate weight or consideration in one's practical deliberations to some fact about the object and to regulate one's conduct by constraints derived from that fact. Appraisal respect, by contrast, is an attitude of positive appraisal of a person or his merits, which are features of persons that manifest excellences of character.

Respect for Nature and Other Non-persons : Although persons are the paradigm objects of moral recognition respect, it is a matter of some debate whether they are the things that we ought morally to respect.

Non-persons as human beings who are not agents or not yet agents, human embryos, nonhuman animals, sentient creatures, plants, species, all living things, biotic communities, the natural ecosystem of our planet, and even mountains, rocks, and the AIDS virus have moral standing or worth and so are appropriate objects of or are owed moral recognition respect. Of course, it is possible to value such things instrumentally insofar as they serve human interests, but the idea is that such things matter morally and have a claim to respect in their own right, independently of their usefulness to human beings.

Self-respect : Self-respect is something of great importance in everyday life. Indeed, it is regarded both as morally required and as essential to the ability to live satisfying, meaningful, flourishing life—a life worth living—and just as vital to the quality of our lives together. Saying that a person has no self-respect or acts in a way no self-respecting person would act, or that a social institution undermines the self-respect of some people, is generally a strong

moral criticism. Nevertheless, as with respect itself, there is philosophical disagreement, both real and merely apparent, about the nature, scope, grounds, and requirements of self-respect. Self-respect is often defined as a sense of worth or due respect for oneself; it is frequently identified with or compared to self-esteem, self-confidence, dignity, self-love, a sense of honor, self-reliance, pride and it is contrasted with servility, shame, humility, self-abnegation, arrogance, self-importance.

In addition to these questions philosophers have addressed about respect in general, a number of other questions have been of particular concern to those interested in self-respect, such as:

(1) What is self-respect, and how is it different from related notions such as self-esteem, self-confidence, pride, and so on?

(2) Are there objective conditions—for example, moral standards or correct judgement—that a person must meet in order to have self-respect, or is self-respect a subjective phenomenon that gains support from any sort of self-valuing without regard to correctness or moral acceptability?

(3) Does respecting one self conceptually or causally require or lead to respecting other persons (or anything else)? And how are respect for other persons and respect for oneself alike and unlike?

(4) How is self-respect to such things as moral rights, virtue, autonomy, integrity, and identity?

(5) Is there a moral duty to respect ourselves as there is a duty to respect others?

(6) What features of an individual's psychology and experience, what aspects of the social context, and what modes of interactions with others support or undermine self-respect?

(7) Are social institutions and practices to be judged as just or unjust (at least in part) and how they affect self-respect? Can considerations of self-respect help us to better understand the nature and wrongness or injustices such as oppression and to determine effective and morally appropriate ways to resist or end them?

The concept of self-respect : Most generally, self-respect is a moral relation of persons (and only persons) to themselves that concerns their own intrinsic worth. Self-respect is thus essentially a valuing form of respect. Like respect for others, self-respect is a complex of multilayered and interpenetrating phenomena; it involves all those aspects of cognition, valuation, affect, expectation, motivation, action, and reaction that compose a mode of being in the world at the heart of which is an appreciation of oneself as having morally significant worth. Unlike some forms of respect, self-respect is not something one has only now and again or that might have no effect on its object. Rather, self-respect has to do with the structure and attunement of an individual's identity and of her life, and it reverberates throughout the self, affecting the configuration and constitution of the person's thoughts, desires, values values, emotions, commitments, dispositions, and actions. As expressing or constituting one's sense of worth, it includes an engaged understanding of one's worth, as well as a desire and disposition to protect and preserve it. Accounts of self-respect differ in their characterization of the

beliefs, desires, affects, and behaviors that are constitutive of it, chiefly because of differences concerning the aspects or conception of the self insofar as it is the object of one's respect and the nature and ground of the worth of the self or aspects of the self.

Signs of Respect

In language : Respect is shown in many languages by following specific grammatical conventions, especially in referring to individuals.

An honorific is a word or expression (often a pronoun) that conveys respect when used in addressing or referring to a person. Typically honorifics are used for second and third person; use for first person is less common. Some languages have anti-honorific first person forms (meaning something like "your most humble servant" or this unworthy person") whose effect is to enhance the relative honour accorded to second or third person.

A style (manner of address) is a legal, official, or recognized title which, by tradition or law, precedes a reference to a person who holds a post, or which is used to refer to the political office itself. Styles are particularly associated with monarchies, where they may be used by a wife of an office holder or of a prince of the blood, for the duration of their marriage. They are also almost universally used for presidents in republics and in many countries for members of legislative bodies, higher-ranking judges and senior constitutional office holders. Leading religious figures also have styles.

Greeting : This can be a phrase or word showing respect on meeting someone.

Gestures and Actions: There are many gestures whose main purpose is to indicate respect, such as :

- Bowing
- Ourtsey
- Kowtow
- Salute
- Touching the feet

Difference between Respect and Differentiation : Respect is right evaluation, and only right evaluation leads to the fulfilment in any relationship. Many of the present problems of society are an outcome of differentiation (lack of understanding of respect). This differentiation can take form of:

- Gender Bias
- Generation Gap
- Caste Conflict
- Class Struggle
- Power Play and Domination
- Communal Violence
- Clash of race, religion, etc.

The respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people.

Disrespect on the other hand is generated by poor evaluation and a lack of understanding due to differentiation that may arise due to Gender Bias, generation gap, caste conflict, class struggle, power play and Domination, communal violence, clash of race, religion, etc. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

• SOCIETY

Society or human society is the set of relations among people, including, their social status and roles. By extension, society denotes the people of a region or country, sometimes even the world, taken as a whole. Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such as national or cultural identity, social solidarity, language or hierarchical organization. Human societies are characterized by patterns of relationship between individuals sharing a distinctive culture and institutions. Like other communities or groups, a society allows its members to achieve needs or wishes they could not fulfil alone.

A society, however, may be ontologically independent of, and utterly irreducible to, the qualities of constituent individuals; it may act to oppress. The urbanization and rationalization inherent in some, particularly Western capitalist, societies, has been associated with feelings of isolation and social "anomie".

More broadly, a society is an economic, social or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. A society may be a particular ethnic group, such as the Saxons; a nation state, such as Bhutan; a broader cultural group, such as a Western society. The word society may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A "society" may even, though more by means of metaphor, refer to a social organism such as an ant colony.

Evolution of societies : One critical novelty in human society, in contrast to humanity's closest biological relatives (chimpanzees), is the parental role assumed by the males who were unaware of their "father" connection. This shows the beginning of society.

Societies may be differentiated on the basis of their level of technology, communication and economy:

1. Hunters and gatherers,
2. Simple agricultural,
3. Advanced agricultural,
4. Industrial, and
5. Special (e.g. fishing societies or maritime societies).

A system of classification for societies in all human cultures based on the evolution of social inequality and the role of the state contains four categories :

- Hunter-gatherer bands (categorization on duties and responsibilities.)
- Tribal societies in which there are some limited instances of social rank and prestige.

- Stratified structures led by chieftains.
- Civilizations, with complex social hierarchies and organized, institutional governments.

In addition to these there are :

- Humanity, mankind upon which rest all the elements of society, including society's beliefs.
- Virtual society is a society based on online identity, which is evolving in the information age.

Over time, some cultures have progressed toward more-complex forms of organization and control. This cultural evolution has a profound effect on patterns of community. Hunter-gatherer tribes settled around seasonal food stocks to become agrarian villages. Villages grew to become towns cities. Cities turned into city-states and nation-states.

Today, anthropologists and many social scientists vigorously oppose the notion of cultural evolution and rigid "stages" such as these. In fact, much anthropological data has suggested that complexity (civilization, population growth and density, specialization, etc.) does not always take the form of hierarchical social organization or stratification.

Also, cultural relativism as a widespread approach/ethics has largely replaced notions of "primitive," better/worse, or "progress" in relation to cultures (including their material culture/technology and social organization).

Organization of society : Human societies are often organized according to their primary means of subsistence. As noted in the section on "Evolution of societies", above, social scientists identify hunter-gatherer societies, nomadic pastoral societies, horticulturalist or simple farming societies, and intensive agricultural societies, also called civilizations. Some consider industrial and post-industrial societies to be qualitatively different from traditional agricultural societies.

One common theme for societies, in general, is that a lone person has rather limited means at his disposal, and societies serve to aid individuals in times of crisis. Traditionally, when an individual requires aid, for example at birth, death, sickness, or disaster, members of that society will rally others to render aid, in some form—symbolic, linguistic, physical, mental, emotional, financial, medical, or religious. Many societies will distribute largess, at the behest of some individual or some larger group of people. This type of *generosity* can be seen in all known cultures; typically, prestige accrues to the generous individual or group. Conversely, members of a society may also shun or scapegoat members of the society who violate its norms. Mechanisms such as gift-giving and creating scapegoats, which may be seen in various types of human groupings, tend to be institutionalized within a society. Social evolution as a phenomenon carries with itself certain elements that could be detrimental to the population it serves.

some societies will bestow status on an individual or group of people, when that individual or group performs an admired or desired action. This type of recognition is bestowed by members of that society on the individual or group on the form of a name, title, manner of dress, or monetary reward. Males in many societies, are particularly susceptible to this type of action and

subsequent reward, even at the risk of their lives. Action by an individual or larger group in behalf of some cultural ideal is seen in all societies. The phenomena of community action, shunning, generosity, and shared risk and reward occur in subsistence-based societies and in more technology-based civilizations.

Societies may also be organized according to their political structure. In order of increasing size and complexity, there are bands, tribes, chiefdoms, and state societies. These structures may have varying degrees of political power, depending on the cultural, geographical and historical environments that these societies must contend with. Thus, a more isolated society with the same level of technology and culture as other societies is more likely to survive than one in closer proximity to others that may encroach on their resources. A society that is unable to offer an effective response to other societies it competes with will usually be subsumed into the culture of the competing society.

Shared belief or common goal : People of many nations united by common political and cultural traditions, beliefs, or values are sometimes also said to be society (such as Jains, or Buddhists). When used in this context, the term is employed as a means of contrasting two or more "societies" whose members represent alternate conflicting and completing world views.

Some academic, learned and scholarly associations describe themselves as societies (for example, the American Mathematical Society).

More commonly, professional organizations often refer to themselves as societies (e.g., the Institute of Engineers).

In the United Kingdom and the United States, learned societies are normally nonprofit and have charitable status.

In science, they range in size to include national scientific societies (eg., the Royal Society) to regional natural history societies. Academic societies may have interest in a wide range of subjects, including the arts, humanities and science.

In some countries (for example the United States and France), the term "society" is used in commerce to denote a partnership between investors or the start of a business. In the United Kingdom, partnerships are not called societies, but cooperatives or mutuals are often known as societies (such as friendly societies and building societies). In Latin America, the term society may be used in commerce denoting a partnership between investors, or anonymous investors: for example: "Proveedor Industrial Anahuac S.A." where S.A stands for Anonymous Society (Sociedad Anonima).

Society today : The term society is currently used to cover both a number of political and scientific connotations as well as a variety of associations.

western society : The development of the Western world has brought with it the emerging concepts of Western culture, politics and ideas, often referred to simply as Western society. Geographically, it covers at the very least the countries of Western Europe, North America, Australia and New Zealand and sometimes also includes South America and Israel. The cultures and lifestyles of all of these stem from Western Europe. They all enjoy relatively strong economies and stable governments, allow freedom of religion, have chosen democracy as a form of governance, favour capitalism and international trade, are heavily influenced by Judeo-Christian values, and have some form of political and military alliance or cooperation.

Asian Society : Asian Society is seen to be a close knit collectivist society. People take great interest in the activities of other members and social approval is sought actively. Most Asian nations-India, China, Japan, etc have a strong sense of belongingness to communities and family bonds are also very strong. Respect for elders marks everyday behaviour and there is sense of formality and social distance maintained with people older than you in age. This contrasts sharply to western societies where you can address elders by their name. Another unique characteristic of Asian Societies is that rituals play a significant role in life, especially on a birth, a marriage and on the passing away of someone in the family.

Information society : Although the concept of information society has been under discussion since the 1930s, in the modern world it is almost always applied to the manner in which information technologies have impacted society and culture. It, therefore, covers the effects of computers and telecommunication at the home, the workplace, schools, government and various communities and organizations, as well as the emergence of new social forms in cyberspace.

One important area of interest is the Information Society. Here policies are directed towards promoting an open and competitive digital economy, research into information and communication technologies, as well as their application to improve social inclusion, public service and quality of life.

• COMPREHENSIVE HUMAN GOALS

● Samadhan (Right Understanding)

We can solve society's problems when we see beyond the contradictions of life. When we live in a higher consciousness, we obtain the higher knowledge that sees the higher harmonies which enable the resolution of every problem.

Ways to Solve Problems : There are many ways to solve a problem. When you take them on life tends to cooperate with your efforts, and the problem quickly dissipates; often replaced with new opportunities. Here is a partial list.

- Give it more attention when it deserves it. Give it less attention when you are too preoccupied with it.
- Forgetting a problem often solves it.
- Use your mind to formulate it; considering the issue from all sides.
- Do not be stuck in your own limited view.
- Speak to others who might be helpful.
- Look for the solution in the cause of the problem itself.
- Every problem has a key to its resolution—from an object, person idea, or act.
- Be focused, positive, and patient
- Despite it, take a positive, cheerful view of things.
- Move from anguish to inner calm and equality of being.
- Perceive negatives as positives in disguise.
- Offer the problem itself (as well as your responsibility) to the Divine for its resolution.

- Move to mental silence, allowing solutions to come through vision and intuition.
- Be as resourceful as you can.
- Change the wanting part of your being that the problem reflects.
- Shift a corresponding fixed mental attitude or belief related to it.
- Move from the current value to a higher one.
- Offer your gratitude in ways relative to the matter
- Be open to all sides of an issue.
- Be willing to change course.
- Since all problems in life are of harmony, discover how to create it.
- Move one or several levels deeper in consciousness as required.
- Accept whatever is required by life for its resolution.
- Be positive and have faith that the solution will come.
- Take the extra step; make the extra effort.
- Think for yourself; avoid the view of the herd.
- Plan out exactly what needs to be done when you know the solution.
- Note the change required in yourself based on the problem, and make it.
- Accept what you are reluctant to accept.
- Intensely pray for the Higher Power to resolve it.
- Deal with it square on.
- Come up with practical solutions.
- Be patient and still.

I. FOLLOWING THE PROCESS SOLVES PROBLEMS

On Solving Problems

Man is resourceful. He can solve any problem if he truly puts his mind to it. If he also opens to the spirit in that process, it will be unfailing. In fact, solutions will arrive instantaneously.

The power of intention to solve a problem will tend to attract solutions from out of nowhere.

If a problem has not garnered enough of your attention, focus your efforts on it intensely. Solutions will suddenly come, by themselves, from unexpected sources.

Will-power solves man's problems : Man can eliminate any problem on earth. It is a question of will. Will comes from higher consciousness that aspires.

Exploring the details of problem attracts a positive response : Interest in exploring the details of a problem can instantaneously attract a positive response from life that solves it.

Following the Process of Accomplishment in Problem Solving : There is one fundamental process of creation in the universe. The same process that enabled the universe to emerge from a Divine source is the process by

which we create and accomplish in life. For us the process is to envision a goal, willfully want to accomplish it, organize the details and strategies and carry it out with skill and right attitude. If we do so, we will accomplish our goal. We will also garner the sudden cooperation of life for our efforts. Sudden good fortune will descend on us from all directions.

This same approach can be applied to problem solving. Once we focus on a problem to be solved, intensely want to solve it, consider the details from all sides, and act skillfully and consciously to find solutions, they will quickly begin to appear. Even if we if struggled with solutions earlier, now they will suddenly arise before us. They may arrive through intuition of thought, where the solution simply springs into the mind from out of nowhere; or it may come in the form of a response from life, where good fortune suddenly comes to us from unlikely sources, such as a sudden phone call from an unknown party providing the complete solution to our problem. The latter is what I call miraculous-like phenomenon of "Life Response".

The key in solving the problem is to really focus on it, want it, and examine it and staying positive at every step. If we do that, life will cooperate and bring fourth solutions from all sides, from outside, as well as from within.

II. HIGHER CONSCIOUSNESS SOLVES PROBLEMS

Solving Society's Problems through Higher Consciousness

Life evolves through Nature's slow and difficult path. However, we can reverse that and evolve through our higher consciousness. We can thus avoid, Nature's slow, painful, and difficult way.

There are endless ways to rise in consciousness. Let's confine ourselves to how we can solve society's problems.

One thought is that we can eliminate problems of the earth by having the WILL to do so. When there is the will, nothing can stop that effort. Lack of material resources as a factor ceases to be the most important.

If we are willing to change course, it will serve greatly, as we saw in China, India, and Ireland in recent years. Change your perspective and have the will to move in that new direction and nothing can stop that force. That approach can serve for any problem.

We need to see beyond our current limited view. We must acknowledge all sides of an issue, all truths, and then decide from that point. Fresh, innovative thinking will add to the power of that knowledge.

In every problem, there are limited views of it—whether by the individual or society. That must be overcome as described above.

Rational, logical thinking must prevail—not irrationality, superstition, and falsehood.

On the other hand, the problem solvers need to think for themselves; not be determined by the limited understanding and will of the herd. New understanding that comes from Self-determination is a key to solving anything.

For those prepared, one can devise solutions through powers beyond mind, including illuminations, intuitions, and revelations of knowledge. One can

simply know what is best and implement it through higher spiritualized powers of mind by opening to those universal powers. The knowledge of a solution can thus come instantaneously.

One can develop that inner and universal intuitive capacity by moving to a deeper orientation within.

Such individuals will be the cosmic pioneers who solve problems through intuitive capacity of silent and spiritualized mind. They tend to be geniuses in their field. Geniuses will be most helpful in any problem-solving endeavour.

There is a spiritual Force descending on the earth. Anyone that opens to it in reference to a current problem can quickly change its conditions. If the aspirations are ardent, and the knowledge the issue detailed, calling in the Force can quickly bring good fortune to that domain. It is the greatest power at our disposal.

In the interim, we should shed all limiting habits, attitudes, opinions, and beliefs relative to the issue. Moving within to enable descents of intuition, and opening to the spiritual Force are then particularly effective.

All problems in life are problems of harmony. Wherever there are contradictions and conflicts between parties, a higher harmony should be brought to bear. Look for solutions to problems by examining the two sides of the contradiction and finding a solution that transcends both, yet is acceptable to both. This is not compromise, but a creative movement to the New.

To achieve in life, including solving society's problems the process of creation needs to be followed. That is, a vision of what is to be accomplished, the will to see it through, the organization of the details, and the execution through high values, skills, and attitudes. It is an unfailing approach.

Taking to all of these solutions we create the greatest Efficiency in life—i.e., the ability to create the greatest result with the least effort in the shortest period of time.

There is a center of Solutions to any problem. Every party must reorient and change themselves relative to that Essence and Truth. To the degree they do, they solve.

In the process of social development, a pioneer formulates and then executes the subconscious, emerging will of the society, moving it forward. In problem solving there will also be pioneers who perceive things never quite seen before, yet which the society subconsciously aspires for. The pioneer will lead problem solving through his or her initiative.

The outcome of every decision and actions is determined by the consciousness behind. Raising consciousness through a vast array of inner and outer methods/behaviours are the ultimate determinants of the efficiently, creatively, dynamism created.

Through inner and spiritual means, limits of possibility dissolve time and space and overcome, as the infinite moves into the finite. In this way, the problems of society are rapidly and most efficiently and elegantly solved.

The solution to any problem is found in the problem itself. Understand it, and you will know the solution.

Look at any problem in society and correlate it to a wanting personal attitude or belief. If we change it, the society will suddenly respond in kind, once again proving that the outer is a reflection of, and one with the inner.

There is no problem that does not have a **KEY** as its solution. In moments of crisis or despair or even in moments of utter elation, MAN seeks an object, a person, an idea or an act which his subconscious longs for. That is the key.

Interest in exploring the details of a problem can instantaneously attract a positive response from life that solves it.

Moving away from ego, selfishness, and separateness, and embracing the truth in others and in the real condition of life serves the problem-solving cause.

Seeing the evolutionary arc—of where things have truly been, where they are, and where they are going will help in solving the problems of society. To truly perceive that arc is to know the evolution of society itself.

Developing the subtle sense of what is happening around you, and therefore knowing what is the right direction to take.

Knowing the subtle principles of life—such as inner-outer correspondence, the laws of acts, etc.—which enables you to get at the truth of the matter.

Example : There is No Scarcity, only man's Unconsciousness

...Man squanders, overdoes, unconsciously offends the laws of life and creates problems. He forgets he has infinite creative talents. His own survival is because he has infinitely adapted himself to the environment. Resources are plentiful when we approach them as they are. They become scarce the moment we insist on life rising to occasion. In Israel where the rainfall only 11, one finds the best agricultural productivity in the world, whereas Chirapunji in Assam with a rainfall of 454, highest in the world, suffers from water scarcity in summer.

Waste, neglect, over-utilization are ways of life that are unconscious. Prudence, attention, maximum utilization are conscious ways of life. Human life on earth is a record that speaks of the infinite resourcefulness and infinite creativity of man. He must grow conscious of his environment and his own inner capacities to discover that there is no real scarcity in the world other than what man has created by his own unconsciousness.

Solve Problems by Going One Level Higher : One can consciously solve the problems of one level by going to the next level. *e.g.* solve political problems of conflict between India and Pakistan, or Israel and Palestine through economic cooperation and development. (Unconsciously problems solve themselves through great struggle, slowly, in a long time frame.)

Move to a Higher Level to Resolve a Lower Level Problem

There is a relatively simple method to follow to resolve problems in life: simply move to the next higher level of consciousness. *e.g.* if a nation is at odds with another—which is in essence political—then they should look toward reconciliation through economic means. The political will be smoothed over through economic cooperation. Likewise, if there is economic strife between two nations, they can move toward greater cultural harmony. The economic issue will then take care of itself in the wake of deeper cultural bonds. Thus, the

ascending scale in this particular domain is political, economic, cultural, and spiritual. Similar scales can be developed for other collectives—whether business, government, or education—providing simple guidance for resolving lower level problems through higher level solutions.

The same fundamental principle applies to individual humans beings. If we are in conflict with another, say at the vital/emotional level, we should move to a higher level still—i.e., the mental—to resolve the conflict or impasse. Shedding conflicting feelings for the greater neutrality of reason creates headway for new understanding and positive opportunities. Similarly, if ideas clash at the mental level, one can rise above our limited point of view and embrace the many-sided view of an open and rational mind. It is a movement from exclusive mentality to an all embracing, rational and reasonable one, taking in all sides. Moreover, by taking this higher mental tact, we tend to experience insight as well as sudden descents of intuitions of truth and knowledge.

Perceiving the Necessary Higher Value That Solves Problems

Man normally reacts to the problems and comes up with the solutions, partially neglecting a CLEAR understanding of the current value, which is not enough, and the necessary higher value that would enable the expanding energy to flow harmoniously. (Man does not use mind to know this clarity. He is vital, and thus solves problems as they occur, missing the clarity of the deeper value that needs to shine for all to see.)

Power of Preparation : The more we prepare for a negative occurrence—such as an attack, a tsunami, or an earthquake,—the less likely it will occur. The more we ignore preparation, the more we attract their occurrence— in frequency and severity. That defies all common sense, but seems to be the way of life.

III. SOLVING PROBLEMS THROUGH HIGHER HARMONY

Solutions to Problems and Harmony : All problems of existence are essentially problems of harmony.

Harmony as Solver of All Individual, Social Problems : All problems of life can be solved through greater harmony. Likewise if there were human unity on earth, then any problem of social development can be overcome.

Resolutions of Problems through Higher Harmony : All problems in life are problems of Harmony, e.g. California energy crisis is one of distribution within the state and among the stages, and more comprehensive and collaborative intrastate and national policies; food shortage in world is due to food abundance in one place and shortage in another. When greater harmonies are created between social entities problems are solved and disappear.

IV. GOING BEYOND MIND AND CREATING THE SPIRITUALIZED MIND SOLVES PROBLEMS

Cause of problems in Society Due to Limits of Mind, & Its Resolution : Society evolves through higher harmonies between the social entities. In this way all problems, conflicts are overcome. The ego of the social entity must be overcome.

Every advance of Humanity is accompanied by a Problem

Every advance of humanity (leads to)> problem

- Industrialization > pollution
- Automobile > road accidents
- Money > inflation, deflation
- Economic development > unemployment
- Green Revolution > pesticide poisoning
- Genetic engineering > fears of new threats
- internet > internet crime, pornography and terrorism

Humanity's problems are directly a result of the way in which mind functions; the way it thinks in divisions and aggregation, the way it thinks in opposites, its inability to see the whole beyond the part. When we transcend mind to spiritual mind we break mind's limitations and thus overcome her problems.

Beyond Mind to Solve the Problems of the Modern World : It may be that the problems of the world are over-riding our current mental capacity to resolve them. Only when we move to higher mind of illumination and intuition, and open to the casual power of the Spirit, will we be able to solve all of modern life's current problems.

Preemptive Problem solving in the New World : Life divides into Nature and soul. It is mostly the working of Nature that we experience in our daily lives. Soul— *i.e.* higher consciousness, spirit-based progress— is experienced far less. Nature's way of progress, *i.e.*, the usual way of life, is slow, torturous, and painful. The Tsunami of Asia, hurricane Katrina in the US, and 9/11 are movements of Nature; as are the unfolding of wars, disease, and various forms of conflict, hardship, and tragedies in our lives and in the world. The world unfortunately progresses through this torturous unfolding; dealing with the problems only after tragedy has run its course. It follows this course, Nature's course, because humanity was reluctant to solve these problems rationally in the first place. Nature then rids the world of its reluctance, its unwillingness, its inertia, its lack of cooperation, its lack of action, its knowledge without the will to make it happen—in sum, its virulent falsehood—through the slow, torturous method of pain and conflict.

This, however, is the old way, *It cannot be for the future.* We can no longer progress by taking action after tragedy. We must avoid tragedy in the first place. We must overcome Nature's slow and difficult way. How can we do this? We must be *proactive*. By *exercising* our mind and having the courage to see the many-sided truth of issues before us, and act on it is the way of the future. It is both the knowledge of a thing and the will to see it through. Knowledge and will together are the conscious way; the way I call Soul.

Everywhere you look, you will see man reacting to tragic conditions. He must look deeper into the issues of society and solve them through rational thought that embraces the many sides of truth of any issue. The (ironic) lesson of natural disasters like Tsunami, Katrina, and other tragic circumstances are that we can no longer wait for such tragedies to unfold to solve problems. We must reverse course, and become radically pre-emptive. That will happen through higher harmony of the people, which it self will occur when we are all

willing to shed our various egos—individual, regional, national and international ego— and work for common cause. Mere economic cooperation will not suffice. It is just the surface of cooperation.

As we move upward to rationality to spiritualized mind of illumination and intuition, and inward to a deeper consciousness where we feel a deep affinity with others and the environment, we develop that sense of harmony, unity, and integrative purpose from which we can preemptively solve the problems of the world. Rooted in the spirit, solutions to the world's problems come from everywhere as we receive all solutions to all problems from the universal plane where the future moves into the present. This preemptive way of higher consciousness, of Soul, is the new way of progress as we now awaken at a New Dawn of civilization.

Solving the Problems of the World through Spiritualized Mind :

Sri Aurobindo, the great Indian spiritual figure of the last century said that the ordinary human mind, though it has served us well, can no longer keep up with the issues and problems of the world. He suggested that we must move our center of consciousness above mind proper, which is limited and tends to subscribe to one truth at the expense of others in any object of inquiry.

What is then above mind? It is *spiritual* Mind, where all truths— *i.e.*, all sides and shadings of an object of inquiry— are known. It culminates in the realm of what he calls "Truth Consciousness"— aka Supermind—where knowledge of any matter is not only fully known in all its dimensions, but where that individual or collective holding that knowledge has the full power and will to see it through— *i.e.* to make it a living reality. It is the realization of the Truth of a matter, where knowledge and will are fused—giving one ultimate insight into a matter and infinite power to implement it and thus rapidly affect and improve the conditions of the world around us.

This is a lofty spirit-based goal that will enable the people of the world to deal with all of its problems and concerns—and then some—, which it is increasingly unable to do now though thinking capacities of ordinary human being are limited. It should be noted that there are levels in between the ordinary current human functioning of mind and this lofty Truth Consciousness alluded to, including:

- (1) Moving to rational thinking (something still woefully absent in too much of life);
- (2) Silent mind (*i.e.* right knowledge and insight that comes through stillness of mind);

(3) Intuitive mind (where knowledge of a matter simply descends into one thought from the universal plane). These are capacities that any individual can learn to acquire in the course of one's life, so that one can meet the pressing conditions of life, *i.e.*, rather than wait for mental discourse on a matter, a revelation of knowledge can simply descend into the mind that can be quickly used to solve a local or world problem. Rather than waiting years or decades for a solution, this profound insight simply drops into one's mind in a flash. Geniuses in their field experience this all the time; whether a Einstein or a Ramanujan or a Sri Aurobindo. This is the ultimate mental efficiency that the ever-increasing problems and issues of the world cry out for.

How then does one enable such super-thinking capacity? It occurs by developing a deeper consciousness within. By shifting our orientation from the surface of life to a concentrated poise within, marked by stillness of thought and equanimity in the emotion, the individual's mind begins, opens to vast universal planes, enabling truth knowledge to pour like rain. Doing so enables him to be filled with vast knowledge, and thereby far more easily resolve the world's pressing problems. In this way, decision-making is made radically more efficient; as we invite the greatest quantity and quality of insight in the shortest period of time with the least effort.

Our current mentality and way of life cannot cope with the ever-accelerating and exigencies of life in the world. That only through man's inner orientation can he develop the right poise that will let infinite knowledge pour into his mind from the heavens, enabling him to cope with the present, while ushering in a vast new future.

V. changing the society from within to make the world respond

Changing the Problems of Society from Within : If you change the inner, life automatically responds on the outside. It is the law of inner-outer correspondence, expressing through the phenomenon of life response, *i.e.* sudden good fortune.

Thus if we change the inner, the corresponding problem of society can rectify itself.

We can also make life respond by applying spiritual force on the matter, including any problem of society.

Individual Power over the Collective : The individual has a power over the collective; not only outwardly but from within.

Change the Collective's Conditions by Changing Corresponding Element Within : You can change the conditions of the world by your corresponding wanting conditions within. It shows the power we have to affect the collective from within.

Affecting the Status of the Collective from Within : An individual through his change in consciousness can affect the condition of the world, *i.e.* any collective.

An individual can discover a corresponding element in him that is related to a collective problem, which can instantly have an effect on it.

Abolish Corresponding Qualities in Self to Change the World's Problems : So long as you do not have the power to change the world, it is useless to say that the world is wrong. And if you abolish in yourself the things that are wrong in the world, you will see that the world will no longer be wrong.

Our Reaction to a World Crisis : The intensity of a world crisis forces individuals of consciousness to go deeper within to overcome corresponding vital reactions and emotions; to discover deeper and more varied truths that can help the world situation.

Like an illness or an emotional problem, the more intensely negative you relate to a world problem, the more it aggravates. When you withdraw your focus, events take a course more positive relative to your position. It is another example of inner-outer correspondence, as well as our capacities and relationships to the world as universal beings.

All of the worst attributes of society are correspondingly there in the individual. Thus, one way out of the misery of society can be accomplished by the individual who removes the related limiting aspects through his own evolution and transformation.

Man's Choice on the Border of Light and Darkness : Man is on the border where Light and Darkness meet. So, his CHOICE at each moment is of significance to creation and to his life. "Set the man right, the world will be right itself," is a maxim.

Affecting the Problems of the world from Within : When you observe a politician who is clearly in the wrong, it may be wise to hesitate before condemning him, and consider the electorate that put him in power. It is too often their falsehood that fails to gain the public's attention. Not realizing that the newly emerged politician is representative of a certain type or of a certain movement in society is blind spot of the media and in our public awareness.

When Jimmy Carter ascended to the US presidency in the 1970s, it was not just because of his energy, goodness, and capacities, but because of fresh, new energies emerging from the society— in this case, from a more enlightened South (after a hundred years of backward thinking). We see the same in the reverse, where reactionary forces in the society propel like-minded individuals into the public spotlight, including our office holders.

Interestingly, there is another opportunity available to us when we observe the problems of society, or a wanting leader, or the social forces behind him. We can look at these developments through the prism of our own individual selves. *i.e.*, rather than rail at the problematic developments outside ourselves, we can look inside and discover a corresponding wanting element there, reverse it, and watch as conditions outside ourselves suddenly begin moving in our favour. Through this process, warring nations whose situation we have anguished over suddenly move toward peace; the wanting leader we have railed against suddenly curtails actions harmful to society; an important social or environmental development long-delayed suddenly moves towards fruition; and so forth. It is the power we have to quickly change circumstance outside ourselves from within. It is also an indicator of the profound relationship that exists between all things—individual, social, national, global, universal, and transcendent.

Let's explore our example a little further. Let us say that we would like to see the conflict between two warring countries end. We have also come to see that their differences are rooted in the virulent hate they feel for one another. If we can discover the corresponding "hate" in our own hearts— whether in the form of a negative emotion, a hostile attitude, or a hardened opinion— we are likely to see in the days and weeks that follow an unexpected thaw in relations between the two warring parties.

The bottom line is this: if you want to change the world, identify and then change the corresponding wanting quality within yourself. Also, withdraw all intense emotion towards the issue, while remaining informed and concerned. By the way, if you are centered in deeper poise of calm and mental silence, then you will more easily identify such emerging forces in society— seeing them in their right balance and perspective; and you will know precisely what you have to change within to trigger the life response on the outside. At that point, you will be living a very different sort of existence.

Affecting the Problems of the World from Within Ourselves : Has it

occurred to you that and I as individual can actually change the world, alter world events, including our immediate social environment by utilizing powers of higher consciousness?

We all have this within us. We can move the world by moving from our outer being and interactions in life and diving deep down into the depths of our being, within to our inner being. From there we can touch and call a Force that can enable the world to change. If we move within ourselves, and call a force to change a great problem that is in our field of awareness, it has the power to vibrate out and affect such great issues, problems, and concerns around us. You might want to try it some time to overcome a major problem that is of great concern to you.

We have forgotten that we are not only individual beings, who can find their individual self, but a universal being who can find his universal Self. Just as we can change our immediate outer world from the inner movements, we can change the environment, things going on in society, on earth, in the universe as well, through an intense aspiration directed to the truth consciousness. It is powerful and perhaps startling for one to have such experience. It is a whole new domain of life response, making one aware of our ability to marshal our vast inner resources to affect the non-personal world outside us.

Another approach along the same line is that whenever you see a problem, such as a major social or political or economic problem, you can try to find a corresponding weakness in your own self. Then once you identify the corresponding limitation, make the effort to overcome that limitation, and will see in very short order that the social problem in your field of awareness will begin to recede and even evaporate.

You might say what does such a large problem have to do with little bitty me? Well, first of all, everything in the universe is connected. We are aware of the connections between things at the more obvious gross/material plane. If I bang the hammer, the nail goes in. If I speak to you on the phone, you respond. These are causalities and their effects at the gross plane that we all perceive. However, there is also a *subtle* plane, which bind everything together in a commonality of energy and spirit. There is great web that permeates the universe; a cosmic web that ties all beings, circumstances, and situations in the cosmos. If one strand on that web is "plucked", related strands respond in kind. In that way we can say that if we reverse one of our small attitudes or other limitation that correspond in some manner to a large social problem, we will have plucked a local strand on the web which will cause related strands to respond in kind. If you change a related aspect in yourself to that big problem, you will see that the larger problem, no matter how far away or how large, recedes and eventually evaporates. That is a hidden power in the universe that human beings will come to recognize more and more in the coming decades.

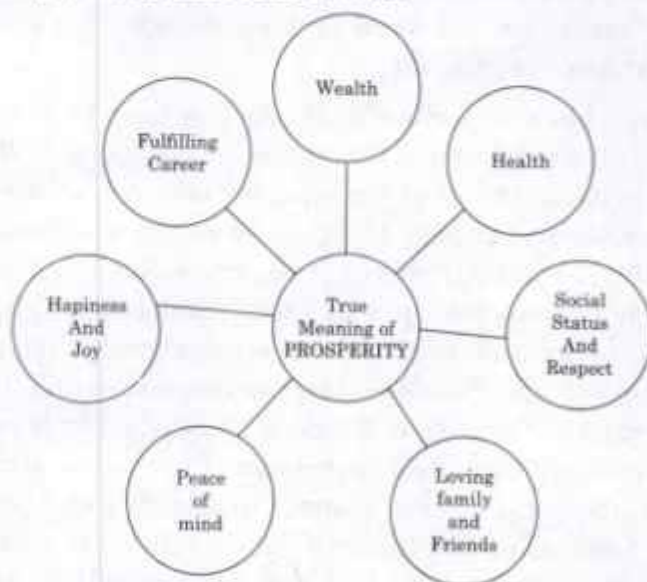
If one person who is working on solving a problem, such as the Kashmir dispute between India and Pakistan, could stop blaming others, such as historical figures or nations that are worthy of blame, the problem would ease. That person would be giving up that a related intensity of attitude within himself, which would release positive energy, triggering a positive life response from that bigger concern, issue, or problem.

Samridhi (Prosperity)

Prosperity is the state of flourishing, thriving, success, of good fortune. Prosperity often encompasses wealth but also includes other factors which are independent of wealth to varying degrees, such as happiness and health.

Economic versus the spiritual idea of prosperity : Economic notions of prosperity often compete or interact negatively with health, happiness, or spiritual notions of prosperity. For example, longer hours of work might result in an increase in certain measures of economic prosperity, but at the expense of driving people away from their preferences for shorter work hours. In Buddhism, prosperity is viewed with an emphasis on collectivism and spirituality. This perspective can be at odds with capitalistic notions of prosperity, due to their association with greed. Data from social surveys show that an increase in income does not result in a lasting increase in happiness; one proposed explanation to this is hedonic adaptation and social comparison, and a failure to anticipate these factors, resulting in people not allocating enough energy to non-financial goals such as family life and health.

True Prosperity known as Samridhi is a synergistic whole : Many distinct notions of prosperity, such as economic prosperity, health, and happiness, are correlated or even have causal effect on each other. Economic prosperity and health are well-established to have a positive correlation, but the extent to which health has a causal effect on economic prosperity is unclear. There is evidence that happiness is a cause of good health, both directly through influencing behavior and the immune system, and indirectly through social relationships, work, and other factors,



It has been rightly said,

"THE GRAND ESSENTIALS OF PROSPERITY ARE

...SOMETHING TO DO

...SOMEONE TO LOVE

...SOMETHING TO HOPE FOR"

Abhay (Fearlessness) : Man is eager to live and afraid to die. Most problems owe themselves to this fact. The fear of death might be reckoned as a

prime fear but the most primeval and basic fear is that of expectation being defeated, or more specifically, that of losing what one delusively thinks one owns (the delusion "This is mine") Fear of losing what one is attached to (the family, for example) gives birth to the fear of death and therefore the former is the most basic fear. Death is feared, not per se but because as a result of it we lose all these things and people we are attached to. One is attached to the body and is afraid to lose it. The delusion regarding the body can be got rid of through the practice of total relaxation of the body by doing yoga and meditation, for it results in loosening and ultimately eliminating the body's hold over the mind, without embracing death. Fear resides within and not outside us. External fear is mere fiction. If we succeed in cultivating fearlessness no incident, no external circumstances can strike in us.

Yoga-Shava Asana : This is a yoga asana which can be performed by lying flat on your back. The body should be immobile with palms facing up and legs slightly apart with feet pointing outwards. The eyes should be closed and the person should visualize with the inner eye each and every part of the body, in the mind. The inner consciousness should also urge each body into stillness and relaxation. The entire process should take at least 5-6 minutes after which a person can slowly open the eyes and very slowly get up.

Meditation : Understandably it is very difficult for the young to meditate. Meditation involves freeing the mind of all thoughts and young minds are bursting with new and fresh ideas. Never-the-less one good way to meditate is to concentrate on a point, on your forehead; just between your eyebrows....this is where the soul is said to reside. The concentration at this point should be such that one feels bathed in a golden glow and feels peaceful...try to do this just once a day and you may find that you are infused with inner strength and calm.

There is an incident related to Mahatma Gandhi's life. Once during one of his marches through the countryside he encountered a procession of people singing and dancing to the beats of drum and carrying a goat for sacrificing in a temple dedicated to a goddess. Gandhi ji walked ahead of them and sat down obstructing their way to the temple. The people asked him to get out of their way. He told them that if they were bent upon offering a sacrifice to the goddess they might as well sacrifice him and leave the goat alone. Surely the goddess would prefer human to animal sacrifice! The people felt ashamed and gave up the practice of offering sacrifices. Gandhiji could do so only because he was not afraid of death even though the circumstances were dreadful. It shows how nothing in the outer world can strike fear in those who have succeeded in building a consciousness free from fear. On the other hand if the mind is given to fear, a thousand fear will assail it even when no cause exists. To conquer fear one has to conquer the attachment to things and people-the delusion "This is mine".

While talking of non-violence we should not chase shadows. We should remember that of the three things-violence, fear, and false attachment is the last that has to be tackled first. It is the delusion of attachment that causes fear and which, in turn, results in violence. If it had not been for fear no weapons would have been invented. Fear of the enemy leads to the unending race for more and more deadly weapon systems and the degree and possibility of

violence increase correspondingly. Today the whole world is reeling with fear. Nations are afraid of one another and so are different sections of society. Not until people become fearless can non-violence be firmly established, and fearlessness is possible only when learn to free themselves from the delusion of attachment.

There are quite a few people now who are interested in building a non-violent society. In order to be able to do so, two problems have to be solved first. They are :

- The centralization of power and
- The concentration of wealth in a few hands.

So long as these two evils continue it is in vain to contemplate the possibility of a non-violent society. So the first thing to do is to find the ways of decentralizing and distributing wealth and power in society. The tendency to cling to power and to refuse to share wealth has to be changed. This will merely mean accepting truth and rejecting falsehood. However, mere preaching cannot achieve the desired result. Application is of vital importance and like charity it should begin at home. One should start applying good things to one's own life. This first step should be yoga and Meditation. Until one is able to stabilize and relax one's body, tension in the body will persist and non-violence cannot take root in a mind and body full of tension. This small experiment of practicing meditation and yoga for twenty minutes daily will enable us to expel fear and violence from the mind. Then we should take the second step of practicing non-violence within the family. If we succeed there, we should take the third step of extending non-violence to the neighborhood. Next it should encompass the nation and finally the whole world. There is no use talking glibly of world peace and international brotherhood unless we have learnt to apply the concepts of peace and brotherhood in the family, neighborhood and the nation. It is small beginning that leads on to greater ventures.

What is required is to build a healthy, non-violent society wherein peace and fearlessness prevail and where every individual has equal opportunities and rights, but such a consummation is possible only if we learn to limit and control, selfishness and attachment.

Sah-astitva (Co-existence) : The world is full of Diversity-there are different nations, cultures, religions, communities, languages, and beliefs. The beauty of Existence can only be maximized if everything in this world is in harmony. Peaceful, symbiotic co-existence is the key to Harmony in the world.

For peaceful co-existence to occur in a diverse society the following must happen:

- (1) People must recognize that traditional interpretations of peaceful co-existence are outdated,
- (2) Governments and individuals must recognize that society needn't be homogeneous or institutionalized to serve an important purpose for people,
- (3) Members of varying cultures, countries and faith must learn to respect the traditions, beliefs and boundaries of one another,
- (4) Religion and politics must be separate and
- (5) People must agree to disagree regarding certain moral values and beliefs and come to recognize that other can be different from them and yet be equally capable in their own unique manner.

Leaders play a vital role toward establishing and maintaining a peaceful co-existence in a multi-cultural society. They have a duty to reduce ignorance, fear and misunderstanding and promote reconciliation among members of varying faiths. Leaders have the ability to inspire others to engage in public service and benevolent acts regardless of one's faith or religious leanings. Our communities provide us with much valued identities, an important "component of reality". Every person of every faith is, however, an individual also, and as such makes individual decisions about what is right and what is wrong. Leaders have a duty to inspire individuals to make decisions that will not only benefit one's own interests but also those of the global community. International political leaders must also work with religious leaders to formulate inspiring message to members of varying religions, encouraging them to embrace their differences and accept the cultural and religious diversity that is inherent in a multi-religious global environment.

Since the clash of religious ideology is often the cause of disharmony in the world let us take the example of the many religious traditions that dominate the world, including Hinduism, Christianity, Buddhism, Judaism and Islam. Most religions are considered "self contained discrete entities" meaning they carry with them "distinctive personalities, events, belief, practices and rituals". Religion may influence many aspect of one's culture, beliefs, values and behaviours within society. As such one must investigate whether world peace is possible in a multi-religious global environment. Is peaceful co-existence even possible in this context? The answer is yes.

Most religions promote benevolence and humanistic causes to support mankind's existence. It is the role of each member of society, religious leaders and government representatives to remember their humanitarian obligations and respect the differences that exist among one another. Only then will peaceful co-existence be possible.

Governments are challenged with the task of combining the struggles for democracy, the ideals of equity and sustainability "with a vision of human existence that is human centered yet recognizes the relevance of the spiritual sensibilities of major world religions". Peace and religion are often subjects that are complex and result in great controversy. Historically religion and politics have often been intertwined. This has been seen in the example of the Iranian Revolution and the rise of Hindu nationalism in India. Globalization in many countries has often clashed with religious idealisms. The problem, however, is that people tend to view religion in very polarized ways, as either forms of terrorism or a form of human governance. It is more important for people to understand the relevance of varying religions and their tendency to be "tolerant toward those who hold other convictions and to be exclusivist" at the same time. Recognition of this may help individuals recognize that all religions, while different, are in many ways the same.

• HARMONY IN SOCIETY

UNDIVIDED SOCIETY (AKHAND SAMAJ) : An undivided human centric society is one of the higher human goals. The history of mankind has seen numerous to answer the burning questions of society like:

- Are exploitation, poverty, injustice, discrimination and war an inevitable part of human society or is it possible to have a just and equitable society?
- Are development and ecological sustainability always going to be at loggerheads with one another, or is it possible to utilize technology for the benefit of humanity, without disturbing the ecological balance of our plane?
- Is the education of children just about rote, memorization and eventually getting better jobs or is it possible to have an educational alternative that only helps children become thinking individuals but also better human beings?
- Are human lives bound to be an endless struggle just to meet one's material needs or is it possible to meet one's economic requirement as well as lead intellectually and emotionally fulfilling lives?
- Are relationships between human beings bound to be full of conflict, differences, inequality, emotional distress and unhappy compromises, or is it possible to have continuous happy, contented, meaningful interpersonal relationships?
- Is this list non-exhaustive in nature?

While some of religious and philosophical schools of thought have put forth 'solutions' to some of the above problems, their answers have often been mystical and unable to change the inequitable and exploitative strictures of society. Moreover these very ideas have been used as a means to justify religious and communal violence for many centuries. Again consequently, numerous ideologies, socio-political movements and social experiments have sought solutions in form of equality of opportunities, freedom from injustice and exploitation, the creation of classless societies, equal access to natural resources as well as protection of environment. Undoubtedly, these attempts have had some impact on the society we live, but they are found to be self-contradictory in themselves as we see that many of us have come to believe that no conclusive outcomes, results or solutions are even possible. We often work with the assumption that a meaningful life and a truly just, equitable society are utopian ideals that can only be dreamt about or aspired towards, but never actually realized. Yet the need for answers/solutions remains. Sitting at the higher end of social pyramid life becomes meaningless and hollow, and it is more intensified and we witness injustice and inequality. The need in society at the bottom of the pyramid (where people are struggling for survival) for equality and justice, is thus highlighted.

Three activities can be performed to send the message of a holistic society:

1. Educating Society through workshops, seminars and street plays :

This is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include

- (i) knowing the self
- (ii) knowing the existence on basis of self
- (iii) knowing the definite human conduct which is contribution of self in existence.

2. Value Education in Educational Institutions : Value Education should be introduced in current education system at all levels-primary school, secondary school, senior secondary school as well as college level.

3. Helping to Apply Values to the Real World : Organizations— both government and non-government should open up counseling centers which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self-exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to Family (with meaningful relationships), then to society (Education-health-Production-Business-Services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the Social System.

Universal Order (Sarvbhaum Vyawastha)

An example of the universal order : 'Narayana', one of the names of Vishnu in the Hindu tradition, signifies literally "He who walks on the Waters". The "surface of the Waters", or their plane of separation, is described as the plane of reflection of the "Celestial Ray". It marks the state in which the passage from the individual to the universal is operative, and the well-known symbol of "walking on the Waters" represents emancipation from form, or liberation from the individual condition.

First and foremost is asserted the necessity of the "metaphysical Infinity" in the context of its relationship with "universal Possibility". The Infinite, is that which has no limits", so it can only be applied to what has absolutely no limit, and not to what is exempted from certain limitations while being subjected to others like space, time, quantity, in other words, all countless other things that fall within the indefinite, fate and nature. There is no distinction between the infinite and universal Possibility, simply the correlation between these terms indicates that in the case of the Infinite, it is contemplated in its active aspect, while the universal possibility refers to his passive aspect: these are the two aspects of Brahma and its Shakti in the Hindu doctrines. From this we can say that "the distinction between the possible the real has no metaphysical validity, for everything that is possible is real in its way, according to the mode befitting its own nature". This leads to the metaphysical consideration of the "Being" and "Non-being".

For instance, our present state, in its corporeal modality, is defined by five conditions :

- space,
- time,
- matter (i.e. quantity)
- form
- life,

These five conditions enter into correlation with the five corporeal elements (*bhutas* of the Hindu doctrine) to create all living forms (including us in our corporeal modalities) in our world and state of existence. But the universal Manifestation is incommensurably vaster; including all the states of existence that correspond to other conditions or possibilities, yet Being Itself is the principle of universal Manifestation.

This involves the foundation of the theory of multiple states and the metaphysical notion. The relationships of unity and multiplicity lead to a more accurate "description" of the Non-Being: in it, there can be no question of a multiplicity of states, since this domain is essentially that of the undifferentiated and even of the unconditioned: "the undifferentiated cannot exist in a distinctive mode", although we still speak analogously of the states of the non-manifestation: Non-Being is "Metaphysical Zero" and is logically anterior to unity; that is why Hindu doctrine speak in this regard only of "non duality" (*advaita*). Analogous considerations drawn from the study of dream state help understand the relationships of unity and multiplicity: in dream state help understand the relationships of unity and multiplicity: in dream state, which is one of the modalities of the manifestation of the human being corresponding to the subtle (that is, non-corporeal) part of its individuality, "the being produces a world that proceeds entirely from itself, and the objects therein consist exclusively of mental images (as opposed to the sensory perceptions of the waking state), that is to say of combinations of ideas clothed in subtle forms that depend substantially on subtle form the individual himself, moreover, of which the imaginal objects of a dream are nothing but accidental and secondary modifications".

The possibilities of individual consciousness and the mental ("mind") is the characteristic element of the human individuality.

Metaphysical realization (*moksha* or "Supreme identity") is what happens during the course of spiritual realization when a disciple leaves the domain of "formal possibilities". The multiple states of the Being are essentially related to the notion of "spiritual hierarchies", which is found in all traditions. Thus it is described as the universal process of the "realization of the Being through knowledge".

How can we help create harmony in the world?

The most important step to making world harmony is to understand more about the world. In order to understand and respect others, it is most helpful to know where and how people live. By studying other cultures we can learn the differences and similarities between people living in different countries around the world.

• CREATING A WORLD FAMILY

The whole World is One Family : The title may sound like some fantasy, or an overly utopian idea, but actually this is the premise of the Vedic teachings. That is why there is the saying in Sanskrit, *Vasudhaiv Kutumbikam*, which means "the world is one family". Certainly we can see that the whole world is populated by people who are working to attain the same things: happiness, peace, security, resources like food and shelter, and a hopeful future. How much easier it could be if we focused on our similarities instead of our differences. And with that, how much easier it would be to find the necessary cooperation that would pave the way for global assistance in helping everyone acquire what he needs.

Yes, we are all born in certain parts of the world and may have different physical or cultural characteristics. You may be born a Caucasian in America, or a black person in Africa, or an Arabian, or German, or in an Islamic family or

Christian, etc. But did you make a decision that this was what you were going to be? Or did you just sort of find yourself in this situation? Did you just happen to have a family that taught you what you should accept yourself to be? Or did you really make deliberate decision that this was the identity you wanted to accept? or, on the other hand, would you really like to see more deeply that this identity and discover what you are above and beyond the temporary and changing body? The fact of the matter is that we are all hoping and struggling to find the same basic needs as everyone else. So this means that whatever the appearance of the body may be, we all have many of the same aspirations. And we share the planet similar to the way a family of brothers and sisters share the same home.

Why the Vedic texts teach how we are all one family can be explained. The Vedic literature, the spiritual and philosophical texts in the world, do not preach the superiority of one religion over another, but espouse the doctrine of the eternal path for all living beings based on the nature of the soul. These ancient vedic scriptures only recommend the highest level of *dharma* that a person can follow, depending on what he or she would like to accomplish in this life. Otherwise, we can consider a variety of thoughts and philosophies that may assist in our progress. This is also why the *Rig Veda* explains: *aano bhadrah kritawo yantu vishwataha*, which means "Let noble thoughts come to us from everywhere".

The premise is that we are all spiritual beings who are not these bodies but only inside them. Our real identity is not whether we belong to a certain ethnic group or culture. Yes, we may follow a certain path or religion, but these can be changed and the soul is above all such temporary designations. And the nature of the soul is to love and be loved. Everyone is working and wishing for that, because happiness is found in relations, and no happiness is higher than a deep loving relationship. But the highest relationship is that which we, as spiritual beings, share when it is based on devotion to the supreme beings, the ultimate lovable object. That is the eternal spiritual path.

By having a solid understanding of such spiritual knowledge, there is automatically a respect for all others regardless of race, sex, or species. This brings a moral and peaceful social behaviour in everybody toward everyone. By having respect for everyone's spiritual identity, parts and parcels of the lord this also brings an innate happiness in us all. We can understand that we are only visiting this planet for a short time, and that we are all in this together. In other words, my contribution to your well-being, especially spiritual well-being, will be an automatic contribution to my own existence. In this way, society at large is in a state of constant improvement.

A way of life that aims at the elevation of everyone in society to higher level of consciousness is a means to assist ourselves through a disciplined and godly life to understand the purpose of our existence as well as to become a spiritually realized person. It also means that we help every other individual soul because by helping others we help ourselves. That itself is a natural state of being when we can perceive God as the Supersoul-'*Paramatma*' within everyone. All of this is encouraged by, and increases, a natural faith in an all-pervading Supreme Being. Such faith and focus on the Supreme Being, when systematically developed, can elevate us to return to our real spiritual home after death.

India has always welcomed so many other religions into the country. India is the homeland of some of the oldest religions in the world. There is room for both dissent and digression and freedom of choice. The basic principle is that the freedom of the individual is all important. It is not that the beliefs of one must be imposed on another. Thus, different communities following different ways can live together in amity. Spiritual Truth itself can manifest in different ways, depending on the lessons that an individual needs to learn, and the ways that he or she may need to grow in this particular lifetime. Therefore, because of different levels of consciousness within people, it should not be expected that only one religion or philosophy has everything that can fulfil everyone everywhere.

The trouble we see so much of in the world today is not so much a clash of religions, but a clash of individual egos of people who associate their bodily identity and cause with their religion. It is the tendency of the human mind to cling to those people who are similar, and claim superiority over who are different. This leads to the divisions of religion, caste ethnic group, or race. Thus, the tendency becomes to defend one's own weakness, inferiority or insecurity by unnecessarily criticizing and hurting others to establish one's sense of position and superiority. However, in these days this is often done in the egoistical guise of defending one's own religion. But this ignores the very love; compassion and tolerance that most religions claim to represent or teach. And certainly it ignores the very love, mutual respect and co-operation that we seek, and that the world depends on if we and this planet are to survive. Why not take the noble path of being more willing to live up to your religion rather than to simply fight or die for it? This alone would settle many of our differences and world problems. We have to decide whether we want to live with each other or fight with one another. The answer should be obvious.

The *Atharva Veda* says: "We are birds of the same nest. Wearing different skins, speaking different languages, believing in different religions, and belonging to different cultures—yet we share the home, our earth. Born on the same planet, covered by the same skies, gazing at the same stars, breathing the same air, we must learn to progress happily together or miserably perish together. **For human beings can live individually but can survive only collectively.**"

Universal Order : Whereas God created three sorts of living natures, to wit: angelical, rational, and brutal, giving to angels an intellectual and to beasts a sensual nature, He vouchsafed unto Man both the intellectual of angels, the sensitive of beasts, and the proper rational belonging unto man; and because in the little man's body there is a representation of the universal... therefore was man called micro cosmos, or Little World.

—A Treatise of Melancholie, Timothy Bright.

There was, (and it still is for some people), a pervasive cosmic world view where the relationship between all existence is defined within a strict structured hierarchy known as *scala naturae* or the Chain of Being. Its basic premise is that the universe is ultimately perfect and all existence is possible without contradiction. Using the chain analogy, this means every link has its place. There are no empty links. No link represents more than one object and the continuity of the links is maintained in that each differs by the least possible degree with the next one.

In this fixed model of the universe, objects are graded and placed in this hierarchical structure according to their relative portions of spirit to matter. The greater amount of spirit contained, the higher the placement and closer to God. Each group type was then further divided and graded accordingly. This gradation extended into all avenues of reality and not just the physical but the metaphysical and spiritual planes as well.

God

Angels	(existence, movement, growth, will, reason, and an understanding of God)
Men	(existence, movement, growth, will, and reason)
Animals	(existence, movement, growth, and will)
Plants	(existence, movement, and growth)
Elements	(existence and movement)
Stones	(motionless)

Universal Interdependence : Within this universal order is a labyrinth of interconnecting sympathetic relationships called correspondence. Because each link reflects a microcosmic view of the whole, it shares a commonality among the other planes of existence. Therefore, associations can be made between the macrocosms and microcosms existing throughout structure.

These correspondence are indicative of one of the fundamental principles that govern magic, alchemy and metaphysical philosophy. "That which is above is as that is below, and that which is below is as that which is above." This is now abridged in the popular phrase "as above, so below".

"To grasp the invisible elements; to attract them by their material correspondences; to control, purify and transform them by the living power of the spirit; this is Alchemy".
—**Paragranum.**

There are many questions and not enough answers. We must seek these answers in to understand EXISTENCE as a comprehensive, integrated whole!

By understanding the comprehensive Human Goals of :

- RESPECT : *Samman*
- PROSPERITY : *Samridhi,*
- FEARLESSNESS : *Abhay,*
- CO-EXISTENCE : *Sah-astitva*

We can understand the harmony in the society.

We can also understand that Society is an extension of family and can visualize a universal harmonious order in society on the basis of the two principles of-

- Undivided Society (*Akhand Samaj*)
- Universal Order (*Sarvabhaum Vyavastha*-From family to World Family)

PRACTICE SESSION 7

Form groups of 5 in the class and initiate a discussion on the following 8 topics. After the general discussion, place a tick on whether the answer to the

question is a result of yours or the other's intentions or on yours or the others competence.

S.No.	THE QUESTIONS	Intention	Competence
1a	Do I want to make myself happy?		
2a	Do I want to make others happy?		
3a	Does the other want to make himself happy?		
4a	Does the other want to make me happy?		
1b	Am I able to make myself always happy?		
2b	Am I able to make the other always happy?		
3b	Is the other able to make him-self always happy?		
4b	Is the other able to make me always happy?		

Note : You will see that the results of the discussion will lead to an understanding that the first 4 answers depend upon Intentions or what an individual wants to do (natural acceptance) Whereas the last four answers depend upon the competence and ability of the person.

While the Intention may be good it is often the competence which is lacking. What happens in real life is that we judge OURSELVES on the basis of INTENTION but we judge OTHERS on the basis of COMPETENCE. We, therefore, often falsely conclude that we are good because our intentions are good but others are bad because they have not shown competence or ability.

PRACTICE SESSION 8

Activity 1

Make a list of the occasions on which you have shown respect to your relatives (after right evaluation) in the past one month.

Make a list of all the occasions on which you have shown disrespect to your relatives (because of under-evaluation, over-evaluation or mis-calculation in evaluation)

Activity 2.

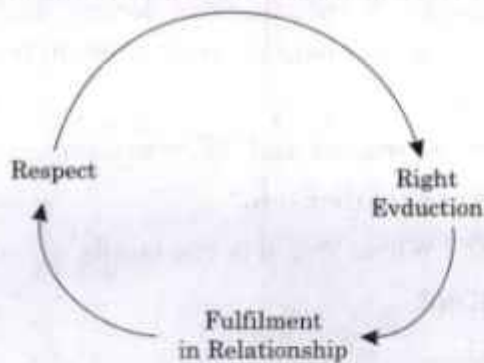
Answer the following questions by ticking any one option

Question : Your feeling of respect is based upon :

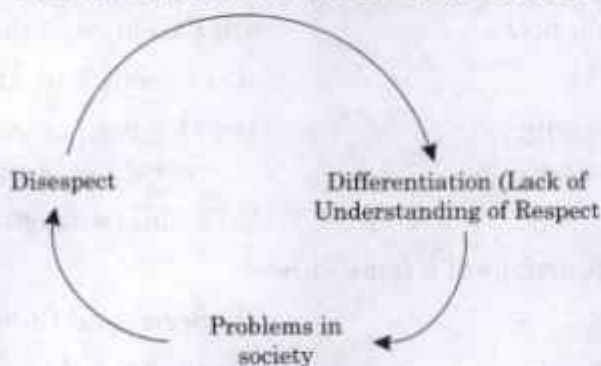
- (i) I like to treat other as I would like to be treated.....
- (ii) I treat others with respect if they are superior to me
- in body.....

- in their material possessions.....
- in intellect and beliefs.....
- Consider the following figures :

THE POSITIVE CIRCLE OF RESPECT



THE NEGATIVE CIRCLE OF DISRESPECT



PRACTICE SESSION 9

Assignment 1.

Write a note in the form of a story, poem, skit, essay, narration, dialogue to educate a child about 'respect' and the 'value of respect' in society. Be creative and identify how the story/poem etc can help in providing value education to children.

Assignment 2.

Develop a three part module on the topic 'Social Science-Its Need, Scope and Content' to be used in primary education of children. Make liberal use of charts, diagrams and pictures to make the module interesting and easy for children. Is your model holistic? Do you think it can actually be useful to teach children about society, and social science? Why and How?

QUESTIONS

1. The family is the basic unit of human interaction; Do you agree with the statement? Explain your answer using examples.
2. What are the foundational values of relationships? How can they be used to ensure strong and mutually rewarding relationships?
3. What do you understand by Trust? Differentiate between intention and competence.

4. What does Samman or Respect mean? How can you ensure that respect becomes a valued part of any society?
5. How can the comprehensive human goals of Respect, Prosperity, fearlessness and existence create harmony in society?
6. Describe the concepts of an undivided society and universal order and explain how both these can help to create a world family.
7. Write short notes on:
 - (i) Difference between respect and differentiation.
 - (ii) Salient values of a relationship.
8. Write a note on 'The Whole World is one family'.

OBJECTIVE QUESTIONS

1. Match the following.

(a) Monogamy	(i) family member
(b) Grand daughter	(ii) Parents and their children
(c) Mother	(iii) Female Parent
(d) Nuclear family married to only one	(iv) One man or woman being person at, a time.
(f) Kin	(v) A child's daughter
2. Some of the functions of a family are

(a) Economic	(b) Social and Cultural
(c) Reproductive	(d) all of the above
3. A harmonious world is created by values at 4 levels. These are

(a) Home, family, society, country	(d) None of the above
(b) Individual, family, Society, Universe	
(c) School, home, office, Temple	
4. Values important for relationship are many. They may include :

(a) aggression	(b) Competition
(c) Integrity and Character	(d) arrogance
5. The four gems of Trust are Effective listening, Empathy, Justice and

(a) Honesty	(b) Cleverness
(c) Pride	(d) Simplicity
6. Match the following

(a) Samman	(i) fearlessness
(b) Samridhi	(ii) respect
(c) Abhay	(iii) Prosperity
(d) Sah-astitva	(iv) Co-existence

ANSWERS

1. (a) (iv); (b) (v); (c) (iii); (d) (ii); (e) (i) 2. (d) 3. (b) 4. (c) 5. (a) 6. (a) (ii) (b) (iii) (c) (i) (d) (iv)

CHAPTER

4

UNDERSTANDING HARMONY IN NATURE

STRUCTURE

This Module includes :

- Understanding Harmony in Nature
- The Eco system
- Sah-astitva-Existence as coexistence
- Environment and Sustainable Development
- Crisis in managing Environment
- Holistic Perception of Harmony at all levels of Existence.

• UNDERSTANDING HARMONY IN NATURE

Our world today may be described as an age of confusions and tensions, both within and outside of us. A beautiful life is one that is 'in' harmony' with the situation in life. In fact 'Harmony is a precious treasure of human life. Real success, satisfaction and happiness are different facets of harmony. If one is to enjoy the benefits of life to the fullest, it is necessary to develop and maintain harmony. For this, understanding the philosophy of nature is required.

Harmony should be maintained in all spheres of life, and these are:

- Between body and life;
- Between wisdom and habits;
- Between self and society;
- Between the purpose of life and the method of living; and
- Between will and nature.

The law of nature has a unique cause and effect system which must be understood in order to be in harmony with the natural law of things.

One of the greatest health problems, the modern city life has created is OBESITY! We have obese adults who live the good life : indulge in late nights and rich food, and children who shy away from outdoor games, and sit in front of the T.V. or Computer for hours, feasting on junk food and fizzy drinks.

Stop to consider this...have you ever seen an over weight lion or a Squirrel? The answer is obviously no! The fact is that while the wild animals live in complete harmony with nature and only eat what is necessary to live. On the other hand human beings eat for taste, or sometimes style, they may eat due to social obligation (the host may feel bad) or may simply eat for greed. No wonder then they become obese and unhealthy. (Perhaps the same reasons apply to some of our pampered pets) Such food habits compounded with lack of physical exercise as we stay within our safe confines of our air conditioned homes, offices, cars and shopping centers lead to becoming out of sync with nature!

We must realize that the entire existence that has been orchestrated by the Almighty, to move in perfect harmony is a highly inter-related, interdependent system. The jarring notes in such a harmony can be caused by several things. Some of them are discussed below:

(i) Pollution : (Air, water and land). Pollution of water causes aquatic life to be destroyed. Air pollution causes diseases like asthma, bronchitis *etc* amongst humans and animals and also has a serious negative impact upon plants. Land pollution causes land to become infertile and uncultivable. Thus pollution is a major problem in the harmony of the eco-system.

(ii) Misuse and over-exploitation of resources : When resources like fossil fuels, water, land minerals *etc* are over exploited and misused it has a damaging effect upon the eco-system.

(iii) Indiscriminate killing of animals : Several species are on the verge of extinct, and are on the endangered list because of extinct, and are on the endangered list because of hunting and indiscriminate killing of animals. In some cases the tusks of elephants, the horn of the rhinoceros *etc* become the reason why these animals become prey to poachers.

(iv) Deforestation and felling of trees : The land covered by dense forest is fast disappearing due to the felling of trees or clearing of forests which may be done to get timber or to get land for buildings, farming or industry.

The sad part is that forests are one of the key links in our eco system. They are home to thousands of species of plants and animals. By destroying forest an adverse effect is also felt on the climate. Rain clouds are attracted by thick vegetation. If this vegetation disappears then the problem of insufficient rain will plague several parts of the world.

Deforestation will also lead to soil erosion as the roots of trees and plants hold the soil together. Once they are gone the rain water carries the fertile top soil along with it leave the land infertile and unfit for cultivation.

Thus it is very important that human beings learn to live in harmony with nature and learn to preserve our eco system. It may be the key not only to success and prosperity but also for survival itself.

• THE ECO-SYSTEM

What is environment?

Literally, environment means surroundings or conditions in which a person or a thing exists and develops his/its characteristics. For example, the environment of a plant refers to all those conditions which help the growth of that particular plant. But the environment is not similar everywhere, it varies from place to place. An environment required for the growth of rice is different from that required for the growth of wheat. It has been seen that the environmental conditions in Punjab are suitable for the growth of wheat, while they are not so in the Kaveri delta in Tamil Nadu. Likewise, at certain places environmental conditions are very favourable for the growth of human beings as in Mediterranean or Monsoon regions. On the other hand, they are not so favourable in desert areas or Tundra regions.

Environment is sometimes divided into natural and human environment.

Natural Environment : All gifts of nature such as land, water, air, plants and animals form a part of the natural environment. They include both the biotic and the abiotic resources. Abiotic resources are composed of the non-living things like land, water, air, rocks, metals etc, while the biotic resources are composed of plants and animals which have life in them. Both types of these resources are quite necessary for the existence and development of human beings.

Human Environment : Human beings and their social, religious, economic and cultural activities form a part of the human environment, Man's family, his community, religious activities, educational endeavours, factories, villages, towns, cities, building and roads *etc* and also his political activities form an important part of human environment.

In fact, both these natural and human components of environment interact with each other, thereby producing certain changes which create favourable conditions for man to live on this earth.

But these components of environment are not static. They are subject to different processes of changes which are sometimes slow and sometime sudden.

Ecological Balance : A proper interaction or balance between the natural environment and the human environment is quite necessary for the formation of favorable conditions for the survival of man. Such a balance is termed as the ecological balance.

Importance of Natural Environment and Its Impact

We study natural environment because all human beings are influenced by the physical or natural environment. Not only human beings but also plants and animals are influenced by the environment.

Very few people want to live in a desert or a mountainous region because there the environment is very harsh. It is not easy to grow crops in such areas. Some people do not try to live in such areas because of harsh climate which is either too hot or too cold. Moreover, means of transport are not so easily available in such hostile areas. That is why such areas are sparsely populated.

On the other hand, people would like to live in such places where the land is fertile, climate is pleasant and means of transport and communication are abundant.

As such, we should be interested in studying natural environment. It has a direct bearing on our lives.

Why Should We Protect Our Environment?

Environment is necessary to support us. It provides us with various necessities of life such as air to breathe, water to drink, food to eat and land to live. Not only this, it provides us different natural resources like plants, wood, fuel, minerals and energy. All our industrial activities depend upon different raw materials provided by the natural resources.

Hence we should do nothing to play havoc with our natural resources by recklessly exploiting it and thereby damaging the environment. Irrational use of our natural resources like forests, pastures, farms, and minerals *etc.* Would harm us to such an extent that no reform measures thereafter would do anything to repair the loss already done. Not only we but our coming generations would be put to a great loss.

Hence, we should be very careful in using our natural resources and be very particular in protecting our environment.

HOW DO THE HUMAN BEINGS INFLUENCE THE ENVIRONMENT?

Human beings influence the environment in a number of ways :

(i) If they go on cutting the forests and trees mindlessly, they would soon cause the depletion of oxygen in the atmosphere. It is only plants which use up carbon dioxide and give us oxygen which is life for all of us.

(ii) If we go on using our mineral wealth indiscriminately, soon we would be deprived of this great gift of nature. Our coming generations would be deprived of these natural resources because of our selfishness.

Hence, we should be very careful in affecting changes in our environment.

Major Spheres of Environment : The major spheres of environment are the following :

(i) Atmosphere (ii) Lithosphere (iii) Hydrosphere (iv) Biosphere

ATMOSPHERE

The air-envelope that surrounds the earth is called the **atmosphere**. It is a mixture of many gases such as nitrogen, oxygen, argon, carbon dioxide etc. It also contains water vapour, dust and smoke particles. It is to be remembered that the atmosphere extends a little beyond the height of 1,600 kilometre from the earth.

Composition of the Atmosphere : The atmosphere is that blanket of air which surrounds the earth. The density of the atmosphere is maximum near the earth's surface, but it decreases rapidly with height. The atmosphere consists of a number of gases, which have almost same composition everywhere. Pure air consists of nitrogen (78%), oxygen (21%), argon (0.9%) and carbon dioxide (0.033%) etc. Besides these gases there are also to be found water vapour, dust, smoke, pollen grains, salts and micro-organisms in the lower layers of the atmosphere.

Importance of the Atmosphere : The atmosphere is very important to us. It has many advantages of its own :

(1) The atmosphere acts like a blanket or a glass house for the earth. It receives the radiation of the sun but does not allow the insulation to escape. As such, it keeps the earth warm.

(2) Water vapours and carbon dioxide present in the lower layer of the atmosphere absorb the heat radiated by the earth's surface and keep the atmosphere warm even during night.

(3) Had there been no atmosphere, the extremes of temperature between the day and night would have been much greater.

(4) The sun rays heat the atmosphere differently and as such they create circulation in the atmosphere which leads to winds and rains.

The atmosphere controls the extremes of season; and different trees and plants can adapt themselves easily to the changing season and survive conveniently.

LITHOSPHERE

What is Lithosphere?

Another important sphere of the environment is the lithosphere which envelopes its interior portion. The average thickness of lithosphere comes to about 100 kilometer. It has been found that the thickness of the earth's crust is greater where the continents exist as compared to the ocean floors. As density increases with depth, so rocks forming the earth's crust are of lower density than those below the crust. The lithosphere is made up of various types of rocks while the core (or interior) of the earth is believed to be metallic, consisting predominantly of nickel and iron.

Lithosphere has two layers—The Sial and the Sima.

Sial is the outer layer of earth's crust. It is composed of rocks rich in silica and aluminium so it is called, sial, taking 'si' from silica and 'al' from aluminum. Its density is lower than that of Sima or the interior layer because density increases with depth. It is exposed on the continents. Sima is the layer of the earth's crust below sial. It is composed of layers having materials rich in silica and magnesium; so it is called Sima, taking 'si' from silica and 'ma' from magnesium. Its density is higher than that of Sial because density increases with depth. It forms the floors of the oceans.

Importance of the Lithosphere : The outer covering or crust of the earth, which is called lithosphere, is of great importance to us. Its soil cover is indispensable for the growth of plants. Moreover, lithosphere is source of various mineral resources including those of coal and oil. The various land forms of the atmosphere can be put various uses depending upon the economic factors and human needs.

HYDROSPHERE

What is Hydrosphere?

Those parts of the earth which are covered by water form the Hydrosphere. The oceans, lakes, rivers and other water bodies on the earth form the hydrosphere. About 71% of the earth's surface is covered with water; so the earth is sometimes called a watery planet. Moreover, the earth is the only planet which has water.

Importance of the Hydrosphere : The hydrosphere comprising of oceans, lakes, rivers and other water bodies has great importance of its own. All these water bodies are quite necessary for the existence of life on this earth. Without water, life is impossible. Neither plants nor animals nor human beings can survive without water. It is also a source of rain and chief agent of cooling the atmosphere. Moreover, the rivers lakes and seas provide us enough of food in the shape of fish, etc. All these water bodies also help in marine activities and promote trade.

BIOSPHERE

What is Biosphere?

Life on earth exists in a narrow belt, a little below and above the surface of the land and in water and air. This narrow belt of living organisms, both plants and animals, is called **biosphere**. This sphere thus includes parts of atmosphere, lithosphere and hydrosphere.

Importance of the Biosphere: The biosphere is the unique feature of our planet earth. No other planet as yet has been found to have a biosphere. The narrow belt of the biosphere makes it possible for million of beings—organism, both plants and animals—to survive and vary in size and shape. Thus, biosphere is a very important part of the environment.

WHY IS EARTH CONSIDERED A UNIQUE PLANET

The earth is considered to be a unique planet in the Solar System due to the following factors:

(1) The distance of the earth from the sun results in a climate which is best suited for the development of man and other forms of life on the earth.

(2) It is a habitable planet. It supports man and other forms of life by providing all necessities of life.

(3) Its atmosphere is rich in oxygen that makes life possible on this planet.

(4) Its atmosphere acts as a large cover to protect its surface from extreme cold and heat.

(5) On this planet (i.e., earth) water occurs in vast quantities which makes life possible on the earth, as water is essential for all forms of life.

(6) The earth is neither hot like Mercury nor cold like Pluto. Its mean temperature is about 15°C, Which is suitable for the development of man and other forms of life.

(7) Due to various causes like different climates, different soils and environments, life has continued to evolve and diversify continuously. This process of diversification which has continued on this earth for millions and millions of years has given rise to different species.

This wide range of numerous species is known as **biodiversity which exist on our earth today.**

PROTECTING THE ECOSYSTEM

We are fortunate to have been given the gift of life. We must respect nature and utilize its numerous resources with utmost care.

Misuse and exploitation of the earth's resources will lead to depletion and degradation. This will damage the natural flow of the eco-system and eventually lead to damage our planet earth.

Human beings are the most intelligent components of the planet and all development activities as well as technological progress is being spearheaded by human beings. Utmost care must be taken to ensure that this development and progress does not take place at the cost of the well being of the planet and its eco-system.

• SAH-ASTITVA : EXISTENCE AS CO-EXISTENCE

ओऽम् सौ शान्तिः अन्तरिक्षम् शान्तिः।

पृथिवी : शान्तिः। रापः शान्तिः। औषधयः शान्तिः।

वनस्पतयः शान्तिः।

विश्वे देवा शान्तिः।

ब्रह्म शान्तिः।

शान्तिरेव शान्तिः।

सा मा शान्तिरेधा।

Let there be balance in the space!
Let there be balance in the sky!
Let there be peace on the earth!
Let there be calmness in waters!
Let there be growth in plants!
Let there be growth in the trees!
Let there be grace in all Gods!
Let there be bliss in the Brahman!
Let there be balance in everything!
Let there be peace and peace!
Let such peace be with everyone of us!

—Shukla Yajur Veda

The rapidly growing population, urbanization, changing agricultural patterns industrial and water resource management, increasing use of pesticides and fossil fuels have all resulted in deterioration of the quality of environment and created adverse health consequences. Environmental pollution due to developmental activities is increasingly becoming the focus of concern. The integrative interdependence of health, environment and sustainable development was accepted as the fulcrum of action under Agenda 21 at the Earth Summit in Brazil in 1992. In the case of India, against an economic growth of 163 percent in the past 20 years, the pollution load has increased by more than 475 percent. During the period from 1975 industrial pollution grew by 247 percent, whereas the vehicular pollution load shot up phenomenally by 650 percent. Environmental health in its broader perspective would have to address the detection, prevention and management of :

- (i) existing deficiencies or excesses of certain elements in natural environment :
- (ii) macro environmental contamination of air, land, water and food; and
- (iii) Disaster management.

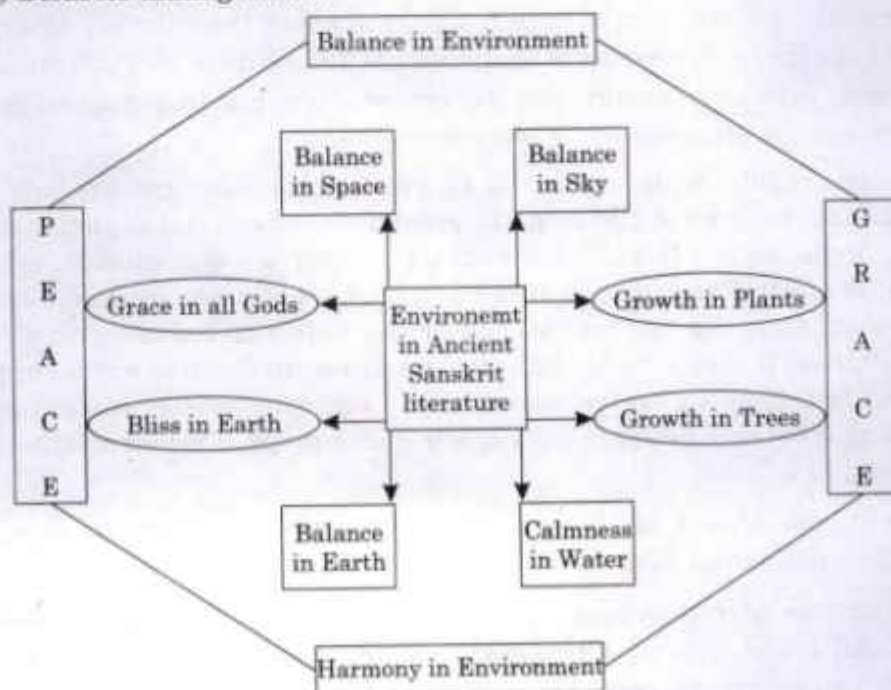


Fig. 1 Vedic Prayer seeking Balance in the Environment

This ordering of priorities has brought our civilization to the bank of ruin. We know we must find a way out, a way back to values and priorities that perpresent the help us from our authentic well-being and our authentic responsibility are themselves deeply stained by the money question.

Environment can be defined as "the aggregate of all the external conditions and influences affecting the life and development of an organism."

There is an intimate relationship between human beings and nature since times immemorial. Man, since his origin, has lived in harmony with Nature through the ages, holding Nature in awe and reverence. The Vedas, folklores and scriptures of different religions, faiths and beliefs also speak of the need for harmony with the universe, which is the habitat not only of men but also of all animals, birds, insects, plants and vegetation. The mutually supportive role of all living things is often mentioned as a crucial factor for a balanced social and harmonious existence. The ecological balance is inherent in the very process of creation. Everywhere, the seers, poets and thinkers, through the ages, have referred to the need for living in harmony with environment. In fact, the *Taitariyopanishad* looks at the relationship between man and his environment in its totality and stresses upon complete harmony and interdependence between them in order to attain real prosperity. It is now increasingly evident that more and more diseases stem from the degradation caused by man to his own environment. The potential harmful effects of industrial development on our global ecosystem are now better known. Ozone layer depletion, acid rain, climate changes, pollution chemical are some examples of the man-made wounds to our planet.

We are at a turning point, warnings of the damage to our health and quality of life are growing louder. An increasing number of people are acting to stop the degradation of our environment. With our rising population the civil services and environment, especially in the areas, are under great stress and strain. The degradation of our environment has to be arrested immediately otherwise it would have long-term impact of the quality of life of future generations.... We should also take this opportunity to educate our children regarding the importance of the preservation of our environment.

The remarkably wide range of environmental concerns include the international problems of acid rain, the greenhouse effect, and depletion of the planet's ozone layer. It includes national concerns with medical wastes disposal, radioactive and toxic wastes control, transportation accidents, health aspects of urbanisation and traffic occupational health and safety, and air and water pollution. It also includes local concerns over inadequate water supplies and sanitation facilities, water quality, clean air, solid wastes management, and finding a balance between the economic incentives of development and a decent quality of life.

International Union of Conservation of Nature and Nature Resource defined Environmental Education as:

"The process of recognizing values and clarifying concepts in order to develop skills and attitudes necessary to understand and appreciate the inter-relatedness among man, his culture and his biophysical surroundings, Environmental Education also entails practice in decision making and self

formulation of a code of behaviour about issues concerning environmental quality. Tbilisi conference (1977) held at Georgia under the auspices of UNESCO and UNEP mentioned the following as the contents of Environment Education :

- To consider the environment in its totality-natural and built, technological and social (economic, political, cultural historical, aesthetic and moral).
- To be a continuous, life long process beginning at the preschool level and continuing through all formal and in-formal stages.
- To be interdisciplinary in its approach, drawing on the specific content of each discipline in making possible a holistic and balanced perspective.
- Examine major environmental issues from the local, national, regional, and international points of view so that students receive insight into environmental conditions in other geographical areas.
- Explicitly consider environmental aspect in plans for development and growth.
- Emphasize the complexity of environmental problem and thus, the need to develop critical thinking, problem solving attitude and skills.
- Promote the value and necessity of local, national and international cooperation in the prevention and solution of the environmental problems.
- Utilize diverse environments and a broad array of educational approaches to teaching/learning about and from the environment with stress on practical activities and first hand experience.

In environment education in universities and colleges, emphasis is laid on plants, animals, water, etc. These are being taught from scientific point of view. The need is more of management to see that all the education given is applied and acted upon. Management can help in communication, co-ordination and control to make a unified impact. Hence, management of environments is most essential. Environmental education should be integrated with management to improve the quality of all-over educational programmes.

There is a need of understanding the concept of ecology as explained in our Ancient Sanskrit literature, so that we may lead life with right focus and perspective in the present times. The ancient Sanskrit literature gives us the genuine principles to adjust with our environment and lead a spiritual life full of bliss. Few countries have the natural resources that we in India have. That is why India was known as golden sparrow. But then again few countries have as little consciousness and respect for resources as we in India have. Therefore environmentalists and government must help build a resources consciousness that will lead to conservation and balance of our rich ecological heritage.

The Vedic Rishis had forewarned the need to protect the environment. They mentioned the need of performing the daily Yajnas for protecting the ecology. Dharmasastras prohibited men from disturbing the bio-diversity and eco-system as it is against the tenets of religion and it is considered a sinful activity (Papakarama). In the epic age, man and environment lived in harmonious relationship. The Rigveda is considered as the oldest manuscript dealing with relationship of environment and human beings, but Atharvaveda has dealt meticulously about various aspects of environment and showed more concern for ecology. Even the Aryans of the Vedic period were of the flora and

Many other hymns were also written which wanted people to maintain equilibrium of Bhuloka, Suryaloka and Antarikshaloka, i.e. earth and other astronomical objects. As stated in various ancient Sanskrit writings, e.g. Gita, Vedas, manuscript, mind of human beings is always restless, the more it gets the more it wants, resulting into a vicious circle of greed and temptations without any need. People go on cutting trees, do excessive mining, kill animals causing polluted environment. Vedic Rishis had always stressed upon the planting of trees (Dyaurveda girayovrks akesh) and avoiding cutting of stress (makakambiramudvrho Vanspatiasatrivikimnasa R.V. 6.48.17) Atharvaveda's love for earth is outstanding (prithvisukta) as mother earth bestowed love on all the creatures living on it. We should not unnecessarily dig the earth as laid down in 35th Mantra of Bhumi Sukta (Yat me Bhume) Visvanabhi tadepi Sohatu ma te marma vimrvadima te hrdeyampinam).

Puranic mythology believes in worshipping nature, thereby, bring harmony in eco-system. Even the Great Rishis like Vyasa, Valmiki and others wrote scriptures of eternal values under the trees and the beautiful links with environment. All the Rishis even taught the value of good relationship with the eco-system to their disciples, who included many would be kings. Thus, the kings were well versed with the importance of the eco-system.

Ayurveda laid great stress on eco-system as it provided the flora and fauna which was as medicine for the health of human beings. The names of Charaka and Susruta are noteworthy as they identified the nature and properties of herbs, plants, etc. which were useful to human being.

Sanskrit writers like Kalidas in their various works dwelt upon the proximity of nature and human beings. The description given by Sanskrit writers is so enchanting that one feels united with nature. Even English writers like Wordsworth appreciated flowers and the beauty of nature.

Our environment is a blessing for us, as it provides basic necessities of life. More and more research on the flora and fauna of the environment will lead to new knowledge for the benefit of human beings. Destroying environment is like cutting the branch of a tree on which one is sitting. Environment must be made better and better based on the sermons contained in our ancient Sanskrit literature.

Mahatma Gandhi had conviction of plain living and high thinking. When man wants to multiply his daily wants, he falls from the ideal. Man's happiness really lies in contentment. Discontentment makes a man slave to his desires. And there is no slave equal to that of the desire. The less you possess, the less you want, the better you are. Once Gandhi said, "the secret of happy life lies in renunciation. Renunciation is life. Indulgence spells death".

Kautilya in his Arthashastra was firm about preservation of forests, reservoirs, etc and maintenance of cleanliness in the habitations. He further added that fines should be levied whenever roads are made filthy. Variety of large trees were grown and an officer had to judiciously inspect tree-care and killing of birds and animals was banned.

Environmental Education (EE) emerges to be a comprehensive life long education, responsive to changes in a rapidly changing world. It emphasises on

the interdependence of man, society and nature. It attempts to focus on the interdependence of man, society and nature. It attempts to focus on the highly complex relation between development and natural systems. "Environmental education is a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems and which has the knowledge, attitudes, and its associated problems and skill to work individually and collectively towards the solution of current problems as well as the prevention of new ones" International Union for the conservation of Natural Resources defines Environmental Education to be a process of recognising values and clarifying concepts in order to develop skill and attitudes necessary to understand and appreciate the interrelatedness among man, his culture and his biological surroundings.

Environmental Education proposes to develop in an individual a sense of responsibility and commitment to preserve environment for a better tomorrow. Environmental education includes three broad aspects, viz. education for the environment, education through the environment and education about the environment.

The first and the foremost and a highly relevant aspect today is the development of attitudes, skills and evacuation abilities for the proper use and the development of environment, i.e. educating for the environment. Where the environment is used as a vehicle for gathering concepts, knowledge and skills related to specific academic disciplines, it is the education through the environment, and acquiring an understanding of the total environment constitutes education about the environment. A conceptual model of curriculum based on the goals of Environmental Education was proposed by UNESCO, the goals being

(i) to foster clear awareness and concern about economic, social, political and ecological interdependence in urban and rural areas;

(ii) to provide every person with opportunities to acquire the knowledge, values, attitudes, commitments and skills needed to protect and improve the environment and

(iii) to create new patterns of behaviour of individuals, groups and society as a whole towards the environment. This model illustrates how scope can be integrated through grade levels and across appropriate disciplines.

The term environment in Sanskrit literature encompasses broader areas than the definitions given in the context of various commissions and conferences in India, abroad and United Nations System. Most of these definitions are limited to deal with the problems of developed countries and even their solutions pertain to them. In developing countries like India, Environment includes all and its boundary is unlimited. Sanskrit literature reveals that our ancestors never looked upon forests as well as domestic and wild life animals and human beings and Environment, as just a cluster, but they deemed it as a total Biological live landscape with perfect rhythm and harmony. Eminent scientists like Einstein strongly believed in nature's inherent harmony. His concern throughout was to find a unified foundation of physics. According to our Seers and Sages as Einstein's observations were that "nature is like a vibrating Veena" with perfect rhythm with live waves. They were also aware of the vital functions of nonliving entities such as clouds with

move and break down, rivers grow, air gains strength and speed, etc. We cannot foresee a situation where environment can be seen in the contest of individual countries. It has to be seen globally and solution for it are to be seen globally. Even president Roosevelt dwelt upon this idea when he remarked that poverty anywhere is a danger to prosperity.

Sanskrit literature has always been perceiving the problem in toto and its solution also in toto To quote Sanskrit verse :

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःख भाग्भवेत्।

(May all humanity be happy)

May all be without disease

May all witness auspicious sights

May none have to undergo suffering)

—Vedic Bendiction

Man is a Curious speci. Economic man has always had to be concerned with his environment. Until recently, environment was seen as a boundless cornucopia, to be enjoyed, plundered and rearranged for profit. Today, many thoughtful people see it as a limited resource. The relationship between modern man and his environment is a major and a growing problem. The very survival of man as a specie depends upon intelligent and moral human action with respect to these problems.

• 4ENVIRONMENT AND SUSTAINABLE DEVELOPMENT

तच्चक्षुर्देविहृतं पुरस्ताच्छृङ्खलमुच्चरन्।

पश्येम शरदः शंत जीवेम शरदः।

शंत शृणुयाम शरदः शंत प्रब्रूयाम।

शरदः शतमदीनाः सयाम शरदः।

शंत भूयश्च शरदः शतात।

May sun shine in all with blessing to love for hundred years in perfect and blissful life with all our organs-eye, ears, tongue in perfect order.

Environment and development are closely inter-linked. Development cannot subsist on a deteriorating environmental base. Implicit in this is that development cannot take place without exploiting the environment, but harmony between the two is a pre-requisite for the safeguard and preservation of all life of Earth. Development in the absence of emphasis on effective environment, ironically has resulted into pollution of air, water and soil, which, in turn, has invited the resurgence of a number of life threatening diseases like Cancer, Asthma, Jaundice, Malaria, Gastroenteritis, Plague, Tuberculosis, respiratory illness, Mental disorder etc. This situation is rising perhaps due to our orientation in deep seated ideologies of production and consumption?

According to the UN Report, "Sustainability means meeting the needs of present generation without compromising the abilities and opportunities of future generation. It Thus implies both intergenerational and intra-generational equity. Sustainability is important determinant of human development. Human development is a process of enlarging peoples choices.

But such enhancement must be for both present and future generations without sacrificing one for the other." Thus sustainable development is a technique of eating the portion of bread and butter by the present generation in such a way it must last long so as to enable the future generations to enjoy over it.

Bahuguna follows the way and is showing it to all of us. The way is R'ta Our saints discovered it through communion with nature. The native people can teach us R'Ta through their reverence for nature.

Our earth is an infinitely insignificant part of the cosmos. Life is only a recent and insignificant development on earth. Man is only one amongst millions of species-plants as animals, past and present confined to only the outer surface of the earth of a few inches out of 8,000 miles of earth's interior and a few above in the atmosphere. We are exposed to space hazards. Some 65 millions years ago a heavenly body crashed down on our planet leading to extinction of many life species including dinosaurs. In 1908 a comet or a meteor with a mass between 1,00,000 to 10,00,000 tonnes exploded over central Siberia. The impact was 1500 times more powerful than the bomb dropped in Hiroshima and destroyed an area of woodland 40 km by 50 km large.

Man is also, like-wise, participating in many social circles-concentric circles-family, village, block, district, state, country continent and the global society at large. Life exists between a small temperature band. A few degrees higher temperature resulting from changes in solar radiation or any other reason will burn up life and few degrees lower will freeze all life to death. A few degrees rise in maximum temperature will melt all polar ice resulting in submerging of all landmass and the terrestrial life forms. Any minor change in the composition of the atmosphere—because of cosmic development—crashing of a space object on the earth or resulting from human civilization, burning of hydrocarbons—resulting in green house effect, rising temperature, melting of polar ice and flooding and submergence of land masses, exhaustion of mineral resources, ozone hole, environmental degradation, disappearance of flora and fauna with unspecified effects on human life, appearance of diseases as deadly or deadlier than AIDS, cancer, etc. can extinguish human life, in the light of cosmic level scales and possible variations in cosmic parameters—within the very narrow limits to which alone human life is possible—there is every reason to believe that human life hangs by a slender thread.

We are standing at such a cross road that there is no scope of looking back, but to act swiftly with a courage of conviction, to control the rising curves of population graphs. The old frame of 20th century is already spreading its weak and withered look over the pats on which the man has treaded during the last millennium. The beseeching old looks are now reverently assessing our past unresponsive attitudes which limited the man's actualism only to the sensual and lustful desires which consequently kept on loading this planet with sustained effects of pollution on every bit of life-prone existence.

Ever since the dawn of civilization, man has been constantly engaged in the pursuit of unraveling the mystery of nature with a view to arriving at the fundamental values of life. Today, the world is in a state of turmoil the causes of which seem to be beyond man's comprehension and capabilities paradoxically enough, man seems to be lost in the world of plenitude. His soul

is starved in the midst of unbounded materialistic pleasures and comforts that science and technology of today have placed at his disposal. Now man everywhere is be deviled by complex and complicated moral, cultural and social issues. The harder he strives to extricate himself out of the web of these problems, the more he is caught and involved in it. Underneath the morass of confecting values lies man's quest for the real meaning of life and the destiny to which it leads.

With all the scientific and technological revolutions that humanity has achieved so far, we have not risen the level of satisfying the bare physical needs of man. Science does not help us to discuss the fundamental moral and spiritual values of life or how to live and here we see that the advancement of science has led to mankind's lopsided growth and development.

R. Venkataraman has former President of India, in his article, "Need for Ecological balance" in *Bhavan's Journal* (April 15, 2002) states that Modern civilisation has brought in its many ill-effects by our failure to respect and preserve the balance of ecological factors in the environment. More often than not, we have in our decision making allowed economic and material considerations to outweigh human and spiritual ones. Much of this has happened in the developing nations because we have attempted to develop along western models forgetting that the west is already suffering from the consequences of indiscriminate use of modern technology. It is this failure to understand the western experience of development that has all too often faced to adopt policies that are economically disastrous. There has been haphazard growth of our large cities where inhabitants are condemned to psychological and social effects of overcrowding; slums have come up in the periphery where the poor live without basic civic amenities, crime has increased, family as a cohesive unit as a part of small community is breaking up and the individual lacks security and a sense of belongingness. In the rural areas the very sources of livelihood of the people are being threatened. There is the pollution of lakes, of rivers and the sea.. In fact, man has not understood nature and its secrets and realise it only after destroying its boundaries.

• CRISIS IN MANAGING ENVIRONMENT

Even since the United Nations Conference on Human Environment held at Stockholm in 1972 proclaimed the right of the people to a clean environment, the Government of India as well as the state governments have initiated a number of measures to control the various types of pollution. However, the disastrous consequences of a technological civilization which is fully realized by the human beings. Until recently nature was able to absorb the pollutants added to it and again provide a clean environment on the planet. But today an advanced industrial society and greedy humanity is polluting the environment at a rate faster than the nature's capacity to remedy the same. The united nations has given a timely call to halt the suicidal tendency the humanity to destroy the very planet which has been sustaining its existence.

A code of ethics to protect the environment must be followed it. would be unrealistic, however, to suppose that the damage that has been done, and still continues to be done, can be arrested and undone in the short-term. Rather, long-term global policies must be envisaged and if they are to be successful,

they will require changes in our perceptions of man in nature. If our global policies must be envisaged and if they are to be successful, they will require changes in our perceptions of man in nature. If our global physical environment is not to be further degraded, we must change our conceptual environment, our ways of thinking and behaving. Perhaps the worst environmental pollution is pollution of the mind and the greatest need is for well thought out principles of environmental ethics.

The figure that follows shows how the promotion of envelopment values can manage the crisis in the environment and create harmony in the envelopment.

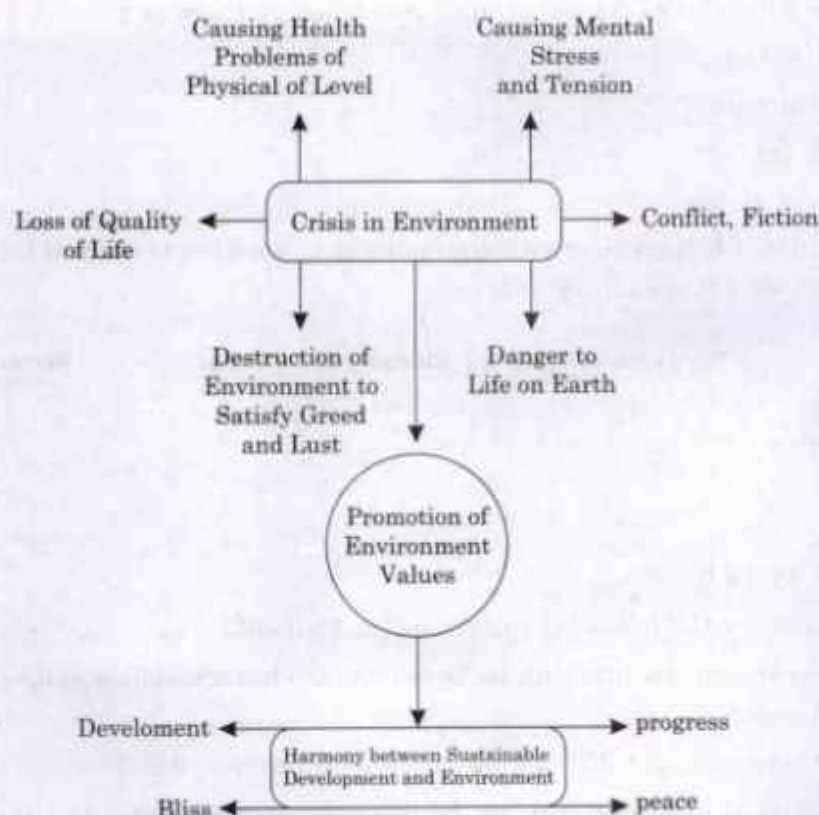


Fig. 2 TACKLING THE CRISIS IN THE ENVIRONMENT

• HOLISTIC PERCEPTION OF HARMONY AT ALL LEVELS OF EXISTENCE

Harmony may be perceived as a state where two or more group can exist together, respecting their differences and resolving their conflicts peacefully.

There can be harmony only if each subsystem of the entire creation can strike a mutually satisfying relationship with every other subsystem without disturbing the other's peaceful existence and hindering its own growth!

If one takes the example of celestial bodies, they all exist in harmony with each other. Each satellite has a fixed orbit around its planet, Each planet orbits its own star. If we consider our own solar system we find that the well being of the earth does depend upon its following its own designated pattern but its well being our own also depends upon each of the other planets too following their own orbits. If any one of these planets or stallites spials out of control, it will have a devastating impact upon the entire solar system perhaps on the entire universe. It was after all the 'Big Bang' in one of the scientific theories the led to the begnining of the formation of the planets as we now see them. A 'Big Bang' that completely destroyed things as they wore.

Let us also take a look at life on earth. The four spheres of the environment also share a mutually satisfying relationship leading to their harmonious co-existence. But a change in one will trigger off a change in all the others disrupting this harmony and destroying some part of the eco system.

It is, therefore, of utmost importance that harmony is established and the entire existence coexists peacefully.

PRACTICE SESSION 10

Activity 10 a

Make a list things (units) around you. Classify them as :

- Human
- Animals
- Plant
- Non-living

Now fill the last column with your opinion of whether is mutual fulfilment of each unit with other (units) orders:

S. No.	Things around you	Category of the things (Units)	Remarks

Activity 10 b

Now answer the following questions for yourself

1. Are you able to differentiate between the characteristics and activities of different orders ?
2. Is there mutual fulfilment among the different orders?
3. Do you think that human beings are not fulfilling to other orders now-a-days?
4. What are the steps that human beings must take to ensure right participation in nature in the context of :
 - Nurturing the gifts of nature
 - Protecting the environment
 - Utilizing resources appropriately

Activity 10c

Write an essay entitled, 'We have only one earth we must take care of it'

PRACTICE SESSION 11

Activity 11a

Draw a chart Showing the whole existence as you see it. You can draw anything you want you can understand the whole existence and while it is all inter-linked nothing is mytry in existence Now look at the following list of courses of studies. Thick those courses of studies that you can related to the different units or levels in the existence that you have drawn in your chart :

S. No.	Course of Study	I have Shown Something related to it	How?
1.	Biology Zoology Botany		
2.	Physics		
3.	Chemistry		
4.	Geography Geology		
5.	Archeology		
6.	Psychology		
7.	Sociology		
8.	Anthropology		
9.	Bio-Technology		
10.	Architecture		
11.	Astronomy		
12.	Astrology		
13.	Mathematics		
14.	Creative Arts		
15.	Political Science		
16.	Engineering		
17.	Medical Science		
18.	Marine Biology		

Note: You can add on any course of study that may not be mentioned in the chart but you feel has been represented in your 'Chart of Whole Existence'.

Activity 11 b

Choose any one subject that you are already studying as a part of your course study.

Now answer the following questions as honestly and diligently as you can.

(i) Is the objective of studying the course clear to you? If yes, what is it?

(ii) Do you feel the course material is applicable to the practical every day life situations or the job that you will do later on in life?

(iii) Can this course be made more appropriate and holistic? If yes, give your suggestions.

QUESTIONS

1. What is 'Harmony in Nature' and why is it so important to attain harmony in nature?
2. Describe the eco-system and analyze how human-beings are a vital link in the eco-system. Use an example to illustrate the links keep the eco-system vibrant and healthy.
3. 'The only way to exist is to co-exist'. Explain this statement of the basis of your understanding of 'Sah-astitva', in all pervasive space.
4. Why is it so difficult to manage the environment. Is it possible to do so? How?
5. What is your perception of harmony at all levels of existence? Do you think this perception is holistic or does it have more dimensions? Explain your answer using examples?
6. Write short notes on :
 - (a) Environment and Sustainable Development.
 - (b) The Crisis in Managing the Environment.

OBJECTIVE QUESTIONS

1. Harmony should be maintained in :

(a) Between body and life	(b) Between self and society
(c) Between life and environment	(d) All of the above
2. The following cause damage to our natural environment:

(a) Waterfall	(b) Deforestation
(c) Rain	(d) afforestation
3. The major spheres of environment are the following.

(a) Atmosphere, lithosphere, Hydrosphere, Biosphere	(b) External, Internal, Manifest, latent
(c) Atmosphere, Lithosphere Micro sphere, Macrosphere	(d) Atmosphere, Oceans, Forests, Plants.
4. Harmony in Natural Environment and human environment should be

(a) Intermittent	(b) holistic
(c) Perpetual	(d) Both c and b
5. *Sah-astitva* means :

(a) Co-existence	(b) Co-operation
(c) Cooption	(d) Corporate Identity

ANSWERS

1. (d) 2. (b) 3. (a) 4. (d) 5. (a)



HUMAN VALUES AND HARMONY IN
PROFESSIONAL ETHICS

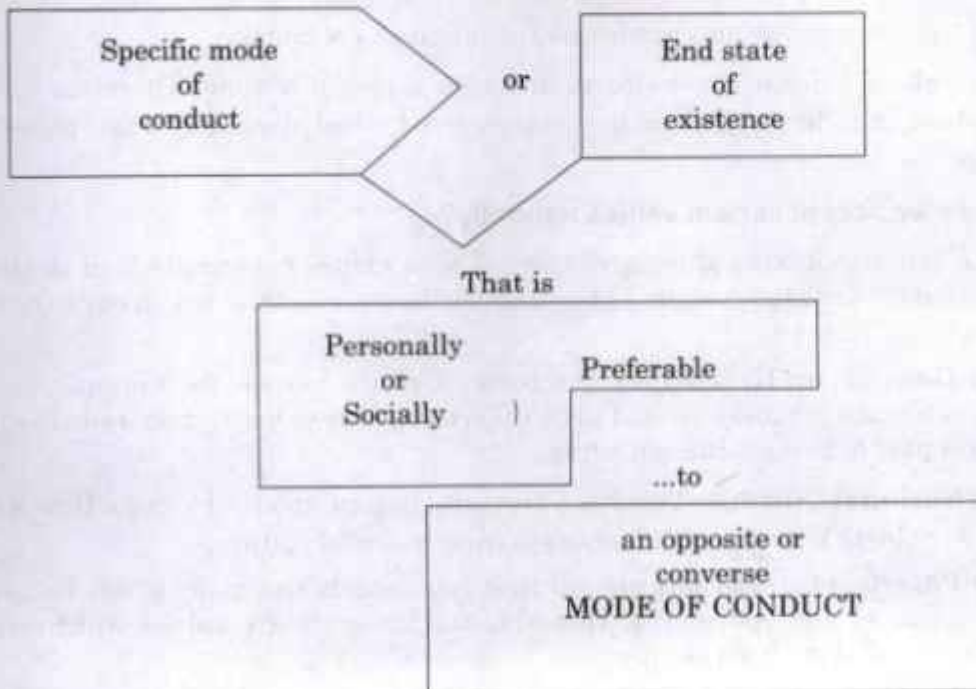
STRUCTURE

This Module includes :

- Human Values and the Natural Acceptance of Human Values.
- Values are Universal
- The Concept of Ethics and Ethical Human Conduct
- Nature of Ethics
- Basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order
- Competence in Professional Ethics
- Ethics in Science and Technology
- Case Studies of Ethical Dilemmas
- Building a Strategy for Transition from the present State to Universal Human order

• HUMAN VALUES AND THE NATURAL ACCEPTANCE OF HUMAN VALUES**What are Values?**

Values may be defined as, 'Basic convictions that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.'



A Values system is defined as :

'A hierarchy based on the ranking of an individual's values in terms of their intensity.'

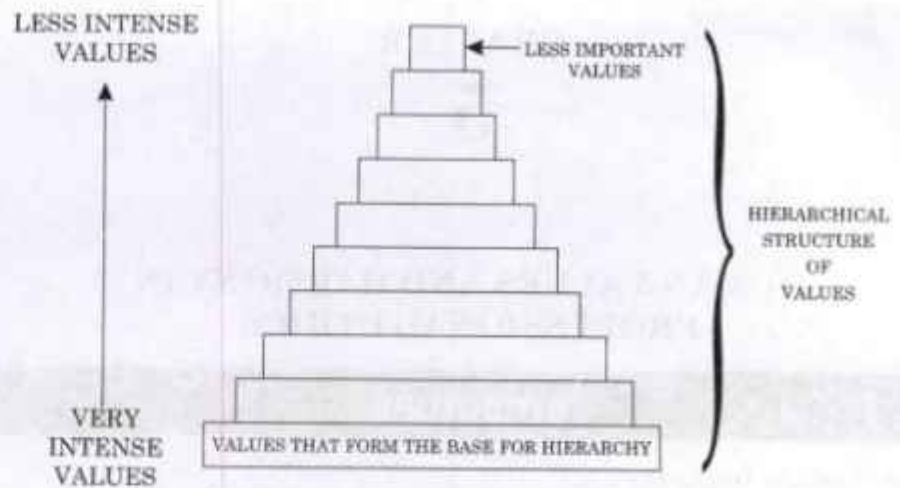


Fig. 1 VALUE SYSTEM OF AN INDIVIDUAL

Importance of Values

The importance of values in society at large and organizations in particular arises out of several reasons:

- (1) Values lay the foundation of attitudes. We can understand the persons' attitude if we study his values.
- (2) An individual's values drive his motivations and aspiration.
- (3) Values have a great impact upon the perceptions of an individual.
- (4) Values can hamper rational thinking and cloud our objectivity so it is very important to understand the values we possess and the reasons why these values have developed.
- (5) When confronted by an ethical dilemma, values help managers to resolve the dilemma and reach a conclusion.
- (6) Values serve as an anchor in a turbulent sea of change
- (7) Values differ across cultures and over a period of time. Therefore it is important to understand them in this globalized world marked by a fast pace of change.

Why do we accept certain values naturally?

The sources of our values are many. These values eventually lead to the formation of our value system. Let us discuss the sources from which our values emanate:

- (1) **Genetic or Hereditary Factors** : Certain values, for example, the value of human life, may be said to be inherent in our value system and are an integral part of being a human being.
- (2) **National Culture** : This has a powerful impact upon our values. How we treat our elders is a value that emerges from national culture.
- (3) **Parents** : Our parents are our first role models and many of our values are a result of our upbringing. Honesty, and integrity are values which are instilled in us right from childhood.
- (4) **Teachers** : The impact that our teachers have on us, cannot be ignored. We learn many values like value for knowledge, and punctuality from them.
- (5) **Friends and Peer groups** also have a deep impact upon our values. We tend to emulate the values of those we admire.

Types of Values

According to Allport and Associates there are essentially six types of values. These are:

(1) **Theoretical Values** : These place a high importance on the discovery of truth through a critical and rational approach.

(2) **Economic Values** : These emphasize upon the useful and the practical aspects.

(3) **Aesthetic Values** : These assign the highest importance to form and harmony

(4) **Social Values** : These place a lot of emphasis upon affiliation and the love of people.

(5) **Political Values** : These emphasize on the acquisition of power and influence.

(6) **Religious Values** : These are concerned with the unity of experience and understanding.

Values may also be classified as **Terminal Values** or **Instrumental Values**

Terminal Values are these desirable and state of existence. They are the goals that a person would like to achieve during his/her lifetime.

Instrumental Values are the preferable modes of behaviour or means of achieving one's terminal values.

The Rokeach Value study conducted by Mil-Rokeach has divided values on the basis of terminal and instrumental values and identified them as given below:

Terminal Values	Instrumental Values
A comfortable life	Ambitious
A sense of accomplishment	Broad rounded
A world at peace	Capable
A world of beauty	Cheerful
Equality	Clean
Family security	Courageous
Freedom	Forgiving
Happiness	Helpful
Inner harmony	Honest
Nature love	Imaginative
National security	Independent
Pleasure	Intellectual
Salvation	Logical
Self-respect	Loving
Social recognition	Obedient

True friendship	Polite
Wisdom	Responsible
Peaceful	Self-controlled

Values Vary Within the Levels of the Organization

While top level management may place greater importance to self-respect (terminal value) and Honesty (Instrumental values) mid or lower level management may emphasize family security (Terminal value) and Responsibility (Instrumental value)

Values Change over a Period of Time

Values also change over a period of time. If we analyze the values of Indian managers right from the time of independent to the present day. We may find many changes. Examine the chart that follows to see how the values of Indian Managers have changed over the years.

The changing values of the Indian managers over the years:

Stage of Indian Economy	Time Period	Approx Current Age of Managers	Drivers of Values	Dominant Work Values
Post independence	1947-60	85 years + (mostly deceased)	Driven by values of socialism (as advocated by J.L., Nehru) and the principles of trusteeship advocated by Mahatma Gandhi	Hard working conservative, conforming loyalty to the nation and committee to one organization throughout career.
Era of Public Sector dominance	1960-80	70 Years +	Worked on the values of bureaucracy like hierarchy and authority Discretionary power-fuelled bias and favouritism	Focused on lessening and use of discretionary powers to rise in organizations. Loyal to organization and power.
Winds of change	1980-91	50-60 years	Importance began to be change and technological innovation. Emphasis placed on growth and achievement	Success, achievement ambition, dislike of too many rules loyalty to career and personal growth.
Era of Liberalization	1991-2000	45-50 years	Values like entrepreneurship and risk taking were given importance. Emphasis placed upon achievement through collaboration and change.	Work-life balance, team-oriented dislike of rules; loyalty to relationships and personal growth.

Era of Globalization and integration with global economy	2000 and continuing	25-40 years	Values of Indian managers are now based upon integrating with the global economy values supporting constant learning, multiculturalism and knowledge	Confident, acquisitive, self relevant but team oriented, loyalty to both self and relationships.
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Values at The Indian Workplace

Some of the core values at the workplace in India are:

(1) **Collectivism:** Valuing group and organizational process over individual achievement.

(2) **High Expectations :** Setting high expectations for performance from subordinates (by seniors) and for benefits and consideration from superiors (by subordinates)

(3) **Work Ethics:** Valuing personal worth resulting from self-sacrificing work or occupational achievement.

(4) **Personal Growth:** Valuing personal development, development, accomplishment and tangible and intangible acquisition:

If we want to understand how people behave, it is important that we understand their psyche and their natural instincts. Clare Graves (1970) developed a model to show how human beings develop through seven levels from being reactive to becoming existential.



To know about others is to be learned, but to be truly wise one needs to know about oneself—to use one's strengths to the maximum advantage and guard against our weaknesses.

Let us discuss each of these levels and the values they espouse :

Level 1 : Reactive : Those people who are not aware of self or others as individuals or human beings. They react to basic physiological needs (hunger, thirst etc.) Mostly it is restricted to infants.

Level 2 : Tribalistic : This is found mostly in primitive societies. Tribalism is characterized by concern with feelings of pain, temperature control, safety, and by tacit submission to authority figure. These people live in a world of magic, witchcraft and superstition. They are strongly influenced by the boss, tribal chief, policeman, school teacher, politician and other authority figures.

Level 3 : Egocentric : This level is rugged individualism. The people here are selfish, thoughtless, unscrupulous, dishonest, restless, and impulsive. They have not learnt to function within the constraints imposed by society. They respond primarily to power, and believe only in 'might is right'.

Level 4 : Conformist : This level exhibits low tolerance for ambiguity and for people whose values differ from their own. They are attracted to rigidly defined roles in accounting, engineering, military and tend to perpetuate the status quo and are motivated by a cause, philosophy, or religion. These people like specific job descriptions and procedures, and have little tolerance for supervisory indecision or weakness.

Level 5 : Manipulative : In this level people are found to be ambitious to achieve higher status and recognition. Men strive to manipulate people, things and may achieve goals through gamesmanship, persuasion, bribery or official authority. These materialistic people measure their success in terms of materialistic gains and power, and are inclined to flaunt self-earned not hereditary status symbols.

Level 6 : Socio-centric : This level reveals high affiliation needs. But dislikes violence, conformity, materialism and manipulative management. Men show concern for social issue and the dignity of man. One may return to religiousness, not for its ritual or dogma, but rather for its spiritual attitude and social consciousness.

Level 7 : Existential : This level features maturity, integrity, wisdom, high tolerance for ambiguity and people with differing values. They like to do jobs in their own way without constraints of authority or bureaucracy. People are found to be goal-oriented but towards a broader arena and longer time perspective.

The Development of Morality

Kohlbert (1999) a developmental psychologist said that morality develops in six observable stages. A society, community, organization or individual that professes to have a set of moral values must move through these stages :

Stage 1 : Fear of Punishment : The motivation for doing right is respect for an authority or fear of punishment.

Stage 2 : Self-interest : The motivation for doing right is self-interest or because it's fair.

Stage 3 : Win Approval : The motivation for doing right is to win approval and be considered 'good'.

Stage 4 : Appreciating Social System : The motivation for doing right is recognition of a social system of moral imperative, and understanding that certain things are just done'

Stage 5 : Respective Law : The motivation for doing right is because it's the socially agreed law or because it is in the best interest of most people.

Stage 6 : Conscience : The motivation for doing right is based on the values at the core of one's conscience.

It is when all the individuals in the society, community, organization or group achieve the sixth stage of possessing a developed 'conscience' that we can say that is is a society, community, organization or group marked by a higher level of moral values.

Need For Values In Global Change : Indian Perspective

Indian has a long and chequered history but its glory has also been married by invasions and turmoil as many an invader made in roads into its territory lured by the stories of its glory and prosperity.

Indian culture and civilization survived though the turmoils of history because it has the foundations of universal truth. The approach of managing life and mission here has been what does not change, is the constant, an approach compatible with modern thinking. The Indian wisdom talks of the supreme truth, the essential infinitude and holiness of souls, the essential oneness and solidarity of universe and all life expressed in the Upanishads as 'Aham Brahmasmi'. Swami Vivekanand emphasized the idea of all education, all training should be man-making. Education is not the amount of information that is put into one's brain and runs riot there, undigested throughout. Education must have life building, man making, character making and an assimilation of ideas.

These and several other ideas of thinkers, social reformers and intellectuals have contributed towards the maturity of Indian thought and wisdom.

The world over, the societies are witnessing, widening economic disparities among and within the countries, mounting debt burden, rapid population growth, widespread environmental degradation, civil strife and armed conflict, political turmoil, poverty and what is worst, total value deterioration. Indian philosophy states that the man, who gives way to anger, or hatred, or any other passion, cannot work. It is the calm, forgiving, equable, well-balanced mind that does the greatest amount of work. The value of the calm and peaceful mind, and the practice of worship and meditation cannot be undermined. In fact, the western societies are increasingly looking towards India for spiritual solace and mental peace.

Indian philosophy puts human beings into four classes :

(1) THE GOD MEN : Those who espouse the highest values of sacrifice and work for the good of society and others.

(2) THE GOOD-MEN : Those who represent values like kindness, compassion, honesty and integrity.

(3) THE SELFISH : Those who work for self interest even at the cost of others grief and are completely self-centered.

(4) THE SADIST : Those who will harm others for the pleasure of causing other grief and hurt to others.

Apparently, there is distortion of values, lowering of standards, wide-spread escapism, a good deal of mass hysteria. People think of it and collapse in despair, frustration and hopelessness. However, the fact of the matter is that

no society and no organization exists and functions for long except on moral foundations. The very existence of power, leadership, authority and control also requires values an ethics as motivators, legitimizers and stabilizers. The Gandhian ideology of trusteeship says 'arth' must be pursued 'for dharma and moksha'. Non-violence, reverence for life, sacrifice, simplicity, truth, honesty, contentment, forgiveness, love, trust altruism, cooperation and harmony, etc are not merely the human evolution ingredients but also have human rational aesthetic development and spiritual overtones. Individuals and organizations of any kind founded on these principles prove not only durable and dynamic but also contribute immensely to progress, efficiency, peace and happiness all around.

In order to check the ills of society in general and the corporate world in particular the managers back, pick up the constant principles of life and management enshrined in the Indian scriptures and the works of enlightened persons like Swami Vivekanand, Sri Aurobindo, Mahatma Gandhi... and makes them practical for growth and development of the whole human civilization. To achieve this self knowledge the soul or Atman is the constant behind the changing body and mind complex of human being. Thus education must inculcate among people self-control, self-respect, self-effort, self-dependence and help build character which has positive habits, integrated, contemplative and active life style to learn excel, progress and practice the wisdom.

The following figure compares the human values with disvalues and this highlights why it is so important to adopt, imbibe and practice human values.

HUMAN VALUES AND DISVALUES: A COMPARISON

Human Values	Disvalues
Belief in equality, fairness	Egoism, jealousy, envy, care of self
Compassion, empathy, care for others	Greed, selfishness
Courage, Character	Disloyal, shy, devious, hypocritical
Friendship, warmth, forgiveness	Favouritism, nepotism
Giving, sharing, generous	Dishonest, lying evasion, secrecy, deceit
Joyful, pleasant, Happy	Enmity, disregard for others
Loyalty, integrity, sincerity, dignity	Miserable, joyless, unpleasant, vindictive
Patient, thoughtful	Disrespectful, arrogant, proud, vain
Peaceful, content, gentle	Angry, hateful
Respectful, humble, modest	Impatient, dismissive, impetuous
Transparency, openness, honesty	Cowardice.

Natural Acceptance of Human Values

Thus some human values are naturally accepted by all. If we do an indepth analysis the reasons for accepting these values naturally may range from the fact that we are born human to national culture or emanating from one upbringing yet these values that form part of our values system are accepted as good by us naturally.

The basic of all systems—Social or political, rests upon the goodness of men. Ethics and Morality, in fact, from the real basis of life in all cultures. No nation in great or good because its government does this or that but because the people who make it (nation) are great and good. All great masters of the world taught this, be it Christ, Mohammad, Nanak or Vivekanand. The one less obvious to all is the distruction of the little self and the building up the real self and the manifestation of the same 'Divinity' within all of us. These lessons are imbibed in all religions whether in India, or outside it, the only difference being that in some of them the idea is expressed through mythology and in others through symbology. The idea of oneness and human values has its advocates in all times right from the days of the Upnishads, Buddha, Christ and all other great preachers of religion, down to the present time Ethics and values from the founding pillars of mankind. Their aim and nature is 'unity' and have no variations throughout the world. "Values", in general, can be called as a term denoting some quality of a given object due to which it is held in high regard, considered useful, desirable and important. Values have hundreds of meanings or references :

A	→	Attitudes
B	→	Beliefs
C	→	Code of Conduct, character, convictions
D	→	Duty
E	→	Ethos, Ethics
F	→	Fundamentals
G	→	Guidelines, Good Behaviour Practices
I	→	Insights
J	→	Judgements
M	→	Morality
N	→	Norms
O	→	Obligations
P	→	Principles, philosophies
Q	→	Quality
R	→	Rationale
S	→	Standards
V	→	View points, virtues

Truthfulness, honesty, integrity etc, are certain basic values that cut across the cultural, national and regional barriers. Some of the prominent universal values can be enlisted as follows:

- (1) Altruism (2) Benevolence (3) Caring (4) Compassion (5) Duty
- (6) Empathy, (7) Freedom (8) Gratitude (9) Mercy (10) Non-injury
- (11) Philanthropy (12) Sympathy (13) Sensitivity (14) Self sacrifice

All civilizations of the wold are of the view that the most valuable human possessions are health, harmony, happiness, wisdom and above all character,

reflecting ethical and human values. A noble person is the one in whom these values are manifested in thoughts, speech and action.

Human and ethical values constitute the wealth of character. These express "Dharma" or divine nature in the East (particularly in the Indian ethos) and the "ideas of integrity" in the west.

Goodness, courage, self discipline, self control, righteousness, fearlessness etc. are the values equally appreciated by east and the west. Famous Management Guru Peter E. Drucker has aptly said.

"The final proof of sincerity and seriousness on job is an uncompromising emphasis on the integrity of character, as it is character through which leadership is increased, it is character that sets an example and is imitated in turn. It is not something which can be acquired or manipulated. Although it may be difficult to define but it is sure that if he lack in skills, judgement and ability he would do little damage to the organization, but if he lacks in character and integrity no matter how knowledgeable, how brilliant, how successful he is, he destroys people, spirit and performance.

Matsushita Electric Company was one of the pioneer companies in Japan to have a code of values. The basic business principle of the company was that it had an inescapable responsibility of relating the organization's development to that of the society and the individual by insisting that management served as trainers and developers of characters and not just as exploiters of human resources. The seven spiritual values of the company include:

- National service through industry
- Fairness
- Harmony and co-operation
- Struggle for betterment
- Courtesy and humility
- Adjustment and Assimilation
- Gratitude

To conclude, no nation can become great or achieve prosperity without its people developing a sense of self-discipline, social responsibility, capacity and willingness to do hard, co-operative work or other such like values. Value based management is the key to prosperity happiness and effectiveness in all walks of life-be it an individual, family, state, business or industry, art profession or administration—in all parts of the universe. The current trend across the world shows that the mighty West has also realised the strength of values based management in life and has duly acknowledged the fact, that the future belongs to the system based on and driven by values. As far as organizational settings are concerned the need for human values becomes all the more enhanced as organisations are after all, just an interface of human groups in the form of employees, customers, creditors, facilitators etc, all over the world Ignorance or indifference towards the basic feelings of these stakeholders may lead to an organisation's endangered survival.

Indian philosophy has always advocated an ethical work life as a service to God. The individual is considered to be supreme and it has been stressed that if the individual is good, the world is good. At a closer look this philosophy reveals the importance of an individual's perception and attitude on his moral conduct. If the perception of the world is good, then the individual too would try to do good and consequently everything good would come to him. The reverse would happen with an opposite perception.

According to the Upanishads :

The body is just like a chariot, the sense are horse, the mind the reins the intellect the driver, and the self who dwells within, is the lord of the chariot. Unless the horses are well controlled and reins firmly held, unless the driver is intelligent, the chariot may be thrown off and destroyed.

Values and Ethics for Worklife in the Context of Indian Psycho-philosophical Thought

- The concept of self in man has to embrace the spiritual dimension beyond the physical, social and economic dimensions.
- The creative energies of human beings are derived from and rooted in Supreme Creative Intelligence.
- Managerial decision making requires the interplay of both analytic and holistic faculties.
- Final resolution of managerial conflicts lies in delegation of self.
- The key to co-operation and teamwork lies in realising that the same Atman dwells in all.
- Quality of managerial decision making and skills can be improved through understanding and internalising of the 'Doctrine of Karma'.
- Motivational strategies need to be based on "giving" model rather than "Needing" model of man.
- Ability for developing effective leadership style requires an understanding of 3 qualities of man : sattwa righteousness rajas (selfishness) and tamas (laziness).
- All managerial decisions are subjective in the ultimate analysis and the effectiveness of such decisions depends critically on the purity of mind of the decision maker.

Unity : The Basis of Ethics

Ethics is unity; its basis is love and hence it takes an impartial view of all human actions and thoughts, the world over. The highest ethical codes that mankind has discovered upto the present time know no variation. Love, empathy, peace, compassion, service etc, are some such ethical outlooks which are the same world over irrespective of religion, community state or nation. This unity of homogeneity in ethics is not something created by human beings, it already exist. Indian ethics has always propounded the unity between men and the cosmic and the intimate relationship between man and the universe. All human beings and nature are interconnected and interdependent.

Thus service to each other is the basis of all relationships *e.g.*, if a man plants trees, looks after them upto maturity, then they too in return take care of the human being by providing him which food, shade wood etc. Even a simple act like eating a meal is dependent upon so many people, the farmer, the potter, the gas supplier, the salt purifier, the person who has cooked it etc. No one can exist in this universe in isolation by ignoring and insulting others. Everyone is mutually interdependent and shall always remain so.

Without harmony and equality, there cannot be peace in the true sense. Whenever harmony is disrupted, antagonism occurs, Harmony or unity, composed of humanitarianism, overcomes hatred and inculcates sympathy and empathy. It is not a static phenomenon but a dynamic co-operation and operation of the yin-yan principle. The basis of ethics, is the idea of universal brotherhood founded upon the conviction of our spiritual unity. The source of ethics, therefore, is "within", and from it cultivates right thought, right speech, right action for the welfare of all.

Two forces seem to be working throughout nature. One of these is constantly differentiating and the other is constantly unifying. The action of these two forces ramifies into every department of nature and of human life. Since the time when society began, these two forces have been at work converting the whole universe into their battleground.

The one aim of ethics is this sameness. The work of ethics has been and will be in the future not the destruction of variation and the establishment of sameness in the external world, which is impossible, for it would bring death and annihilation but to recognize the unity in spite of all these variations, to recognize the God within, to recognize that infinite strength as the property of everyone in spite of all weaknesses and to recognize the eternal, infinite essential purity of the soul in spite of everything contrary that appears on the surface.

Ethical Mind

"Mind is man"., As the mind, so are the experience of individuals. If the mind is disturbed the individual is disturbed and if the mind is good, the individual is good.

Human mind may be considered to be constituted of 2 different part one facing the world of stimuli that reaches it from the objects of the world and the other facing the 'within' which reacts to the stimuli received. These parts are called as the objective and subjective minds, respectively. Unison between the two is a must for harmonious existence. In situations of doubts and dilemmas, the objective mind should come under the influence of the subjective mind. The greater the distance between the two, the greater is the confusion within us. Undisturbed calmness of mind can be attained by cultivating an ethical mind as follows:

- Friendliness towards happy people
- Compassion for the unhappy
- Delight in virtuous acts
- Indifference towards the wicked.

Indian philosophy accords equal importance to both subjectivity and objectivity. "Subject" is subtle and intangible whereas "Object" is something gross or concrete and tangible or visible.

Human and ethical values or qualities such as courage, vision, social awareness, fearlessness, integrity, pure and clear mind, truth, etc., are concepts beyond empirical evidence, hence subtle, intangible and therefore subjective concepts. These represent divine wealth.

Money, materials machines, information etc., are the external, tangible, objective resources. Indian philosophy favours values based holistic management which synergises subjectivity and objectivity. India has adequate material and natural resources to prosper. But these resources if used unethically can lead to disaster. Development of nuclear weapons, poaching tigers, selling arms to totalitarian regimes, farming mink, exploiting child labour, gene cloning, using small animals for testing new medicinal products, cutting trees for construction, emitting gaseous pollutants from industries to create holes in the ozone layer are some of the examples of how sheer objectivity in materialistic progress has converted man into a bundle of immoral virtues.

Managerial effectiveness, quality of work life and work ethics can be achieved only through holistic and value oriented management. It has to be remembered that Creator is subjective but Creation is objective and that Insight (creator) is more important than oversight (creation).

Human body, senses, intellect, mind etc, which are objective are dependent upon the soul (atman) which is subjective for their conduct or misconduct. Hence it can be interpreted that in an objective age of materialistic pursuits, subjective ethics plays a very important steering role.

Just as spirit and matter are interlinked and interwoven to yield us an existence, in the same way subjective ethics alone can ensure harmony, happiness, should health and enriched quality of life of everyone-individuals, society and nature. Balance between the two is a must.

Some of the most common ethical considerations include :

- Self purification and self development
- Minimum play of passion, jealousy, hatred, greed, anger and arrogance
- Team spirit
- Perfection and excellence in products and services
- Value oriented skills
- Social good
- Selfless work
- Co-operation
- Mercy and self sacrifice
- Service
- Duty
- Non-injury
- Attention to means
- Conviction of the powers of goodness.

Co-Operative Ethics

Although co-operation as an ethical of conduct has been duly prescribed by almost all the intellectual heritages of the world, it is unfortunate that this very basis of human existence is being forgotten.

Not only nations are creating prejudices against one another, various states within the same country are against each other. Excessive competition, intra-organization and inter-organisation is being experienced by an increased number of workforce. This has given rise to stress, tension and frustration leading to alcoholism, loneliness, drug and sexual abuse and even committing suicide.

Indian worklife ethics has always propounded co-operation amongst all at work, the absence of which leads to disintegration, fragmentation and lack of team spirit which is so essential for peaceful co-existence. Co-operation, mutual trust and respect, joint efforts and team spirit can lead to all round prosperity and success for everyone involved. Universal good can be attained only by the co-operation, close interdependence, inter-connection and integration of human beings, society, nature and business.

Companies also incorporate co-operative ethics in its operating by creating the belief that when interests and benefit are passed around they are good for everyone. Some of such operational areas depicting co-operative ethics are:

- Taking a stand on environment commitment to raise living standards
- Inspiring young people
- Launching unique ethical policies
- Improving animal welfare
- Investing back into communities

All the above objectives can be integrated with each other to be interwoven into the broad fabric of ethics. Business world needs more and more examples to show the world that sustainable success can be achieved by being ethical and co-operative. Creating a moral code of business ethics based on honesty, integrity and quality can be a beginning to change the falling standard of corporate world.

A climate may be created through the co-operation of all stakeholders where in business are expected to behave ethically and where executives who try to drag their companies into unethical pitfalls find that nobody is willing to carry out their orders. Amazing results can be achieved when all stakeholders (employees, customers suppliers, neighbourhood resident, even competitors) become active champions and it can happen only if the business specifically empowers them and addresses their different needs and desires fairly. Line managers and even CEO's must be assured that they would not be penalized for taking an ethical stand.

It has been proved again and again that society changes when people join together (ethical co-operation) to decide that something is sheer unethical in nature. For example:

- Blacks and whites joined together to desegregate the Southern United States.
- People's movement tore down the Berlin Wall and the entire network of totalitarian Soviet Government.

- South Africa peacefully threw off the shackles of apartheid and freed Nelson Mandela from prison to be its first democratically elected president.

• NATURE OF ETHICS

Human beings are social creatures who can't survive in isolation. They need to establish and maintain a basic set of co-operative, reciprocal relationship with friends and associates-personal and professional in order lead their lives. Fulfilling own roles duly, from time to time, we keep on commenting on the proper or wrongful behaviour of others.

Evident first of all in the U.S. in the 1970, the upsurge of interest in ethics has now spread into all parts of the world. It can be quite distinctively in all professions, especially business wherein formulation of ethical codes, corporate ethical practice etc, has become quite prominent.

A parallel development is also evident among scholar involved (more so belonging to the management stream) in the rapid rise of the new discipline of business ethics, many business schools now offer courses in this field. Scholarly journals and professional societies are devoted to this subject and a substantial tilt is emerging.

What are Ethics?

In a very general way, ethics may be defined as a major branch of philosophy encompassing right conduct and good life. Others define ethics as a philosophical study of moral values and rule. Derived from the Greek word "ethos" it basically means, "a way of life and can be called as that branch of philosophy which studies and recommends the fundamental principles and basic concepts of what is morally considered to be good or bad, right or wrong in human conduct.

Ethics is not born in vacuum, it is more like a jigsaw puzzle that takes years to attain its final shape and when complete makes one who he is and what he believes in learned behaviours along with the traits one is with contributes in shaping one into the person he becomes.

The meaning of ethics is hard to pin down, as the views different people have about it are varied. their interpretations may take the following dimensions :

- (1) "Ethics has to do with what our feelings tell us is right or wrong"
- (2) "Ethics has issues related to our religious beliefs"
- (3) "Being ethical is doing what the law requires"
- (4) "Ethics" consists of the standards of behaviour our society accepts."

But the argument against these views are :

(1) A person following his or her feelings may not do what is right. In fact feelings frequently deviate from what is ethical.

(2) If ethics were confined to religion then these would apply only to religious people although religion can set high ethical standards to motivate for ethical behaviours, it applies to the behaviour of both atheists and tists.

(3) Although law incorporates ethical standards, but these can at times deviate from what is ethical. Apartheid laws of present day South Africa are an obvious example.

(4) Lack of social consensus on many issue makes it wrong to equate ethics with what society accepts. For example, some people may accept abortion, others may abhor it.

This leads us an important aspect of ethics ethical relativism, which means that what is right is determined by what a culture or society says is right. What is right in one place may be wrong in another because the only criterion for distinguishing right from wrong is the moral system of the society in which the act occurs. For example, various countries' stand on issues like polygamy, homosexuality, stealing, slavery infanticide etc.

To sum up, 'ethics' may be explained in two ways. Firstly this refers to well based standards of right and wrong which prescribe what human beings ought to do in terms of right, obligations benefits to society, fairness or specific virtues, refrain from rape, stealing, murder, assault, slander and fraud, promotion of virtues of honesty, compassion and loyalty, respect for human rights like right to life, right to privacy etc. are covered under the purview of ethics.

Secondly, ethics may be referred to as the study and development of one's ethical standards so that feelings, laws, norms do not deviate us from all that is ethical.

Nature of Ethics

It is hard to explain the origin of ethics because not everyone had the same views or religion. When trying to find answers to questions about the nature of ethics, it is impossible to know which religion view's is correct.

Ethics in Hinduism : The ultimate goal of life in Hinduism is moksha i.e., stopping the cycle of reincarnation and ceasing to exist. Hinduism also believes that the present life is the result of the previous existence bound by the law of Karma. People following Hinduism therefore tend to live their lives in a manner that they feel will be rewarded in the next life.

Ethics in Buddhism : Just like in Hinduism the main goal in Buddhism is to achieve nirvanan through an eightfold path.

The first two paths, having the views and the right intentions fall under Prajna, which means wisdom. The next three paths the right speech (i.e., no lying gossiping or talking idly), the right conduct (behaviour that causes no harm), and the right livelihood (avoid) earning a living in which the effect can cause harm i.e., selling intoxicants all fall under Sila, which means morality. The last two paths right mindfulness (becoming aware of oneself) and the right concentration (deep meditation) both fall under Samaathi, which means Concentration.

Ethics in Christianity : The ultimate goal of life-salvation can be achieved by following the Ten commandments from Bible. The commandments prescribe certain ethical principles and practices to be followed just like other religions

A close look at all the intellectual heritages of the world points to a common outlook or ethical demand: Integrated man in pursuit of optimum profit and maximum welfare.

Ethical Principles

- Do unto others as you would have them do unto you-put yourself into others' situations.

- If an action is not right for everyone to date, then it is not right for anyone
- If an action cannot be taken, repeatedly, then it is not right to be taken at any time.
- Take the action that achieves the higher or greater value-prioritize values in a rank order.
- Take the action that produces the least harm, or the least potential cost.
- Assume that virtually all tangible and intangible objects are owned by someone unless there is a specific declaration otherwise.
- Be Very cautious about the "grey" areas.

Classification of Ethics

The field of ethics is usually broken down into three different ways of thinking :

- Descriptive Ethics
- Normative Ethics
- Analytic Ethics

Descriptive Ethics : This category is the easiest to understand as it simply involves describing how people behave and what sorts of moral standards they claim to follow. Descriptive ethics incorporates research from anthropology, psychology, sociology and history to understand beliefs about moral norms.

Normative Ethics : This category of ethics involves creating or evaluating moral standards in an attempt to figure out what people should do or whether their current moral behavior is reasonable.

Analytic ethics : Also refereed to as metathics, this category is perhaps the most difficult to understand. Some philosophers disagree as to whether it should be considered an independent pursuit, arguing that it should be included under normative ethics. In principle, it is the study of assumptions people make when engaging in normative ethics-existence of God, nature of reality usefulness of ethical propositions etc.

Difference between the three categories of ethics can be clearly understood through the following example :

Descriptive : "Different societies have different moral standards"

(It is a true and factual statement offering no judgement or conclusion)

Normative : "This action is wrong in this society but it is right in another"

(Here a conclusion is drawn from observations)

Analytic : "Morality is relative."

(An even broader conclusion is drawn namely that the very nature of morality is relative. It argus that there are no moral standards independent of our social groups and hence whatever a social group decides is right and whatever it decides is wrong.

Normative Ethics

Normative ethical systems, as is evident from the line diagram on next page can be broken down into 3 categories. Deontological and Theological ethical

systems are action based theories of morality focussing upon the actions which a person performs. The virtue ethics system does not judge actions as right or wrong, rather it judges the character of the person doing the actions.

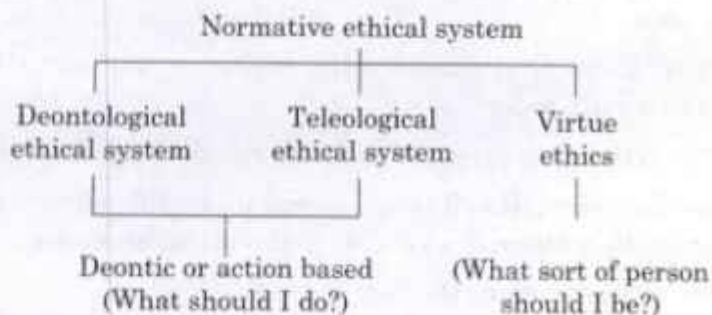


Fig. 4. Normative Ethical System

Deontology and ethics : Deontological moral systems are characterized primarily by a focus upon adherence to independent moral rules or duties. In order to make the correct moral choices one has to have an understanding of his/her moral duties and the rules existing for the regulation of those duties. This system prescribes that following one's duty is moral, failing to do so is immoral.

Teleology and ethics : Teleological moral systems are characterized primarily by a focus on the consequences which any action might have. This consequentialist moral system prescribes that in order to make correct moral choices, one has to have an understanding of the result accruing from his choice. Choices resulting in correct consequences are moral while choices resulting in incorrect consequences are immoral acts.

Virtue ethics : Virtue based ethical theories place very little emphasis on rules, instead it focusses on helping people develop good character traits.

This system believes that character traits influence a person's choice of correct decisions later on in the life. Virtue theorists emphasize upon including good character traits like kindness and generosity and learning how to break bad habits of character like greed or anger.

• BASIS FOR HUMANISTIC EDUCATION, HUMANISTIC CONSTITUTION AND HUMANISTIC UNIVERSAL ORDER

(a) Humanistic Education

Humanistic education is an alternative approach to education based on the work of humanistic psychologists most notably Abraham Maslow, who developed a famous hierarchy of needs, Carl Rogers, and Rudolf Steiner, the founder of Waldorf education. In humanistic education, the whole person, not just the intellect, is engaged in the growth and development that are the signs of real learning. The emotions, the social being, the mind and the skills needed for a career direction and all focuses of humanistic education.

Principles of Humanistic Education

There are five basic principles of humanistic education:

1. Students should be able to choose what they want to learn. Humanistic teacher believes that students will be motivated to learn a subject

if it's something they need and want to know

2. The goal of education should be to foster students' desire to learn and teach them how to learn. Students should be self-motivated in their studies and desire to learn of their own.

3. Humanistic educators believe that grades are irrelevant and that only self-evaluation is meaningful. Grading encourages students to work for a grade and not for personal satisfaction. In addition, humanistic educators are opposed to objective tests because they test a student's ability to memorize and do not provide sufficient educational feedback to the teacher and student.



**"Always aim at complete harmony of thought and word and deed.
Always aim at purifying thoughts and everything will be well."**

-Mahatma Gandhi

4. Humanistic educators believe that both feeling and knowledge are important to the learning process. Unlike traditional educator, humanistic teachers do not separate the cognitive and affective domains.

5. Humanistic educators insist that schools need to provide student with a non environment so that they will feel secure to learn. Once students feel secure, learning becomes easier and more meaningful.

The five basic principles of humanistic education can be summarized as follows:

1. Student's learning should be self-directed
2. Schools should produce students who want and know how to learn.
3. The only form of meaningful evaluation is self-evaluation
4. Feelings, as well as knowledge are important in the learning process.
5. Students learn best in a non threatening environment.

(b) Humanistic Constitution

To establish a constitution of humanism is a major necessity of the present. It is a responsibility which rests upon this generation. The constitution of such a following would include :

First : Humanists regard the universe as self-existing and not created.

Second : Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process.

Third : Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected.

Fourth : Humanism recognizes that man's religious culture and civilization, as clearly depicted by anthropology and history, is the product of a gradual development due to his interaction with his natural environment and with his social heritage. The individual born into a particular culture is largely molded by that culture.

Fifth : Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values. Obviously humanism does not deny the possibility of realities as yet undiscovered but it does insist that the way to determine the existence and value of any and all realities is by means of intelligent inquiry and by the assessment of their relations to human needs. Religion must formulate its hopes and plans in the light of the scientific spirit and method.

Sixth : The time has passed for theism, deism, modernism, and the several varieties of "new thought"

Seventh : Religions should consist of those actions, purposes, and experiences which are humanly significant. Nothing human is alien to the religious. It includes labour, art, science, philosophy, love, friendship, and recreation-all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained.

Eighth : The complete realization of human personality should be the goal of man's life and seek its development and fulfilment in the here and now. This is the explanation of the humanist's social passion.

Ninth : In the place of the old attitudes involved in worship and prayer the humanist finds his religious emotions expressed in a heightened sense of personal life and in a cooperative effort promote social well being.

Tenth : It follows that there will be no uniquely religious emotions and attitudes of the kind hitherto associated with belief in the supernatural

Eleventh : Man will learn to face the crises of life in terms of his knowledge of their naturalness and probability. Reasonable and mainly attitudes will be fostered by education and supported by custom. Humanism will take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

Twelfth : Humanists aim to foster the creative in man and to encourage achievements that add to the satisfactions of life.

Thirteenth : Humanism maintains that all associations and institutions exist for the fulfilment of human life. The intelligent evaluation, transformation, control, and direction of such associations and institutions with a view to the enhancement of human life is the purpose and program of humanism. Certainly religious institutions, their ritualistic forms, ecclesiastical methods, and communal activities must be reconstituted as experience allows, in order to function effectively in the modern world.

Fourteenth : The humanists are firmly convinced that existing acquisitive and profit motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

Fifteenth and Last : Humanism will : (a) affirm life rather than deny it; (b) seek to elicit the possibilities of life, not flee from them; and (c) endeavour to establish the conditions of a satisfactory life for all, not merely for the few. By this positive morale and intention humanism will be guided, and from this perspective and alignment the techniques and efforts of humanism will flow.

(c) Humanistic Universal Order

During the past century, the possibility of universal humanism has arisen from an increased willingness among competing philosophies, religions, and beliefs to discuss common human values on which they might reach agreement. This has been prompted to a degree by the unprecedented violence of the Twentieth Century and its assault on civilization. In turn, identification of common values—preserving human equality, dignity, rights and freedom, for example—defines the nature of universal humanism.

As different cultures have emerged in the world, they have each brought forward a set of humanistic values. The evolution of universality in these values occurs when different cultures interact. In Western Europe, humanism came to the fore in the Renaissance with the emergence of the Italian humanists in the Fifteenth Century. This group of scholar (Petrarch, Bruni, Manetti, Valla, for example) rediscovered the literature, philosophy and civilization of ancient Greece and Rome. By translating neglected early works they accelerated the recognition of a realm of secular knowledge from other cultures able to make a contribution to human welfare, distinct from that made by religious knowledge. The Italian humanists were devoted members of the Christian church, as were their successors, the religious humanists of Northern Europe in the Sixteenth Century (Erasmus, More, Vives, for example)

The humanistic knowledge being discovered by these renaissance scholar came from different cultural environments, namely those of ancient Greece and Rome (Democritus, Aeschylus, Epicurus, Epictetus). As ancient Greek thought was being written down, similar humanistic knowledge was appearing in China (Confucius, Mencius, Mo Tzu) and India (Buddha, Carvaka, Vardhamana) under yet other cultural systems. It is clear that humanistic thought has co-existed with different cultures, philosophies, and religious systems over many centuries.

Early in this 2500-year period (and probably before), alternatives to religious thought emerged that rejected the supernatural but accepted humanistic ideas (Confucius, the Buddha, Mo Tzu, Carvaka, for example). That is humanistic values are found in both religious and non-religious doctrines. In fact, a person can be a humanist within any religious or non-religious doctrine. Mohandas Gandhi was a Hindu harmonist and Martin Luther King was a Christian humanist. And there are Muslim and Jewish humanists, and humanists of various agnostic and atheistic philosophies. Universal humanism is ecumenical, in the sense of being able to exist within many different world views. On the other hand members of any given philosophy, religion, or belief are not necessarily humanists. The person who murdered Mohandas Gandhi and the person who murdered Martin Luther King were not humanists, nor were any of the adherents of various belief systems who murdered and tortured their fellow human beings in the course of the Twentieth Century.

Defining Universal Humanism

This brings us back to the earlier point, that universal humanism should encapsulate an area of common agreement between different philosophies, religions, and beliefs, and that it leaves out the areas of dissension between these different systems of thought. This feature puts it in the middle ground between the religious, extreme that sees an individual as governed solely by supernatural forces and the scientific extreme that sees an individual as governed solely by material forces. Universal humanism should also be free from those abstract assumptions that characterize individual philosophies, religions and beliefs, such as the prior existence of ideas (or the reverse), the existence of a true and unchanging reality (or the reverse), the innate goodness of human beings (or the reverse), the illusion of space and time (or the reverse), a created finite universe (or the reverse), and so on (or the reverse). Consequently, it might be said to have no rational procedure for reaching specific conclusions, because it has no set of general axioms that form the starting point which to deduce various consequences. Except, perhaps, one humanistic axiom that it is better to come to a peaceful agreement about matters of behaviour than to settle such disputes by violence. It is, in fact, much better.

Thus, the only way a search for universal humanism can proceed is for men and women to sit down together, agree to set aside their differences, and attempt to hammer out some common rules of conduct that will enable them to live with one another as human beings. This is what happened in the middle of the Twentieth Century, and produced what can be considered a program for universal humanism, in the form of a Universal Declaration of Human Rights. Developed under the auspices of the United Nations, this declaration was

subsequently adopted by the vast majority of world' nations, and has general acceptance as a set of aspirations. The declaration does not provide, however a complete statement of universal humanism, because it does not explicitly set forth guidelines of how to act in a multicultural world. These can derived from it, however, once one accepts the procedure and assumptions used to develop the statement of rights.

• COMPETENCE IN PROFESSIONAL ETHICS

What is Professional Ethics?

Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It can be both a normative and descriptive discipline. As a corporate practice and career specialization, the field is primarily normative. In academia descriptive approaches are also taken.

Historically speaking, the interest in professional ethics accelerated dramatically during the 1980s and 1990s, both within major corporations and within academia. For example, majority of the corporate websites today, lay emphasis on commitment to promoting non-economic social values under a variety of headings (e.g., ethical codes, social responsibility charters etc.) In some cases, corporation have refined their core values in the light of business ethical considerations.

If examined deeply, it can be seen that business ethics is, in fact, a manifestation of values in business management. Business ethical values and social responsibilities are not contradictory. An enterprise adopting value-driven management can manage for profit and and also assure the common good. In fact, an enterprise/corporation conducting business with a "soul" may be said to be an ethically sound enterprise. Business, have realized that if they want to achieve a sustainable edge in this era of cut-throat competition, they will have to manage by values-both human and ethical. Business ethics deals with truth and justice and has different aspect e.g., fair competition, social responsibility, consumer autonomy, corporate behaviour etc. The important thing to be remembered by all business enterprises is that the business of business is not only to be business. It cannot let public be damned. Many business have gained a bad reputation just by being in business to gain money. It has to be understood that wrong money is not working in itself, it is the manner in which some businesses conduct themselves, bringing up the question of ethical behaviour.

Professional ethics applies not only to how the business interacts with the world at large but also to their one on one dealings with a single customer. The ethical behaviour of all businesses should adhere to all their daily dealings with the world.

From the above discussion it can be deduced that professional multi-dimensional field that addresses numerous issues, problems and dilemmas. It may mean many things to many people:

- It is an application of ethics to the complete community.
- It is the identification of important business and social issues.
- It is a way to determine responsibility in business dealings.

Ethical Intensity Levels and Action Parameters

There are 4 levels of ethical intensity as follows :

(i) **Global level** : Concern for environment, human duties and technology transfer integrity.

(ii) **Societal level** : Concern for issues like cultural respect, intellectual rights respect, legal, political and economic propriety.

(iii) **Corporate level** : Concern for issues like corporate governance, market integrity and social responsibility.

(iv) **Individual level** : Concern for issues relating to bribery or corruption, information ethics, strive for spiritual development and violation of personal norms.

The following 5 ethical standards should be followed by top executives for their companies :

(i) **The golden rule** : Act in the way you would expect others to act towards you

(ii) **The utilitarian principle** : Act in a way that results in the greatest good for the greatest number.

(iii) **Kant's categorical imperative** : Act in such a way that the action you take could be a universal law or rule of behaviour under the circumstances.

(iv) **The professional ethics** : Take action that a disinterested panel of professional colleagues would view as proper.

(v) **The TV test** : Ask : "Would I feel comfortable explaining to a national TV audience why I took this action?"

Overview of Issues in Professional Ethics

General Business Ethics

- This part of business ethics overlaps with the philosophy of business, one of the aims of which is to determine the fundamental purposes of a company. If a company main purpose is to maximize the returns to its shareholders, then it should be seen as unethical for a company to consider the interests and rights of anyone else.
- **Corporate social responsibility or CSR** : An umbrella term under which the ethical rights and duties existing between companies and society is debated
- Issues regarding the moral right and duties between a company and its shareholders : fiduciary responsibility, **stakeholder concept v. shareholder concept**.
- Ethical issues concerning relations between different companies : e.g. hostile **take overs, industrial espionage**.
- Leadership issues : Corporate governance
- Political contributions made by corporations
- Law reform, such as the ethical debate over introducing a crime of corporate manslaughter.
- The issues of corporate ethics policies as marketing instruments.

- Creative accounting, earnings management, misleading financial analysis
- **Insider trading, securities fraud, bucket shops, forex scams :** Concerns (criminal) manipulation of the financial market.
- **Executive compensation :** Concern excessive payments made to corporate CEOs and management
- **Bribery, kickbacks, facilitation payment :** While these may be in the (short-term) interests of the company and its shareholders, these practices may be anti-competitive or offend against the values of society.

Ethics of Human Resource Management : The ethics of human resource management (HRM) covers those ethical issues arising around the employer-employee relationship, such as the rights and duties owed between employer and employee.

- Discrimination issues include discrimination on the basis of age (ageism), gender, race, religion, disabilities, weight and attractiveness, affirmative action, sexual harassment.
- Issues surrounding the representation of employees and the democratization of the workplace : union busting strike breaking.
- Issues affecting the privacy of the employee : workplace surveillance, drug testing.
- Issues affecting the privacy of employer : whistle blowing.
- Issues relating to the fairness of the employment contract and the balance of power between employer and employee : slavery, indentured servitude, employment law.
- Occupational safety and health.

Ethics of Sales and Marketing : Marketing which goes beyond the mere provision of information about (and access to) a product may seek to manipulate our values and behaviour. To some extent society regards this as acceptable, but where is the ethical line to be drawn? marketing ethics overlaps strongly with media ethics, because marketing makes heavy use of media. However, media ethics is a much larger topic and extends outside business ethics

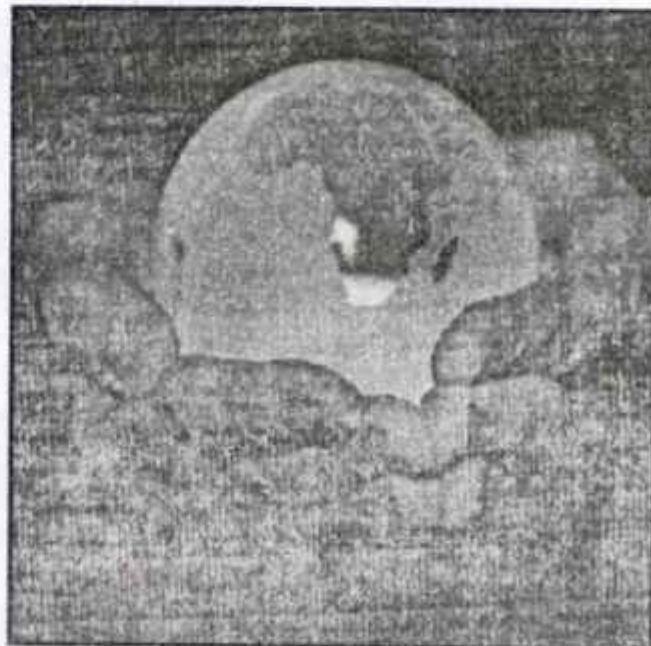
- **Pricing :** Price fixing, price discrimination, price skimming.
- **Anti-competitive practices :** These include but go beyond pricing tactics to cover issues such as manipulation of loyalty and supply chains
- **Specific marketing strategies :** Greenwash, bait and switch, shill, viral marketing, strategies : greenwash, bait and switch, shill, viral marketing, span (electronic), pyramid scheme, planned obsolescence.
- **Content of advertisement :** Attack ads, subliminal messages, sex in advertising product regarded as immoral or harmful.
- **Children and marketing :** Marketing in schools
- **Black markets, grey markets.**

Ethics of production : This area of business ethics deals with the duties of a company to ensure that products and production processes do not cause harm. Some of the more acute dilemmas in this area arise out of the fact that there is usually a degree of danger in any product or production process and it is difficult to define a degree of permissibility, or the degree of permissibility may depend on the changing state of preventative technologies changing social perceptions of acceptable risk.

- Defective addictive and inherently dangerous products and service (e.g. tobacco, alcohol, weapons, motor vehicles, chemical manufacturing).
- Ethical relations between the company and the environment : Pollution environmental ethics, carbon emissions trading.
- Ethical problems arising out of new technologies : generally modified food, mobile phone radiation and health.
- Product testing ethics : animal right and animal testing use of economically disadvantaged groups (such as students) as test objects.

Ethics of Intellectual Property, Knowledge and Skills : Knowledge and skills are valuable but not easily "ownable" as objects. Nor is it obvious who has the greater rights to an idea : the company who trained the employee to the employees themselves? The country in which the plant grew, or the company which discovered and developed the plant's medicinal potential ? As a result, attempts to assert ownership and ethical disputes over ownership arise.

- Patent infringement, copyright infringement, trademark infringement
- Misuse, of the intellectual property systems to stifle competition : patent misuse, copyright misuse.
- Employee raiding : the practice of attracting key employees away from a competitor to take unfair advantage of the knowledge or skills they may possess.
- The practice of employing all the most talented people in a specific field, regardless of need, in order to prevent any competitor employing them.
- Bioprospecting (ethical) and biopiracy (unethical)



"To put the world right in order, we must first put the nation in

order; to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; we must first set our hearts right."

*Human Values and Harmony in
Professional Ethics*

International Business Ethics and Ethics of Economic Systems

The issues here are grouped together because they involve a much wider, global view on business ethical matters.

International Business Ethics : While business ethics emerged as a field in the 1970s, international business ethics did not emerge until the late 1990s, looking back on the international developments of the decade. Many new practical issues arose out of the international context of business. Theoretical issues such as cultural relativity of ethical values more emphasis in this field. Other, older issues can be grouped here as well. Issues and subfields include :



- The search for universal values as a basis for international commercial behaviour.
- Comparison of business ethical traditions in different countries.
- Comparison of business ethical traditions from various religious perspectives.
- Ethical issues arising out of international business transactions; e.g., bioprospecting and biopiracy in the pharmaceutical industry; the fair trade movement; transfer pricing.
- Issues as globalization and cultural imperialism
- Varying global standards— e.g. the of child labour,
- The way in which multinationals take advantage of international differences such as outsourcing production (e.g. clothes) and services (e.g. call centres) to low wage countries
- The permissibility of international commerce with pariah states.

Competence in Professional Ethics : Thus, competence in professional ethics implies three levels of activities :

- (i) To use your professional competence to add to the universal human order.
- (ii) To increase the development and use of ecofriendly and people friendly production systems.
- (iii) To identify and develop new technology and management structures and processes for the production systems.

• ETHICS IN SCIENCE AND TECHNOLOGY

Introduction

"While science indeed has given the recipe for the "goodies" of life, all the myriad Doctors of philosophy have not succeeded in giving us the recipe for the good life"

Science and technology have profoundly influenced the course of human civilization. Science has provided us remarkable insights into world we live in. The scientific revolutions of the 20th century have led to many technologies, which promise to herald wholly new eras in many fields. As we stand today at the beginning of a new century, it is necessary to ensure fullest use of these developments for the well being of our people.

Science and technology have been an integral part of Indian civilization and culture over the past several millennia. Few are aware that India was the fountain head of important foundational scientific developments and approaches. These cover many great scientific discoveries and technological achievement in mathematics, astronomy, architecture, chemistry, metallurgy, medicines, natural philosophy and other areas. A great deal of this travelled outwards from India. Equally, India also assimilated scientific ideas and techniques from elsewhere, with open mindedness and a rational attitude characteristic of a scientific ethos. India's traditions have been founded on the principles of universal harmony, respect for all creation and an integrated holistic approach. This background is likely to provide valuable insights for future scientific advances. During the century prior to Independence there was an awakening of modern science in India through the efforts of a number of outstanding scientists. They were responsible for great scientific advances of highest international caliber.

In the half century since Independence, India has been committed to the task of promoting the spread of science. The key role of technology as an important element of national development is also well recognized. The Scientific Policy Resolution of 1958 and the Technology Policy Statement of 1983 enunciated the principles on which the growth of science and technology in India has been based.

Over the past several decades, these policies have emphasized self-reliance, as also sustainable and equitable development. They embody a vision and strategy that are applicable today, and would continue to inspire us in our endeavours.

With the encouragement and support that has been provided there is today a sound infrastructural basis for science and technology. These include research laboratories, higher educational institutions and highly skilled human resource. Indian capabilities in science and technology cover an impressive

range of diverse disciplines areas of competence and of applications. India's strength in basic research is recognized internationally. Success in agriculture, health care, chemicals and pharmaceuticals, nuclear energy, astronomy and astrophysics, space technology and applications defense research biotechnology electronics information technology and oceanography are widely acknowledged. Major national achievements include very significant increase in food production, eradication or control of several diseases and increased life expectancy of our citizens.

While these developments have been highly satisfying, one is also aware of the dramatic changes that have taken place, and continue to do so, in the practice of science, in technology development, and their relationships with and impact on, society and societal ethics.

The synergistic relationship between science/technology and society has existed from the dawn of mankind, with the invention of the simple tools and continues into modern technologies such as printing press and computers. Science has opened two avenues for mankind-power and knowledge and it is very sad to notice that man is drawn more to power aspect of science brought about by the revolutions of technology. In this glare of technological advancement he has lost sight of the knowledge aspects of science which alone have the capability to elevate him from a mere bio-physical existence and uniting with the whole of mankind.

Modern Examples

There are an extraordinary number of examples of how science and technology have helped us that can be seen in society today. One great example is the mobile phone. Ever since the invention of the telephone, society was in need of a more portable device that it could use to talk to people. This high demand for a new product led to the invention of the mobile phone, which did, and still does, greatly influence society and the way people live their lives. Now many people are accessible to talk to whoever they want to no matter where any of the two people are. All these little changes in mobile phones, like Internet access, are further examples of the cycle of co-production. Society's need for being able to call on people and be available everywhere resulted in the research and development of mobile phones. They, in turn, influenced the way we live our lives. As the majority of population relies more and more on mobile phones, additional features were requested. But if the same mobile phone is used immorally and unethically it can be the greatest nuisance ever created.

Society also determined the changes were made to the previous generation media player that the manufactures developed. Take for example, today's media players.

At the beginning cassettes were being used to store data. However, that method was large and cumbersome so the manufactures developed compact disks, which were smaller and could store data. Later, compact disks were again too large and did not hold enough data that forced today's manufactures to create MP3 players which are small and hold large amount of data.

Recording pirated CDs in movie theatres and then releasing them in the market is again an unethical use of a useful invention.

Nuclear fission and fusion had been successfully conducted in laboratories

by scientists, but before a beneficial use of it (energy/power generation) could be propagated we saw its worst impact every in the form of havoc crated at Hiroshima and Nagasaki.

Technology relies on science but is tightly framed by profitability. Science is liberated and fundamentally a philosophy in pursuit of the truth about how the world works. Modern science is definitely fragmented and scientists of one field are not aware of the knowledge of the scientists of other field, for example a physicist may not know about biology and likewise. Scientists are also uneducated in the philosophy of science nowadays and this is a major shortcoming for our modern scientific world.

Alan Colman when asked about his experience of making, Dolly the sheep' told of how little he understood ethics before she was born. He described his on going scientific dilemma, on the one hand his job was to address unment medical ness but on the other he was totally against human cloning and thought it wholly unethical.

It is also argued that although science and technology have made man's life simpler and more comfortable these have also generated in man a superiority complex. Ethics should be about our priorities and rights should be about our duties. What on earth are we doing discussing human cloning when most people do not benefit from sciences at all. Very little funding is injected into research that may help the poor. The first priority of science and technology is to improve the lot for humanity, not pamper to the vanities of a minority,

It is true that knowledge is power, but it is power for evil as much as for good, Unless men increase in wisdom as much as in knowledge increase of knowledge will be increase of sorrow.

Science and Ethics

Science is a discipline of knowledge which involves aspects of human thought and endeavour. Ethics is concerned with human character and conduct. One might think that science cannot be science without a consideration of the ethics involved. But is that really true? Yes, science-especially biotechnology should never be separated from ethics. These two things are the backbone of life. Science tells us what we are made of whereas ethics, tells us how to live in harmony with each other, and these two vital topics cannot be separated from each other.

The methodical approach of science and ethics is very different. Science uses empirical methods and interprets data, while ethics focuses on the moral grounds as to why we should or should not do things. In that aspect, the two disciplines do differ. However, it is in defining the two through daily actions that they interwine. But it is universally agreed that science is definitely an area where ethical consideration will always need attention. As technology increases and the progression of science opens doors to further engineering of human lives ethical dilemmas will only increase. Issues of euthanasia, abortion, cloning and others are necessarily ethical because they deal with the object treatment of human life. Without a moral/ethical code and thought science could overpower the human race.

In a broad term an "ethical code" is logical or philosophical analysis of moral conduct and moral systems that can be examined by a variety of systems of

belief. Ethics deals with "what ought to be" science on the other hand is concerned with "what is". The concerns of science are not limited to covering facts, the facts too need to be explained.

In attention to this essential part of the mission of science contributes to the mistaken belief that moral philosophy is radically unlike science. They are in reality inextricably bound together. Science is said to be objective and ethics is subject as it is linked to personal choices.

Scientists discover truths in the laboratory. But according to Indian Vedanta, for the application of science in life, scientists' left-brain intellectual excellence must be combined with the right-brain emotional power inspired by a holistic approach to life.

Science's ethical standards are based on the goals of the scientific profession (a) the quest for knowledge (b) elimination of ignorance and (c) the solution of practical problems.

Many of the standard of conduct in science also have a moral foundation, for example fabricating data is unethical in science because it is a form of lying. Which is morally wrong because data fabrication promulgates errors and destroys the atmosphere of trust that plays a key role in science. Scientists should practise social responsibility in order to satisfy moral obligations and to secure the public support of science. It can be inferred that ethical standards in science have two bases : Morality and Science.

Principles of Ethical Conduct in Science

Ethical conduct in science should not violate commonly accepted moral standards and it should promote the advancement of scientific goals.

There are two broad categories of scientific misconduct that must initially be taken into consideration. The first category is perhaps best classified as scientific negligence. For this classification, we will include those instances where scientists have provided erroneous information, but have not set out from the beginning with the intent to defraud. For these cases not only is the public "fooled", but the scientist is also deceived. The scientist who experiences this self-deception is one who has no premeditated plans to be dishonest. The researcher is exposed as having human faults, a trait that may be considered by many to be inappropriate for the scientist to exhibit.

The second category of scientific misconduct involves the deliberate attempt by a scientist to be dishonest. Included are premeditated acts of fraud that may include forged or fabricated data falsified or invented results, plagiarism, piracy, hoaxes, and other such malicious acts.

Certain principles of ethics in science are as follows:

(1) Scientists should not fabricate, falsify or misrepresent data or results. They should be objective, unbiased and truthful in all aspects of the research process.

This principle is science's most important rule because if this principle is not followed, it will be impossible to achieve science's goals. Honesty also promotes co-operation and trust necessary for scientific research. In order to understand "dishonesty" in science we need to distinguish between "dishonesty" and "error". Although both produce similar result, yet they arise out of different

motives.

Many kind of dishonesty in science involve the production and analysis of data.

Fabrication occurs when data is made up.

Falsification occurs when data is altered.

Misrepresentation occur when data is not truthfully or objectively reported. Misrepresentation further takes three shapes :

(a) **Trimming** : Failure to report result that do not support hypothesis.

(b) **Fudging** : Attempts to make the results appears better than they actually are.

(c) **Cooking** : Designing tests or experiments in order to obtain results with a fair amount of surity in obtaining them and avoidance in conducting tests that might yield negative results.

(2) Scientists should aboid errors in research especially in presenting results. They should minimize experimental, methodological and human errors and avoid self deception, bias and conflict of interests.

(3) Scientists should be free to conduct research on any problem or hypothesis with a permission to pursue new ideas and criticize old ones.

(4) Credit should be given where it is due but not where it is not due.

(5) Scientists should avoid causing harm to society and they should attempt to produce social benefits. They should be responsible for consequences of their research and they should inform the public about those consequences.

(6) In the process of research scientists should obey the laws pertaining to their work.

(7) Scientists should not violate rights or dignity when using human subjects in experiments. They should treat non-human, animal subjects with appropriate respect and care when using them in experiments.

Two of the most talked about emerging fields of ethics in technology are Cyberethics and Bioethics. While the former deals with cyber crimes like hacking online child pornography, accessing other' bank accounts etc. the latter deals with issues surrounding health care and the biological sciences. These issue include the morality of abortion. euthanasia, in vitro fertilization and organ transplants etc. Advance in health care, the development of genetic screening and the new research in genetic engineering including gene therapy, have also rise to questions in bioethics— Abortion, Animal Cloning, Assisted Reproductive Technology, Assisted Suicide (Euthanasia) Genetically Modified Food, Medical malpractice, Organ Harvesting, Partial Birth Abortion..

Also unimaginable are the issues relating to ethics in which we encounter someone hacking into our computers to access lab data.

Would we like someone hacking into our computers to access lab data? Is there privacy in a world of camera phones and wireless networking? Does not technology threaten our civil liberties? How will bioinformatics and nanotechnology affect us? Should we not worry about equity and access in a globalized economy? Would we like our employees to read our e-mails?

From privacy and security to free speech and intellectual property to

globalization and outsourcing the issues and controversies of the information age are serious, complex, and pervasive.

Ethics of technology is a subfield of ethics addressing the ethical questions specific to the Technology Age. Technology itself is incapable of possessing moral or ethical qualities, since "technology" is merely tool making. Thus, "ethics of technology" is merely tool making. Thus, "ethics of technology" refers instead to two basic subdivisions :

(a) The ethics involved in the development of new technology :

This deals with whether it is always or never contextually right or wrong to invent and implement a technological innovation. In the former case, ethics of such thing as computer security and computer viruses asks whether the very act of innovation is an ethically right or wrong act. Similarly, does a scientist have an ethical obligation to produce or fail to produce a nuclear weapon? What are the ethical energy and resources ? What are the ethical questions surrounding the production of new manufacturing processes that might inhibit employment, or might inflict suffering in the third world?

(b) The ethical questions that are exacerbated by the ways in which technology extends or curtails the power of individuals : This deals with how standard ethical questions are changed by the new powers. In the later case, the ethics of technology quickly breaks down into the ethics of various human endeavours as they are altered by new technologies. For example, bioethics is now largely consumed with questions that have been exacerbated by the new life preserving technologies, new cloning technologies and new technologies for implantation. In law, the right of privacy is being continually attenuated by the emergency of new forms of surveillance and anonymity. The old ethical questions of privacy and free speech are given new shape and urgency in an internet age. Such tracing devices as RFID, biometric analysis and identification, genetic screening, all take old ethical questions and amplify their import.

The aims of technology included the practical application of science to commerce and industry, to enhance economic activities (agriculture), enhance education, art and defence etc. But it seems as if it has deviated from its track due to the infiltration of unethical mindsets with profit motive.

Technology and Lifestyle

In many ways, technology simplifies life in the following manner :

- The rise of a leisure class
- A more informed society, which can make quicker responses to events and trends
- Sets the stage for more complex learning tasks
- Increases multi-tasking (although this may not be simplifying)
- Global networking
- Creates denser social circles
- Cheaper prices
- Greater specialization in jobs.

In other ways, technology complicates life in the following manner :

- Pollution is a serious problem in a technologically advanced society (from acid rain to Chernobyl and Bhopal)
- The increase in transportation technology has brought congestion in some areas
- Technicism (although this may not be complicating)
- New forms of danger existing as a consequence of new forms of technology, such as the first generation of nuclear reactors
- New forms of entertainment, such as video games and internet access could have possible social effects on areas such as academic performance
- Increased probability of some diseases and disorders, such as obesity.
- Social separation of singular human interaction. Technology has increased the need to talk to more people faster.
- Structural unemployment
- Anthropocentric climate change
- Blurring of lines between personal and professional lives
- Greter invasions by the employer simultaneously allowing for additional misdeeds by employees
- Advent of faceless communication (e-mail, voice mail)

Specific Issues Concerning Technology and Ethics

I. Ethics and Agricultural Innovation : Agriculture, which is a key contributor to human livelihood in most part of the world has undergone significant changes from simple cultivation of crops and rearing of livestock, and has today become intertwined with technological advanced such as the "newbiotechnologies"— genetic engineering, cell fusion, tissue culture and cloning. On a daily basis we encounter innovative technological discoveries which come with the promise of increased efficiency and productivity resulting from products and processes derived from research and consequently they have become high priority issues in shaping the future of agriculture.

Today many large corporations, undertaking pioneering research, contribute to a large body of agricultural inventions. However, the implementation of these technologies has met with considerable controversy and concern to many people across the world. Not only are the views and opinions conflicting at a scientific level, but also in terms of ethical and moral issues surrounding their use. Ethical issues are of particular interest with respect to genetic engineering, questioning our right to "pray god" Others object because they believe that biotechnology is unnatural; in their view crossing species boundaries and creating life-forms that could not have evolved in nature is wrong, others ask more policy-oriented ethical questions: What specifically are the consequences of biotechnology research development and deployment?

Existing values and systems and traditional concepts of nature and human identity are being challenged. The pertinent question is: Will this technology and others being developed e.g. nanotechnology be able to revolutionise farming save the environment and be profitable especially at the level of small

farms: and thus address the humanitarian, environmental and business ethics simultaneously? Because agriculture is characterized by practice that involve both social and ecological systems, ethical issues and practices in agricultural research have gained prominence. With the advancements in biotechnology that provide scientists with the means to irreversibly change 'human nature' ethical issues and concerns are far reaching, as they concern nature and environment, human health, animal welfare, sustainability of modern agriculture, socio-economic development, access to resources, and professional and scientific responsibility for research.

II. Bioethics : In the field of ethics, moral standards that govern the appropriate conduct for an individual or group of individuals are termed bioethics, and can be defined as: "method procedure, or perspective, or norms of conduct that distinguish between acceptable and unacceptable right or wrong, behaviour". This subfield of ethics known as bioethics, is an integrated discipline that addresses ethical issues in life sciences.

The four fundamental principles of bioethics include :

1. Beneficence which refers to the practice of good deeds
2. Non-maleficence which emphasizes an obligation to not inflict harm
3. Autonomy which recognises the human capacity for self-determination and independence in decision making and
4. Justice which is based on the conception of fair treatment and equity through reasonable reduction of disputes.

III. Research ethics : Research ethics can be described in terms of ethics of the topics and findings (morality) and secondly as ethics of method and process (integrity). Institutions that practices research have adopted professional codes relating to research ethics that all include principles of honesty, objectivity, integrity, confidentiality, carefulness, openness, competence, respect for intellectual property, responsible publications, responsible mentoring, respect for intellectual property, responsible publications, responsible mentoring respect for colleagues, social responsibility, non-discrimination, legality and animal care. Objectivity in research gives researchers trustworthiness. This applies to both the a priori tasks of setting up the research and gathering the data and in the posteriori tasks of interpreting and publishing the results. The sociologist Robert Merton published four norms of science in 1973 that are widely shared by scientists and non-scientist alike. These norms are :

- *Universalism* that stipulate that scientific accomplishments must be judged by impersonal criteria;
- *Communism* (as in communalism) that requires that scientific information is shared publicly;
- *Disinterestedness* that cautions researches to proceed objectively and
- *Organised scepticism* that requires that new findings are scrutinised through peer review replication and the testing of rival hypotheses.

It is of growing concern how often research integrity is currently being

challenged and how common “unprofessional” behaviour seems to be in research today. Research misconduct involves fabrication, falsification, plagiarism and misappropriation. Researchers knowingly or intentionally ignore some of the most fundamental rules of research. Experimental designs and analyses are biased. Results are reported inaccurately or incompletely or are fabricated, and improper credit is given to colleagues. Institutions take allegations of research misconduct seriously and have formal procedures to investigate such allegations. Potential misconduct is regarded with seriousness and requires in depth investigation. Decisions are taken concerning the presence of misconduct and its severity, and appropriate corrective actions are taken if needed. It is expected that both the person that reports possible misconduct, the whistle blower and the person suspected of misconduct, are responder, the treated with “fairness and respect”

In research that involves animals, adherence to a code of practice that ensures the ethical and human cares and use of animals used for scientific purposes is imperative. It is generally accepted in the scientific community that when animals are used, the principle of replacement, reduction and refinement (3Rs) should be taken into account:

- Replacement requires that wherever possible, techniques that totally or partially replace the use of animals for scientific purposes must be sought:
- Reduction requires that research projects must use no more than the minimum number of animals necessary to ensure scientific and statistical validity and should not be implemented at the expense of greater suffering of individual animals. The use of animals must not be repeated unless essential for the purpose of design of the project and
- Refinement requires that animals must be suitable for the scientific purpose and that their welfare should be of primary consideration in the provision of their care. Projects should be designed to avoid both pain and distress in animals. If this is not possible pain or distress must be minimised.

IV. Patenting : The remarkable development and application of agricultural technologies over the past 25 years have brought about significant changes in the manner in which we conduct research in agricultures. Patenting provides the basis for licensing and selling of new Inventions and a mechanism for investors to fund their research and recoup their costs. More recently the possibility of patenting DNA sequences has seen the proliferation of claims of intellectual property rights (IPRs) in industrialized countries. Where historically universities and public institutions have been the leaders in developing improved crops and livestock and have been responsible for knowledge and technology transfer to farmers and the agricultural industry through co-operative extension, large multinational firms are now increasingly investing in agricultural research, with the public sector contribution less and less. Although the ethical issues of research associated with the patenting of “life” are complex, it has brought about significant changes in how we view agricultural research today.

It is understood that researches should be compensated for their invention : however, the vast number of IPRs, controlled by large firms are keeping more

and more of these inventions out of the public domain. The question arises; Does patenting for example, of DNA sequences encourage or inhibit research? It certainly encourages research in industrial sector but assess to many of these inventions by universities and public research institutions is inhibited. Large private firms rarely direct or intend their research for the resource-poor farmers of developing countries. Research is rather directed towards crops, traits and technologies that will be of benefit to developed industrialized countries or commercial farms that can guarantee adequate returns on investment. This has met with much concern. In developing countries, with high poverty levels, the impacts of these technologies are yet to be demonstrated as they have so far performed below expectations. Although it is probably true that genetic engineering could produce numerous improved varieties, its potential role in abolishing malnutrition and in improving yield and livelihood in developing countries is still being questioned and could ultimately jeopardize the sustainability of small scale and rural farmers, who are mostly the conservators of land races, adapted over thousands of years to local environments. Agricultural biotechnology research is presently concentrated in the "Industrialized north." Research aimed at responding to food and health concerns in developing countries, led mostly by the public sector, is growing.

As most of us subscribe to "utilitarian ethics" as scientists, we must judge according to the outcome of our actions. If our actions are for the greatest good, or for the largest number of people, then the action is deemed acceptable. It is the responsibility of all of us to ensure that agricultural research, private or public, does enhance agricultural performance and that it serves the broader society now, and in the future, in a sustainable manner.

V. Technology and Environment : Technology provides an understanding and an appreciation for the world around us.

Most modern technological processes produce unwanted by products in addition to the desired products, which is known as industrial waste and pollution. While most material waste is re-used in the industrial process, many forms are released into the environment with negative environmental side effects, such as pollution and lack of sustainability. Different social and political systems establish different balances between the values they place on additional goods versus the disvalues of waste products and pollutions. Some technologies are designed specifically with the environment in mind, but most are designed first for economic or ergonomic effects. Historically, the value of a clean environment and more efficient productive processes has been the result of increase in the wealth of society, because once people are able to provide for their basic needs, they are able to focus on less-tangible goods such as clean air and water.

The effects of technology on the environment are both obvious and subtle. The more obvious effects include the depletion of nonrenewable natural resources (such as petroleum, coal, ores) and the added pollution of air, water, and land. The more subtle effects include debates over long-term effects (e.g. global warming, deforestation, natural habitat destruction, coastal wetland loss).

Each wave of technology creates a set of waste previously unknown by humans: toxic waste, radioactive waste, electronic waste.

One of the main problem is the lack of an effective way to remove these pollutants on a large scale expediently. In nature, organisms "recycle the wastes of other organisms, for example, plants produce oxygen as a by-product of photosynthesis, oxygen-breathing organisms use oxygen to metabolize food, producing carbon dioxide as a by-product which plants use in a process to make sugar, with oxygen as a waste in the first place. No such mechanism exists for the removal of technological wastes.

Humanity at the moment may be compared to a colony of bacteria in a petri dish with a constant food supply : with no way to remove the wastes of their metabolism the bacteria eventually poison themselves.

• CASE STUDIES OF ETHICAL DILEMMAS

How to Solve Case Studies?

By using the case study method we can bring interesting real-world situation or realistic scenarios to the class room. Thus the case study method is a valuable tool, not only to clarify and teach concepts but also apply these concepts to real life problems.

Case may be — either open-ended (where no specific questions are asked) or close-ended (where specific questions follow the case)

STEPS TO BE FOLLOWED IN SOLVING AN OPEN-ENDED CASE STUDY	STEPS TO BE FOLLOWED IN SOLVING A CLOSE ENDED CASE STUDY
<p>SITUATION ANALYSIS (A short summary of the case)</p> <p>↓</p> <p>Problem identification (State the main problem and associated issues)</p> <p>↓</p> <p>list the facts</p> <p>↓</p> <p>assumptions (Optional; complete the picture if required)</p> <p>↓</p> <p>Specific ANALYSIS according to the fundamental area the case deals in – e.g., Swot (strengths, weakness, opportunities, threats) analysis in a marketing case, SLEPT (Social, legal, economic, political and technological factors) for behavioural cases and numerical analysis for quantitative cases etc.</p> <p>↓</p> <p>GENERATION OF ALTERNATIVES</p> <p>↓</p> <p>CHOICES OF ALTERNATIVES</p> <p>↓</p> <p>FINDINGS, SUGGESTIONS AND RECOMMENDATIONS</p> <p>↓</p> <p>CONCLUSION/SUMMARY</p>	<p>SITUATION ANALYSIS (A short summary of the case)</p> <p>↓</p> <p>PROBLEM IDENTIFICATION (State the main problem and associated issues)</p> <p>↓</p> <p>LIST THE FACTS</p> <p>↓</p> <p>ASSUMPTIONS (Optional; complete the picture, if required)</p> <p>↓</p> <p>ANSWER THE QUESTIONS ASKED</p> <p>ANS 1 ANS 2 AND...3 AND SO ON</p> <p>↓</p> <p>CONCLUSION (One paragraph summarizing the conclusions)]</p>

CASE I. WRONG MEANS FOR RIGHT ENDS—THE ETHICAL DILEMMA

The power that comes from being a leader can be used for both evil and for good. When you assume the benefits of leadership, you also assume ethical burdens. But many highly successful leaders have relied upon questionable tactics to achieve their ends. These include manipulation, verbal attacks, physical intimidation, lying, fear, and control. Let us see some example :

Bill Clinton successfully led United States through 8 years of economic expansion. Those close to him were committed and loyal followers. Yes he lied under oath (causing him to lose his law license) and "managed" the truth.

Jack Welch former head of General Electric, provided the leadership that made GE the most valuable company in America. He also ruthlessly preached firing the lowest performing 10 percent of the company's employees every year.

Few U.S. presidents understood foreign relations or made as much progress in building international cooperation than did Richard Nixon. But his accomplishments are leargely overshadowed by the mean-ness, dirty tricks, and duplicity he exhibited during his tenure in the White House.

Discuss : Should leaders be judged solely on their end achievements? Or do the means they choose also reflect on their leadership qualities? Are employees, Shareholders, and society too quick to excuse leaders who use questionable mean if they are successful in achieving their goals? Is it impossible for leader to ethical and successful?

Source : Bassed on C.E. Johnsons, Meeting the Ethical Challenge in Leadership (Thousand Oaks, GA : Sage, 2001). pp. 4-5.

Case II. Vaue Training at UPS

Mark Colvard, a United Parcel manager in San Ramon, California, recently faced a difficult decision. One of his drivers asked for 2 weeks off to help an ailing family member. But company rules said this drivers wan't eligible. If Colvard went by the book, the driver would probably take the days off anyway and be fired. On the other hand, Colvard was likely to be criticized by other drivers if he bent the rules. Colvard chose to give the driver the time off, Although he took some hear for the decision, he also kept a valuable employee.

Had Colvard been faced with this decision 3 months earlier, say, he would have gone the other way. What changed his thinking was a month he spent living in McAllen, Texas. It was part of a UPS management training experience called the Community Internship Program (CIP) During this month in McAllen, Colard built housing for the poor, collected clothing for the Salvation Army, and worked in a drug rehab center, Colvard gives the program credit for helping his empathize with employees facing crises back home. And he syas that CIP has made him a better manager. "My goal was to make the numbers, and in some cases that meant not looking at the individual but looking at the bottom line. After the 1-month stay, I immediately started reaching out to people in a different way"

CIP was established by UPS in the 1960s to open the eyes of the company's predominantly white managers to the poverty and inequality in many cities. Today, the program takes 50 of the company's most promising executives each summer and brings them to cities around the country. There they deal with a

variety of problems—from transportation to housing, education, and health care. The company's goal is to awaken these managers to the challenges that many of their employees face, bridging the cultural divide that separates a white manager from an African American driver or an upper income suburbanite from a worker raised in the rural South.

QUESTIONS :

1. "While dealing with others, one should know that others are one's own self". Explain the above statement in the context of the above case.
2. In light of the above case bring out the importance and universality of human values in management.

Source : Based on L. Lavelle, "For UPS Managers, A School of Hard Knocks," *Business Week*, July 22, 2002.

CASE III. Corporate Social Responsibility towards the Environment—

The Case of Exxon

In 1989, Exxon Corporation and Alyeska Pipeline Service Co. an eight-Company consortium that operates that Trans-Alaska Pipeline and the shipping terminal in Valdez, Alaska, were severely criticized for handling of a major oil spill from an Exxon tanker. The Exxon Valdez ran aground near Valdez, Alaska, March 24, 1989, and spilled two hundred forty thousand barrels—eleven million gallons—of crude oil, which eventually covered twenty six hundred square miles of Prince William Sound and the Gulf of Alaska. Although the Exxon spill was not the largest ever, it was the worst in terms of environmental damage and disrupting of industry, and it jeopardized the future of oil production in environmentally sensitive areas of Alaska. The effects of the spill could still be seen more than ten years after the wreck.

QUESTIONS :

1. Discuss the role of individual moral development, reorganizational factors, and other factors involved in the incident.
2. Devise an ethics program for Exxon which would have been useful for the company in such a situation.
3. Who should have aided to clean up the spill—Exxon and Alyeska, or the taxpayers and consumers. Why?

CASE IV. Business of Lying

Do you think it's ever OK to lie ? If one was negotiating for the release of hostages, most people would probably agree that if lying would lead to their safety, it's OK. What about in business, where the stakes are rarely life or death? Business executives like Ramalinga Raju of Satyam Computers, have gone to jail for lying (submitting a false statement, misrepresenting facts, etc.)

Is misrepresentation or omitting factors okay as long as there is no outright lie?

Consider the negotiation process. A good negotiator never shows all his cards, right? And so omitting certain information is just part of the process. Well, it may surprise you to learn that the law will hold you liable for omitting

information if partial disclosure is misleading, or if side has superior information not accessible to the other.

QUESTIONS :

1. In a business context, is it ever okay to lie?
2. If you answered yes, what are those situations ? Why is it okay to lie in these situations?
3. In business, is withholding information for one's advantage the same as lying? why or why not?
4. In a business context, if someone has something to gain by lying, what percent of the people, do you think, would lie? Do you think lying only takes care of personal needs and ignores the social requirements?
5. Use the process of decision-making to include ethical considerations while taking such a decision involving 'lying'.

Case V. Enron

Study the chronological events that took place to create the Enron scandal and write a detailed analysis of your point of view.

A brief timeline of the Enron Scandal

1985	Houston Natural Gas merges with Omaha-based Inter North; the resulting company is eventually named Enron Corp. Ken Lay, who had been CEO of Houston Natural Gas, becomes chairman and chief executive officer the following year.
2000	Annual revenues reach \$ 100 billion, and the Energy Financial Group ranks Enron as the sixth-largest energy company in the world based on market capitalization.
Feb. 2001	Jeff Skilling takes over as chief executive officer. Ken Lay remains Chairman
Aug. 2001	Skilling unexpectedly resigns "for personal reasons" and Ken Lay steps back into the CEO job. That same month, a former Enron executive raises serious questions about the company's business and accounting practices.
Oct. 2, 2001	Enron releases third-quarter earnings, showing \$ 1 billion in charges, including \$ 35 million related to investment partnerships headed by Andrew Fastow, Enron's former chief financial officer. Fastow is replaced as CFO.
Oct. 22, 2001	Enron announces that the Securities and Exchange Commission has launched a formal investigation into its-related party transactions.
Nov. 8, 2001	Enron restates earnings for 1997 through 2000 and the first three quarters of 2001
Dec. 2, 2001	Enron files for protection from creditors in a New York bankruptcy court.
Dec. 3, 2001	Enron announces that it is laying off four thousand employees.
Jun. 9, 2002	The Justice Department announces that it is pursuing a criminal investigation of Enron.
Jan. 14, 2002	U.S. House and Senate lawmakers return campaign contributions from Enron.
Jan. 24, 2002	Ken Lay resigns as chairman and chief executive of Enron. The first of at least eight congressional hearings on Enron begins.

Jan. 30, 2002	Enron names Stephen Cooper, a restructuring specialists, as acting chief executive officer.
Feb. 4, 2002	A report by a special committee of Enron's board investigating the energy trader's collapse portrays a company riddled with improper financial transactions and extensive self-dealing by company officials.
May 2, 2000	Enron announces plans to reorganize as a small company with a new name.
Oct. 2, 2002	Andrew Fastow voluntarily surrenders to federal authorities after prosecutors indicate they will file charges for his role in the company's collapse.
Oct. 31, 2002	Fastow is indicted on seventy-eight counts of masterminding a scheme to artificially inflate the energy company's profits.
Feb. 3, 2003	Creditors of Enron sue Ken Lay and his wife, Linda to recover more than \$70 million in transfers.
July 11, 2003	Enron finally announces a plan to restructure and pay off creditors after five deadline extensions.

Source : "A Chronology of Enron's Woes : The Accounting Debacle," Wall Street Journal, Mar 20, 2003 [http\online, wis com.](http://online.wsj.com)" A chronology of Enron's Woes : The investigation, "Wall Street Journal, mar. 20, 2003 [http\online wsj.com](http://online.wsj.com) : and "Enron timeline," Houston Chronicle, Jan 17, 2002, [http//www chron. com /cs/CDS/store hts/special/enron/1127125](http://www.chron.com/cs/CDS/store.htm?special=enron/1127125): Kristen Hays, 16 Cents on \$1 for Enron Creditors, "Austing Americans Statesman, July 12, 2003, [http\statesman com.](http://statesman.com)

Case VI. Downsizing the Job or the Ego?

Monday had been the humiliating days of Neil's life. Rumors of downsizing had been swirling for months and every computer analyst in Nil's department knew that the axe would fall on some of them. Bets had even been taken on who would stay and who would go. When the news was finally delivered, Neil was not surprised. He also understood the necessity of reducing the computer support staff in view of the merger that had made many jobs redundant, and he felt confident that he would find a new job fairly quickly. What upset him was the manner in which he had been terminated.

Neil arrived in the office at eight o'clock sharp to find a memo on his desk about a 9 : 30 meeting at a hotel one block away. Because this site was often used for training sessions, he gave the notice little thought. Neil decided to arrive a few minutes early in order to chat with colleagues, but he found himself being ushered quickly into a small conference room where three other people from his department were already seated. His greeting to them was cut short by a fourth person who had never been seen before. The stranger explained that he was a consultant from an outplacement firm that had been engaged to deliver the bad news and to outline the benefits the company was providing for them. Once he started talking, Neil felt relieved : The package of benefits was greater than he had dared hope. All employees would receive full salary for six months plus pay for accrued vacation time, medical insurance and pension contribution would be continued during this period; and the outplacement firm would provide career counseling and a placement service that the included secretarial assistance, photocopying and fix service, and office space. The consultant assured the four longtime employees that company appreciated their years of

service and wanted to proceed in caring manner. It was for this reason that they hired the best consulting firm in the business one that had a reputation for a "state-of the art" termination process.

Neil's relief was jolted by what came next. The consultant informed the four that they were not to return to their office or to set foot inside the corporate office building again; nor were they to attempt to contact anyone still working for the company. (At this point, Neil suddenly realized that he had no idea how many employees might be in other four-person groups being dismissed at the same time). The contents of their desks would be boxed delivered to their homes; directories of their computer files would be provided and requests for any personal material would be honoured after a careful review of their contents to make sure that no proprietary information was included. The consultant assured them that all passwords had already been changed including the password for remote access. Finally, they were instructed not to remain at the hotel but to proceed to a service exit where prepaid taxis were stationed to take them home.

Niel, regretted not being able to say goodbye to friends in the office. He would have liked some advance warning in order to finish up several projects that he had initiated and to clear out his own belongings. The manner in which he had been terminated was compassionate up to a point. Neil admitted, but it showed that the company did not trust him. A few days later, Neil understood the company's position better when he read an article in a business magazine that detailed the sabotage that had been committed by terminated employees who had continued access to their employer's computer system. Some disgruntled workers had destroyed files and done other mischief when they were allowed to return to their offices after being informed of their termination. One clever computer expert had perviously planted a virtually undetectable virus that remained dormant until he gained access long enough through a co-worker's terminal to activate it. The advice that companies were receiving from consulting firms that specialize in termination was be compassionate but also protect yourself. Good advice, Neil thought, but the humiliation was still fresh in his mind.

Discuss the ethical implication of such a technique of downsizing. Are there any lessons to be learnt. Analyze and state a better way of proceeding.

Case VII. A Whistle-blower Accepts a "Deal"

The head of corporate audit for a major pharmaceutical company was involved in a lengthy approval process that was essential for a drug to be brought into the market. On being asked some very technical questions, the head got some original research report for himself, to study them thoroughly.

These research report showed him that data had been falsified and he kept quiet in front of the reviewing team but did report the matter to the higher level in the corporate organization and they offered a deal. They would give him all resources to get the drug approved but the drug would never be marketed. The project director who had falsified the research reports, resigned but the

company said it did not want the public exposure. The board promised to withdraw the approval of the drug later by saying that there was a mistake in market projection and viability of sales, though the drug never came into the market. As the years went on he found that corporate policy had been revised and his ability to uncover such misconduct had been severely limited.

Discuss this case in view of the ethics of the organization and the head of corporate audit.

• **BUILDING A STRATEGY FOR TRANSITION FROM THE PRESENT STATE
TO UNIVERSAL HUMAN ORDER**

One of the most important outcomes of holistic approach to management is the creation of great leaders of ability, foresight and capacity to inspire spontaneous obedience of others in the right direction. Indian values propound that "if you serve man today, tomorrow God will serve you". The service according to Indians is in the form of grace of Saraswati (knowledge), Laxmi (Wealth), Karitkeya (Physical strength of dynamism) and Ganesha (natural self control leading to success). Today, when the sheer materialistic attitude of the masses, corruption in bureaucracy etc. are jeopardizing the well planned national goals of almost all the countries of the world it is being realized more and more that if at least a portion of the people/leaders are inspired by a holistic (value strong) approach in management things would be different.

From the Present State to Universal Human Order

In India it is believed since times immemorial that :

Isa Vasyam Idam Sarvam Yat Kincha

Jagatyam Jigat (Upnishad)

(Whatever exists in the universe had to be enveloped by God, the all pervading Reality).

Tyena Tyaktena Bhunjitha ma Gridha Kasyaswid Dhanam (Upnishad)

(Enjoy and strengthen life by sacrificing your selfishness, by not converting others wealth)

Ya ganashistahsino Bhukte Muchyante Sarvakilmisai Bhamjanete tu Agham Papa Ye Pachanti Atmakaranat (Gita)

He, who shares the wealth generated only after serving the people, through work done as a sacrifice for them, is freed from all sins; on the contrary, those who earn wealth only for themselves, eat sins that lead to frustration and failure.

Globalisation had not only increased the competition between the nations, between the players of corporate world, with the nation but also between the people regarding materialistic possessions.

Since the late 1980's a "greed mania" began to grip India. In a country which was known for being a "Sone ki Chiriya" along with the best ethico-moral conduct in the whole world; several highly ranked chairmen and CEO's of prestigious companies and other bureaucrats came under the limelight for

being involved in unethical practices. It was all the more shocking as all these people already possessed adequate wealth, power and fame, they were not deprived or poor people. These incidents are a clear cut indication of the lust for wealth and materialistic pleasures, irrespective of the means and values involved in the process. This has resulted into the deterioration of the general conduct of the society where "higher standard of consumption is being preferred over higher standard of life." Even nature was not spared whose careless exploitation has led to the creation of holes in the ozone layer, greenhouse effect, chemical burning up of agricultural soil, droughts etc.

Transition at the Level of Individuals

The age-old Indian philosophy brings out several derivatives consistent with that value system of other civilisations regarding economic prosperity. Some of these are :

Dharma (Righteousness) : The right path that upholds the family organization and social fabric.

Lok Sangraha (Public good) : Work not just for private gain but also for public good.

Swartha Prartha (Self plus others) : Practice of seeking one's own gains and also catering to the welfare of others.

Kausalam (Efficiency) : Optimum utilisation of resources efficiently and productively preserving them for future generations

Vividhta (Innovation) : Innovation in processes, products, materials, machines, organisation, strategies, systems and people so as to meet economic and social expectations

Jigyasa (learning) : Continuous will of organising business to keep on learning from the feed back loop of society.

Today when short term gains have taken precedence over long term benefits the teachings on human values in the Indian philosophical tradition (which provide for proper conduct in public and private life) need to be incorporated in our mindset. It has to be understood that economic prosperity can be satisfying and long-lasting only if it is ethical and in order to be ethical it has to rest on the core values of honesty, Integrity, Respect, Fairness, Purposefulness, Trust, Responsibility, Global citizenship and Caring. Lack of these has resulted in our standing upon a tragically shrunken globe with ruined economics, with terrific weapons in our hands and fear and distrust in our hearts. We have not only played with our ecological balance today but have endangered the future of our generation to come in the lust for quick materialistic gains.

Indian intellectual heritage believes that every civilization passes through the following 3 stages in course of development.

Tamas : Primitive in its simplicity, wants few, existence at the mercy of nature

Rajas : Very well developed with multiple desire, in grip of production and consumption mania.

Sattva : Return to simple living, with a place for every material thing that enhances human life. Has no place for material or economic prosperity that is not ethical and based upon human values

Gita Propounds "Renunciation" as the key to real happiness, not only at the individual level but at the global level too. According to Shri Krishna, "Renunciation" means giving up selfish living and things, therefore it means placing human values above material. It means that food for people comes before food for profit.

The same view was propounded by Mahatma Gandhi several years later when he expressed his views regarding the real economic development of India which in his opinion would occur only when growth and prosperity reached every state, every district, every city, every village and very individual of the country. Organisations and individuals in pursuit of economic gains should unfailingly keep on checking the soundness of their actions, especially when in doubt, by following a simple prescription. They should recall the face of the poorest and weakest person whom they have seen and ask themselves if the step they are contemplating is of any use to them? Transparency and accountability both at the end of the producers and the consumers would surely enhance efficiency and effectiveness.

Transition at the Level of Society

All intellectual heritage sources propound the same thought that man's social and economic affairs should be synergistic with the awareness of the supreme/Cosmos. Renunciation and reconciliation should be guiding lights in the journey towards the goal of attaining prosperity as had been the Indian culture in ancient times of spiritual and material glory.

Humble gratitude for all that is available as gifts from the Supreme should be the motto. Greedy and inappropriate misappropriation of these resources should not, be done conservation of nature and other resources should be done as a duty or indebtedness towards the Supreme Creator. Vedanta proposes a framework for this "indebtedness" or man's role in a society as follows:

Deva rin : Indebtedness to cosmic powers for the gifts of air, sun light, water, senses etc.

Rishi rin : Indebtedness towards the great saints and enlightened souls for leaving behind a precious heritage.

Putri rin : Indebtedness to be ancestors parents for life and accumulated contributions to our present standing.

Nri rin : Indebtedness to the entire humanity to make the world a world.

Bhuta rin : Indebtedness to the countless sub-human species (tress, birds animal etc.) for their uncountable gifts to man.

The same views had been interestingly expressed both by Gandhi and Rabindranath Tagore through their interpretation of the following shloka from the upnishads in similar manner.

*Isha Vasyamidam Sarvah
Yatkincha jagatyam jagat
Tena tyaktena bhunjitah*

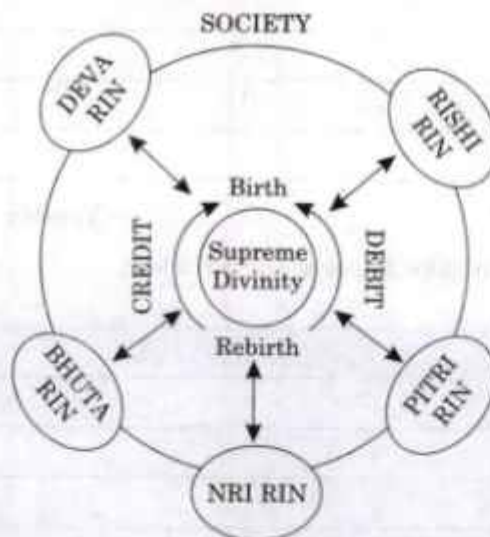


Fig. 5 Vedantic view of Man's role in society

Both the enlightened souls believed that no individual or nation should state ownership over all that exist on earth as everything is pervaded and owned by the same universal master. All enjoyments should have a base of detachment, all work should have a yojna spirit, orientation towards niskam karma and most importantly an indebtedness orientation. Trusteeship and distributive justice should be the pillars of all economic activities.

Man and nature, both are the masterpieces of the same divine supreme power. Threat to mankind's survival comes from mankind itself. Conservation of given inputs (resources) coupled with better distribution of lesser outputs should be value driven. Misappropriation of resources to fulfil the unending, needness needs (consumption mania, hoarding mania) is ingratitude.

Some of the guiding principles for life are :

- (a) Nivritti (restraint) must guide and control Pravritti (indulgence).
- (b) Religio-philosophical attitude towards life where spiritual should guide the material.
- (c) Strife for a higher standard of living rather than a higher standard of consumption
- (d) Strife for value driven productivity.
- (e) Prevention of blind adaptation of the consumption mania of afflu economies.
- (f) Conservation of given inputs and better distribution of present outputs.
- (g) Trusteeship and social equality to be integrated with economic development.

PRACTICE SESSION 12

Identify any two current issues that have created problems in society. Suggest how the natural acceptance of human values can help to solve these problems. Are there any specific steps that you can take to solve these problems?

If yes, outline the plan of action you can take.

Problem 1. _____

Can it be solved ? Yes/No

If yes, Steps you can take to solve the Problem

Problem 2. _____

Can it be solved?

If yes, Yes/No

Steps you can take to solve the Problem.

PRACTICE SESSION 13

Activity 1.

Draw an outline of a strategy that you can make to take the present situation to a universal human order, from your family to the world family (use your knowledge of technology/Engineering/Management to create the strategy)

Example 1. You can observe how families maintain harmony or resolve
1. (a) 2. (d) 3. (c) 4. (a) 5. (b)

conflict and create a model for the international scenario

Example 2. You can learn how water/electricity is conserved at home-Can this be applied at a larger scale?

Example 3. If your family has benefitted from being educated do you see education as solving the problems of the world?

Activity 2.

Suggest one format of humanistic constitution at the level of nation.

Activity 1.

Evaluate your state of mind and body, before and after your have taken this course and fill the following table:

		Before	After
(a)	Thought		
(b)	Behaviour		
(c)	Work		
(d)	Realization		

Mark with a red pen that area where you think the maximum change has taken place. Think about it.

Activity 2.

Do you think you can play a role in creating a transformation in society? Write a note on which area or issue you would like to address and how you would like to go about it.

QUESTIONS

1. Why is it so important to understand professional ethics in the modern business scenario?
2. How can professional ethics play an important role in augmenting a universal human order?
3. How vital is it for managers to focus on eco-friendly production systems.
4. Write a short note on the importance of values in handling science and technology.
5. Outline the strategies that can be created to achieve a universal human order at both the individual level as well at the societal level.

OBJECTIVE QUESTIONS

1. Terminal values are the desirable And states of existence whereas Instrumental values are
 - (a) Mode of Behaviour
 - (b) Which help to play music
 - (c) A mechanical device
 - (d) A type of measuring device

2. Many Human Values seem good or right due to
 - (a) Positive feelings
 - (b) Internal happiness
 - (c) Natural Acceptance
 - (d) All of the above
3. Competence in professional ethics refers to :
 - (a) Ability to make profit
 - (b) Ability to utilize power effectively
 - (c) Ability to augment the universal human order
 - (d) Both (b) and (c)
4. As individuals people aspiring for the Universal human order will be
 - (a) More responsible socially and ecologically
 - (b) More rich
 - (c) More powerful
 - (d) More well travelled
5. A country which has transited to be Universal Human Order is likely to have:
 - (a) More global trade
 - (b) Mutually enriching institution and organizations
 - (c) More say in the UNO
 - (d) None of the above

ANSWER

1. (a) 2. (d) 3. (c) 4. (a) 5. (b)

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणिः पश्यन्तु माकष्टिद् दुःख भाग्भवेत् ॥

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