

## LECTURE 23

# Basis for Universal Human Values

*(For details, refer to Chapter 12 of the textbook)*

### Recap

In previous lectures, we concluded by identifying co-existence in the entire existence.

In the following lectures, we will try to understand how right understanding provides the basis for universal human values enabling their natural assimilation.

### **23.1** Natural Acceptance of Human Values in Different Dimensions of Human Living

Based on our understanding of harmony, we participate in the larger order. **Our participation at different levels is our value.** The identification of values is based on realisation and understanding. The participation of the human being is in the form of behaviour and work.

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

In Appendix A12-1 of the text book, a consolidated list of human values is given for your further reference.

### **23.2 Universal Values Naturally Emerging from the Right Understanding**

From earlier discussions, we can easily infer that there is an innate harmony and orderliness in the existence. The human beings only need to understand it (and not to create it). The universal human values are manifestations of the truth of existence, i.e. co-existence, in various dimensions of human participation in the existential order. These values are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance leads to all the difficulties and confusions in appreciating and inculcating these universal values.

### **23.3 Development of Human Consciousness**

As explained earlier, the journey towards right understanding in fact brings a transformation in the human being from 'animal consciousness' to 'human consciousness'. In 'animal consciousness', we give first priority to physical facility. But as we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facility, identify our physical needs and ensure it through cyclic and mutually enriching production processes, thereby enriching rest of the nature as well.

### **23.4 Implications of Value-based Living**

The implications of value-based living can be studied in the following terms:

- a. **At the level of individual:** Transition towards happiness and prosperity, slowly getting rid of the contradictions and conflicts within through self-exploration and thus getting rid of the tension, frustration, depression, one-upmanship, psycho-somatic disorders etc. facilitating definite human conduct. The feeling of

self-regulation will reduce the occurrence of diseases and in turn the feeling of insecurity. This will help the individual lead a more fulfilling life.

- b. At the level of family:** Value-based living facilitating peace and harmony in the family, with more occurrences of just and fulfilling behaviour raising the feeling of togetherness in the families and reducing the family feuds. People will feel prosperous and the feeling to nurture others will grow in the families. Such harmonious living will also help reduce the consumerist behaviour in family celebrations like marriages, parties and other social functions.
- c. At the level of society:** Fearlessness and mutual trust developing in the society, reduction of discrimination on the basis of body (in terms of gender, age or race), physical facility (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc), solution emerging to problems like terrorism, communalism and international conflicts etc. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at all levels and gradually a human order based on trustful relationships will slowly emerge.
- d. At the level of nature:** Human order fulfilling all the other three orders of nature, problems of pollution and resource depletion being handled smoothly when people are able to judge appropriately their needs for physical facility themselves and the mode of fulfilment is eco-friendly. Better methods of farming and production will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc. The various species of animals and birds can be saved from extinction and forests can be replenished.

At this juncture, it will be worthwhile to ruminate over the above-mentioned possibilities and explore to convince yourself whether these can really be the outcomes of right understanding and value-based living.

## **Key Takeaways**

Values are naturally acceptable and value-based living is a natural outcome of the right understanding. Its implications can be seen at all levels of living of human being.

**LECTURE 24**

# Definitiveness of (Ethical) Human Conduct

*(For details, refer to Chapter 12 of the textbook)*

## Recap

In the previous lecture, we saw how value-based living naturally emerges out of right understanding. In this lecture, we will learn about ethical human conduct naturally emerging out of right understanding, and see how it is definite.

### **24.1** Definitiveness of Ethical Human Conduct

Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

Harmony at the level of Self	Happiness
Harmony of the Self with the Body	Health at the level of body
Harmony in the family, in human-human relationship	Mutual happiness, justice, fearlessness
Harmony with rest of nature	Mutual prosperity – prosperity in human being and preservation of rest of nature

Harmony with the whole of nature/  
existence

Co-existence (mutual fulfilment)

## **24.2 Values, Policy and Character**

The ethical human conduct can be further grasped in terms of values, policy and character as follows:

### **1. Human Values – Understanding of role of Human Being in Existence**

Once we have the right understanding (of relationship, harmony and co-existence), we are able to see our natural participation or values at all levels of being – from individual, to family, society, nature/existence. This participation or the human values are definite and form the basis of our ethical human conduct.

### **2. Policy – Thought of how to express (live with) Human Values**

Having identified the definite human values, these become the guide to our imagination (desire, thought and expectation). Our imaginations are always in terms of how to fulfil this participation, how to live with these values. The comprehensive analysis of how to live with these values, how to express these values is what policy is. These policies are, therefore, naturally conducive to human welfare – conducive to enrichment, protection and right utilization of self, body and physical resources; and at the same time, they are conducive to the welfare of every unit in existence.

### **3. Character – Expression of Human Values in Behaviour, Work and Participation in the Larger Order**

Human character is the expression or the interaction of the human being with the world outside, in terms of behaviour, work and participation in the larger order. This can be understood in terms of the following:

- ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship.

- ❖ Rightful acquisition and utilization of wealth – by way of labour, using cyclic and mutually enriching production processes.
- ❖ Kindness in behaviour and work – ensuring justice in behaviour and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal; at the same time compensating for deficiencies created in the past.

For more details on the definitive human values, you may refer to Appendix A12-1 in the book.

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

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

Thus, the ‘ethical conduct’ is self-satisfying, people-friendly and eco-friendly for all time, place and individual.

## **Key Takeaways**

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

## LECTURE 25

# Professional Ethics in the light of Right Understanding

*(For details, refer to Chapter 13 of the textbook)*

### Recap

In the previous lecture, we saw how right understanding provides the basis for ethical human conduct. Now, in this lecture, we shall try to understand that it is this ethical competence only which is instrumental in ensuring professional ethics as well.

### **25.1 Profession – In Context with the Comprehensive Human Goal**

We had discussed briefly about profession in lecture 18. Briefly,

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

The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of merely wealth generation. Accordingly, the profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby we interact with other human beings and with rest of nature in a mutually fulfilling manner.

## **25.2 Professional Ethics**

Professional ethics can be seen as the code of ethical conduct of the profession. Ethical conduct of profession implies the right utilization of one's professional skills in the larger order towards the fulfillment of comprehensive human goal.

### **Salient Features Characterizing Professional Ethics**

These may be summarised as follows:

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

## **25.3 Issues in Professional Ethics – The Current Scenario**

The issues in professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences, kickbacks in large scale purchases etc. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels
- Tax evasion, misappropriation and misuse of public funds

- Misuse of political power and bureaucratic authority
- Misleading propaganda, unethical advertisements and sales promotion
- Cut-throat competition
- Exploiting the weakness of consumers through various enticements, bewildering advertisements
- Adulteration and spurious production
- Endangering the health and safety of public at large
- Hoarding and over-charging etc.

The list could be much longer.

## **25.4 Prevailing Approaches towards Promotion of Professional Ethics – Their Inadequacy**

Looking at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness, one can see that most of the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

- Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities

- Framing more stringent laws and devising harder punishments for offences
- Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.
- Filing public interest litigations, etc.

The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty world-view which continues to remain dominant.

## **25.5** Inherent Contradictions and Dilemmas and their Resolution

We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. Thus, the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfillment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this.

## **25.6** The Way Ahead

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

### **Key Takeaways**

Clarity of comprehensive human goal and our participation in different dimensions of society will ensure Ethics in profession. This also clarifies the lacunae in the present approaches.

## LECTURE 26

# A Basis For Humanistic Education, Humanistic Constitution and Universal Human Order

*(For details, refer to Chapter 14 of the textbook)*

### Recap

We saw how right understanding provides the foundation for the identification of universal human values in all the dimensions of life. It also facilitates the recognition of the definitiveness of ethical human conduct. Moving on to other important implications of right understanding, in this lecture, we will see how right understanding enables us to visualise holistic development.

### **26.1** Visualization of Comprehensive Human Goal

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

## **26.2** The Vision for Holistic Development and Universal Human Order

The right understanding prepares us for moving towards the 'holistic way of life' which will be sustainable as well as conducive to fulfil the basic human aspirations for all human beings. It will be a mode of living which is self-satisfying, people-friendly and eco-friendly. There is an urgent need to initiate research and development in this direction as our present model of living is proving to be more and more problematic and unsustainable. With the help of right understanding, it will also be possible to visualise a humanistic constitution which will facilitate the development of a harmonious world family, an undivided society and a universal human order.

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

- a. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc.
- b. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows:

Family Order ⇒ Family Cluster Order ⇒ Village Order ⇒ Village Cluster Order ⇒ ... ⇒ Nation Order... ⇒ World Family Order

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

## **26.3 Paving the Way towards a Humanistic Tradition**

(Humanistic Education-Human Conduct-Human Constitution- Universal Human Order)

The primary step to move towards the holistic way of life is to develop the right understanding among the human beings, commitment to live accordingly and then to develop the requisite skills and knowledge systems to implement the right understanding in real life. Thus, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education.

### **Humanistic Education**

The humanistic education will facilitate the process of self-exploration which will lead to continuous self-evolution of human beings. It will also enable the realisation of one's innateness as well as the universality and definitiveness of ethical human conduct. It will also develop the assurance that only value-based living can be conducive to continuous happiness and prosperity for one and all.

### **Humanistic Constitution**

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

It may be a thought-provoking exercise to visualise a model of humanistic constitution. In the light of right understanding:

- What will the fundamental rights and duties be?

- What will be the way be to ensure justice and protection in the society?
- What will be the format of working for a universal human order?
- How will people connect to the world family?
- How will the representation of people be ensured in maintaining order in the society?

These and all such issues are to be addressed. To begin with, family will be the smallest unit of order in the society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario. The harmonious living at all levels of living for all people will pave the way for universal human order.

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

So finally, it may be concluded that it is possible to move towards a universal human order with the help of suitable systems and policies evolved in the light of right understanding. Such a development will be naturally acceptable to all human beings.

## **Key Takeaways**

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

## LECTURE 27

# Holistic Technologies, Production Systems and Management Models- Typical Case Studies

*(For details, refer to Chapter 15 of the textbook)*

### Recap

As discussed in the previous lectures, the right understanding provides us the vision for a holistic development and universal human order. Such a model will necessitate the visualization and development of appropriate technologies, production systems and management models etc. which cater to the fulfilment of such a vision. We will discuss the details in this lecture.

### **27.1** Need for a Holistic Worldview

In the present times, there is a great zeal for the development and adoption of innovative technologies and systems, tools, techniques and models which are claimed for the 'betterment' of society. More and more sophistication and complexity are being added. However, most of the effort is going on under the influence of the materialistic world view; needless to say that the holistic world-view is missing in such efforts. As a result, both the structure as well as the use/misuse of these innovations, is often proving to be counterproductive, contrary to the long-term human welfare.

Therefore, there is a strong need to develop technologies and systems with holistic objectives governed by right understanding to render them conducive to sustainable human welfare.

## **27.2 A Holistic Criteria for Evaluation**

Generally speaking, there are three broad criteria to guide the development of such technologies and systems, i.e.,

- (a) Catering to appropriate needs and lifestyles
- (b) Eco-friendly (cyclic / renewable and mutually enriching)
- (c) User-friendly – safe, economical and enhancing human capability

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise. As far as possible, priority should be for naturally available processes and systems.

In accordance to the above general considerations, the specific criteria for judging the appropriateness of technologies, production systems and management models may be identified as follows:

## **27.3 Criteria for Technologies**

The above-mentioned general criteria can be itemized into more specific form as follows:

- Catering to real human needs
- Compatible with natural systems and cycles
- Facilitating effective utilization of human body, animals, plants and other natural materials
- Safe, user-friendly and conducive to health
- Producing with local resources and expertise as far as possible

- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation
- Promoting decentralisation
- Durability, life cycle and recyclability of products

## **27.4** Criteria for Production Systems

In determining the type of production systems, the key questions to be answered are:

- What to produce?
- How to produce?
- For whom to produce?
- How much to produce?

All these will be decided in the context of availability of local natural resources and expertise to cater to the needs of the people for any given community. Of course, the needs are to be characterised in consonance with the comprehensive human goal.

The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal and efficient utilization of local resources and expertise, including human beings, animals, air, solar, land, water, bio and mineral resources etc.
- Economic viability and sustainability
- Priority for local consumption

- Matching the pattern of production with the availability/ producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode, to the extent possible
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others
- Harnessing recycling, conservation and reuse possibilities

### **27.5** Criteria for Management Models

Primarily management models are to be relationship based, cooperative and ensuring justice in terms of mutual fulfillment and not coercive and exploitative. The following criteria can be chosen for a humanistic management model:

- The whole unit working as a well-knit family
- Cooperative, motivational and mutually fulfilling
- Ensuring correct appraisal of human labour and skills
- Targeting employer-employee as well as consumer satisfaction and not profit maximisation

- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

## **27.6 A Critical Appraisal of the Prevailing Systems**

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

## **27.7 Learning from the Systems in Nature and Traditional Practices**

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

In this respect the following examples are significant:

- The water harvesting and storage and utilization systems through ponds and other artifacts

- Traditional agricultural practices
- Traditional local remedies and health-care techniques
- Grain storage and food preservation practices
- Yoga, ayurveda, naturopathy-based healthcare systems
- The langar (sharing of food) system prevalent in religious institutions
- Family based rural enterprises
- The jajmani system – relationship-based village system to ensure rural self-sufficiency
- Rural craft and artisanal practices

There could be several more such examples which can be helpful in enriching our vision in this direction.

## **27.8 Visualizing a Holistic Community Model – Working Towards Harmony at All Levels**

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

There needs to be an increasing and wide spread thrust to evolve holistic technologies and systems through dedicated R&D efforts working within

the framework of right understanding. Some salient topics for case studies are given below:

## **Topics for Case Studies**

To gain some familiarity with the on-going effort towards holistic technologies and systems, carrying out case studies on the following topics will be beneficial:

1. Renewable and Decentralized Energy Technologies
  - (a) Biomass based Energy Conversion systems
  - (b) Gadgets and Implements to facilitate efficient utilization of human muscle power and animal draught power
  - (c) Decentralized Wind power
  - (d) Micro hydel electro-mechanical power generation etc.
2. Systems for water conservation and water shed management for efficient utilization of rain water and for eco-restoration.
3. Technologies and architecture promoting green building materials and energy conservation
4. Organic/natural farming techniques
5. Eco-sanitation techniques for small scale decentralized sewage disposal and waste water recycling
6. Low cost and energy efficient technologies for small scale production systems
7. Humanistic organizational/management models

The work on the above technologies and systems is being carried out in several technical institutions, agricultural universities, government

agencies and a large number of NGOs and socio-spiritual organizations as well as by some motivated individuals. It will be quite fruitful to familiarise with some of these in context with above case studies.

## **Key Takeaways**

Based on right understanding, the guidelines, criteria, examples and case studies about Holistic Technologies, Production Systems and Management Models can be worked out. We can also learn from the systems in nature and the traditional practices to evolve a holistic model of living ensuring harmony at all levels.

## LECTURE 28

# Strategies for Transition Towards Value-based Life and Profession

*(For details, refer to Chapter 16 in the textbook)*

### Recap

At this concluding stage, it is appropriate to recapitulate the core message of this course and then to visualise the steps that each one of us can take for transition from our present state towards a holistic, fulfilling way of life towards universal human order.

### **28.1** The Core Message

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

To be able to fulfil the basic human aspirations i.e., happiness and prosperity and their continuity, it is essential to gain the right understanding – the understanding about oneself vis-a-vis the rest of existence, the understanding about continuous happiness and prosperity. This involves the realisation that there is an innate harmony at all levels of existence. In fact, the whole existence is co-existence. It is the essential purpose of human beings to understand this harmony and co-existence and learn to live in accordance with it and be fulfilled. It thus leads to:

- Individual transformation – from animal consciousness to human consciousness and

- Societal transformation – from inhuman society to humane society

## **28.2 Steps for Transformation**

Having obtained a brief exposure to the universal basis of values and ethical human conduct and its implications in life and profession, let us now conclude this course by indicating a few tangible steps that the human beings can take to begin this important journey towards a holistic way of life.

### **Step 1: Steps for Individual Transformation**

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

- 1.1 To verify the proposals on your own right, i.e. on the basis of your natural acceptance and on the basis of your experiential validation.
- 1.2 To be aware of yourself, of your imagination (desire, thought and expectation) every moment. With this awareness, you will know the content of your imagination and also of all the accumulated acceptances which are your sanskar.
- 1.3 Now, with the awareness of your imagination, of your sanskar, the third sub-step is self-evaluation – to evaluate your sanskar vis-à-vis your natural acceptance.

Recall that sanskar (t) + environment (t) +self-exploration (t) → sanskar (t+1)

Of course, these sub-steps may take a long time, but each proposal that you are able to verify and bring into your living will be immediately fulfilling for you and for those around you.

## **Step 2: Creating Mass Awareness towards Holistic Development**

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

- Family members and friends
- People who have interest and readiness for purposeful social effort and social development
- Educators, teacher and education administrators
- People connected to governance
- Your colleagues at work

To start with, it is important to share only with those who are already willing to listen. If you start this step before you have done sufficient work on yourself, people may not be able to accept you as a preceptor.

## **Step 3: Moving towards Humanising the Mainstream Education**

As the awareness amongst the people grows, the main task is to gradually move towards humanistic education which could involve the following sub-steps:

- 3.1 Integrating appropriate inputs of value education at various levels in the current curricula from school education to higher education.
- 3.2 To effectively proliferate the above effort, requisite support and policy initiatives by monitoring agencies, such as MHRD, UGC,

AICTE, ICMR, University Academic Councils and School Education Boards will be helpful.

- 3.3 Further, it will be essential to introduce teacher orientation programs (faculty development programs) and development of resource material to implement the above suggestions at a large scale.
- 3.4 The next sub-step will be to provide adequate thrust to R&D dedicated towards transforming the whole mainstream education into humanistic education (value-based education). This is going to be a long-drawn process. However, it is indispensable.

#### **Step 4: Developing Models for Holistic Living in Educational Institutions and in the Community**

This will also necessitate linking the educational institutions with local development programs in collaboration with voluntary organisations and government agencies. Accordingly, the focus of R&D in higher education institutions will need to be shifted towards various aspects of holistic development, resulting in the development of real-life models facilitating universal human order.

#### **Key Takeaways**

To ensure happiness and prosperity and their continuity for all human beings, the transition to human consciousness and humane society is essential. This requires a dedicated effort to implement at a mass scale, the humanistic education focusing on right understanding.