



# Human Values and Professional Ethics

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Prof. Rajeev Mathur  
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# **HUMAN VALUES AND PROFESSIONAL ETHICS**



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Dr. Deepak Sharma





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## CHAPTER 1

### BASIC INTRODUCTION TO VALUE EDUCATION AND ITS APPLICATION

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#### ABSTRACT:

The purpose of education is to support a child's whole growth and establish a personality that is balanced among all of the students. In order for the child to be cohesive, socially responsible, and culturally literate, it must constantly work to develop all aspects of human intelligence. Value-education is a widespread effort in which children are assisted by adults or more experienced individuals in schools, families, clubs, strict and different associations, to make express those fundamental their own perspectives, to evaluate the suitability of these values for their own and others' long-term prosperity, and to consider and obtain alternative values which are progressively viable for long-term prosperity.

#### KEYWORDS:

Education, Good Health, Human, Skill, Value.

#### INTRODUCTION

Despite the fact that we may constantly hear about it, value education may seem like a foggy concept to many of us. Let's understand what we're talking about and why it's necessary before we start this foundational course in value education, especially in the context of professional education. In this course, we'll define some fundamental topics that are significant to each of us personally and have an impact on our happiness, welfare, aspirations, objectives, and success in life. Value education, in a sense, is concerned with what is universally valued to all of us and what promotes both our personal and societal pleasure and success in a sustainable manner. It enables us to live in harmony with our inner selves, other people, and the rest of nature. Such knowledge will also be essential for the successful practice of our profession. In the part that follows, let's expound on the requirement for such an input.

#### Value Education

We all think that one thing or another is valuable. On the basis of this, we establish our objectives and set out to work towards accomplishing them. Even while the need for figuring out what is valuable to us may seem obvious, let's go into this a bit further to understand why value education is necessary. Let's examine the following elements to understand why value education is important. Accurately identifying what we want to achieve: Every person has aspirations. You might want to work as a doctor, engineer, lawyer, actor, or any number of other professions. You must have developed a number of short-term and long-term plans for your future. Your personal life, family, career, social involvement, and other such domains may all be included in the planning. But it's crucial that you identify your core aspirations before putting all of your effort into making your objectives a reality[1]. By accurately identifying this fundamental aim, you may set your goals and sub-goals, and by working towards them, you can perhaps realize your fundamental aspiration.

Understanding universal human values will help us achieve our goals while maintaining continuity. It is not sufficient to just state one's aspirations. We must understand how to realize our dreams and how to carry them out. In general, we have a tendency to pursue our



goals in a variety of methods depending on our evaluation and beliefs. We continue to conduct experiments, learn from them, and thereby advance our understanding. This is how human progress has been made, from the Stone Age in prehistory through the modern era of science and technology. A thorough grasp of human values provides us with a clear path to achieving our goals. In essence, we all want to be happy, and everything that seems to promote happiness is valuable to us. All of our thoughts, behaviors, and actions are based on our core values. Once we are aware of what is important to us, these values serve as the foundation and compass for our activities. We are confident that what we are doing is right and will help us achieve our fundamental goals. Thus, values form the foundation for our success, fulfilment, and happiness. We won't be able to determine whether a particular behavior is good or unpleasant, right or wrong, without a suitable value framework.

### **Value Domain is Essential**

Education is the element required to meet this demand. We are content in the long run when we have the right understanding of our values; otherwise, we feel deficient, angry, and dissatisfied. What principles do you live by that are worthy? Have you confirmed that they support your happiness? Through value education, it is crucial to sufficiently examine the value domain. In order to develop a clear and uniform programmer for value education, we also need to comprehend the universality of distinct human values. Only then can we be certain of a contented and peaceful human community. Complementary skills and values: Two factors are crucial in our effort to realize our goals. Prior to everything else, one must understand what actually contributes to human happiness, for everyone and at all times. This is what human beings come to value on a global scale. The 'value' domain, often known as the wisdom domain, is this. This enables us to decide on, establish, and move towards the appropriate goals.

It also becomes crucial to grasp the procedures and strategies required to carry out this objective in the real world and across a variety of human endeavors. The world of skills is this. Values and skills must therefore complement one another. For every human attempt to be successful, values and skills must be complementary to one another. For instance, I desire to live a healthy lifestyle. I am aware that a person's basic need is for good health. I then gain the ability to assess what foods will keep my body healthy, what physical activities will keep the body in good shape, and what would be the best approach to carry out particular tasks with the body. These are all included in the category of skills. As a result, both values and talents are crucial and complement each other. Only praying for good health won't help me maintain my body fit and healthy, and I won't be able to make the right decisions to do so without understanding what health is. Evaluation of our convictions: We are led by our ad-hoc values and beliefs because we lack a proper knowledge of universal human values.

Each of us has certain beliefs that we base our values on, whether they are genuine or untrue and may or may not be true in reality, if we delve deeply within ourselves. People could think, for instance, that a corporate job is the best kind of job, IIT is the best college to go to, Metro cities are the best places to live, and so forth. We may also hold opinions like, I wish to become renowned[2], [3]. Becoming famous around the world will make me happy, having money will make me happy, Success is the ultimate goal, by any means necessary, If I study harder, I'll get better grades, etc.

We all hold such beliefs and act on them. Our beliefs are formed by what we read, see, and hear, as well as by what our parents and friends tell us and what is discussed in magazines and other media. In other words, the set of beliefs we hold at any one time coupled with our worldview make up who we are. These ideas permeated every aspect of our world of existence. Beliefs are fascinating because they frequently evolve over time. We can see examples of this by reflecting on our prior experiences.

Getting into a good college may have formerly been considered to be the most essential thing, but these days, it may be getting a decent job. Once we obtain a decent job, excelling at it and making a lot of money could be crucial. Once we have the money, getting into a good position might become crucial; in other words, what we think is crucial might change with time. We may even frequently find ourselves entangled in contrasting beliefs. Another aspect of beliefs is that they are typically not universal. Beliefs are not universal; they may be believed by a small or a big number of people. For instance, while earning money may be essential to your peers, earning good grades may be more important to you. While you might believe that protecting the environment is vital, your friend might believe that it is acceptable to pollute. In addition to being true for us, this is also generally true for the majority of others around us: people's beliefs are always evolving. When we engage, it can cause disputes and dissatisfaction since what I might consider to be value to me might not be value to your belief-system[4]. Our current issue is brought on by conditioned ideas and

### **DISCUSSION**

Values and skills must therefore complement one another. For every human attempt to be successful, values and skills must be complementary to one another. For instance, I desire to live a healthy lifestyle. I am aware that a person's basic need is for good health. Being. I then gain the ability to assess what foods will keep my body healthy, what physical activities will keep the body in good shape, and what would be the best approach to carry out particular tasks with the body. These are all included in the category of skills. As a result, both values and talents are crucial and complement each other. Only praying for good health won't help me maintain my body fit and healthy, and I won't be able to make the right decisions to do so without understanding what health is. Evaluation of our convictions: We are led by our ad-hoc values and beliefs because we lack a proper knowledge of universal human values. Each of us has certain beliefs that we base our values on, whether they are genuine or untrue and may or may not be true in reality, if we delve deeply within ourselves. People could think, for instance, that a corporate job is the best kind of job, IIT is the best college to go to, Metro cities are the best places to live, and so forth.

We may also hold opinions like, I wish to become renowned. Becoming famous around the world will make me happy, having money will make me happy, Success is the ultimate goal, by any means necessary, if I study harder, I'll get better grades, etc. We all hold such beliefs and act on them. Our beliefs are formed by what we read, see, and hear, as well as by what our parents and friends tell us and what is discussed in magazines and other media. In other words, the set of beliefs we hold at any one time coupled with our worldview make up who we are[5]–[7]. These ideas permeated every aspect of our world of existence. Beliefs are fascinating because they frequently evolve over time.

We can see examples of this by reflecting on our prior experiences. Getting into a good college may have formerly been considered to be the most essential thing, but these days, it may be getting a decent job. Once we obtain a decent job, excelling at it and making a lot of money could be crucial. Once we have the money, getting into a good position might become crucial in other words, what we think is crucial might change with time. We may even frequently find ourselves entangled in contrasting beliefs.

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be value to your belief-system. Our current issue is brought on by conditioned ideas and because the values we hold today are frequently incompatible, unstable, and not based on a proper knowledge of values, we are not entirely certain in their accuracy. Living exclusively by our convictions cannot guarantee our pleasure. It's crucial that we comprehend this. Do we wish to live by such dubious ideals? Or do we like to discover things for ourselves, with certainty? We can either base our decisions on values that are based on an awareness of reality and that we can also validate for ourselves, or we can follow our beliefs and presumptive values blindly. Which option do you favor? L Human Values and Technology.

Technology is merely a tool for achieving goals that are valuable to people in an effective and timely manner. Technology does not have the authority to judge what is valuable. This choice is outside of its purview.

Thus, it becomes crucial to understand what is truly valuable. Without this choice, technology can be used for anything constructive or destructive because it lacks purpose and direction. Thus, we may determine whether technology and its use are suitable with the help of a value understanding. Values determine how technology is used and how it is structured. As an illustration, if we appreciate our relationship with the environment, we will try to develop environmentally friendly technologies and put them to good use, such as enhancing the environment, replenishing natural resources, etc. However, if we do not appreciate our relationship with the environment, things might go the other way. We will be studying, developing, implementing, and managing technologies that will have a significant impact on many people's lives as technology and management students.

Without determining what is valuable, receiving technology training could even be counterproductive because our technological talents are likely to be abused. Therefore, before attempting to put technology into practice, it is crucial that we grasp how it relates to us as people, to human society, and to nature in general. As a result, value education must be included to technical education.

This will empower a person to choose and work towards what is truly valuable, that is, what is beneficial to his or her happiness and welfare. To sum up, value education gives us the ability to accurately identify our requirements and visualize our goals, as well as to suggest a course for achieving them. Additionally, it helps us resolve our contradictions and ambiguities so that we can effectively apply technology advancements.

The current educational system is seriously lacking in value education, which needs to be appropriately filled. It must be kept in mind that having outstanding values and the necessary professional abilities are both necessary for being an excellent professional. This is the goal of the current course of action.

### **Fundamental Rules for Value Education**

Now that the necessity for value education has been established, let's also envision some practical, universally accepted rules that will make it possible to integrate value education into the current system. The following are general principles to help you evaluate what would be an acceptable contribution in value education:

#### **Universal**

Whatever we study as part of our value education must be universally applicable to all people and true in all circumstances. Furthermore, it is not required to limit itself to a certain religion, creed, gender, or nationality, etc. Therefore, it must address shared human values.

#### **Rational**

It must be defensible and not dependent on dogmas or irrational notions. It can't just be a list of dos and don'ts or sermons.

### **Verifiable and Natural**

Something that is natural to us is what we desire to study. Being natural implies that it is acceptable to all people in a natural way. Living according to these principles that come naturally to us brings fulfilment and enjoyment, as well as benefits the other people we deal with and nature. We also want to independently confirm these values; that is, we don't want to assume anything is true merely because it is mentioned here or in a book. Instead, each of us wants to independently confirm these values to see if they apply to us. This needs to be done by confirming its legitimacy within ourselves as being naturally acceptable as well as something we can apply to our daily lives and see its satisfying results from [8]. Education in values goes beyond the classroom. It aims to alter our way of thinking and life. It must therefore pervade all aspects of our lives, including cognition, behavior, work, and understanding realization, as well as all spheres, including the individual, family, society, and environment.

### **Towards Harmony**

Finally, value education must help us live in harmony with ourselves and others. Therefore, when we live according to these ideals, we begin realizing that it led to harmony in ourselves, in our connections with other people, and in nature as a whole. Any object in our world has worth based on how it contributes to the broader order of which it is a part, for example, a pen has value because it can write. Writing in this context refers to the pen's participation in a larger system that also includes paper, humans, and other writing implements. The ability to see is what gives eyes their value. A vegetable plant has value since it provides food for both people and animals. That greater order consists of things like people, animals, birds, plants, air, water, and soil. The ability to participate in this arrangement is what gives humans value. Therefore, in order to grasp human values, we must study human reality in conjunction with everything else that makes up the broader order of existence, as well as the place of humans in their relationships with all other elements of existence.

### **Area of Study**

Any course on value education must include all of the aforementioned topics as well as all levels of human living, including the individual, family, society, and the nature of human existence. As a result, the focus of value education will be on helping students understand themselves, their goals, and their level of happiness as well as the overall purpose of human life. Students will also learn about other natural entities and their innate connections to one another as well as how to coexist with one another in nature and in human society as a whole. Therefore, it must include knowledge of harmony at many levels, including those of the person, family, society, nature, and existence. Finally, it must include learning to live in line with this knowledge by paying close attention to one's thoughts, actions, and work.

### **The Method of Value-Based Education**

Before we move on, the process of value education must be established. Let's familiarize ourselves with the method of value education we will use right now. This course will provide numerous facets of reality that aid in comprehending human values. As suggestions. You should confirm these suggestions for yourself and consider how you live in this context. Let's look at how we can validate these suggestions. We shall use self-examination to validate these suggestions. We will look into these suggestions and make an effort to independently verify them. This self-examination will be based on whether the recommendations are acceptable to us in a natural way; that is, they must be acceptable to us organically and not just imposed on us from the outside. We will delve deeper into this idea in the following

chapter. Self-exploration will also involve putting the ideas into practice, or living the way they are suggested. Experiential verification will confirm that when we conduct our lives in accordance with this teaching, they will be rewarding for both us and those around us.

You don't have to agree with everything said because the process is one of self-exploration rather than preaching or prescribing dos and don'ts; all you need to do is be prepared to seriously investigate what is said. We don't want to merely hypothesize and impose predetermined truths. This process of self-discovery must take the form of a conversation, first between the presenter teachers and the receiver's students, then gradually transitioning into a dialogue within the receiver students reader himself[9]. Each of us is capable of carrying out this internal verification. We anticipate that this process will start to modify our knowledge, consciousness, and way of life. All submissions must go through this self-verification process. We shall move forward in this way, one proposal at a time. We shall test the ideas in our daily lives and ourselves to see whether they are true. Life is a laboratory. As a result, everything presented in this book should be considered a hypothesis that has to be looked into and validated. The goal of this book is to enable the learner to be able to become real about himself or herself through self-exploration, not to preach or prescribe dos and don'ts. Education is the subject that enables us to comprehend what is valuable for human satisfaction. Value education is required because:

- 1. Accurate recognition of our goals:** Value education is the field that enables us to comprehend what is true for human satisfaction. As a result, VE helps us comprehend our demands, accurately visualize our goals, and also suggest a course for achieving them. Additionally, it promotes peace on all levels and helps us resolve our contradictions and ambiguities.
- 2. Recognizing shared human values to achieve our goals throughout time:** Our thoughts, habits, and actions are all shaped by our values. When we are aware of what is important to us, our behaviors are guided by and anchored by these values. In order to establish a clear and uniform program for value education, we also need to comprehend the universality of diverse values. A contented and peaceful human civilization is something we can count on.
- 3. Complementary skills and values:** It need both ideals and skills to achieve our goals. When we choose the appropriate objectives, set them, and work towards them. When we study and practice to actualize this objective to build the technology to make this happen in real life, in various dimensions of human endeavor conflict, this is known as the value of the domain of wisdom. The skills domain is what we refer to as this. As a result, for any activity to succeed, values and skills must complement one another. For instance, I desire to live a healthy lifestyle. Only wishing for health won't keep my body fit and healthy, and I won't be able to make the right decisions to maintain my body's health if I don't understand what health is.
- 4. An assessment of our beliefs:** Each of us has certain views, whether they are accurate or incorrect, and we base our values on these ideas, which may or may not be true in reality. These beliefs are formed by what we read, hear, and observe, as well as by what our parents and friends tell us and what we hear and see on television and in publications. Value education aids in the evaluation of our presumptions about values and beliefs.
- 5. Human values and technology:** Currently, the majority of education is skill-based, with a focus on science and technology. Science and technology, however, can only provide the means to do what is seen as valuable. Science and technology do not have the capability of determining what is truly worthwhile. Value An important component of the current educational system is education. Due of this shortcoming, most at the human, societal, and environmental levels, crises that are harmful and dangerous are evident.



Value Education's Importance Value education should be included in the educational process rather than being treated as a distinct academic discipline. There are numerous ways to comprehend the importance of value education. The current world needs value education for the reasons listed below.

1. It improves decision-making abilities and supports making the best decisions in difficult situations.
2. It helps pupils develop crucial virtues like kindness, compassion, and empathy.
3. Students' skill development is further aided by piqued children's curiosity, the growth of their values, and the emergence of their hobbies.
4. It also fosters a sense of fraternity and patriotism, which aids in students' increased tolerance for all races and religions.
5. Students' life is given a positive direction since they are educated about the right values and ethics, which is important.
6. It helps students find their genuine calling in life one that entails contributing to society and making an effort to better oneself.
7. As we age, we acquire a variety of obligations. This occasionally has the potential to produce a sense of meaninglessness, which raises the danger of mental health issues, midlife crises, and developing discontent with one's existence. Value education aims to in some little manner fill a gap in peoples' lives.
8. People who learn about the value of values in society and their personal lives are also more convinced of and committed to their aims and passions. As a result, awareness emerges, which leads to the making of thoughtful decisions that have a positive outcome.
9. Education is emphasized for its crucial function in exposing the act's execution and the relevance of its value. It fosters the development of one's personality by giving one's actions a sense of meaning[10].

### CONCLUSION

The importance of value education in developing morally and ethically sound people is highlighted in the introduction. Value education strives to build a society where people are led by ideals like honesty, compassion, respect, responsibility, and empathy by highlighting the significance of positive values. This multifaceted approach goes beyond academic knowledge and places a strong emphasis on holistic development, empowering people to make moral decisions in all facets of their lives.

The development of moral reasoning, ethical decision-making abilities, and a sense of social duty are all goals of value education. These goals must be accomplished via the combined efforts of educators, parents, and communities, who are instrumental in fostering an atmosphere that supports value-based education. Additionally, the successful implementation of value education in both formal and informal contexts depends on a comprehensive and integrated strategy.

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## CHAPTER 2

# JOURNEY INWARD: SELF-EXPLORATION AS THE PATHWAY TO VALUE EDUCATION

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### ABSTRACT:

Self-exploration offers people a transforming path of self-discovery and personal growth, making it an effective technique for value education. This chapter examines how self-exploration is used as a strategy for value education and the importance it plays in creating morally and ethically sound people. Through introspection, self-reflection, and personal exploration, people can explore their thoughts, feelings, beliefs, and experiences. Through this process, people develop a profound and intimate connection with their own beliefs, developing a sense of ownership and authenticity.

### KEYWORDS:

Acceptance, Innate, Natural, Self-Exploration, Value.

### INTRODUCTION

Self-exploration entails looking deeply into one's thoughts, feelings, beliefs, and experiences in order to understand oneself better. It is a process of introspection and self-discovery. Individuals gain a greater understanding of their identity, values, strengths, and opportunities for improvement through a path of self-reflection and self-awareness. An outline of what self-exploration comprises and its importance to human development is given in this chapter. Self-exploration entails using introspective techniques including writing, self-reflection, and meditation as well as getting input from others. People can obtain insights into their genuine selves by exploring their inner thoughts, feelings, and motives through these practices. In order to pinpoint areas for personal development and transformation, it encourages people to critically evaluate their life experiences, relationships, and behavioral patterns. The importance of self-discovery in human development is emphasized in the chapter. Self-examination helps people identify their values, beliefs, and objectives so they can make decisions that are true to who they are.

It fosters a good self-image and higher self-esteem by encouraging self-acceptance and self-compassion. Additionally, self-exploration fosters empathy and compassion for others, improving communication and interpersonal skills. The chapter acknowledges that the path of self-discovery can be difficult and occasionally unsettling. It necessitates that people face their weaknesses, fears, and limiting beliefs. Individuals can, however, overcome self-imposed constraints and unlock their full potential through this process. By coordinating their behaviors with their fundamental values and purposes, it enables people to build meaningful and rewarding lives [1]. In summary, self-exploration is an enlightening voyage of self-discovery that enables people to comprehend themselves and their place in the world more deeply. Individuals can increase their self-awareness, define their values, and make decisions that are true to who they are by practicing introspection. Self-discovery fosters interpersonal development, self-acceptance, and personal improvement. Although it might be difficult, self-exploration has many advantages and leads to a life that is more meaningful and rewarding.



1. It involves having a conversation with yourself about who you are and what you actually want to be.
2. It involves a process of self-evolution via introspection.
3. It is a process of coming to know oneself and, in turn, coming to know all of existence.
4. It is the process of realizing and achieving one's relationship with each and every unit of existence.
5. It is the process of understanding human nature and behavior and acting accordingly.
6. It is the process of achieving harmony within oneself and with all of reality.
7. It involves discovering our innate nature *Sativa* and working towards self-organization *Swatantrat* and self-expression *Swarjya*.

We will examine who we are right now and consider how that compares to who we truly want to be. There won't be a problem if these two are the same. We need to address this conflict inside ourselves if, after analysis, we discover that these two are not the same. This means that we are living in contrast to who we truly are. When we investigate this, we discover that we are typically not who we truly desire to be. Each of us must contend with this conflict because these two are distinct. We want to be something different from what we are right now. It is necessary to overcome this fundamental duality and contradiction. We experience a conflict as a result of this dualism, which is a constant source of our discontent. Our preconditioning's, predispositions, impressions, and beliefs have shaped who we are now. What we genuinely want to be is something we naturally accept since it comes from deep within us. This is a part of us that is whole. It must be investigated and learned about [2].

It's time to start the conversation between who you are and what you truly want to be. You will discover that the paradoxes are not something outside of you if you look into it. You include these inconsistencies. In actuality, most of the inconsistencies you observe within are reflected in the contradictions you observe outside. For instance, we often end up accepting ideas that have been ingrained in us since we were young, such as the notion that survival is essentially a struggle. We make all of our life plans in accordance with this belief. But have we actually considered whether this is the kind of life we really want to lead? Most of the time, we discover, we don't even care to know if the assumptions we have made are accurate. Without even knowing if these assumptions are inherently acceptable to us, we define our entire lives and all of our goals based on them. This is a significant issue that demands our attention. We are all unhappy, uncomfortable, and uneasy because of this internal conflict between who we are and what we actually desire to be.

Every one of us experiences this disquiet every day, the sense that something is missing and that it is present. Every one of us deals with conflicts and issues in numerous facets of life: conflicts within ourselves, conflicts in how we engage with others, conflicts in how we interact with and view society, conflicts in how we interact with and view nature. In addition, this pain persists no matter where you are in a wonderful school, a fantastic institution, with a good job, with a lot of money, etc. When we carefully examine our assumptions and beliefs, we will see that they often conflict with our natural acceptance and lead to internal contradiction. We need to start paying close attention to these. You will frequently discover that our activities do not produce the consequences we had anticipated because we want one thing but think, say, or do something else instead. We still experience this kind of dichotomy in ourselves, which leads to an unhappy state, and as of right now, we don't appear to be doing anything at all to address these inconsistencies, despite the fact that this is the fundamental problem that has to be handled.

We will strive to become who we genuinely want to be by conducting self-examination. Consequently, self-discovery results we will advance qualitatively thanks to our own

development and self-evolution. We can improve our internal harmony. We learned from the previous point that discovering our own contradictions is required in order to recognize our own contradiction. Where this would be done? Given that we are the source of the discrepancies, we must look within to ascertain the truth. We must therefore conduct self-exploration. Instead of looking outside of ourselves, it is about looking within. We need to start looking within. We can accomplish self-evolution through this process of self-exploration. It is necessary to begin this self-investigative process. Each of us needs to start it. As we begin to evolve and build this internal dialogue, we start to feel at ease with who we are. This self-improvement is already being facilitated by the discourse itself.

So, self-discovery helps us get to know ourselves better. Most of the time, we are oblivious of our own traits, preconceptions, assumptions, and beliefs. In order to know ourselves, we will move past these beliefs. Once we are aware of who we are and are confident in it, we can accurately perceive everything around us. In this manner, we can be genuine about them and be certain of these things in our own right. We don't need to keep going through life just making assumptions about these things [3]. Do I want to conduct a self-examination? Am I happy with the life I'm living now that I don't know who I am? How can I be confident in who I am and what I want to do if I don't know who I am? One discovers that every human being has an inbuilt need to know and understand themselves. Once our attention has been attracted to this fact, the desire to know does not need to be instilled from without. Every person has the desire and capacity to engage in self-exploration and self-evolution.

## DISCUSSION

When we accurately understand who we are, we can accurately relate to the world around us. Then, we will be able to comprehend the people we live with, the family we were born into, the members of our social circles, and actually all the things in nature and existence. Do you get intrigued about the bigger picture of your surroundings or are you content to only know the immediate items around you? Every person desire to know everything. Once we are aware of who we are, we may become aware of everything that is. When we are confident in ourselves, we can then use it to gain knowledge of everything else in existence. If we examine the fundamental mistake in our current method of knowing the world, it is that we attempt to comprehend it before being certain of ourselves. All of our internal preconditions and contradictions are reflected in the world because we don't understand ourselves well and we are the ones who understand it. We base our interactions with the things around us, the outside world, and our view of the world on these presumptions and preconditioning's. To truly understand other things, I must first understand myself and be certain that there is no coloring there. Only then can I properly understand other things. Since I am confident in myself, I can then be certain about the things I already know.

We will understand our relationship with them, i.e., our relationship with other people, animals, plants, and materials, etc., if we begin to understand ourselves and everything around us. Then, we will understand how to coexist peacefully with all of these things. What are the things that we currently live with? We live in a society where we interact with our teachers and a variety of individuals who work to make goods and services available in the community. Our families consist of our parents, grandparents, siblings, and other blood relatives. We coexist with nature with animals, birds, plants, insects, materials, etc. as well as the broader universe, which includes all of the planets, stars, and other suspended objects in space. Do we understand our connections to each of these entities? Do we recognize and comprehend our bond with our parents? With our professors? With the neighboring individual? What happens if we don't comprehend this connection? You would discover that these issues result from this ignorance. For instance, it would be devastating if you believed incorrectly that animals may consume all the air and that humans must thus be murdered in order to save any remaining oxygen.

We need to begin recognizing the different interactions in which we encounter issues, such as the issue of miscommunication in romantic relationships, the issue of crime and conflict in society, the issue of pollution in the environment, etc. Are these not a result of our relationship's multiple levels not being well understood? We discover that the reasons for our connection issues with various entities in our environment are because we make assumptions about them that are not actually accurate. For instance, if we consider that mistrust is a fundamental component of human relationships, we will run into issues because we will constantly harbor mistrust towards the people we encounter, and mistrust is unacceptable to us and unacceptable to any human person. Our daily lives make it simple to see how connected we are to all of these things. We are not required to establish these connections.

These connections already exist. We have made another assumption regarding these connections. It is important for us to comprehend each of these entities' relationships to us appropriately. We can fulfil our relationship with them once we are ready to comprehend this. For instance, when we comprehend that trust is essential to a relationship and that trust is something that every human being instinctively accepts, we feel at rest, are able to position ourselves correctly, and our relationships develop into ones that are mutually gratifying. In a similar vein, we know that interacting with nature promotes prosperity for both parties, that nature itself is in harmony, and that we wish to live in harmony with it. On the other hand, if we continue to believe that nature and humans are at odds, we will continue to experience a variety of issues. As a result, we begin by comprehending ourselves, and then via ourselves, we comprehend the rest of existence as well as our relationship with all other beings in existence, which we then fulfil.

Nobody among us wants to experience uncertainty. We are not at ease with ourselves if our emotions or actions are constantly shifting. We all yearn for security and assurance. Knowing our actual nature will help us understand how we should interact with the other things we share the world with. This is what is known as ethical or humanitarian behavior. This is what makes a person human. When we become aware of this actual human character, we naturally begin to go in its direction. All entities in existence are defined by their inherent Ness, or by their particular, invariant qualities. This inherent quality helps us identify any entity. What then is a human being's innate nature? Is it normal for a human to behave differently depending on the situation and the people around them? What is the answer if you ask yourself whether you want a definite character or an indefinite character? The explanation is that we all aspire to have a distinct character and conduct.

Even if we live with indefiniteness, we are not content with our indefinite action. We can't predict how we'll act this particular evening. We are unsure of how we will feel in the morning. Sometimes, we are unsure of the attitude we will have in a given situation. Are we happy with the current situation? Or do we like to be clear-cut in our actions? It is important to comprehend this specific human behavior and how it might be maintained. We can correctly understand ethical human conduct or humane conduct once we have gained an understanding of our true nature, the things around us, and our relationship to them. Once we have done this, we will also have an understanding of how we participate in and relate to all of the other things we live with. We will be able to recognize the irrevocability of human behavior through the process of self-exploration and live accordingly.

By engaging in self-exploration, I open a line of communication with my innate acceptance. I'm able to be at peace with myself because of this. I may examine the harmony throughout all of existence through the same technique. We gradually come to understand that there is an inherent harmony in the universe, and we will continue to discuss this throughout the entire book. I just have to learn this. Once I do this, I will be able to discover how-to live-in harmony with all that exists. In order to live in peace with myself and the environment around me, I use the process of self-exploration. Would you want to be in such situation? We

will have to put in some effort. When I recognize my innateness, what I really want to be, and have a conversation with it, I can become Self-organized, or I can achieve peace within myself. It's Swatantra here. When I begin to live in harmony, it begins to show in my behavior and job, and it inevitably spreads to how I interact with my surrounds.

### **Benefits of Using Self-Exploration in Value Education:**

1. Self-examination enables people to personally connect with their own values and ideas. It helps individuals to consider and reflect on their individual experiences, ideas, and feelings, which heightens the process of value education's relevance and significance. Individuals can gain a profound awareness of how their values fit into their own lives by engaging in self-exploration, which increases their likelihood of internalizing and putting their beliefs into practice.
2. Self-examination encourages ownership and authenticity of one's ideals. Individuals have the option to consider their own experiences and develop their own set of values rather than passively accepting those imposed by outside sources. By giving people the power to own their values, this method increases the likelihood that they will consistently embrace and uphold them.
3. Self-exploration helps people become more self-aware by giving them new perspectives on their own actions, motives, and decisions. Individuals can gain a deeper knowledge of their strengths and areas for development by reflecting on any discrepancies between their stated values and their actual behavior. To live in accordance with one's ideals and choose morally in a variety of situations, one must be self-aware.
4. By prompting people to consider their beliefs, presumptions, and biases, self-exploration fosters the development of critical thinking abilities. It makes it possible for people to reflect on and assess the values they uphold, fostering a more complex and thorough grasp of ethical concepts. By engaging in self-examination, people can learn how to analyse difficult ethical conundrums and come to thoughtful conclusions that are in line with their values and have a constructive effect on society.
5. Self-exploration takes into account an individual's emotional, social, and cognitive qualities to address their holistic growth. It encourages empathy, compassion, and self- and other-awareness, generating better interpersonal connections and a sense of belonging. By encouraging people to recognize their areas of need and make positive changes, self-exploration also promotes personal growth.
6. Self-exploration as a method of value education instills a mindset of lifelong learning. People who practice self-reflection and self-discovery skills establish a habit of ongoing personal development. As they embark on a lifetime of examining and reevaluating their principles, they grow more open to new concepts and viewpoints [4], [5].

### **Application:**

Self-exploration as a strategy for value education is adaptable and can be used in a variety of situations. Here are a few examples of how self-exploration is used in value education:

1. Include self-discovery exercises in all disciplines and grade levels of the curriculum. Encourage students to reflect on their values, beliefs, and personal experiences by including reflection tasks, journaling prompts, and group discussions.
2. Include self-exploration modules in life skills programmes that concentrate on subjects like self-awareness, empathy, communication, and decision-making. Give students the chance to consider their values and how to put them into practice in everyday life.

3. Self-exploration approaches should be incorporated into counselling and guidance services. Students can better match their values with their life choices and aspirations if you support them as they examine their values, strengths, and potential growth areas.
4. Encourage students to think on and talk about their values, moral challenges, and making ethical decisions by including self-exploration into character education programmes [6]–[8]. To encourage introspection and ethical conversations, use role-playing, storytelling, and case studies.
5. Self-exploration practices should be incorporated into mentorship programmes and leadership development initiatives. Encourage leaders and mentors to help kids discover their values, develop values-aligned goals, and make moral judgments.
6. Self-examination should be incorporated into extracurricular activities including clubs, student organizations, and volunteer work. Engage students in reflective activities that motivate them to think about the principles that guide their participation and the influence they hope to have.
7. Provide chances for educators to participate in professional development activities that will help them better grasp self-exploration methods and strategies. Assist teachers in incorporating self-exploration into their lessons to promote a learning environment that is focused on values.
8. Encourage parents to participate in the process of self-discovery by offering them tools and courses that encourage introspection and an awareness of one's own ideals. Encourage parents to assist their children in their home-based self-discovery process.
9. Extension of self-exploration as a strategy for value education in the workplace. Workplace Training and Development. Include reflection exercises and conversations on morals, ethics, and personal development in your staff training and development programmes.
10. Community involvement: Work with neighborhood groups to include self-examination techniques in community involvement projects. Encourage people of all ages to consider their values, participate in community improvement, and make ethical decisions.

The following observations on natural acceptance can be made at this time:

- (a) **is constant across time:** The innate acceptance remains constant over time. With time, it does not change. This is simple to confirm. For instance, our capacity for regard or trust does not diminish with age. A century ago, people shared the same level of innate acceptance. Within the limits of our observation, we can attempt to confirm this.
- (b) **The location is irrelevant:** Whether we asked about our natural acceptance in New Delhi, New York, or Abu Dhabi, the response would be the same everywhere.
- (c) **It is independent of our convictions or ingrained conditioning:** Even though we may constantly hear that we shouldn't trust members of other castes or religions, do we really believe this? No matter how deeply ingrained our beliefs or past training, as long as we pose the question honestly and look within, the response will always be the same.
- (d) **This innate acceptance is always there, as we can see in:** Consider taking advantage of or cheating someone as an experiment. When you consider this, you immediately experience internal conflict and unhappiness. Although we might not notice it since it happens so rapidly, it does happen. Similar to this, we feel unpleasant when we consider offending someone. Even the mere concept might produce tension and conflict within us. So, this natural acceptance is constantly present, and if we start paying attention to it, if we



continually question ourselves, is this naturally acceptable to me? for every thought and desire we have, we will receive an answer. This innate acceptance is there in us and guides us in whatever we do. Whenever we act in a way that is not immediately agreeable to ourselves. In other words, whenever we think or act in a way that we find unacceptable, there is a contradiction within us since the thought or deed is at odds with how we naturally accept things. We start to feel miserable the instant we consider cheating. Even performing the action is optional. We will realize that even when we desire something different from what we naturally accept, we act or think in a different way based on our beliefs and training, which is incongruent and causes internal disharmony [9], [10]. This is the root of our discontent. Consider the situation where someone who is under the effect of, let's say, external pressure engages in cheating but later feels bad about it and even repents of it. When someone asks why do you cheat? one starts giving reasons and making up excuses. This is due to the fact that it is inherently offensive.

- (e) **Natural acceptance is the same for everyone because it is a fundamental aspect of what it means to be human:** Let's begin investigating this. We shall discover that no person finds showing disrespect in a relationship acceptable. No matter who they are, good or evil, respect is always expected in a partnership. Say, for illustration, that individual A disrespects person B. This man B may harbor resentment towards A and seek to teach him a lesson. 'B' does not tolerate disrespect, thus when he is not treated with respect, it offends him. Actually, a major dispute could result from this. Starting now, we may examine and confirm this for ourselves. We all share a very fundamental and profound acceptance of one another. Our presumptions, preferences, and likes and dislikes may differ, but when it comes to some very fundamental and universal needs, such as the need for happiness, respect, wealth, and trust, we are all the same and share the same fundamental acceptance.

## CONCLUSION

Self-exploration is a potent and effective approach for educating about values and provides a number of advantages for anyone looking to build a solid moral and ethical basis. People can establish a truly meaningful and genuine connection with their own ideals through self-reflection, introspection, and personal discovery. Self-exploration helps people own their values and match them with their unique experiences, convictions, and objectives.

This sense of ownership increases the relevance and application of values in their lives, increasing the possibility that they will internalize and continuously uphold these beliefs. Self-exploration helps people become more self-aware, which helps them understand their ideas, emotions, and behaviors. As people become more skilled in assessing their ideas, assumptions, and biases, they are better able to engage in critical thinking and make ethical decisions. They learn how to analyse difficult moral decisions, choose options that are consistent with their ideals, and have a constructive effect on society.

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## CHAPTER 3

### HUMAN ASPIRATIONS: CONTINUOUS HAPPINESS AND PROSPERITY

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#### **ABSTRACT:**

People's search of a meaningful and prosperous life is motivated by the inherent human ambitions for perpetual happiness and prosperity. This chapter examines the idea of fundamental human goals and how they influence both individual success and society advancement. The desire for constant happiness a condition of pleasure, fulfilment, and emotional wellbeing is fundamentally what motivates human beings. This aim includes the need for joyful feelings, enduring bonds with others, and a sense of significance in life. It expresses the human search for happiness that transcends social, economic, and cultural barriers.

#### **KEYWORDS:**

Economic Growth, Economics Property, Happiness Prosperity, Physical Facilities, Sustainable Development.

#### **INTRODUCTION**

Make a list of everything you desire in life, along with the reasons you want it. For instance, when you start making a list, it might include items like becoming a professional engineer or MBA, receiving the highest grade, coming in first on the exam, being the smartest person in the room, being a jack of all trades, having more money than the richest person in the world, etc. Check your list after making it to see if any commonalities exist. Is there a fundamental want you have that underlies all of your wants? Is it worthwhile to complete this task to identify your fundamental aspiration? Say you want to be the top student in your class. Now, is there a deeper fundamental drive hidden beneath this ambition to achieve the top rank? What motivates your desire for the top spot? There is a fundamental desire, as you will discover if you keep asking this question. Is happiness this want, exactly? It is, indeed. You can find the same thing if you choose any other need or wish. You'll discover that your basic desire to be happy is the source of all of your desires. It is possible for each of you to confirm this. Additionally, it suggests that everyone tries to be happy all the time and that everyone is capable of feeling this enjoyment in themselves on an impulsive level.

It is a part of who we all are. Depending on our level of understanding, we are all always working towards it in various ways. While we frequently fail, we also occasionally achieve. But we continue to search for happiness throughout our lives [1], [2]. You'll also notice that we desire the persistence of this joyous state. We don't want happiness in bursts or at irregular intervals; we want it all the time. Even for a split second, we do not want to be unhappy. The extent of our current success in attaining these merits further investigation. One thing is certain, though: everyone wants to be happy. As a result, learning the right information regarding happiness becomes our main goal. As we continue our investigation, we come to understand that happiness also refers to being free from contradictions, in accordance with our natural acceptance, and in harmony. Along with enjoyment, we strive for enough gratification of our physical wants, or the demand for amenities. The tools we utilize



to meet our body's needs are called physical facilities. We feel prosperous when we have a sufficient number of physical facilities. We also want to maintain this sensation. Nobody wants to experience even a moment of deprivation. Thus, perpetual happiness and prosperity are the two fundamental desires of every person. All of our objectives and the work we do to pursue them have these as their foundation. Now that we know what these two phrases actually mean. Investigating Prosperity and Happiness

## **Happiness**

Let's now investigate what happiness means. Think back to times when you felt happy. You'll notice that there are some emotions that come to you spontaneously and with no effort on your part. These include emotions like confidence in the future, trust, and respect. Each and every one of us may easily and naturally accept these emotions. We also encourage these emotions and want them to persist within us. When we pay attention to these emotions, we discover that these are the circumstances in which we are in harmony, and that these emotions are a mirror of that harmony. Consider the concept of respect. Respect is a mutually peaceful state between two people. I enjoy being in situations where the other respects me and the other respects the other. It makes me happy. Comparatively, when my thoughts and feelings are in accord, I feel at ease and joyful. I feel nervous if this balance is broken. If you try to examine all of your joyful memories, you will see that they always contain a pleasing aspect of harmony. In the remainder of this book, we shall continue our investigation into this harmony. The state or scenario in which I live, if there is harmony or synergy there, then I like to be in that state or position, is how we might comprehend happiness. To be in a state of liking is happy, for example.

We experience no struggle, internal conflict, or contradiction while we are in such a state of enjoyment, and we relish it. And its continuation is something we want. On the other side, we feel sad when we encounter conflicting emotions like failure, disrespect, lack of confidence, and mistrust in ourselves or others. When there is discord, either inside us or between us and others, these are the states. Unhappiness is what we experience when we don't want these internal sentiments to last and want to change them. Thus, we might define unhappiness as I do not like to be in the state or situation in which I live if there is conflict or contradiction in it. To be unhappy is to be in a state of disliking This leads us to the definition of happiness and unhappiness: To be in a state of harmony is happiness. Unhappiness is a state of discord or contradiction It is crucial to note that we do experience enjoyment when we interact with our senses, such as when we enjoy a delicious meal, take in a stunning image, or breathe in a delightful scent. These feelings of happiness are fleeting, though, and their continuity is never guaranteed. In actuality, every attempt to maintain happiness through sensory connection simply results in growing despair. In Chapter 5, this point will be further developed [3], [4].

## **Prosperity**

So far, we've discussed happiness. Now let's examine prosperity and determine whether it is necessary. It is clear that wealth is correlated with material possessions or what we refer to as physical facilities. Consider all the things we require right now. We utilize items like a toothbrush to clean our teeth, clothing to wear, food to eat, cook and consume it in, a pair of eyeglasses, a two- or four-wheeled car, a radio set, a mobile phone, etc. Therefore, bodily needs must be met in order to take care of our bodies. We feel prosperous when we can sufficiently meet the demands of the body. Therefore, having or making available more physical resources than need gives one a sense of being prosperous.

Two factors are necessary to determine prosperity:

1. An accurate estimate of the need for physical facilities.
2. The capability of producing more physical facilities than are necessary.

## DISCUSSION

Here are the two fundamental goals that every person aspires to. Happiness and wealth forever. These serve as the foundation for all of our aspirations and the actions we take to fulfil them. Below is a list of these two terms' proper definitions. Happiness is the process of putting together conditions that make someone happy. There are certain mental states that we can accept without effort. Such as confidence in your future, trust, respect, and loyalty. It is an ongoing process, and we never stop feeling these things. When we are in harmony, we experience these, and those feelings are a duplication of that harmony. As an illustration, respect is a condition of harmony between two people. I enjoy being in situations where everyone respects one another and vice versa [5]. It makes me happy. When I look in the mirror, I see that my thoughts and feelings are in sync, and I feel calm and content. If this harmony is broken, I am uncomfortable. I like to be in the condition or position in which I live if there is coherence or collaboration in it thus that is the definition of happiness. On the other side, when we encounter conflicting emotions like failure, disrespect, lack of confidence, and uncertainty in ourselves or others, we feel miserable. These are the conditions that exist when there is discord inside us or between us and others. Therefore, the unhappy condition is:

1. If the condition or circumstance in which I live contains conflict or contradiction, I do not prefer to be in that state or circumstance.
2. To be unhappy is to be in a state of disliking.

The following are some definitions of happiness and unhappiness:

1. Harmony is a state of happiness.
2. Discord is the opposite of happiness.

Prosperity is tied to material possessions or, as we can say, physical infrastructure. It is a common misconception that having more physical assets indicates prosperity. Two things are necessary to understand prosperity.

1. An accurate evaluation of the requirement for physical facilities.
2. The capability of providing more physical resources than are necessary.

One thing is certain: We can only prosper if there is a physical limit to our resources. If our availability had no restrictions of any kind. The perception of wealth cannot be guaranteed. Second, merely determining the need is insufficient. More must be produced or made available than is required. Let's say someone has a lot of money but doesn't want to give even a small portion of it away. A person who is wealthy but feels deprived may welcome you and urge you to stay for a few days so you may help them. A person who is not wealthy may do the same. This is a sign that you are feeling fortunate. Wealth is therefore a material object. It denotes possessing a lot of resources, whether financial or material. The feeling of having more physical resources than is necessary is known as prosperity. Not only are there physical facilities. In culture, there is a misperception that wealth exclusively comes from amassing material possessions. But we must properly comprehend it.

The following are the prerequisites for achieving the aspirations the requirement to properly learn new skills and use our intelligence is referred to as having the right understanding in this context. Good relationships are the ones that a person develops with other people at home, at work, and in society. Physical Facilities this refers to both the necessities and comforts of living, as well as the physical requirements of persons. As we discussed previously, we require physical facilities. Do you believe we can put a number on the requirement for physical facilities? Is there a maximum number of physical amenities required? These topics will be covered in more detail in the ensuing chapters. One thing is certain at this point: the requirement for physical infrastructure must be kept to a minimum if

we are to be affluent. No matter how much is available to us, if there is no restriction, the sensation of riches cannot be guaranteed. A brief investigation in this direction which we will conduct in greater detail in chapter 5 will demonstrate that physical amenities are requirements of the body and that their demand is time- and resource-limited. As a result, we can determine if these needs have a limit and assess our level of abundance.

Second, merely determining the need is insufficient. More must be produced or made available than is thought to be necessary. Thus, it is possible to comprehend and assess prosperity with clarity. Examine it independently. Check to see if the list of physical facilities you have for yourself has a maximum need. Examine your current state of prosperity. You must comprehend this, it is crucial. Let's look at another topic while discussing prosperity: the distinction between riches and prosperity. Is there a distinction? Let's say, for illustration, that I am really wealthy and have a lot of money. When you visit my home, I worry that you could linger longer than anticipated and require food or drink tea, snacks, or even a dinner. Although that is a silly scenario, it could occur. What kind of state would this be? Someone who is wealthy refuses to give away even a small portion of it. In other words, despite having wealth, the person feels deprived and lacks a sense of prosperity. Since there is already more than enough riches, if one felt prosperous, he or she would have shared what they have [6].

On the other side, a person with little money may invite you into his or her home and ask you to stay for a few days to assist you. This is a sign of financial prosperity. Thus, it is evident that: Wealth is a tangible object. It denotes possessing a lot of resources, whether financial or material. The feeling of abundance is what is meant by prosperity. The feeling of having more physical resources than is necessary is what we refer to as prosperity. This point of differentiation is crucial. Today, we largely fail to draw this distinction. Without realizing it, we continue to strive for wealth when our true objective is for a sense of success and sufficiency. Let's consider what is inherently acceptable to us: acquiring increasing wealth yet feeling deficient, OR having the necessary resources and feeling prosperous. The latter is naturally acceptable to us. We desire both material money and a sense of prosperity. In other words, having riches is a means to our fundamental need to feel affluent.

To feel rich, we must first determine how much money or material possessions are required; otherwise, it will be impossible to fill a glass with no bottom of water, no matter how hard one tries. We can see that, in general, we are unable to achieve this today. Even when we are working hard to amass money, we do not feel wealthy. This is because, no matter how much we have, it is always less than we need, and we feel deprived as a result. It's also crucial to emphasize that since nature provides all of our physical necessities, the continuation of prosperity can only be guaranteed if our production methods are in tune with the environment. This implies that we employ renewable natural resources and the proper technologies to meet human needs while also enhancing the environment. For instance, our bodies require nourishment. In our fields, we cultivate cereals. We can continue to cultivate grains on the same plot of land and continue to nourish our bodies if the farming technique keeps or improves the soil's fertility. If not, the land would eventually become sterile, and we might be forced to go without food.

### **Examining the Common Concepts of Happiness and Prosperity**

Let's take a critical look at the conventional ideas of happiness and prosperity in the context of the debate above. In the current situation, we generally aim to maximize physical facility accumulation and consumption in order to obtain happiness and success. This is an effort to find happiness through enjoyable sensory experiences. The physical amenities are considered as a way to maximize happiness rather than as a way to satisfy basic requirements. This has led to the incorrect assumption that physical facility needs are limitless. But this goal is unattainable. We cannot expect to be constantly happy or prosperous through sensory

interactions since doing so would mean attempting to satisfy all of our desires with a finite quantity of resources. There are issues stemming from this effort at every level. It is turning against the environment and against people, endangering the very survival of humans. Following is a summary of some effects of this trend

At the individual level, there are increasing issues with depression, mental illness, suicides, stress, insecurity, psychosomatic illnesses, loneliness, etc. At the family level, issues include the dissolution of joint families, mistrust, conflict between older and younger generations, relationship insecurities, divorce, dowry abuse, family conflicts, extravagant spending on family events, etc[7]. At the societal level, there are increasing instances of terrorism and fatalism, rising communalism, castes that is spreading, racial and ethnic conflict, international conflicts, efforts at genocide, and fears of nuclear and genetic warfare, among other things. At the level of nature: climatic change, soil, water, air, and noise pollution, depletion of mineral and oil resources, substantial deforestation, and loss of soil fertility. Therefore, it underscores the essential necessity for humans to accurately comprehend happiness and prosperity as well as the long-term means of achieving these. The subsequent chapters will gradually reveal this idea.

### **Some Potential Issues or Confusions**

We talked about happiness and success. When a conversation on happiness begins, certain types of questions or misunderstandings frequently surface. A few of these are described below:

1. If I am always happy, I will get tired of being happy, and the only way I will change and grow is if I am sad. I won't be able to study if I start to smile.
2. I have to be miserable in order to recognize my happiness.
3. We only consider others when we are upset. Therefore, being miserable is necessary or beneficial in order to benefit others.
4. Happiness and unhappiness are inseparable; they go hand in hand.
5. Yes, I do seek happiness. My desire does not, however, make it certain. Why therefore bring up desire?
6. My joy depends on other people. How can I handle it?
7. Happiness is a minor thing. We don't seek happiness for ourselves; instead, we want to make others happy even though we may continue to be miserable. We strive for greater ideals like happiness, joy, and serenity, among others. Don't worry me with concepts like happiness that are purely ethereal. I must live and manage other aspects of my life.

The reader is free to independently research the aforementioned topics. Despite constantly striving for happiness and success, we are filled with many of these inconsistencies and ambiguities. These issues will become clearer with some investigation. To assist the reader, a handful of these are covered here. Many of us have the concept that Happiness and sadness are the two banks of a river and one is doomed to travel back and forth between the two or that Happiness and sadness are the two sides of the same coin. Just ask yourself if you want to keep experiencing both happiness and misery. Or do you wish to focus just on happiness? Another typical notion that people could hold is that I cannot be certain of happiness unless I am unhappy. The straightforward response to this query is that I am naturally capable of accepting or recognizing happiness; I do not need to make a comparison with anything else in order to do so.

Do you first despise your buddy before learning how to like them, or do you first disobey your parents before learning how to respect them? When asked to consider our opinions about happiness in the context of our lives, a lot of us respond in interesting ways. Some of us consider the attempt to grasp happiness to be overly simplistic or philosophical. Some of us

think it's just an intellectual exercise that doesn't really affect our lives: Of course I want to be happy, and I will be happy once I achieve what I have set myself out to achieve [8]. Another popular exclamation of dismissal is, do not bother me with all this. The difference between wanting and being is difficult for many of us to understand. Without making an effort to consider what we want to be anything having to do with our being, we are focused with wanting one item or another. A number of us also have demanding work and family schedules and little free time to dwell on our true selves. We find it challenging to priorities thinking about our basic requirements since we are too busy with our daily tasks, studies, jobs, and families.

Yes, we are simply attempting to manage and deal with all the stuff that is a part of our lives. We seldom ever make an effort to analyses our own preconditioning's during the process, many of which are at odds with one another. But is it really feasible to neglect developing our understanding of happiness, especially when we start to grasp that it is the driving force behind all of our goals, interests, efforts, and decisions. We could find it difficult to ignore or even put off our current investigation if we could only learn to be more aware of this truth. Can happiness get old on us? We might get tired of experiences, but is it possible to get tired of harmony? Is it true that we are less active when we are happy, or do we work more effectively, more decisively, and hence develop more quickly? Take one study example from you. Try to determine whether you learn better when you are pleased, or at peace with yourself, or when you are irritated. Obviously, when we are content. So, when we are happy, we naturally get better and learn more. The blossoming, prospering, luck, and successful social status are all characteristics of prosperity. In addition to other factors that can be abundantly wealthy in all degrees, such as happiness and health, prosperity frequently produces profuse wealth.

### **Different Ideas on Prosperity**

Health, happiness, and spiritual concepts of prosperity frequently clash or interact negatively with economic notions of prosperity. For instance, longer work hours may boost some economic prosperity metrics, but at the expense of making people less likely to want shorter work hours. Buddhism places a strong focus on spirituality and collectivism while analyzing success. This viewpoint can be in opposition to capitalistic conceptions of prosperity because the latter are linked to greed. Social survey data indicate that an increase in income does not lead to a sustained increase in happiness; one theory for this is that people fail to account for hedonic adaptation and social comparison, which leads them to devote insufficient energy to non-financial goals like family and health.

### **Discussion on Economic Growth**

Economic growth is frequently regarded as necessary for economic prosperity and is indeed one of the metrics used to determine prosperity. The Rocky Mountain Institute, among others, has advanced a counterargument, contending that prosperity does not necessitate growth and that, in fact, many of the issues communities face are caused by growth, and that sustainable development necessitates doing away with the notion that growth is necessary for prosperity. Since the release of *Our Common Future* in 1987, there has been discussion on whether economic growth is required for or in conflict with human prosperity. This discussion has been cited as an example of two opposed worldviews. The antagonistic relationship between economic expansion and human well-being was articulated by British ecological economist Tim Jackson in his book *Material Concerns* in 1996.

Prosperity without Growth then extensively elaborated on the arguments and suggested policies, and it was initially released in 2008 as a report to the UK Sustainable Development Commission. Internationally coordinated, the DE growth movement is taking a similar stance and pushing for the downscaling of production and consumption, claiming that excessive



consumption is to blame for long-term environmental problems and social inequality. Parthia Disrupt believes that affluence has come at a devastating cost to biodiversity in the 2020 Review on the Economics of Biodiversity, commissioned by the UK Treasury, and that sustainable economic growth will necessitate giving up GDP as a gauge of economic progress [9].

### **Synergistic Conceptions of Success**

Numerous different definitions of prosperity, including economic success, good health, and happiness, are related to one another or perhaps have a causal relationship. It is commonly known that economic prosperity and health are positively correlated, however it is unknown how much health influences economic prosperity causally. There is proof that happiness influences immunological function and behavior directly, as well as indirectly through social connections, employment, and other factors. The Legato Prosperity Index, published annually by the Legato Institute, an independent educational charity based in the UK and founded by Legato, ranks 169 countries in an index that goes beyond GDP as a gauge of national prosperity. Uses data from 56 different sources, including the World Health Organization, Global Slavery Index, and the World Bank.

More than just having money, prosperity is a state in which everyone has the chance and freedom to prosper. An inclusive society with a solid social compact that safeguards each person's security and basic rights serves as the foundation for prosperity. It is propelled by an open economy that uses talent and ideas to forge long-term routes out of poverty. And it is created by strong, capable individuals who give back and do their share to build a culture that values wellbeing. True prosperity occurs when everyone has the chance to flourish by realising their special potential and contributing to the development of their communities and countries. An inclusive society with a solid social compact that safeguards each person's security and basic rights serves as the foundation for prosperity.

### **In a Developed Society**

1. There is no threat of violence, oppression, or crime, and people live in peace.
2. Everyone's inherent worth is acknowledged, and the rights to assembly, expression, and worship are safeguarded.
3. Governing institutions uphold the rule of law, act honorably, and are answerable to the people.
4. The values that define culture and create the trusting relationships necessary for a healthy society are instilled by stable families and caring communities. An open economy that uses ideas and skills to construct long-term exits from poverty is what propels prosperity. Property rights are safeguarded, allowing for investment. Entrepreneurship, competition, and innovation are all made possible by business regulation. Accessible marketplaces and first-rate infrastructure make trade and business easier. Responsible use of monetary and fiscal policy is made to promote productivity, employment, and long-term economic growth. People who are in a position of power build a society that supports prosperity.
5. Everyone has the ability to create a life free of poverty. People have access to quality healthcare and take care of their bodily and emotional well-being. Why everyone obtains a top-notch education because learning is valued and it helps people realize their full potential. The environment is appropriately preserved for the benefit of current and future generations [10].

## **CONCLUSION**

In order to live a meaningful and prosperous life, it is vital to pursue the basic human ambitions of perpetual happiness and wealth. These ambitions include the common human

needs for emotional stability, fulfilling relationships, personal development, and material security. Continuous happiness and prosperity interact, demonstrating how closely related they are. Individual happiness is influenced by material possessions and financial security, but a prosperous life is also influenced by psychological health and meaningful relationships. Sustainable development and comprehensive well-being depend on striking a balance between these goals. Every human has the innate desire to live a life of constant happiness and success. For one's own well-being as well as the advancement of society, it is crucial to acknowledge and support these objectives. Individuals and society can work to realize these ambitions and build a world that continuously supports everyone's pleasure and prosperity by promoting holistic well-being, encouraging equal opportunities, and pursuing sustainable development.

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## CHAPTER 4

### EMPOWERING HUMANITY: FULFILLING BASIC ASPIRATIONS THROUGH PROGRAMS

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#### ABSTRACT:

The goal of a programmer created to satisfy fundamental human desires is to develop a setting that encourages people to pursue lasting happiness and wealth. This chapter discusses the idea of such a programmer and emphasizes how important it is for advancing both individual well-being and society as a whole. The programmer acknowledges people's core wishes for prosperity, which includes material well-being, economic stability, and the satisfaction of basic requirements, as well as for continual happiness, defined as a state of contentment, fulfilment, and emotional well-being. It recognizes the connection between these goals, showing how prosperity and pleasure influence and reinforce one another.

#### KEYWORDS:

Animal Consciousness, Fundamental Human, Human Ambitions, Happiness Prosperity, Physical Infrastructure.

#### INTRODUCTION

The goal of a programmer created to satisfy fundamental human desires is to develop a setting that encourages people to pursue lasting happiness and wealth. This chapter discusses the idea of such a programmer and emphasizes how important it is for advancing both individual well-being and society as a whole. The programmer acknowledges people's core wishes for prosperity, which includes material well-being, economic stability, and the satisfaction of basic requirements, as well as for continual happiness, defined as a state of contentment, fulfilment, and emotional well-being. It recognizes the connection between these goals, showing how prosperity and pleasure influence and reinforce one another. The chapter focuses on the fact that programmers to satisfy fundamental human goals go beyond simply meeting material needs. Its paradigm incorporates psychological health, satisfying relationships, personal development, and access to opportunities.

The programmer develops a thorough strategy for improving people's well-being and quality of life by addressing these holistic elements. The chapter also emphasizes the value of a programmer that takes an inclusive and equitable approach. It acknowledges the variety of human experiences and the requirement for equal access to opportunities and resources. The programmer focuses on social justice, equal rights, and opportunities for everyone, and works to make sure that everyone in society benefits when basic human ambitions are met [1]. The chapter appreciates the contribution of different stakeholders in putting such a programmer into action. This encompasses organizations, communities, and people themselves as well as decision-makers in policy. To establish an atmosphere that encourages the achievement of fundamental human objectives, cooperation is necessary. In order to maintain the program's success and relevance, it also emphasizes the significance of continuing evaluation, feedback, and change. In conclusion, a programmer created to satisfy fundamental human goals seeks to advance individual well-being, societal advancement, and the general improvement of society.



The programmer fosters an atmosphere where people may flourish and realize their objectives by addressing both the psychological and material aspects of happiness and prosperity and by placing a priority on inclusivity and equity. We may aid in the development of a more equitable, wealthy, and peaceful world for everybody by making investments in the accomplishment of fundamental human ambitions. User provides a summary of the Programmer to Achieve Basic Human Aspirations In conclusion, a programmer that aims to satisfy fundamental human ambitions is essential for advancing societal growth, individual well-being, and a more equitable society. Such a programmer adopts a thorough strategy to meet the holistic dimensions of human desires by acknowledging the interconnection of ongoing pleasure and prosperity. The programmer prioritizes the value of psychological wellbeing, healthy relationships, personal development, and fair access to opportunities in addition to meeting basic requirements.

It acknowledges that an inclusive and equitable strategy that benefits all societal members is necessary for the realization of fundamental human ambitions [2], [3]. A programmer aimed at achieving fundamental human ambitions must be implemented successfully through cooperation across organizations, communities, and individuals. Stakeholders may develop a supportive atmosphere that aids people in pursuing happiness and prosperity by cooperating. The programmer must undergo ongoing review, feedback, and adaptation to maintain its efficacy and relevance. The programmer can continue to develop and provide better services to the diverse population it seeks to help by keeping responsive to the changing requirements and goals of individual users. In the end, a programmer that aims to satisfy fundamental human ambitions helps to build a world that is more harmonious, prosperous, and balanced. By putting money into people's happiness and fulfilment, we create the conditions for a society in which everyone may prosper and realize their potential. Such a programmer has an impact on more than just one person's life; it fosters a positive ripple effect that affects entire communities and society.

### **Basic Requirement of Full Fill Aspiration**

Let's begin with a fairly straightforward exercise to discover the connection between our prosperity and happiness. Let's construct a list of everything we desire right now and examine the conditions that each of these desires or goals require. Here's an example list (Table. 1). You should start making your own list right away Yours could be longer or shorter and contain other elements not present in the one we have here.

**Table 1: Table Summarized the basic requirement of full fill aspiration.**

Good friends	Have great food
A nice music system	Be healthy
Peaceful life	Protect Nature
Be loved	Get good marks
Peace of mind	A digital camera
Be a good person	Read a lot of books
Have respect	Understand the purpose of life
Satisfaction	Peace of mind

Let's now highlight the points that have to do with something tangible. For instance, a guitar is a tangible object, yet happiness is not. The urge to perform social work is not a physical necessity, in contrast to a large house, which is a physical object.

## DISCUSSION

Mutual contentment in relationships: We want to develop partnerships that are satisfying for both parties. You can check for yourself to confirm this. When there is a relationship issue, we become restless and bothered by it. Even when we are talking with someone and something we said or did offends them, we become uncomfortable because we want a fulfilling relationship with both parties. Both the individual we connect with and we need to feel content and gratified after the interaction. You may verify this in your day-to-day activities as well. Let's imagine, for illustration, that you had a morning disagreement with a friend. Even after you have physically moved away from your friend and stopped speaking to them, you discover that the uneasy sensation persists for a long time. It may consume your thoughts, make you angry or frustrated, make you ponder what went wrong and how it might have been fixed, or make you consider how you might avoid making the same error again, but it never leaves you. On the other side, if there had not been a problem with your friend, you would be OK, have no problems, and if you had a great time with him, that experience would also remain in your mind as a positive emotion. As a result, we desire and strive for mutual fulfilment in all of our interactions [4].

### From Physical Infrastructure

We are prosperous, and nature is enriched: Do I want to live with a sense of prosperity or a sense of deprivation? Let's ask ourselves. The explanation is that I want to feel prosperous in my daily life. Prosperity was covered in the prior chapter. Let's do a fast recap once more. The sense of having or being able to have more physical resources than are required is referred to as prosperity.

We had established a contrast between prosperity and riches, concluding that prosperity cannot be attained solely through acquiring wealth. In addition to having wealth, determining the demand for physical amenities is crucial for ensuring a sense of prosperity. Additionally, a sense of riches will encourage sharing and the ability to help others by enhancing their lives. Exploiting the other will result from being deprived. This is a straightforward test of prosperity. We can either exploit nature or improve it as we interact with it to meet our varied bodily requirements. Let's examine what is inherently acceptable to us. Do I want to exploit nature or do I want to preserve it? We all naturally expect to improve nature, so the solution is the same for everyone. Even though we may not know how to do it, if we genuinely ask ourselves this question, the response is that, given the chance, we would choose to live in harmony with nature. Let's summarize what we have learned thus far:

1. Now that we are aware of how we want to interact with others and what we need from physical spaces, let's look at how we are doing on these two fronts right now.
2. Is it still possible for me to have consistently satisfying relationships today?
3. What is the solution? Our response is, I have positive interactions occasionally, but not always. Perhaps I have good connections most of the time but bad ones occasionally, or vice versa.
4. This is evident in how we connect with family members and people beyond the family.
5. It works out sometimes, and other times it doesn't. This is also apparent on a societal level.
6. There are also more serious difficulties like wars, altercations, and murder, which are severe manifestations of issues in interpersonal relationships.
7. Do you ever wonder why this is the case?

## **Issues**

Do I feel wealthy? Do I experience a desire to share what I have? Am I happy with my present level of wealth? Or, do I desire more? This more is how much more? It becomes increasingly obvious when considering these questions and our answers to them that, despite having money, we are unable to experience prosperity.

## **N Connections**

What might the potential cause of our relationship problems be? Let's rephrase the query. Do I comprehend interpersonal relationships? Do I understand what the other person expects of me? I mostly don't, I'm not sure about this, it changes from time to time, etc. are the responses. This appears to be the issue. Although we appear to connect with a lot of people and frequently find ourselves in conflict in our relationships, we don't appear to comprehend even the most basic aspect of relationships the expectations. Although it might seem insignificant, it is actually quite significant. Relationship issues have a significant negative impact on a person's mental health. Relationships make up a large chunk of our life. If you had a fight with your father or brother, for instance, it could annoy you for a very long time to the point where you might not be able to do anything else until the conflict is addressed. The main reason of this problem is that we make assumptions about relationships and then live our relationships based on those assumptions. But if our presumption is incorrect, we run into issues. We might believe, for instance, that we can gain someone's trust by speaking authoritatively to them or making decisions on their behalf. Even if we might try to dominate the other person, this won't result in mutual satisfaction.

## **Physical Infrastructure**

As we can see once more, we have made the assumption that accumulating wealth is the only thing we require and that everything else will be taken care of. We now know that this is a false assumption. Although wealth is necessary for prosperity, it is not enough. Additionally, we have presumptions about how we interact with nature, including that we may exploit it, that it exists only for our benefit, and many more. With the widespread destruction humans are wreaking on nature today, it is clear that this presumption is false. Does my family's current dissatisfaction stem more from a lack of physical amenities or a lack of relationships? Each of us has the ability to look into this.

This workout is worthwhile. Find out this. Typically, we begin by considering our physical surroundings and make the assumption that everything will be well if we have those surroundings. But consider what would happen to the family if we had physical resources but no relationships. And how would the family fare if there were relationships but no physical infrastructure? If we get along, we can work together to provide for the family, but if we don't, we can consider stealing from each other's portion. Consider whether today's broken families are the result of inadequate physical infrastructure or unfulfilled relationships. It is evident that when discussing a rich person, the issues are undoubtedly more related to a lack of relationships than to physical amenities.

If we think about this for a while, it will also become obvious that even for a poor individual, the issues are more related to a lack of relationships than a lack of resources. The likely response to the question How much time am I spending today working to ensure Relationship, and how much time am I spending working for, or preparing to get Physical facilities is that we spend more time on Physical facilities than on Relationship. It is evident that we are not investing enough time in attempting to maintain relationships, despite the fact that issues arise more from a lack of fulfilment in relationships than from a lack of physical resources. In other words, the majority of the issues are elsewhere, and we are attempting to solve them elsewhere in the hopes that they will[5].

## **The Foregoing**

Today, most of our decisions are based on assumptions. These presumptions may be accurate or inaccurate, and we are rarely conscious of our own presumptions. We have obviously not independently checked these assumptions as we are not even aware that we have any. We haven't verified whether we would naturally accept our own presumptions. As a result, the majority of our encounters with other people and with physical infrastructure result in issues. What is the remedy? As long as we live with wrong assumptions, we will continue to have problems with ourselves and with others, not feel happy or prosperous, and we will exploit nature. Human connection problems must first be understood in order to be solved, and this comprehension can only come from a right understanding of relationships. Similar to this, we need to have the right understanding in order to prosper and improve nature. We may determine our needs for physical facilities and, as a result, appropriately differentiate between riches and prosperity provided we have the right understanding. We also need to comprehend the harmony found in nature and how we might further this harmony. In order to be certain of our own identities, our connections, and our need for physical facilities, it is necessary for us to have the right understanding. Thus, in order to assure human happiness and prosperity, the following three conditions must be met:

## **Our Mission**

To Educate and Promote Harmony at All Levels of Life From the previous debate, it is now pretty evident to us how important correct comprehension is. Let's investigate what this right understanding entails today. Keep in mind that our desire for happiness is correlated with our need for correct understanding. We must identify the many circumstances or states we experience on a daily basis that affect our happiness in order to determine what this correct understanding is. Why is it necessary? There is an easy solution. We run the risk of being dissatisfied and uneasy in any condition or level if we neglect any of these states or circumstances or if we only have a partial comprehension of the one, we live in.

We must make sure we consider all the conditions and circumstances we live in in order to guarantee happiness and its continuity. We live in a variety of conditions as people. Our daily lives have various facets or levels. It is a growing expanse that begins with ourselves and then broadens to include everything around us, including our family, the larger society we live in, the natural world on which we depend, and then everything else, which we can refer to as existence means everything that exists. Some of these we are aware of, while others are unknown to us. We assign significance to some of these and not to others. We exist in this totality and live with this totality, notwithstanding our attitude and knowledge [6]. Let's try to determine the scope of our existence based on the prior topic we covered, namely, our requirement for

1. Correct comprehension.
2. Connection.
3. Physical Resources.

We realize that the aforementioned three factors influence whether we are happy or unhappy. If we have the right understanding, we can be content with who we are and what we do, have satisfying interactions with other people, and coexist in harmony with nature. We have issues if we don't have the proper understanding. Therefore, the completion of these three fundamental conditions is what determines our happiness. As a result, the preceding demonstrates that:

1. Where is the Right Understanding Required? This is something we must own. So, we must research ourselves. In conclusion, we must research ourselves.

2. In order to maintain relationships, we must study and comprehend individuals and how we relate to them, which means we must comprehend family and society. In conclusion, we must research both family and society.
3. We must study nature and our relationship with it in order to ensure proper use of physical facilities. The 'levels of our living' could be said to be these. We occupy each of these levels. Let's examine them and list them: Living in myself, my family, and society come first.
4. Existing in harmony with nature consequently, it is clear that there are four levels in which humans exist. At this point, you can ask yourself Do I live at all these levels, or can one of them be dismissed or ignored? The question, is there anything more than this that I live with? Is another option. We discover that humans exist on these four levels, and none of them are optional or revocable. Additionally, nothing can be added to these; they alone make up what we live with.

### Several Tiers of Our Existence

#### **1. Being inward-looking each of us has desires, ideas, opinions, convictions, and options:**

This is the base of our existence. We think before we act in relationships, and whatever we take in from the other person goes through our internal processes once again. This is referred to as our Self. Together, the body and this inner world also known as I am referred to as a human being. Most of the time, we observe that we are preoccupied with ourselves making plans, contemplating actions, etc. We must begin by looking inward and researching ourselves. To understand our own interests, wants, and conduct demands making an effort. So far, we have tended to make assumptions rather than doing our own research. We have read numerous books, through years of silent and subtle brainwashing about who we are, what we desire, how we should act, what work we should do in other words, how to live. We need to start by getting to know ourselves, and then we can test our beliefs by putting them to the test of natural acceptance.

#### **2. Being a member of a family we are all born into the families of our parents:**

Each of us lives in a larger network of relationships after this first one with our parents, siblings, friends, classmates, instructors, and others. We refer to these people as family because they are the ones, we spend every day with. How I see myself determines how I see others and how I relate to them as individuals. I can perceive the other person more clearly and clearly if I can better comprehend myself. And my relationship with the other is built on this knowledge. Understanding ourselves and others allows us to be in harmony with one another, which is the foundation of any connection. We must comprehend what is expected from human interactions and whether it is possible to meet those expectations if we are to ensure family and societal harmony.

#### **3. Residing in Society**

Our family is a part of a wider community with whom we share a variety of needs, including those for food, clothes, shelter, services, health, education, and justice. As a component of this human system, we exist. This is our culture. We may fulfil our relationships with others in society as we come to understand who we are and how we interact with people in our families.

#### **4. Living in Nature Existence**

We exist on this planet, surrounded by grass, trees, plants, birds, animals, and other people, and we live in the vast eco-system that we refer to as nature. No matter where we are, this eco-system or natural habitat contains our hamlet, town, or city. The sun, moon, and many other stars and planetary systems make up the broader system of planetary bodies that



surrounds our planet. Our planet, the earth, is a component of the solar system that shares space with everything else in our 'existence'. There is also distance between planets, including right now between you and the book. Existence is the collective term for all of these entities that are found in space. Existence refers to all that is. Understanding nature enables us to interact with it in a way that promotes mutual fulfilment.

### **This State Today**

If we examine it in the present, we can see that these tiers of existence are rife with conflicts, resistance, and contradictions. We are not capable of finding inner serenity. Most of the time, we are stressed out, dissatisfied about something, and anxious about many things. We are disturbing and destroying the very world we dwell on, contracting diseases at an alarming rate, and struggling to maintain healthy family ties. In other words, we are unable to live harmoniously in every way. Thus, it is clear that any one of these levels has the potential to influence our level of happiness or discontent. Even though we are happy with ourselves, if our family relationships are unhappy, we become concerned. Similar to how there might not be issues in our own lives or in our families, but when there are issues in society, it bothers us.

We can also see that, even if everything else is going well, if there are problems at the level of nature, we are bothered by them and motivated to take action because it concerns us. We are unable to naturally accept our own thoughts and ways of living because most of these levels of existence involve conflict or contradiction in our thoughts or actions. The main source of these issues is incorrect interpretation. Even we don't fully comprehend ourselves. We have not really grasped what we need, how much of it we require, or what we value. Therefore, in order to maintain happiness, we must assure harmony in all the circumstances/states in which we find ourselves. To do this, we must comprehend all four facets of our existence. The continuity of happiness at any level cannot be guaranteed if we disregard any of these levels.

### **Animal Consciousness**

The characteristic or state of self-awareness within a non-human animal, or of being aware of an external object or something within itself, is known as animal consciousness or animal awareness. Sentience, awareness, subjectivity, qualia, the capacity for experiencing or feeling, alertness, having a sense of self, and the executive control system of the mind are all characteristics of human consciousness. Many philosophers think there is a broadly shared underlying sense about what consciousness is, notwithstanding the difficulties of defining. There are many challenges associated with the study of animal consciousness. Because animals cannot communicate with us about their experiences because they are unable to use human language, it presents the problem of other minds in a particularly severe manner. Additionally, it is challenging to reason about the issue objectively because denying that an animal is conscious is frequently seen as denying that the animal feels, has value, and that killing them is not ethically wrong.

For instance, René Descartes, a French philosopher who lived in the 17th century, has occasionally come under fire for supporting animal abuse by asserting that only humans are sentient. Philosophers who view subjective experience as the core of consciousness typically also hold that it is impossible to determine with certainty whether or not animals have consciousness [7], [8]. This viewpoint was articulated by American philosopher Thomas Nagel in his well-known essay *What Is it Like to Be a Bat?* He asserted that an organism is conscious if and only if there is something that it is like to be that organism something it is like for the organism and that, despite our knowledge of an animal's brain and behavior, we will never truly be able to put ourselves in the animal's shoes and experience the world as they do. Others regard this justification as illogical, like cognitive scientist Douglas

Hofstadter. A significant amount of the evidence is reviewed in Donald Griffin's 2001 book *Animal Minds*. Several psychologists and ethnologists have argued for the presence of animal consciousness by presenting a variety of behaviors that seem to demonstrate animals holding beliefs about things they cannot directly experience.

For more than a century, there has been ongoing investigation into animal awareness. The American functional psychologist Harvey Carr claimed in 1927 that an accurate and complete knowledge of its essential conditions in man is necessary for any measurement or analysis of animal consciousness that is to be considered valid. A more recent analysis found that the best approach is to use experiment especially psychophysics and observation to trace the dawning and ontogeny of self-consciousness, perception, communication, intention, beliefs, and reflection in normal human fetuses, infants, and children. The Cambridge Declaration on awareness, which was signed in 2012 by a group of neuroscientists, unequivocally declared that humans are not unique in possessing the neurological substrates that generate consciousness. These neurological substrates are also present in many other non-human animals, such as octopuses, all mammals, birds, and many other animals.

### **Philosophical Foundation**

According to René Descartes, only humans and no other creatures are conscious. The link between matter and mind, particularly in particular the relationship between consciousness and the brain, is examined by philosophers as the mind-body problem. Many other strategies have been put forth. The majority are dualists or monists. Dualism upholds a strict division between the worlds of matter and mind. According to monism, matter and mind are both components of the same type of substance. Pre-Aristotelian philosophers addressed the issue, and René Descartes notably did so in the 17th century, leading to Cartesian dualism. According to Descartes, only humans and no other animals possess this non-physical mind. French structuralism philosophy rejects the mind-body distinction, and this viewpoint pervaded post-war French philosophy in general. Many contemporary philosophers of mind maintain that the mind is not something separate from the body because there is no objectively discernible point of intersection between the non-physical mind and its physical extension, which has proven troublesome for dualism. Particularly in the disciplines of sociobiology, computer science, evolutionary psychology, and the neurosciences, these methodologies have had a significant impact on science.

### **Epiphenomenalism**

Epiphenomenalism is a school of thought in philosophy of mind that contends that rather than the physical mechanics of the brain being driven by mental events, both mental and physical processes in the brain produce or are results of a shared source. Therefore, it is reasonable to consider the idea that ideas, feelings, or sensations have a direct impact on the body as partially illusory. For instance, an increase in heart rate is not caused by panic rather, both are symptoms of a common physiological cause, maybe in response to a real external threat. The origins of epiphenomenalism can be traced to the post-Cartesian quest to unravel the mystery of Cartesian dualism, or the possibility of interaction between the mind and body. La Metrie, Leibniz, and Spinoza all contributed to the development of this school of thought. Epiphenomenalism, however, mostly thrived because it discovered a niche among methodical or scientific behaviorism.

Ivan Pavlov, John B. Watson, and B. F. Skinner were among the scientific behaviorists who started looking for laws explaining the link between stimuli and responses without taking into account inner mental events in the early 1900s. A behaviorist was able to accept epiphenomenalism in order to acknowledge the reality of mind rather than embracing a kind of eliminativism or mental factionalism, stances that reject the existence of interior mental events. Scientific behaviorism, however, ran into significant problems by the 1960s and was

eventually replaced by the cognitive revolution. Jerry Fodor and other participants in that revolution reject epiphenomenalism and insist on the power of the mind. Even the dread of being an epiphenomena list referred to as epiphobia is mentioned by Fodor.

In his essay *On the Hypothesis that Animals are Automata and its History*, Thomas Henry Huxley argues in favor of an epiphenomena list theory of consciousness in which consciousness is viewed as a causally inert byproduct of neural activity, as the steam-whistle which accompanies the work of a locomotive engine is without influence upon its machinery. William James challenges this in the essay *Are We Automata?* By stating an evolutionary argument for mind-brain interaction, it is implied that if consciousness has been preserved and developed throughout biological evolution as a result of natural selection, it is likely that consciousness has not only been influenced by neural processes but has also had a survival value, which it could only have had if it had been effective. *The Self and Its Brain* by Karl Popper presents a similar evolutionary thesis.

### **Animal Welfare**

As the primary author of two U.S. federal laws governing animal pain relief, Bernard Rollin of Colorado State University notes that until 1989, veterinarians in the U.S. were simply taught to ignore animal pain because researchers weren't sure whether animals felt pain until the 1980s. Rollin claims that in his encounters with scientists and other vets, he was frequently pressed to show that animals are conscious and to offer evidence that his claims that they experience pain are supported by science. Donald Gryphon has called the scientific denial of animal consciousness monophobia.

The notion that animals have at least simple conscious thoughts and feelings has considerable support, according to academic assessments of the subject, yet some detractors continue to dispute how accurately animal mental states can be identified. Research on these and related subjects is published in the peer-reviewed journal *Animal Sentience*, which was established in 2015 by The Humane Society of the United States' Institute of Science and Policy [9], [10].

## **CONCLUSION**

Promoting individual well-being, societal advancement, and the general improvement of society are the main goals of a programmer created to satisfy fundamental human objectives. The programmer fosters an atmosphere where people may flourish and realize their objectives by addressing both the psychological and material aspects of happiness and prosperity and by placing a priority on inclusivity and equity. We may aid in the development of a more equitable, wealthy, and peaceful world for everybody by making investments in the accomplishment of fundamental human ambitions. A programmer aimed at achieving fundamental human ambitions must be implemented successfully through cooperation across organizations, communities, and individuals. Stakeholders may develop a supportive atmosphere that aids people in pursuing happiness and prosperity by cooperating.

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## CHAPTER 5

### A COMPREHENSIVE OVERVIEW: UNDERSTANDING THE HARMONY AT VARIOUS LEVELS

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#### **ABSTRACT:**

An examination of the interdependence and balance that exist within and among many systems, including people, communities, and the natural world, is necessary to comprehend harmony at various levels. This chapter explores the idea of harmony and highlights its importance in promoting wellbeing, teamwork, and sustainability at all levels of life. Harmony includes the alignment of one's thoughts, feelings, values, and behaviors on a personal level. It symbolizes a condition of internal harmony in which people feel at peace, real, and purposeful. Understanding and fostering personal harmony can promote wellbeing, increase self-awareness, and increase one's capacity for overcoming obstacles in life.

#### **KEYWORDS:**

Coexistence Body, Demands Body, Food Clothing, Human Being, Physical Sources.

#### **INTRODUCTION**

We rapidly recognize someone with traits that are comparable to those of the human body and recognize their familiar shape and structure. But in addition to the body, there is also the person's aliveness the thing that gives the body its life and causes it to function in different ways. We notice that a person is alive when we witness them engaging in activities including seeing, talking, listening, walking, and eating. This life force is known as Jivani. A human is hence the coexistence of the body and the jiving. This jiving uses the pronoun I to address itself. We don't say my body is happy when we say I am so and so or I feel tired or I am happy. This I, or self, is the sentient component of the human being and is also referred to as consciousness. The self 'I' and the body exchange information with each other, making up the entirety of the human person. As a result, the 'I' and the body exist side by side and are connected. The 'I' and the body exchange information back and forth. In terms of the requirements, actions, and characteristics of these two entities, we can distinguish between the self and the body in three different ways. All of my wants, such as respect and trust, can be categorized as happiness such, but my body only has physical needs siddha, such as a need for food. The two items differ fundamentally from one another [1], [2].

Quantity is irrelevant to the requirements of the I since they are qualitative, whereas the needs of the body are quantitative and finite. While the body's actions include things like eating, breathing, and so forth, the 'I' is engaged in activities like desire, thought, and selection. Knowing, assuming, recognizing, and satisfaction are all parts of the I's method of engagement. Fulfilment is dependent on recognition, which is dependent on assumptions, and assumptions are dependent on beliefs about knowing or not knowing. Recognition and fulfilment will be accurate if presuming is based on information. If assumptions are made without understanding, bad things could happen. Body interaction just consists of recognizing and satisfying. The body is a material, or physicochemical, entity, while the self is a conscious, cognizant being. As a conclusion, we might state that the concept of the human being can be viewed as the coexistence of two completely different entities, namely the sentient I and the material body. Their wants and pursuits are fairly basic. The coexistence of

the I and the body, as well as the communication of information between the two, constitutes the human person. In terms of needs, we can distinguish between the self and the body as illustrated in the table below:

1. Needs include the needs of the body, such as food for sustenance, clothing for protection, and tools to allow proper utilization, can be categorized as being of a physical nature, and sometimes known as physical facilities, in contrast to the need of me, which is fundamentally to experience constant enjoyment such. The demands of the body are of a physical character, whereas the wants of the ego or I such as trust, respect, happiness, etc. are not of a physical one.
2. In due course, needs are in contrast to the body's requirements, which are momentary in time, the wants of the I am ongoing. We constantly seek happiness. We also desire a constant sense of respect and acceptance in our relationships. Food, clothing, shelter, and tools are only required for a short period of time, or we may say that the body's physical facilities are only temporarily required and not continuously.
3. Needs in quality are the body requires a finite number of physical facilities. After some time, it becomes problematic for us when we attempt to go beyond these limits. Let's use eating as an illustration. Physical facilities, like arugula, are initially necessary, but if we continue to consume them, they eventually become uncomfortable.

This holds true for all physical facilities. We may only imagine having limitless physical resources, but if we strive to use or have excessive physical resources, it simply causes us problems. While our wants are continual, our needs are qualitative they cannot be quantified. Our emotions have a quality to them. They are either or neither. Example: Happiness is a quality. Either we are joyful or we aren't. Additionally, we do not want a feeling for even a split second if it is not one that is inherently acceptable. If it's okay, we want it constantly. The needs of the self (I), for happiness such, are met by proper understanding and feelings, while the needs of the body, for bodily amenities siddha, are met by suitable physic-chemical items. If we examine the range of activities we regularly engage in, we can classify them into three groups:

1. Internal activities that are taking place.
2. Body processes that are taking place.
3. Exercises that include both the body and the self the actions that involve both the self and the body are knowing, assuming, recognizing, and fulfilling.

Body functions for recognizing and fulfilling. The actions of the body can also be seen as recognition and fulfilment in addition to the activities of breathing, heartbeat, digestion, and other bodily functions. In actuality, the interaction of any two material beings can be seen as the acknowledgment and fulfilling of their relationship. For instance, when we drink water to quench our thirst, the body absorbs it to the necessary degree and uses it to hydrate the various organs. Here, the body recognizes and satisfies its relationship with water. Activities of self-knowledge, self-assumption, self-recognition, and self-fulfillment. In addition to recognizing and fulfilling, there is also the activity of assuming and knowing when it comes to one's self also known as java or I, which is a conscious being.

In fact, understanding and assuming are necessary for realizing and fulfilling in the case of human beings. We all make assumptions, and depending on the assumption, our response awareness and fulfilment will vary. For instance, if I see a snake and think it's a rope instead of a snake, I'll react to it differently than if I think it's a snake [2]. This is what we refer to as assuming or man nana. b. We recognize - In today's world, we all recognize a wide range of items. Similar to how we can identify water, our parents, friends, etc. Recognizing is what we refer to as pahachaanana. Assuming is a prerequisite for recognizing in I. The action of

fulfilling or nirvana karma is referred to as the reaction to recognition. The recognition is a prerequisite for fulfilment. For instance, we take water once we recognize it.

## DISCUSSION

We now know that our primary drive and desire is to consistently experience happiness and success. We have also seen that achieving this desire is reliant on our comprehension of reality, or harmony at every level of life. We have also shown that by looking within, we can comprehend this harmony. Humans live lives that go beyond the self to encompass the entirety of life. The four facets of our existence are: living within myself, living within my family, living within society, and living within nature. The human being, including the human body, as well as the observer and user of the Bodythe Self, will be thoroughly examined in this chapter. So, the coexistence of the Body and the Self or will serve as our definition of the human person. Let's begin the process of comprehending.

### **The Body Is Not the Only Part of a Human Being:**

We immediately recognize the recognizable shape and structure of a human body and think of someone who has similar human body-like features. But in addition to the physical body, we are also conscious of the alive-ness of the individual, or the thing that sustains the physical body and causes it to function in different ways. We notice that a person is alive when we observe them engaging in activities like seeing, hearing, talking, walking, eating, etc. When we examine the 'alive-ness' of something more closely, we can detect a person's more nuanced behavior's, such as feelings, thoughts, and beliefs. Without these two components, namely the body and the alive-ness, it is difficult to imagine a human being. This alive-ness is referred to as Jana 1.

The coexistence of the body and Jana is what makes up a human being. The I Self that is this Jana refers to itself. So, we use phrases like I am so and solid feel tired, or I am happy. This I or self, which is the sentient component of a person, is also known as consciousness. We can all see that every one of us is conscious of both the body and the I Jana [3], [4].

All day long, we are engaged in a variety of activities. From studying or playing to brushing our teeth or taking a bath, we deliberately select, choose, and carry out an activity with the awareness that it is I who are carrying out these activities. Without our permission or involvement, it is not the body that makes these decisions or carries them out. We utilize our bodies to carry out these actions, and Jana, who claims to be me, makes all of the choices, decisions, and choices about how to carry them out. We don't say, my legs started walking by themselves, for instance.

We say, I chose to walk, meaning that the choice is made by I, not the legs. Is it always our body or the I that enjoys or gets excited when we eat delectable food, the newest music, or an exciting action movie? Once more, you would assert that 'I' am the one who is either savoring or rejecting the meal, the music, or the movie, depending on which it is. The decision to watch the movie is made by I in this instance as well, with the aid of my eyes and hearing.

We experience pleasure, pain, happiness Sakha, and sadness in a similar way. All of us have gone through these emotions. We may be happy and eager to be with someone when we first meet them. Do I feel pleased or does my body experience happiness after meeting someone? 'I' am the thing that has these feelings. Thus, the Self or I and the Body coexist as part of the Human Being. It is first vital to concentrate on the distinctive qualities of the Self Jana and the Body in order to comprehend the significance of their coexistence. It is not necessary to state that when we refer to the Self, I, or Jana, we are talking about the same thing. Recognizing one's own needs as well as those of the body we shall initially concentrate on their unique needs before recognizing the distinct qualities of the Self and the Body:

## **Demands**

We are all starving. This occurs as a result of the body's desire for nutrition. The body needs food and water for nourishment. Each cell relies on the energy from digested food to maintain itself. This constitutes the Body's fundamental requirement. In addition to nourishment, the body requires defense against the elements and the harshness of the outdoors. Continuous exposure to the cold, rain, or sun can harm the body. Therefore, some physical infrastructure is required to safeguard the body. Thus, we require both clothing and shelter to keep our bodies safe from the worst weather conditions. We might also require instruments like a vehicle for transportation or a microphone for public speaking. Otherwise, we would have to go long distances or even shout to a large crowd, which would be physically demanding. As a result, tools are required for the proper use of the body. We all seem to be aware of these facts, so they may seem extremely obvious, but you'll quickly realize how important they are.

Who takes care of the body? Is the next thing you should consider do or I take care of the Body is the response. Given that these are the demands of the Body, we can now question, what do I want or what is my need? Let's mention the handful of these needs that we have so far identified: Some of the demands that I, or my wants, have are for respect, trust, and happiness. As a result, we state that the Self needs: trust, respect, happiness, etc. Now, to confirm whether these needs belong to the Body or to I, ask yourself a few additional questions: Who requires trust? Do I need faith, or does the body require it? Who requires respect? Do I require respect, or does the Body require it? Who needs to be happy? Do I need happiness, or does the body need it? I need trust, respect, happiness, etc. is the response. Similarly, it is evident that the earlier set of needs such as eating, clothing, etc. were those of the Body, not of the I. I provide for the body's requirements, but I am aware that the body, not I, is in need of sustenance, clothing, etc.

If we combine them, we can see that the needs of the body, such as food for sustenance, clothing for protection, and tools to ensure proper utilization, can be classified as being physical in nature, also known as physical facilities saved, whereas the need of the I is essentially to live in a state of constant happiness *sukkah*. Therefore, there is one key distinction between the requirements of the I and the needs of the Body. The demands of the body are physical, whereas the needs of the self or such as trust, respect, happiness, etc. are not. The Self I and the Body have very different requirements, and this is the main contrast we can draw between the twoday requires food to function. As a result, it is evident that we must try to ensure both the physical needs of the Body as well as happiness, respect, and trust in the 'I'.

## **Needs are Eventually Met**

Consider the following circumstance. You run into a friend on the day of his birthday. You follow him in expectation when he extends an invitation to enjoy a treat at the canteen. You've had enough. After an hour, you run into him again, and this time he asks you to join him at the canteen. Despite your polite refusal, he somehow drags you along. He begins to feed you, demanding that you eat, and never stops. Your reward has now become a penalty. We quickly discover that the body needs food, but only occasionally. We may use many examples like this and conduct experiments on ourselves to demonstrate the transient nature of the need for eating. In a similar vein, we require warmer clothing in the winter and lighter clothing in the summer. Just because I have a nice jumper doesn't guarantee that I'll wear it all year long. It follows that it is obvious that we do not always need to be dressed. The requirement for clothing for the body is a transient one since we frequently change our clothes according to the weather. In a similar vein, I just want to spend a short amount of time at home each day. I will be sentenced to life in prison if I am kept in a room for the rest of my life in order to be protected.

It turns out that having a home is only a transitory need. The same holds true if we use instruments for the body as an example. We require transportation from one location to another. But consider what would happen if you were forbidden from getting out of the car once you were inside. As a result, it is clear that all necessities food, clothing, shelter, and tools are required for a limited period of time. Alternatively, we may say that the body's need for physical amenities is transitory and not ongoing. Therefore, the Body's requirements are fleeting in nature. How about the requirements of me? Think about the following:

1. Do I want to be joyful all the time or just occasionally?
2. Do I desire respect in a relationship all the time or just occasionally?
3. Do I desire acceptance in a relationship on a regular basis or sporadically?

We discover that our need for happiness never stops. We also desire a constant sense of respect and acceptance in our relationships. You don't want to feel miserable for even a split second or lose self-respect for a split second [5]. The wants of I are continuous in time, in contrast to the demands of the Body, which are transitory in nature. There is no constant need for the body, as we discover when we examine what it wants. Not even an air need. You don't continuously breathe. Once we inhale, we immediately exhale. It is cut short. On the other hand, the yearning for happiness and feelings in the 'I' continues unabated. We won't accept respect one moment and allow it to be withheld the next. We prefer to have our satisfaction and sense of respect guaranteed constantly. The needs of the body are for food, clothing, shelter, or other physical necessities, and these are transient in character. The needs of the I am for happiness, trust, respect, etc., or similar non-physical needs, and these are ongoing in nature.

### **Within the Body**

The body has quantitative requirements as well. You can calculate how much you need for things like food, clothing, books, shoes, pajamas, lodging, and bicycles. There could be many or few numbers. However, there are only a few of them. For instance, you might only want four chapattis each day, whereas your friend might require ten. I might need a bike to get about, while you might need a car. But again, there will be a restriction on the amount of bicycles or automobiles we may utilize. It's not like we require an endless supply of automobiles or bicycles. The amount of whatever physical facilities we require will be constrained. You can check this by making a list of the things you use and determining whether any of them are unlimitedly necessary for the body. Each of us has the ability to quickly and easily confirm this claim.

Physical facilities are therefore only sometimes needed. What happens if we try to use physical resources indefinitely? Take eating as an illustration: You attend a party where you learn that you can consume as many arugulas as you choose. You like this sweet a lot and are hungry. You therefore begin eating it with a lot of enthusiasm. It initially sates your appetite and you find it to be wonderful. So far, you've had four of them. As of right now, it is necessary and tasty. You keep going up by fives, sixes, sevens, and tens. When you reach the tenth sweet, your stomach is already full; nonetheless, you still find it enjoyable to consume. Now, it is necessary but still tasty. However, you keep eating 11, 12, and just now. It has become unnecessary and tasteless and you start losing the flavor.

The following pattern emerges when we attempt to perpetuate physical amenities. It gradually transitions from being necessary and aesthetically pleasing. Unnecessary and tasty is preferable than unnecessary and tasteless, which is intolerable. Thus, it becomes evident that in terms of physical facilities, they are first necessary but, if we continue to consume, they eventually become uncomfortable. This holds true for all physical facilities. We can only imagine having limitless access to physical resources, but if we try to consume or have too many of them, it simply causes us problems. Try to visualize this: You don't have to eat tones



of apples just because you like them. You might prefer a certain kind of car, but if I give you a hundred of them, it will just cause you difficulty. Thus, we might infer that the Body only requires a small number of physical amenities. After some time, it becomes problematic for us when we attempt to go beyond these limits.

### **For My Own Self Qualitative**

However, the requirements of the Self I are qualitative rather than quantitative. We are unable to discuss one kilogram me of respect, half a meter of love, or two liters of love. Even the sound of it is absurd. Happiness is an attribute. Either we are joyful or we aren't. Our emotions have a quality to them. They are either present or they are not. We can easily confirm this, and it is crucial for every one of us to reflect on the reality that the requirements of the Self I are qualitative rather than quantitative. We may observe further that we do not want a feeling for even a single second if it is not one that is naturally acceptable. If it's okay, we want it constantly. This has already been demonstrated through the example of respect. Since disrespect is not something we naturally accept, we don't desire it for even a single instant. On the other hand, respect is something we naturally want all the time [6]. The following therefore applies to each need that falls within the category of I:

1. If it comes naturally, I want it all the time.
2. I will never want it if it is unacceptable.
3. Therefore, our wants are not only qualitative they cannot be quantified, but we also continuously desire them.
4. On the other hand, the demands of the body are measurable and cannot be met continuously, as we do not require them to be.
5. The need of the Self I', for happiness sukkah, is satisfied by right understanding and right feelings, but the need of the Body, for bodily amenities saved, is satisfied by suitable physic-chemical items.

The methods for meeting the two types of requirements are very different. Even if I have excellent physical resources, I won't be content if I don't have the proper understanding. Similar to this, even though we live together in a wealthy environment, our happiness as a couple is not guaranteed if we do not share the correct emotions. Take this as an example. Imagine that you and the person you feel hostility towards are sitting on a large, comfy sofa in a pleasantly air-conditioned room. The Body is really cozy and well-cared-for, but how do you feel? - Content or unconsent? You will undoubtedly be stressed and dissatisfied. There are adequate physical facilities saved here, but 'I' don't feel the appropriate way. Thus, happiness sukkah cannot be guaranteed [7].

Now picture yourself sitting by yourself in a cool room with a really comfortable body, but you are experiencing conflicting or confused thoughts. What are you feeling? content or unconsent? You feel unhappy once more. Again, you have sufficient saved here, but the comprehension is flawed. Sakha is hence not guaranteed. You can examine this for yourself. Even if you are eating the nicest meals possible, you will still be miserable if you are not in a good mood. Even when your body is perfectly great and comfy and you are riding in a wonderful, comfortable car, if you are worried about something, you will still feel sad.

We all have minds. Every single one of us can attest to this. We also conceive, as the following example makes very clear: A lecture is being given while you are seated in the classroom. You hear something as you're listening, and all of a sudden it brings to memory an instance from years ago. You start to ponder about the situation after having your attention caught by it for a while. After a while, your focus returns to the lesson and the teacher are standing in front of your desk, asking, where were you? Although your body is here, you were not mentally here. Both within and outside of the classroom, this occurs with many of us. Our mother may be calling for us to eat when we are at home [8]. She says something to

us, but we are so preoccupied with reading a book or using the computer that we have to hear her say it again and again before we can react. What exactly is going on in these examples? - We are entirely immersed in our own internal, I, activities. We are so preoccupied with thinking or picturing that we are oblivious to the body's inputs. You will soon realize that you spend most of your time immersed in yourself, completely unaware of what is going on around you. This frequently occurs, for instance, while we are riding a bike or driving.

Even though we may have been stuck in severe traffic for 30 minutes, we may have spent most of that time immersed in thought, fantasy, or analysis. As a result, we may be shocked to find ourselves at our destination. These are actions that 'I' performs. Understanding, wanting, analyzing, picturing, and making decisions are all actions that the Self engages in. We constantly engage in these processes, but we are typically oblivious of them. We can become aware of them if we begin to pay attention to them.

We can also see that these actions occur regardless of the physical condition of the body. You can personally attest to the fact that even when you are ill, thinking continues to occur. Whether you are hungry has no bearing on how you think. Even while you are laying in a hospital bed, you can still think and fantasize.

In fact, if you are unwell and at home at the time, you will notice that you think and imagine a lot more because there isn't much to do. This demonstrates that these processes take place within I, in the Self, and are independent of the health of the Body [9].

We shall learn to distinguish between the Self and the Body in the myriad actions we do in every day. As we saw above, some activities can only be found in the 'I'. There are some things we do when I and Body are both involved. Consider the act of eating. Here, I choose the food to consume, choose to ingest it into my body, use my hands to carry it to my mouth, use my lips to chew it, and then choose to swallow it. Eating is therefore an activity that involves both the Self, where the decision is made, and the Body, which is used to carry out the activity. Who do you believe is currently savoring the delectable food that is being consumed? Who do you suppose enjoys the satisfaction of eating delectable food? Me, my Self, or my body? The natural response is, I myself am the one who is tasting and savoring the food. I am the one who tastes and appreciates the cuisine. Similar to this, I and the Body are both involved when I walk, run, study, do my duties, etc.

The choices and decisions are made in the I, and the Body carries them out. Consider listening. What is involved when I listen, the 'I', the Body, or both? Consider it for a time. Imagine if your father asks you to get him a drink of water. However, you are preoccupied with your math's problem. Then, what happens? You hear the words, but you are unable to listen. Although the Body has heard the words, you have not given it any attention [10].

## CONCLUSION

In order to promote wellbeing, collaboration, and sustainability in our linked world, it is crucial to comprehend the concept of harmony at multiple scales. This knowledge involves the harmony between people and nature, the development of respectful and cooperative interactions within communities, and the alignment of thoughts, emotions, values, and actions at the individual level. Personal harmony search results in inner peace, sincerity, and purpose on an individual level.

It encourages general wellbeing and helps people negotiate the obstacles of life with self-awareness. Harmony becomes a stimulus for collaboration, empathy, and community development when this understanding is applied to interpersonal interactions and groups of people. When people and groups cooperate successfully, they build sustaining social structures and accomplish shared objectives that are advantageous to everybody.

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## CHAPTER 6

### SIGNIFICANCE OF HAPPINESS: NURTURING THE HUMAN SPIRIT

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#### ABSTRACT:

Happiness, or subjective well-being, is a state of emotional well-being that a person might experience either narrowly when pleasant things happen in a particular moment or more broadly as a favorable assessment of one's life and accomplishments overall. Both negative and positive emotions such as love, excitement, and interest can be distinguished from happiness, including sadness, fear, and wrath. This feeling frequently arises along with the smile, one particular facial expression. Positive emotions, life satisfaction, and a sense of fulfilment are all parts of happiness, which is sometimes interpreted as a state of subjective well-being. It stands for people's sincere desire to find happiness, contentment, and meaning in their life.

#### KEYWORDS:

Happiness, Life Satisfaction, Mental Health, Positive Emotions, Social Connection.

#### INTRODUCTION

Recognizing its significance in influencing life's quality and directing behavior is a necessary step in comprehending happiness as a human value. The importance of happiness to one's personal well-being is highlighted in the chapter. It emphasizes the benefits of happiness on resilience, total life satisfaction, and mental and physical health. It also recognizes the complexity of pleasure, recognizing that it is influenced by a mix of internal elements like heredity and external factors like ties to others, successes, and the environment. Interpersonal interactions are significantly influenced by one's level of happiness. Building stronger social bonds, creating empathy, and encouraging collaboration and prosaically behaviors are all facilitated by positive emotions and happiness. Additionally, happy people frequently have relationships that are stronger and more fulfilling, which improves their overall social well-being. The chapter also acknowledges the wider societal implications of pleasure as a virtue for people. It highlights how communal enjoyment contributes to societal advancement, such as economic growth, social cohesiveness, and sustainable development. People who are happy are more willing to give back to their communities, take part in civic duties, and work for the greater good [1], [2].

In order to foster pleasure in ourselves and others, individual and group efforts are required to understand happiness as a human value. It entails fostering happy emotions, working towards worthwhile objectives, placing a high value on interpersonal relationships and social connections, and establishing circumstances that are nurturing of wellbeing. Happiness is a fundamental human value that affects one's well-being, interpersonal connections, and society advancement. Understanding the significance of happiness in our lives and the lives of others, we may work to promote happiness through personal decisions, the development of meaningful relationships, and the development of social structures that place a priority on wellbeing. By valuing happiness as a human value, we help create a more successful, peaceful, and joyful world for everyone. As a fundamental human value, happiness has a

significant impact on many facets of our life and shapes our general well-being. Happiness, as a basic human aim, is the desire for people to feel joy, contentment, and fulfilment. It is important to recognize happiness as a human value because of how it affects wellbeing. Resilience, general life satisfaction, and better physical and mental health are all associated with happiness. People can improve their quality of life and foster a sense of well-being by placing a high priority on happiness and spending money on pursuits that foster happy feelings and fulfilment. Additionally, happiness is essential for building healthy interpersonal connections. It helps foster deeper interpersonal bonds, empathy, and teamwork.

Increased social well-being and a sense of belonging result from happier people having more enjoyable and healthy relationships. The ramifications for society as a whole are greater when happiness is acknowledged as a human good [3]. Collective pleasure has a favorable impact on societal development, including sustainable development, social cohesiveness, and economic prosperity. Happy people are more likely to take an active role in their communities, take part in civic endeavors, and work for the common good, all of which promote harmony and prosperity in society. In accepting happiness as a human value, people and society are urged to give priority to well-being, cultivate joyful feelings, value relationships, and build happy settings. We contribute to a world where people can live more meaningful lives and communities can prosper by promoting happiness as a basic value. In the end, happiness as a human value serves to remind us of the significance of creating happiness, fulfilment, and joy in our lives. By valuing and emphasizing happiness, we set out on a path to individual fulfilment, meaningful relationships, and societal advancement, ultimately increasing the human experience and building a more peaceful and contented world for all.

## DISCUSSION

Being in harmony or synergy in the place I live can be a definition of happiness. If there is harmony in the condition or place in which I live, I like to be there. Being liked makes you happy. Contentment, love, and other positive emotions are characteristics of a happy state of mind. To get everyone on the same page, let's first look at what happiness is. The meaning of happiness according to the Oxford English Dictionary is straightforward: The state of being happy. We weren't exactly searching for it, were we? Maybe we should go a little deeper. A little more useful is the definition of happy from the Oxford English Dictionary: Exhibiting or experiencing joy or contentment. Much better. Therefore, being happy refers to a state of enjoyment or contentment. We can learn a few crucial facts about happiness from this definition: Happiness is a state, not a personality attribute in other words, it is a more transient, changeable state rather than a long-lasting, permanent feature or personality trait. Happiness is connected with experiencing pleasure or contentment thus, it should not be mistaken for more extreme emotions like joy, ecstasy, or bliss. Happiness can be a feeling or a manifestation, not just one or the other. This means that it can be both internal and exterior. We now have a clearer understanding of what happiness is, or at least what happiness is according to the Oxford English Dictionary. This definition of happiness, however, is not the only one that exists. In reality, there is no agreed definition of happiness [4].

### **Happiness Mean in Positive Psychology**

Relationships and Happiness as a Social Element. In Positive Psychology, the definition of happiness varies considerably depending on who you ask. Subjective wellbeing, or SWB, is a term that is frequently used in positive psychology studies to refer to happiness. Some people think that one of the fundamental elements of SWB is happiness, while others think that SWB is happiness. Regardless, SWB is widely employed in literature as a slang term signifying contentment. Speaking of literature, SWB is frequently mentioned in works of all kinds. As of January 6th, 2019, a quick Google search for the word happiness returns almost 2 million



hits. Additionally, a search for the same topic in two of psychology's largest online databases yields 19,139 results from books, dissertations, academic and other periodicals, and more.

### **Is it Challenging to Define in a Scientific Way?**

With so many different definitions of what happiness is, it's understandable that it's a little challenging to pin down exactly what it is in terms of science. According to Chu Kim-Prieto, Ed Diner, and colleagues' research from 2005, there are three primary approaches to happiness in positive psychology:

1. According to Kim-Prieto, Diner, Tamer, Scullion, and Diner 2005, happiness can be defined as a general evaluation of life and all of its components, a recall of previous emotional experiences, or an accumulation of various emotional reactions across time.
2. Although academics usually agree on what happy feels like being content with life, being in a good mood, experiencing positive feelings, enjoying oneself, etc. they have had trouble reaching consensus on the dimensions of happiness.
3. Happiness is a state characterized by contentment and general satisfaction with one's current position. This basic description, which combines the OED definition with that of positive psychologists, will suffice for our purposes in this article.

### **Happiness Versus Pleasure**

You might be asking how to distinguish between pleasure and happiness given their close ties. After all, a state of enjoying pleasure is what the OED defines as happiness. Although the two terms are often used interchangeably outside of the literature and have a logical link, it is crucial to distinguish between the two when discussing positive psychology as a discipline. As we've already mentioned, emotions of contentment and pleasure with one's life or present circumstances characterize the state of happiness. Contrarily, pleasure is a more immediate, visceral experience.

It frequently refers to the sensory-based emotions we experience as a result of activities like enjoying fine cuisine, getting a massage, hearing a compliment, or engaging in sexual activity. While not a constant mood, happiness is more stable than pleasure. While pleasure can come and go in a matter of seconds, happiness typically lasts for extended periods of time. Although happiness and pleasure can both improve or intensify one another, they also have the potential to be totally incompatible. For instance, you might experience happiness independent of pleasure based on purpose and involvement, or you might experience pleasure but battle with guilt as a result, which prevents you from experiencing happiness concurrently [5], [6].

### **Happiness Versus Purpose**

There is an even clearer distinction between meaning and happiness. Happiness and meaning are rarely used synonymously or in the same sentence, and this is for the excellent reason that they describe two quite different experiences. Although humans may share many traits with other animals in our pursuit of happiness, our need for significance is a crucial aspect of what makes us human and distinctively so., contentment, pleasure, or joy. Positive feelings and constructive activities are components of happiness. There could be three different types of happiness: meaning, engagement, and pleasure. For example, inner serenity, confidence of one's place in the world or society, freedom from want and distress, awareness of the good order of things, etc. Happiness is a mental condition in which we experience joy in almost every aspect of life. Contrary to happiness, meaning is a more comprehensive sense of purpose and a sense of making a positive contribution to something bigger than oneself. There are significant differences between the ways of looking for and reaping the rewards of experiencing happiness and meaning, as the quotation from Baumeister and colleagues



suggests. In *Scientific American*, Scott Barry Kaufman discusses the differences between the two that Baumeister and his team of researchers discovered:

1. The ease or difficulty of one's life was correlated with happiness, but not with significance.
2. Happiness and health were associated, but not meaning.
3. Happiness and feeling good were related, but not meaning.
4. More than meaning, lack of money diminished enjoyment.
5. People with richer, more fulfilling lives concurred that relationships are more important than achievements.
6. Although not associated to happiness, helping those in need.
7. Expecting to ponder deeply was favorably associated with meaningfulness but negatively associated with happiness.
8. Happiness was more closely associated to taking than to giving, whereas meaning was more closely related to giving than to taking.
9. People expressed higher significance in their actions when they felt their actions were congruent with their basic themes and values.
10. The perception of one's own wisdom, creativity, and even anxiety were all associated with meaning, but they had no association with happiness and in some cases, even a negative relationship.

### **What is meant by one's own happiness?**

Self-happiness refers to a sensation of happiness or satisfaction with oneself, despite the fact that the term is not frequently used. It is frequently linked to concepts like self-esteem, self-confidence, and other ideas that link the self to happiness and fulfilment. In general, it indicates that you are content with who you are as a person, your decisions, and yourself. The *Psychology of Happiness in Human*. Now that we have a clear understanding of what happiness is, let's continue [7]. What can psychology teach us about contentment? According to how they conceptualize happiness or well-being, there are many distinct theories of happiness, but they typically fall into one of two categories:

1. Happiness is defined as greater pleasure and less suffering hedonic happiness well-being consists of an affective component high positive affect and low negative affect as well as a cognitive component content with one's life.
2. Eudemonic happiness/well-being views happiness as the outcome of pursuing and achieving life's purpose, meaning, challenge, and personal improvement it is based on realizing one's full potential and performing at their highest level AIPC, 2011.
3. Happiness is the ultimate objective for humans, according to some ideas, while others regard it as a by-product of other, more significant goals in life. Some ideas hold that happiness cannot be intentionally expanded or enhanced, while others contend that it can be consciously enhanced along with other significant events and feelings.

These theories largely concur on the following points, even though they disagree on some details:

1. People enjoy being happy, and happiness is good.
2. Happiness is a state that is neither entirely transient and temporary nor stable and enduring.
3. Genetics determines at least some of our pleasure, however the percentage varies from 10% to 50%.
4. Happiness is rarely attained by seeking and obtaining pleasure.
5. Happiness is influenced by a variety of factors.
6. What factors lead to genuine individual happiness?

7. We know that there are at least a few aspects that are crucial for overall happiness when we combine all the many theories and results on happiness.
8. Individual income; employment situation; physical health; family; social connections; moral principles; and good emotion experience (AIPC, 2011).
9. A happy existence can be influenced by all of these elements, but according to research, having healthy connections is essential.
10. We tend to be happier when our most crucial relationships typically those with our spouse or significant other, our children and parents, other members of our close family, and our closest friends are pleasant.

### **Can people learn how to be joyful?**

Numerous studies have concluded that you CAN learn how to be happier. The extent to which you may improve your happiness will vary greatly depending on the theory you follow, but there are no valid theories that give no opportunity at all for personal growth. The most efficient way to increase your total happiness is to look at the list of sources above and focus on making each one of your experiences there better. For instance, you can work to increase your income although this will only be effective up to roughly \$75,000 USD year, your health, your ability to form and sustain meaningful relationships, and your overall capacity to experience more happy emotions. This does presuppose social equality and adequate access to safety.

### **Illustrations That Describe How a Happy Life Appearance**

How happiness seems what does a happy life look like based on our definitions?

Of course, how it appears will vary from person to person a joyful existence for one person can be a nightmare for another. But there are a few instances that show the variety of lives that might lead to happiness:

1. A single woman who enjoys her career, gives to charity, and has great relationships with her nieces and nephews.
2. A man with a decently compensated job, three healthy children, and a happy marriage;
3. A widow who volunteers for neighborhood charity and loves frequent visits with her children and grandchildren.
4. A cancer patient who finds meaning in helping others endure chemotherapy and has a great support network.
5. A social worker with a caseload of children who works 70-hour weeks without receiving overtime pay.
6. An unmarried monk who finds purpose in his daily communion with his god despite having no material belongings or income of any kind.
7. A young adult living in foster care who plays football for his school's team and has a number of close pals.
8. A man who has a large number of pets, makes a good living, and is passionate about his work.
9. Each of these was taken from instances of joyful people in the actual world. Although they might not seem to have everything, they all contain at least one of the elements from the prior list of sources. True happiness can be attained by taking pleasure in what we currently have, regardless of how much or how little it may seem to be. We don't need to have everything we want in order to be happy.

### **Why Does Happiness Matter So Much?**

Given that a meaningful life has many different elements, you might be asking why happiness is seen as such a crucial component of existence. Science would concur with you in

certain respects. Happiness does not appear to be everyone's ultimate objective in life, but it does appear to be related to life satisfaction, meaning, and well-being. Due to its co-occurring causes and some indisputably advantageous effects, it is still significant. What's so great about happiness, anyway? Is addressed in 14 ways by June Silly at Happily [8], [9].

1. Many aspects of life, including marriage, friendship, income, productivity at work, and health, are more successful for happy people.
2. People who are joyful are less likely to get sick and have milder symptoms when they do.
3. People who are content are friendlier and have stronger social networks.
4. In addition to making you happier, charitable giving increases happiness.
5. You get happier because happy people are more helpful and likely to volunteer.
6. Since optimism lessens suffering, melancholy, and grief, happy people experience less difficulty navigating through life.
7. Positive influences from happy people motivate others to pursue happiness, which can serve as reinforcement.
8. People who are content converse more deeply and meaningfully.
9. People who are content tend to smile more, which is good for their health.
10. People who are content tend to exercise more and eat better.
11. People that are content with their lives are not envious of others but content with what they have.
12. People who are happy are generally healthier and are more likely to remain healthy in the future.
13. People who are more content with their lives tend to live longer.
14. All individuals who are feeling positive emotions benefit from the fact that happy people are more creative and productive.

### **The Connection Between Happiness and Mental Health**

As you may undoubtedly infer from the list above, there is a close connection between happiness and good mental health. It is understandable why happiness and mental health are connected when considering how healthier, happier people tend to have better relationships, make friends more readily, and experience greater success in life.

The close association between the two is due to the fact that the factors that contribute to happiness are also those that act as a buffer or defense against mental illness. According to a recent study, there is a rather high, positive correlation between happiness and mental health in college students Shafer, Naps, Ansari, Nasr Ulla, Bashar, & Imam, 2015. Even after gender and socio-demographic factors were included, this link persisted. Along with the basic truth that we all desire to be happy, the connection between mental health and happiness justifies making happiness a top concern for parents, educators, researchers, and medical professionals alike.

### **Research and Evaluation**

For two reasons, psychologists are drawn to the topic of happiness. First, psychologists research happiness because the general public is curious about it. Happiness routinely ranks first on lists of the things that are most important to people around the world. People place achieving pleasure higher on their priority lists than getting rich, staying healthy, or even entering heaven. Psychologists think that by researching the variables linked to happiness, they might assist people in achieving this aim. A person's evaluative reactions to the outside world may reveal details about the fundamental traits of human nature, which is a second reason psychologist's research pleasure. One of the fundamental tenets of psychology theory is that both humans and animals are driven to seek out and stay away from things in the world that make them feel pain. This behavior most likely originates from adaptive processes that

direct organisms in the direction of resources and away from threats. If so, the opinions of many people regarding the world ought to be instructive and insightful.

For instance, some psychologists have proposed that people have a fundamental urge to engage in powerful and encouraging social connections. They argue that a person's social connections are dependable predictors of happiness, and they use research in the area of subjective well-being to back up their position.

The elements of human nature could therefore be better understood by cataloguing the correlates of happiness.

The findings of scientific investigations point to a number of tendencies. People who claim they are happy today also tend to say the same thing when questioned again in the future, for example, when researchers ask people to report on their level of happiness.

The stability of happiness measurements lends weight to the notion that these measures actually touch this crucial dimension because people's circumstances rarely change. Additionally, research demonstrates that people's assessments of pleasure alter in reaction to actual life experiences. Perhaps more significantly, these measures all tend to point to the same conclusion when psychologists attempt to quantify happiness in a variety of different ways. For instance, when people are asked to self-report their level of pleasure, they frequently concur with informant-reports of happiness, or assessments made by friends and acquaintances.

In addition, psychological tests that require participants to recall as many joyful experiences as they can in a minute may also be used to identify people who are happy without explicitly requesting such a judgment, and once more, these measurements tend to coincide with self-reports. Even the brain contains signs of happiness, according to psychologists, as particular patterns of brain activity are consistently linked to positive emotions.

The majority of people report having somewhat happy moods the majority of the time when psychologists monitor people's degrees of happiness. In addition, the majority of respondents give psychologists ratings of overall life satisfaction that are higher than neutral. This study's findings are not just applicable to samples from relatively affluent populations, such as college students who are frequently invited to participate in psychological studies. Instead, it has been repeated among several populations in numerous countries all over the world. Therefore, rather than seeking for characteristics that separate the happy from the wretched when psychologists examine the correlates of happiness, they typically seek out traits that separate the extremely happy from the mildly happy.

### **Happiness Indicators**

In their quest to find factors that predict pleasure, psychologists have come to a number of unexpected results. Happiness does not appear to be significantly influenced by many of the first things that may come to mind. For instance, despite the fact that many people aspire to work in high-paying positions and harbor lottery dreams, happiness and income are not highly connected. Happier people tend to be wealthy, but the gap between the two is not that wide.

The relationship between wealth and happiness is largest among really impoverished people and in developing nations, as one might anticipate. As income levels increase, happiness increases in a decreasingly proportion. Subjective well-being is similarly influenced by health, but the correlations are again unexpectedly weak. According to surveys of representative populations, there is relatively little relationship between happiness and objective indicators like medical reports, hospital visits, and symptom lists. Subjective

assessments, such as an individual's subjective assessment of their health, frequently show stronger correlations, but even these relationships are, at most, modest in magnitude.

Additionally, despite the fact that persons with serious health issues, including paralyzing spinal cord injuries, are significantly less joyful than people without disabilities, the difference is not as significant as one might anticipate. Even those who have very severe illnesses frequently report happiness levels that are higher than neutral. Social connections have been found to be the element most strongly associated with high levels of happiness. Strong social connections are regularly linked to better levels of wellbeing, according to research. Similar to other areas, the strongest connections between subjective well-being and subjective ratings of relationship quality and relationship satisfaction are typically found.

However, even more objective measures of happiness, such as the number of close friends one has, the number of social groups to which one belongs, and the amount of time one spends with people, all show weak to moderate relationships with happiness. Specific social ties are also crucial for subjective well-being, as one might anticipate given the study. For instance, one of the most reliable demographic indicators of happiness is marital status. People who are married consistently report being happier than single people, who are happier than widowed, divorced, or separated people [10].

It's intriguing to note, though, that it doesn't seem that marriage itself results in higher levels of subjective well-being. According to longitudinal research, people only experience a modest increase in happiness around the time they get married, after which they soon return to their baseline levels.

The differences between married and single persons are mostly the result of selection factors that may actually encourage happy people to get married, as well as the long-term detrimental impacts of divorce and widowhood.

## CONCLUSION

Being in harmony or synergy in the place I live can be a definition of happiness. If there is harmony in the condition or place in which I live, I like to be there.

The feeling of liking is joy. Contentment, love, satisfaction, pleasure, or joy are characteristics of a happy state of mind or emotional experience. Positive feelings and constructive activities are components of happiness. There could be three different types of happiness: meaning, engagement, and pleasure. For example, inner serenity, confidence of one's place in the world or society, freedom from want and distress, awareness of the good order of things, etc. Happiness is a mental condition in which we experience joy in almost every aspect of life.

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## CHAPTER 7

### A COMPREHENSIVE OVERVIEW: UNDERSTANDING VALUE IN EDUCATION

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#### ABSTRACT:

Investigating the value of embedding basic values in people to advance personal and societal growth is necessary to comprehend value education. This chapter explores the idea of value education, its goals, and its function in promoting moral conduct, all-around development, and societal responsibility. The systematic teaching of principles like accountability, honesty, compassion, integrity, and respect is known as value education. It seeks to develop morally sound people by directing their thoughts, deeds, and decision-making processes. The goals of value education, which go beyond academic knowledge, are highlighted in the chapter.

#### KEYWORDS:

Compassion Integrity, Comprehend Value, Honesty Compassion, Idea Value, Self-Awareness.

#### INTRODUCTION

Investigating the value of embedding basic values in people to advance personal and societal growth is necessary to comprehend value education. This chapter explores the idea of value education, its goals, and its function in promoting moral conduct, all-around development, and societal responsibility. The systematic teaching of principles like accountability, honesty, compassion, integrity, and respect is known as value education. It seeks to develop morally sound people by directing their thoughts, deeds, and decision-making processes. The goals of value education, which go beyond academic knowledge, are highlighted in the chapter. It aims to create people with not just intellectual prowess but also moral judgments and social-emotional abilities. Value education seeks to develop traits like empathy, tolerance, critical thought, and resilience, preparing people to successfully traverse the difficulties of life and make constructive contributions to society.

The chapter also emphasizes the relevance of value education in fostering all-around development. It acknowledges the interdependence of human development's cognitive, emotional, social, and ethical facets. Value-based education fosters character traits and mindsets that improve happiness, self-awareness, and the capacity to build enduring connections. The chapter recognizes the collaborative nature of value education, which involves a range of stakeholders including educators, parents, and the larger community. It emphasizes how crucial it is to develop an atmosphere that encourages the sharing and application of principles. In order to promote a climate of respect, integrate value education into curricula, and offer chances for moral reflection and character development, schools and educational institutions are crucial [1], [2]. The importance of value education in developing people who are not just knowledgeable but also morally upright and socially concerned is ultimately highlighted by this idea. Value education gives people the skills they need to make moral decisions, contribute to a peaceful community, and tackle the problems that humanity faces by instilling fundamental values. In conclusion, value education is essential for forming people's character, encouraging ethical behavior, and supporting holistic development.

Value education empowers people to have fulfilling lives and contribute positively to society by emphasizing essential values and encouraging traits like empathy, integrity, and critical thinking. We can promote a more sympathetic, just, and sustainable world through value education. For the complete development of people and the advancement of a more moral and compassionate society, it is crucial to comprehend value education. Beyond academic knowledge, value education aims to establish in people fundamental virtues like honesty, compassion, integrity, respect, and accountability.

The importance of value education is found in its goals of creating people with a solid moral basis and ethical reasoning abilities. Value education gives people the skills they need to traverse the difficulties of life and come to moral conclusions by encouraging traits like empathy, tolerance, critical thinking, and resilience.

The interconnection of the cognitive, emotional, social, and ethical facets of human growth is another concept that value education acknowledges. It strives to promote personal development, self-awareness, and the capacity for meaningful connections, enhancing people's general wellbeing and societal cohesiveness. Furthermore, educators, parents, and the community all work together to promote value education. Educational institutions play a crucial role in advancing value education by fostering supportive settings, incorporating values into curricula, and offering chances for moral reflection and character development. Understanding value education is essential for raising people who are ethically responsible and socially concerned in addition to being smart. Value education equips people to make moral decisions, make a constructive contribution to society, and tackle the problems that humanity faces by instilling fundamental values. Value education is essential in a world where empathy, compassion, and ethical decision-making are increasingly necessary [3]. We may promote a society based on the values of respect, integrity, and social responsibility through value education. We pave the road for a more equitable, harmonious, and sustainable future for both individuals and communities by embracing and supporting value education. Every object isn't deemed helpful unless and unless it serves a certain purpose. Education is no different. As far as our educational system is concerned, there must be some requirements for acquiring education in a way that can better meet an individual's needs, persuading that education by incorporating values. The most significant element of nature is life. Therefore, such a life ought to be joyful, happy, and focused on achieving particular objectives. Value education entails advancing in life by strengthening one's potential for pursuing the predetermined goal. Let's try to go through some points that illustrate the usefulness of education in our professional lives.

### **Understand Our Goals and Objectives**

The first and most important job is to recognize and identify oneself, or to question, who am I? Why am I here, exactly? What kind of goals should I make for my educational goal in life? Are these goals just to satisfy my own needs, or do they have a larger goal in mind? Making a chart and noting one's own strengths and weaknesses is a way for evaluating oneself. Choose your goal from the list and make a sincere effort to attain it.

### **Avoid Assuming What Others are Thinking**

A frog is said to have scaled a hill by using his physically impaired pattern deafness as his key to success. The frog was receiving criticism from everyone, yet he continued to rise. The moral of the story is that you should only listen to your inner voice if you have a strong belief in yourself and your goals. After knowing your goal and objectives, the major goal now is to steadily improve your inner value and strength. The fundamental goal is to develop oneself and improve oneself by adding more and more virtues while being unaware of the hazards. A variety of self-discipline techniques can be used, including Self-reflection Self-improvement Self-realization.

## DISCUSSION

### Self-Reflection

We frequently find ourselves led astray by others or circumstances and placed in situations where the self's existence is in doubt. One must be conscious of oneself. The key is in our awareness of our aim, objective, and methods for achieving it. With the aid of one's own consciousness, it is simple to assess how many positive and negative traits one possesses. Examining your aspirations is a form of self-introspection. It just shines a light on the innermost parts of the heart while searching for uncharted territory within the individual. It is a matter of identifying one's own dark phases. Just list your goals and reflect on them. It is unfortunate, but true that we would prefer not to trust in self-reflection. We never make an effort to examine the self. We frequently have the tendency of watching how people walk. What one wears? How to ride a bicycle, etc. This list is never-ending, and if someone tries to correct us, we tend to trust their reasons rather than accepting things as they are. Self-examination is essentially a tool for taking a close look at our own personalities [4], [5].

### Self-Refinement

This is a different kind of self-control exercise. The goal of life should be to manage things more quickly and effectively rather than just standing atop a massive structure. The next step is to make it in a well-lit environment once the dark elements and the aspiration have been located. Self-refinement is the act of shaping oneself to fit one's ideals. It is an area that requires constant work, consistent nurturing of good deeds, actions, and performances. It's difficult to know where to begin, which reduces us to mere spectators. Acting instead of preaching is the important thing. Start right away. Shape your daily activities, way of living, and every breath in accordance with your sincere ambitions. In other words, self-refinement is the constant, routine cleaning and polishing of the inner-self.

### Self-Improvement

The third stage of self-discipline techniques is the growth of the self. The process of development is how one measures the distance already covered. It is only a milestone that allows one to assess their level of success thus far in life. Activities are in a stage of refinement, and measurements of those activities are in a state of development. Similar to how different educational specialties give different levels of knowledge, there must be some pre-established or pre-planned duties that serve as the foundation for success. Development has always been portrayed as moving in the right directions [6]. We are the primary analyzer to evaluate one's own growth. After determining the goal, development work should now be done. For instance, in the software development process, we advance step by step to complete the software by the specified date. Computer professionals are more knowledgeable about this process, which begins with the need for the software, a feasibility assessment, and continues through post-implementation. The personality software is quite similar to this in that the goal must be attained by taking gradual but firm measures.

### Self-Awareness

The aim shouldn't go more quickly towards the goal, but there should be breaks so the person may evaluate what he has done so far. What needs to be done more? What remaining what ifs or what ifs? What had happened by then? The final stage of personality development, self-realizations, is the secret to becoming well-known. A person's development depends on realizations. Because of ignorance and a lack of self-awareness, people tend to wander around. The only place he tries to look for the items is inside his own body. The idea of realizations is significant. It is a moment of transition, and it cannot be summed up in a few words. A full metamorphosis, a moment of great leap, total release, an awakening, and a view of the past, present, and future in crystal clear detail are all characteristics of self-

realizations. As a result, having a clear understanding of the aim and a plan that is 100 percent foolproof regarding the goal aids in avoiding disputes and failure of a particular kind. A technical student who adopts this mentality will be able to make the most of his limited time and produce the most amount of work possible. When one has attained self-realizations and is no longer subject to aggression, hatred, or fear, they are said to be in the Buddha state. It is the state in which one experiences love, compassion, and oneness and tries to share it in as many ways as he can. The states of Sat, Chit, and Amend are ideal manifestations of unadulterated happiness [7]. This is a scenario that cannot be taught through the school system; instead, it requires practice and ongoing effort.

### **Moral Instruction**

The idea of value contributed by education has been extensively researched during the past thirty years. About the students' severe situations, intellectuals, social leaders, and parents virtually raised a social cry. Simply put, education is not accomplishing its goals. It must be behind the values in some way. From an Indian perspective, the fundamental tenet of lifestyle is somewhat absent from the core of schooling.

The buzzwords that have emerged in the previous twenty years include moral value education, social value education, value-based education, and a holistic approach to education. The deterioration of educational standards, the loss of character in both students and teachers, and the lack of sincerity on the part of teachers towards their jobs are only a few of the major problems that have brought education to the point where it is now merely a means of subsistence. The degree essentially gives you a job to live, but how do you support yourself? A growing area of study is on life support systems, stress management strategies, and the responsibilities of being an actual citizen.

The connection to nature and other living things is not taught in school or is purposefully left off the curriculum. The idea that one should live and let others live, as Jiao or Jenney do, is depleted. Every aspect of education focuses on knowledge-enhancement tools, but it's important to remember that education is a tool for the experiment that is life, and that no tool is bigger than the experiment. Therefore, the educated elites and intellectuals joined together to concentrate on this important problem and coin the term value-based education. Along with the knowledge, it also contains advice on how to grow socially, personally, and nationally. Although it incorporates soul training, it is not the mastering of the mind. The fundamental principles must be included in the curriculum as required by all educational regulatory bodies. It was the ideal move to produce better and more capable citizens for the society. The difference that education can offer is now the question. It is just talk; however, it might possibly have some effects. The addition of some fundamental values can change life into a significant step where one can easily quantify the person, not be personality, but the virtues that he possesses in himself. If one looks at value education from a micro level, it is the tool for specific evolution in the personality.

### **Important Characteristics of Value Education**

#### **Peaceful Development**

The pattern of value education promotes a person's balanced development. In a perfect environment, a flawless soul is being developed. It merely serves to remind oneself that they are hidden within oneself. Value education goes beyond academics to instill character traits in a person that enable them to persevere in difficult circumstances.

#### **Holistic Strategy**

Because it takes a holistic approach and is relevant in all contexts, the idea of value education is widely accepted.

### **Abstraction?**

Value education is a type of education that is tied to a practical way of life for people rather than being overly theoretical. It is that kind of schooling, as opposed to what we genuinely believe. Without using any forced educational methods. It is a natural phenomenon that is also physical. It is a method by which a person's naturalness rises to the surface [8], [9].

### **Authentic and Reliable**

Reliable refers to having the same meaning across a range of perspectives. In the case of value education, this means that the message which emphasizes self-improvement and ongoing skill development is consistent throughout all academic disciplines. Valid implies one to one, which indicates that a discipline's goals align with its educational worth. Value education is undeniably reliable and valid.

It was a crucial component of the traditional Gurukul-based Vedic education, and they are proud of the outcomes achieved by Lord Rama, Lord Krishna, Arjun, Yudhistir, Arjuna, and Elka. Our education can become value-based by adding a foundation that includes knowledge on how to use resources, money, manpower, abilities, time, and focused thoughts wisely. The bottom line is that one should be aware of the proper usage, including the boundaries and methods for using each entity in daily life. The goal of education may be enhanced if four virtues wisdom, honesty, responsibility, and courage necessary for a meaningful life were added.

Virtues always pay off in life; the problem is that we merely observe them from the outside rather than instilling them in our own character. Instead of focusing solely on increasing income, the goal should be to use at least some of it for charitable causes and social services. Therefore, value education can be ingested by beginning various social service-based internships, and one can feel proud of the work that has been accomplished on our part. It is not limited to material wealth that can only be distributed to society; it can also encompass human expertise, resources, time, and, most importantly, the desire to assist others. Despite possessing all the resources, we frequently discover that the spirit and the mind have more capacity to assist others. Value-based education is just mental conditioning that prepares students to be charitable and wise.

The value of education should be instilled in one as one of life's other fundamental components. After all, it is our life, and every one of us should be proud of who we are.

In summary, it can be said that a person can become an ideal citizen for our country and that value education leads to the ultimate aim. If a person does not receive education that is focused on values, their personality appears unbalanced. Lacking a values-based education, the individual appears more suited to an animal-based society than a human-based one. There aren't many instances in society where we feel ashamed of actions taken by people that aren't truly human in nature. According to the graph on the page that follows, each person's development towards the goal of value education will provide them the moral qualities in their character that make them the ideal citizen of their country.

### **Use of Value Understanding in Education**

- 1. Development of Curriculum:** Appreciating Value The creation of curricula that include values as an essential component of learning is informed by education. It entails selecting important principles to incorporate into multiple topics, developing lessons that foster ethical reasoning and critical thinking, and giving students chances to consider and apply principles in practical settings. Value education is essential to character education activities, according to character education programmes. Programmes that openly educate and encourage values like sincerity, respect,



responsibility, empathy, and integrity can be implemented in schools. These initiatives seek to enhance kids' moral character, social-emotional competencies, and admirable qualities.

2. **Culture and Climate in Schools:** recognising values the development of a supportive and welcoming school culture that fosters values in daily interactions is guided by education. It entails establishing unambiguous expectations for behaviour, developing positive connections between students and staff, and fostering an atmosphere where values are consistently exemplified and reinforced.
3. **Making Ethical Decisions:** Value education gives students the tools they need to make moral choices in a variety of circumstances. Schools can give students the chance to participate in conversations, debates, and case studies that force them to evaluate moral quandaries, take into account many viewpoints, and make morally responsible decisions.
4. **Service-Learning and Community Engagement:** Service-learning programmes that inspire students to apply their values in real-world situations can be used to apply value education. Students get a sense of social responsibility, empathy, and a deeper awareness of the impact they may have on others by participating in community service and tackling social concerns.
5. **Parent and Family Participation:** Value education requires involving parents and families in the process outside of the classroom. In order to encourage discussions about values, urge parents to reinforce values at home, and establish a collaboration between the school and families in fostering kids' character development, schools can organise workshops, parent education programmes, and family activities. Teacher professional development is essential to the successful implementation of value education. Professional development programmes can give instructors the knowledge and tools they need to infuse moral reasoning into their lessons, foster a culture of values in the classroom, and deal with ethical dilemmas that occur in a learning environment.
6. **School rules and Codes of Conduct:** The creation of school rules and conduct codes that are consistent with core values is guided by an understanding of value education. These guidelines provide a framework for establishing a school community based on principles and set forth expectations for behaviour as well as consequences for infractions.
7. **Assessment and Evaluation:** To make sure value education is effective, it can be assessed and evaluated. Through the use of ethical dilemma scenarios, portfolio exams, and reflective diaries, schools can gauge their students' grasp and application of values. This assessment aids in tracking the results of value education initiatives and making required modifications. Understanding value education encourages the integration of values across subjects and grade levels. Integration across Subjects and Grade Levels. Schools can offer students the chance to participate in interdisciplinary projects, cross-curricular conversations, and team-building exercises that reinforce values in multiple academic contexts and show students how values can be used in a variety of fields. Educational institutions can develop a complete and cogent strategy for developing students' character, encouraging ethical behaviour, and building a healthy school culture by putting the concepts of value education to use in various ways. These programmes aid in educating pupils to become morally upright, caring, and responsible members of society [10].

## CONCLUSION

For the complete development of people and the advancement of a more moral and compassionate society, it is crucial to comprehend value education. Beyond academic knowledge, value education aims to establish in people fundamental virtues like honesty,



compassion, integrity, respect, and accountability. The importance of value education is found in its goals of creating people with a solid moral basis and ethical reasoning abilities. Value education gives people the skills they need to traverse the difficulties of life and come to moral conclusions by encouraging traits like empathy, tolerance, critical thinking, and resilience. The interconnection of the cognitive, emotional, social, and ethical facets of human growth is another concept that value education acknowledges. It strives to promote personal development, self-awareness, and the capacity for meaningful connections, enhancing people's general wellbeing and societal cohesiveness.

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## CHAPTER 8

### SELF-EXPLORATION: A PATH TO VALUE EDUCATION

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#### ABSTRACT:

A transformative strategy that promotes human development, self-awareness, and the formation of ethical values is self-exploration as the process for value education. In this chapter, the idea of self-exploration is examined along with how it affects people's understanding and use of values as a major element of value education. Introspection, reflection, and a thorough analysis of one's thoughts, beliefs, feelings, and experiences are all part of self-exploration. It offers people an opportunity to improve understanding of their own moral compass, personal values, and guiding ethical principles.

#### KEYWORDS:

Existence, Development, Personal, People, Self-Exploration.

#### INTRODUCTION

We are all aware of the power of language. The paper kept on the opposite side may burn if the sun's rays are focused on the lance. Hydropower may provide a significant amount of electricity if the true power of the water is understood. Good habits are endowed in wards as a result of guardians' focused attention on them. These examples all touch on the essential idea of understanding originality. The cornerstone of value education is this idea. The most important thing is to explore who you are. The miracle of life is that we have amazing technology for exploring the earth, moon, and water, but not enough for the average person to understand themselves. We barely put any effort into it because it doesn't usually affect us. We are not behind in technology; rather, we are reluctant to investigate because of the risks involved. There are no qualities in the inner self. It also shows signs of mistakes and failures. These failures terrify us. To prevent others from learning about our failure, we have hidden it behind memory barriers where only the more recent generations feel at ease [1], [2].

The issue involves a million dollars, and the answer also involves spending a million dollars more. All the wise people, saints, saintly people, and holy people search for the answer to this issue. They have come to realize it in a variety of ways and attempt to spread it in the broadest possible way. Behind a number of sheaths is the fundamental self. They consist of ideas, emotions, aspirations, fears, imaginations, and attitudes. Famous psychologist Aden Murphy once observed about the self, The self is something of which we are immediately aware. We consider it to be the safe, important, and private area of our lives. As a result, it is essential to our consciousness a concept that encompasses the self, personality a concept that encompasses awareness, and organism a notion that encompasses personality. Consequently, it forms a type of core in our being. Vedic idea of the self it centered on the development of virtuous human traits in people. Starting with a typical human, it progresses through the regular 4 S as explained in the prior chapters to become a superhuman. Specifically, self-introspection, self-improvement, self-development, and self-realization. When one reaches this stage of realizations, they are fully aware of their own inner godliness. The way we think, what we imagine, and what we do are all for the betterment of our planet and civilization.

The idea of Atavist Sara Brutish to see the self in every creature originates from the self and it took avatar into 4 pillars of diving self. The enormous I am resolved into us. Those are:

1. Ahom Brahmas I am the Brahman, the God, the unadulterated, omniscient, and all-powerful god.
2. Ayah Atman a Bram, which means my soul is fully manifested into Brahma, the perfect God.
3. Sat Chit Amanda Ahom I am in the ideal state of Truth, unadulterated consciousness, and wisdom. This is a total liberation from earthly restraints.
4. Tatamis I am the five fundamental tetras that make up the world). My ideal soul is the pure Tata God.
5. Keep in mind that the Ahom being utilised here is not the Ahom ego, but rather the Ahom self, or the perfect soul.

### **Investigating Oneself**

Let's look for a method to explore our own selves. Some people who are reluctant to start worry about it. They require a companion to accompany them for at least a portion of the journey. The genuine state of one's self is one of readiness to begin, but the crucial questions are what to begin with and when to begin. There isn't a set book or set of templates available for self-examination. There are numerous ideas, all of which result in confusion and deception. Second, it is a critical worry to know which theory is right and which leads to the desired outcome. What we sense is the beginning of the journey. The actions will be taken, and it will be dealt with in accordance with its priorities. Failure should not be feared because it is a natural part of life. Perfectionists today have dominated important roles, therefore one needs to be comfortable enough to start [3].

### **Start with Self-Examination**

Now that you are comfortable with your better self, move forward. It's not the end of the voyage, but it's the ideal beginning. The beginning makes numerous attempts to achieve that but only barely succeeds. The new road is transforming this soul-perfecting self-discovery into an objective. It may be described as a soul metamorphosis. Maharishi Eurobond stated that it is a condition of transformation of an ordinary soul into transcendental consciousness. Now that the situation is more open, your goal should be to increase what you have already accomplished by a small amount. There will be specifics like setting a goal and making life commitments, among other things.

## **DISCUSSION**

Self-exploration is a potent starting place for the journey of personal development, self-awareness, and value discovery. In order to better understand oneself, self-exploration entails probing one's thoughts, feelings, beliefs, strengths, limitations, and life experiences. People can connect with their inner selves, discover their true desires, and pinpoint their basic beliefs by starting a road of self-exploration. It entails thinking back on one's experiences, challenging presumptions, and analyzing the attitudes and actions that contribute to one's identity. Self-examination enables people to become more aware of their passions, interests, and aspirations. They can then make decisions and take acts that are consistent with their genuine values and purposes. Individuals may make more intelligent judgments, establish meaningful goals, and pursue a life that is in accordance with their deepest wishes if they have a greater awareness of themselves. Additionally, self-exploration offers a chance for improvement and personal development.

It gives people a place to confront and address their concerns, limitations, and growth areas. People can develop resilience, overcome obstacles, and establish a growth attitude that helps them move forward through embracing self-exploration. Starting with self-discovery

improves relationships with others as well. People are better able to express their wants, values, and boundaries when they have a thorough awareness of who they are. Self-awareness promotes healthier, more rewarding relationships by enabling more genuine connections. Journaling, meditation, introspection, counselling, artistic expression, and asking for advice from dependable people are just a few of the many ways that one can explore oneself [4], [5]. It is a continuous process that develops as people mature and change. In conclusion, the first stage in personal development and understanding one's values is self-exploration. Individuals develop self-awareness, clarity, and a basis for making decisions that are in line with their beliefs and objectives through exploring their inner worlds. The foundation for personal growth, genuine connections, and a more satisfying life path is self-discovery.

### **Self-Examination in the Present Situation**

In the depths of your soul, do you wonder if what we are saying is true or false? Second, is it possible to achieve it or not? Thirdly, is it possible to achieve self-exploration under the challenging circumstances of today? Every soul with the potential to be divine may ask itself these questions. The difficulty with all of us now is not that we don't know ourselves, but rather that we are making foolish decisions. Despite being aware of all idealistic ideals, we are disregarding ourselves and have allowed conveniences, shortcuts in life and work, unbridled cravings, and blind hope for money to become an integral part of our existence. We had forgotten that big things are made of little steps. Instead of clinging to greed, attachment, egoism, passion, arrogance, longing, and desires for money, name, and fame, we should embrace faith, prudence, devotion, and work to develop these virtues by honest self-examination. In a nutshell, we can state that self-exploration is a full process that requires perseverance and patience. Success is unquestionable, although the process took some time to complete.

### **Virtues Acquired after Achieving the Goal**

Being successful always tastes nice. Consider a time when you excelled among your peers, such as when you win a race or a lost war. Those moments are filled with joy, happiness, and merriment. These are incredibly significant times because they make you feel proud of yourself. When you feel as though you could live your entire life. Success that is attained after a lot of work always fosters certain character traits, such as tenacity, self-assurance, passion, and hard work. Your effectiveness in handling difficult situations increases with determination. Your self-confidence will enable you to survive against all odds. Your passion will enable you to outpace the competition. The ability to work hard will make digging the well to acquire the water difficult. You will become nimbler and more effective to achieve next in life as a result of all these attributes.

When a process is defeated, factors emerge. Weird results from weird stuff. The nature of failure, misfortune, and tragedy causes life to become stale. When some bleeding appears, the problem gets worse. A minor failure is followed by rage, worry, stress, disheartenment, and many other negative emotions. It's a well-known proverb that falling is bad, but refusing to get up after falling is worse.

The prevalent understanding is that just though others win races, it doesn't mean that we shouldn't compete in them in the future. It could be that the other was well-prepared, our preparation was inadequate, and the circumstances weren't in our favor. Even if it may be a bad day, it insists on one thing: keep going. Don't let discouragement, regret, or the need to keep crying stop you? Now is the time to take care of yourself; gather any innate strength you may have and hit your target perfectly. There are several techniques for self-discovery, and among them, some questions might be asked frequently. These questions are as follows:

1. What did I discover last week?
2. What can I do right away to lessen the tension this week?
3. What have I previously battled with?
4. What options are still available to you?
5. How can I assist another person?
6. What are my top three objectives for the next three years?
7. How have any of my recent deeds brought me any closer to my objectives?
8. What is my role?
9. What am I most appreciative of?
10. What is the following step for each objective?

Some suggestions state that the value education method is appropriate. These are:

1. By using self-exploration, we will confirm these suggestions. We'll look into it and make an effort to check for ourselves.
2. This self-examination will be conducted based on whether or not we can naturally accept the ideas.
3. Anything that is discovered to be a fact or reality may be presented as a proposition, and each student may be able to independently check it.
4. To begin with, the discourse between the teacher and students, as well as within the student family, must serve as the vehicle for this process of self-investigation and self-exploration.

The process of value education involves self-exploration, which comprises two types of validation: experiential validation in daily life and verification at the level of natural acceptance. The method is to go within to determine what is important to me. Since I am the one who experiences happiness or misery, success or failure, whatever is true for me must be evaluated internally. The Self-Exploration process consists of seven steps. A debate between what you are and what you really want to be takes place throughout this process. We shall examine our own selves and realize that we are not at all what we truly desire to be. Every one of us must contend with this contradiction because there are differences. Our preconditioning, over predispositions, over impressions, and over beliefs have made us into who we are today. Deep down, we know what we actually want to be, and we naturally embrace it. It must be explored and its end established. The issue originates from the fact that we frequently act on our thoughts, desires, words, and actions. There are differences between our behaviors. For instance, if someone wanted to be a doctor, we can observe that they eventually became teachers. Second, if someone had aspirations of becoming an engineer, we could infer that they eventually turned into businessmen. Whatever we say and whatever we do must bridge this divide. We must investigate that. This kind of dualism persists in us because the outcomes of our activities do not match the anticipated outcomes. These contradictions are the fundamental problems that must be handled.

**It involves a process of self-evolution via introspection:** We will strive to become who we truly want to be by conducting self-examination. Through this process, we can learn more about ourselves, study us, and ultimately evaluate us. Most of us watch television shows that deal with both individual and social problems. The investigators look into the causes of the issue. We can identify the issue after the results are obtained. In a same vein, we must examine ourselves to determine our strengths and weaknesses. There is no issue if there are possibilities. However, in order to find our weaknesses, we must first look within. Because of this, self-discovery will result in our qualitative improvement, our own self-evolution. To see that we are in contradiction, we must identify the contradictions inside ourselves. Where would this be? It is essential that we look within to discover this because we are the source of the dilemma. Self-evolution is something we must accomplish for that. It is necessary to



begin the process of self-examination. Every one of us needs to start it. Once this internal dialogue was created and we had evolved, we had attained our true potential [6].

**It is a method of coming to know oneself and, through that, of coming to know all of existence**We come to know ourselves through self-discovery and self-development. We desire to understand the world around us as we get to know ourselves. We wish to comprehend the individuals we live with, the members of our immediate family, the individuals in society with whom we interact, and the entirety of existence. Every human desire to know everything about himself, including everything about the universe. Therefore, it is crucial to understand oneself before learning about other things. Once I am confident in myself and am certain that there are no misunderstandings, I can learn about other things. Since I now have confidence in myself.

**It is the process of realizing and fulfilling one's relationship with each and every unit that exists:**When do you think about the things we deal with every day? We live in a culture where we engage with a variety of people who make a variety of things, including our teachers, parents, siblings, and other family members. We coexist with various species of wildlife, birds, plants, and insects. The interaction with each of these elements is in question, for instance, the issue of miscommunication in relationships, the issue of wars and crime in society, the issue of pollution in nature, etc. Are these not the result of an incorrect understanding of our relationship at each of these many levels? These issues are a result of making assumptions about these relationships' relationships without checking them first. We begin by comprehending ourselves, then the rest of existence, as well as the relationships with all other beings in existence, before fulfilling these relationships.

**It is the process of understanding human nature and behavior and acting accordingly:**Nobody wants to live in a state of uncertainty. Uncertainty makes us uncomfortable. We require consistency in our behavior. But the lack of consistency in behavior is the issue. Our mental and behavioral states are always shifting. We are aware of our genuine selves. We are aware of how we interact with the other objects in our daily lives, which is referred to as human behavior or character. We begin to live in accordance with this true character once we become aware of it. We can identify silver and gold by their behavior, and we can identify everyone by their behavior. For instance- As is common knowledge, cats chase rats, not the other way around. Because of the specific behavior that these things display. The behavior of the human person does not appear to be fixed. For illustration. We are unsure of how we will behave this evening. The majority of the time, we simply alter our mood. Contradictions and misunderstanding will arise if it continues to be this way. However, we can develop ourselves by clear behavior. It's important to comprehend this specific human behavior and how it might be ensured: We can recognize the definiteness of human behavior through the process of self-exploration and live accordingly.

**It is a process of achieving inner peace and harmony with all of existence:**During the self-exploration process, I open a line of communication with my natural acceptance. I was able to find harmony within myself because of this. A human can investigate the harmony with all of existence using the same technique. My relationships with the outside world and living in peace with myself are made possible through the process of self-discovery [7].

**It is a process of recognizing innateness and moving towards self-organization and self-exploration Swarajya:**I can become self-organized if I recognize the innate quality in myself that is what I genuinely want to be and open a line of communication with it. I achieve inner harmony. Here is the Swatantrata. When I begin to live in harmony, it begins to show through my behavior and job, and it inevitably spreads to my surroundings. That's Sarahi. Self-organization according to Swatantra means being at peace with oneself. Living in harmony with others and taking part in this harmony throughout all of existence is known as swarajya.



Is it possible to ask if we are now organized on our own? Can we coexist in harmony with others? We are not self-organized, which is the confusing and contradictory answer. It indicates that I am not swatantra, or self-organized, if I am living with preconditioning, where I have gathered desire without first evaluating it or having assumed certain things. Because to the ongoing internal dispute, we are not Swatantra.

### Goal

The goal of self-exploration as a method for value education is broad and includes a number of elements that promote individual development, ethical development, and overall wellbeing. The following are some essential components of the self-exploration process as it relates to value education:

- 1. Personal Awareness and insight:** Self-exploration enables people to have a profound insight of themselves. In order to develop understanding of one's own values, priorities, and objectives, it entails studying one's thoughts, feelings, beliefs, strengths, and shortcomings as well as one's life experiences. People can learn more about themselves, their motivations, and the elements that influence how they make moral decisions through this process.
- 2. Defining essential Values:** Self-exploration aids people in determining and defining their essential values. People can figure out what really matters to them by considering their views and ideals in light of their personal experiences. Knowing one's basic beliefs paves the way for moral decision-making and directs behavior in accordance with one's true self. Self-exploration fosters ethical development by promoting a greater knowledge of the meanings and effects of one's activities, which in turn supports ethical decision-making. It teaches people to critically analyses moral conundrums, take into account other viewpoints, and make moral decisions that are consistent with their values. This process develops people's capacity for ethical thinking as well as their feeling of self- and other-responsibility.
- 3. Self-Reflection and Personal Development:** Self-exploration fosters self-reflection, which is essential for personal growth. People can obtain insights, learn from errors, and promote personal growth by reflecting on prior experiences, accomplishments, challenges, and failures. Self-reflection in the context of value education enables people to pinpoint their areas for growth, develop values-based goals, and strive to be their best selves.
- 4. Empathy and Relationships with Others:** Self-exploration helps people build empathy and cultivates deep interpersonal connections. Understanding and accepting oneself helps people develop more empathy for others by allowing them to recognize and cherish the various viewpoints and values that exist. This empathy improves relationships, fosters honest communication, and facilitates group problem-solving.
- 5. Authenticity and Self-Expression:** Self-examination promotes individuals' open expression of their ideals and embrace of their true selves. It enables people to live in accordance with their principles, making decisions that reflect who they really are rather than caving in to social pressures. This encourages fulfilment on a personal level, acceptance of oneself, and the development of a culture that respects and cherishes individual authenticity. The breadth of self-exploration as the method for value education goes beyond a particular period of time or age. Lifelong Learning and Adaptation. Self-discovery, growth, and adaptation are lifelong journeys. Self-exploration helps people continuously reevaluate their values, gain new insights from experiences, and modify their viewpoints and behaviors as they change through time.
- 6. Integration into Education Systems:** Integrating self-exploration into formal education systems is part of the value education's scope. Schools and educational institutions can integrate self-discovery techniques into their curricula, offer chances for self-reflective

activities, and support a culture of ethical development and personal growth. Self-exploration is made to become a crucial component of the educational process because to this integration [8], [9][10].

## CONCLUSION

The value-creating process of self-examination Education has enormous potential for fostering social harmony, moral development, and individual growth. Individuals embark on a transforming path of self-discovery and self-awareness by practicing self-reflection, introspection, and the evaluation of their principles. Through self-examination, people can learn more about their values, the motivations behind them, and how those values influence their attitudes, behavior, and interpersonal interactions. Individuals gain a sense of personal authenticity through this process, empowering them to act in accordance with their underlying principles and choose morally genuine actions. By encouraging people to consider many viewpoints and value systems, self-exploration also promotes empathy, respect, and tolerance. It provides a platform for recognizing and comprehending the values and opinions of others, encouraging open discussion, and developing a more peaceful and accepting community.

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## CHAPTER 9

### SWEETENING LIFE'S JOURNEY: HUMAN ASPIRATIONS AS VITAL NOURISHMENT

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#### ABSTRACT:

Human aspirations are what propel us forward, inspiring us to attain new heights and strive for bigger things. Dreams, hopes, or ambitions to attain a life goal are examples of aspirations. They may be seen as broad life objectives that can aid in providing a feeling of purpose and direction. They cover a wide spectrum of objectives, from achieving personal success and professional success to developing deep relationships and having a constructive influence on the world. Human aspirations improve the quality of our lives in the same way that sugar improves food's flavor. They give us a feeling of direction and purpose, bringing passion and vigor to each day. Without goals, life may seem uninteresting and meaningless.

#### KEYWORDS:

Aspiration Motivate, Goals Life, Human Aspirations, Human Goals, Material Possessions.

#### INTRODUCTION

The intrinsic longings, aspirations, and objectives that propel people towards self-actualization, happiness, and a fulfilling existence are collectively referred to as human aspirations. In this chapter, the idea of human ambitions and their significance in influencing people's experiences, motives, and society advancement are explored. Human ambitions are a natural part of being human and are a reflection of our shared desire for fulfilment, success, and self-actualization. They cover a wide spectrum of objectives, such as those that are personal, professional, emotional, intellectual, and spiritual.

The chapter emphasis's how crucial human goals are in influencing personal behaviors and decisions. Aspirations give people a feeling of purpose and inspire them to make plans, overcome obstacles, and work towards bettering themselves. They encourage perseverance, ingenuity, and ambition, propelling people to reach their greatest potential. Human desires also aid in the advancement of society. Aspirations motivate people to further their education, find fulfilling employment, give back to their communities, and effect positive change. They encourage innovation, social advancement, and cultural enlightenment by supporting communal endeavors [1], [2].

The concept recognizes the range of human goals and how they differ among people, cultures, and environments. Others come from very individualized goals and ideals, while some aspirations may be impacted by external factors like society norms or cultural expectations. It is essential to recognize and value the diversity of human ambitions if we are to promote inclusivity, empathy, and a feeling of community wellbeing. The chapter also highlights the fluidity of human ideals. Individuals' aspirations may change or broaden as they mature, change, and have new experiences. This dynamic process provides chances for introspection, flexibility, and the pursuit of new trajectories in line with shifting values and objectives. To sum up, human ambitions are essential to the human experience and drive people to pursue personal development, fulfilment, and a meaningful existence. They provide people a feeling of purpose, stimulate creativity, and support society advancement.

Recognizing and fostering human ambitions promotes individual and societal well-being and helps create a world that is more meaningful, inclusive, and prosperous. Human goals are crucial in determining how our lives are shaped, propelling personal development, and advancing society. They stand in for our inborn urges for meaning, fulfilment, success, and self-actualization.

People can find purpose, inspiration, and fulfilment by acknowledging and embracing human goals. Our ambitions are fueled by human aspirations, which motivate us to create objectives, surmount challenges, and pursue excellence. They serve as a catalyst for personal growth, inspiring people to realize their full potential, pick up new skills, and commit to lifelong learning. We may give our life a sense of purpose and meaning by matching our activities with our goals. Human goals also have a wider effect on society. They encourage people to give back to their communities, work meaningful jobs, and pursue projects that effect positive change. The pursuit of our goals results in innovation, social advancement, and cultural enrichment, having a positive domino impact on everyone's well-being. Human desires are diverse and influenced by a variety of elements, such as cultural, societal, and personal settings, which must be understood. Inclusion, empathy, and a better understanding of others' goals are all fostered by accepting this variety.

A society where people can follow their individual ambitions while respecting and encouraging others in their aims is one where there is more harmony and inclusion. Human goals also change during the course of our lives rather than remaining constant. Our aspirations may change, enlarge, or transform as we mature, gain knowledge, and encounter new things. Aspirations' dynamic character encourages self-analysis, modification, and the investigation of new trajectories that are consistent with our changing values and objectives. Human goals are welcomed and encouraged, which opens the door to individual fulfilment, personal development, and social advancement. We can nurture a world where people are empowered to achieve their ambitions, contribute effectively to society, and build a more purposeful and prosperous future for all by acknowledging the significance of aspirations, both individually and collectively.

## **DISCUSSION**

The more you delve deep inside, the more you'll feel pressure to obtain this and that, and believe it or not, there is no clear conclusion. As you delve farther, one new sibling will emerge who, deep down, shares my desire to become Doc. I hope to be wealthier than Bill Gates. I hope to enjoy Shahrukh Khan's level of popularity. Some people desired to be Aishwarya or Miss World. Without making an effort to complete this list, we simply try to fix the problems or occasionally try to trick ourselves. Although dreams shouldn't be daydreaming, they may serve as a supplement to aspirations. Try to compile a short list of aspirations. Next, priorities what should come first. Getting first place in the MCA or landing a high-profile work are just a few of the things I, myself, my social and personal welfare, my lifestyle, and just trying to add on the things. Aspirations are mixed with greed, or the true meaning of an aspiration is more recent and has arrived before us. The goal brings joy and wealth into one's life.

It is merely a positive node that causes your heart to expand larger, not in size by causing cardiac problems for those who are susceptible, but generally for a short period of time, but that positive vibration, the actual energy, and the enthusiasm to perform give you a kick, moral support, and eventually you arrive at the desired. Because it is an unending drive that will never cease, not with the wealth of Huber the God of Wealth, greed makes your heart sink. It needs to be examined at the highest level from which one may view the window of one's self, the society, and the entire country. Unfortunately, we are looking for happiness, but the true challenge is knowing where to look. Others advise using a materialistic approach

to find happiness, while others advise enunciating the world in order to find it. It is a significant problem. Happiness is not something we can purchase from a store; rather, it must be sought after. The more enjoyment you experience, the more you must integrate it into everyday life. Later on, I'll explain how to discover the amazing realm of happiness.

### **Prosperity**

We certainly prefer to receive life from God himself packed with affluence. When we find it, we try to thank God for it, but when we don't find enough of it in our lives, we don't think twice to curse God. The extent to which bodily necessities are present is up for discussion. The objects can be utilised to make life more comfortable, attractive, and must also be on a red carpet. The only prosperity that we all seek is a high-defined way of life. Our entire effort is going in the same directions, and a body-conscious lifestyle seems to be a necessary component of daily existence. Who says I don't require wealth? If one says such, it will be taken as gentle humor. He might not be seeking material comfort; instead, he might be seeking prosperity with Christian attributes [3]. It is just eye-opening to see the Goodman's affluence. Prosperity is necessary because it gives people the motivation to pursue their goals in life, as seen by the large and luxurious cars, the expansive ashrams, and the delicious food on the dining table.

### **Happiness vs. Unhappiness**

Let's first examine what constitutes genuine happiness. People who are poor and have only the bare necessities for a normal life are rarely found to be happy. He is happy with his current situation. He is valued for the possessions he possesses. He can support himself and appears content in the wild. It is genuine and comes from the bottom of the heart; it is not fake happiness. Mahatma Gandhi's life is one that embodies pleasure. Prior to becoming the Mahatma, he simply ran from place to place to make ends meet while giving back to society in a limited way. Just imagine what he had when he became the Mahatma A Dhoti that was only half-complete, eyeglasses for his vision, and a stick for walking. He remained the happiest man on the planet. We humbly refer to him as the nation's father. Why? It's all because happiness isn't dependent on material possessions. It is not cultivated on the twigs of wealth. It is not disseminated by wearing pricey perfumes or elegant clothing. One can live in a condition of happiness. It is the mental condition in which he or she perceives enjoyment. It makes no difference if one must pay millions of dollars for it or if it is just worth a few cents. Happiness is when there are no restrictions, no conflicts, and total freedom from the ordinary world.

Pure isolation is a state that cannot be described in words but must be realized. When your content, examine yourself you don't need anything more. Happiness is a state of mind, unrelated to material possessions, impossible to purchase, a cause for celebration, and a total escape from the everyday world. Happiness is merely the opposite of all the mistrust, failure, and loss. The scenario is simply upside down, but the person is the same. The way of thinking or the way things are modified to be unlike. The same individual who is a necessary part of existence appears undesirable. Absolutely nothing has been done to affect the person's outward appearance.

The perception of being distracted is simply a mental game. Discord with the circumstances of life is the only thing that causes unhappiness. The scenario that we managed to keep under control is now contradictory. Our lives are becoming very discordant as a result of these contradictions. The source of all sadness is it. Unhappiness, a shift away from life's flow, a condition in which all activity, sentiment, and emotion are completely blocked, discord with actual life, and isolating oneself from the rest of the world are all signs of unhappiness.



## Wealth Accumulation Guarantee Prosperity

This query crosses many people's minds. To become Lord Indre, to accumulate wealth, or to what extent this wealth will provide us with oxygen are all definitions of prosperity. We see that prosperity is a significant concept that is frequently utilised in contemporary society when we speak to various segments of the population. Who is prosperous, we wonder?

1. The person who is aware of how to meet physical needs.
2. The ability or willingness to meet a bodily requirement.

Both circumstances are a little bit dissimilar. One example might be when someone desires to be wealthy but lacks the skills to do so. The inner awareness is constantly seeking more in this circumstance. It eventually becomes a tendency and a character. The thieves succumb to these circumstances. Even though one's innermost self is aware of their own incompetence, their mental state compels them to act. Additionally crucial is the effort put forth to reach riches. Sincere and persistent efforts are always rewarded. It initially fails and then bears fruit that brings wealth and health. If someone only remembers God's hand or does not put out any effort to become CEO, he will find it extremely difficult to achieve his goal.

The Everest can only be climbed if one has the ambition to succeed and makes a sustained effort. The second circumstance is when someone becomes exhausted Aaptkam. He is aware that this is a boundary. He states outright that if the goal is met, he won't set another one. I'll set my personal upper limit, and the rest is up to the worldly folks. Although it is unfortunate, the majority of them could not meet our bodily needs. We are being led astray by the game 99 and being led around the globe by Maya illusion. In a prosperous environment, there are more resources available than are required. Only you can aid the world if you have an excess of riches, health, or any other quality [4]. Therefore, the state of prosperity is a little more advanced than is necessary.

## A Real View of Prosperity and Happiness

Is it true that we need these things, or are they only there to satisfy our egos? If the response is affirmative, then the efforts must be motivated by a moral course in order to obtain the desired results. If, however, our inner voice tells us that we have had enough but that there is no harm in accumulating more, then the situation is concerning. It will lead to greed, and later we discovered ourselves choking on our own self. Keep in mind that too much nectar can become poisonous. What more do you need? God has already given us two lovely eyes, two wonderful sets of hands to execute anything and everything, two pairs of legs to travel the entire world on, and perfect grey matter in our heads to think and behave morally. Jab dent and they tab doodah den no, jab dent dies to asana and deny, as Saint Jabir accurately remarked.

He was saying that God is awesome. He is constantly considerate of everyone. Consider the fact that if you were born without teeth, your mother would have provided you with milk. If God were to give us teeth, would he still provide us with food? Surprisingly, accumulating wealth is a status symbol, or, to put it another way, it just demonstrates mistrust of God. The law of God never changes and applies to everyone equally; we simply attempt to interpret it for our own purposes and linguistic convenience. The separation from worldly beings is the key to pleasure. Tien tith Bhunjita is a phrase from Vedic literature that is true. Renunciation is not recommended because human beings need these materialistic items. It must be utilised properly and according to necessity. Confusion between wants and needs must be well acknowledged and effectively handled. Some typical misconceptions about happiness and success:

1. Self-effort cannot bring about happiness. It is reliant on other people. It is completely insane to think that improving one and interacting with nature will make someone



happy. It is not dependent on any other factor, including people or other nonliving things.

2. Without destiny, one cannot acquire happiness and prosperity, which are the only things that destiny offers. The man is making his own fate, which is quiet advice over here. When the inner core is solid and capable of handling any scenario, everything changes.
3. If I experience too much joy, I'll get bored. Here, it is implied that happiness is a condition that cannot be lost during travel. Sharing your joy with others will enhance your life rather than take away from its essential elements.
4. I'll lessen my wealth. If I give. When it comes to physical wealth, the answer is correct, but when it comes to social and spiritual prosperity, it's quite the opposite. You feel more satisfied the more you distribute.
5. If I'm too joyful, my behavior and performance will suffer. Happiness can be measured with one's own performance as an act of harmony and contentment with nature. If happiness has any impact on the performance or the action, it is purely arbitrary.

Every person has two fundamental goals in life. Happiness and wealth forever. These serve as the foundation for all of our aspirations and the actions we take to fulfil them. Below is a list of these two terms' proper definitions. Happiness is the process of putting together conditions that make someone happy. There are certain mental states that we can accept without effort. Such as confidence in your future, trust, respect, and loyalty. It is an ongoing process, and we never stop feeling these things. When we are in harmony, we experience these, and those feelings are a duplication of that harmony. As an illustration, respect is a condition of harmony between two people. I enjoy being in situations where everyone respects one another and vice versa. It makes me happy. When I look in the mirror, I see that my thoughts and feelings are in sync, and I feel calm and content. If this harmony is broken, I am uncomfortable.

1. I like to be in the condition or position in which I live if there is coherence or collaboration in it thus that is the definition of happiness.
2. To like something is to be happy.

On the other side, when we encounter conflicting emotions like failure, disrespect, lack of confidence, and uncertainty in ourselves or others, we feel miserable. These are the conditions that exist when there is discord inside us or between us and others. Therefore, the unhappy condition is:

1. If the condition or circumstance in which I live contains conflict or contradiction, I do not prefer to be in that state or circumstance.
2. To be unhappy is to be in a state of disliking. The following are some definitions of happiness and unhappiness:
  - a) Harmony is a state of happiness.
  - b) Discord is the opposite of happiness.

Prosperity is tied to material possessions or, as we can say, physical infrastructure. It is a common misconception that having more physical assets indicates prosperity. Two things are necessary to understand prosperity.

- a) An accurate evaluation of the requirement for physical facilities.
- b) The capability of providing more physical resources than are necessary.

One thing is certain: We can only prosper if there is a physical limit to our resources. If our availability had no restrictions of any kind. The perception of wealth cannot be guaranteed. Second, merely determining the need is insufficient. More must be produced or made

available than is required. Let's say someone has a lot of money but doesn't want to give even a small portion of it away. A person who is wealthy but feels deprived may welcome you and urge you to stay for a few days so you may help them. A person who is not wealthy may do the same. This is a sign that you are feeling fortunate. Wealth is therefore a material object. It denotes possessing a lot of resources, whether financial or material. The feeling of having more physical resources than is necessary is known as prosperity. Not only are there physical facilities. In culture, there is a misperception that wealth exclusively comes from amassing material possessions. But we must properly comprehend it. The following are the prerequisites for achieving the aspirations: The requirement to properly learn new skills and use our intelligence is referred to as having the right understanding in this context. Good relationships are the ones that a person develops with other people at home, at work, and in society. Physical Facilities: This refers to both the necessities and comforts of living, as well as the physical requirements of persons.

### **Human Aspiration Applications**

**Setting and Achieving Goals:** People set goals and work to achieve them as a result of their desires. People can define particular goals, make action plans, and move towards their intended outcomes by utilizing the power of aspirations. Human aspirations act as a stimulus for development and self-improvement on a personal level. They encourage people to continue learning, seek out new information, and pick up new skills. Aspirations offer a foundation for personal growth and assist people in realizing their greatest potential. Aspirations are essential to both successful career planning and achievement. Individuals can match their educational objectives, skill development, and career preferences with their long-term objectives by establishing their professional aspirations. Aspirations provide people drive and direction, enabling them to succeed in their chosen industries [5], [6].

**Relationships and Interpersonal Contacts:** Human goals influence interpersonal contacts and relationships. Shared goals can encourage stronger bonds, teamwork, and support between people. Objectives may also motivate people to associate with others who have similar values and objectives.

**Impact and contribution on society:** Aspirations can be used to advance social good. People can support philanthropy, volunteerism, advocacy, and community development by coordinating their objectives with social concerns. People are motivated to work towards establishing a more just, egalitarian, and sustainable world by their aspirations. Human aspirations serve as the fuel for creativity and innovation. People that want to achieve their goals frequently find themselves thinking creatively, experimenting with new concepts, and looking for novel ways to solve problems. People are motivated by aspirations to push limits and realize their creative potential.

**Personal Fulfilment and Happiness:** A feeling of personal fulfilment and happiness results from achieving one's goals. People feel a profound sense of fulfilment and contentment when they actively pursue and realize their ambitions. A person's aspirations offer a framework for a happy existence that is in line with their values and hobbies. Aspirations have the power to influence a person's legacy and long-term impact. People can have a lasting effect on future generations by pursuing goals that go beyond their own personal accomplishments. Making a difference in the world is the focus of aspirations that can improve society and leave a lasting impact.

### **Scope**

The range of human aspirations in life is broad and includes many elements that influence our experiences, decisions, and general wellbeing. The following are some essential facets of the range of human aspiration:

**Personal Growth and Development:** Human aspiration is important for both of these processes. It encourages constant learning and self-improvement by stoking our drive to increase our knowledge, abilities, and skills. Aspirations motivate us to venture beyond of our comfort zones, take on obstacles, and realize our full potential. A sense of meaning and purpose in life can be found in aspirations. They provide us with a sense of purpose and inspire us to aim higher than ourselves. Aspirations provide our life a deeper sense of purpose by assisting us in finding meaning in our careers, interpersonal interactions, and societal responsibilities.

**Goal defining and Achievement:** The process of defining and achieving goals is driven by human desires [7], [8]. They assist us in defining specific goals and developing plans of action to achieve them. Aspirations act as a compass, offering inspiration and direction to overcome challenges, maintain dedication, and recognize successes. Aspirations influence our employment choices and level of professional accomplishment.

They encourage us to seek out rewarding occupations that are consistent with our values, interests, and passions. Aspirations motivate us to make ambitious plans, pick up necessary skills, and seize chances for professional development in our chosen sectors.

**Personal Relationships and Connections:** Aspirations have an impact on our interpersonal connections and relationships. They assist us in developing deep connections with people who hold similar aims, objectives, and values. Aspirations can encourage networking, cooperation, and mutual support, all of which help people improve personally and professionally. Human aspirations go beyond individual goals and include the desire to have a beneficial impact on society and the community. Aspirations that center on social causes, activism, volunteerism, or philanthropy allow people to confront social concerns, improve society, and build a more just and sustainable world. Aspirations help with emotional well-being and happiness, according to research. Our aspirations can be pursued and realized, which brings us joy, satisfaction, and accomplishment. Aspirations enable us to live lives that are more in line with our values, passions, and true selves, which increases pleasure and overall fulfilment. Aspirations have the power to influence both our legacy and long-term impact. They encourage us to think about how our choices will affect next generations and urge us to make a positive effect on the world that will last. Making decisions that benefit the greater good is influenced by aspirations that center on leaving a lasting legacy [9], [10].

## CONCLUSION

Human aspirations serve as the crucial sugar that gives our lives sweetness and meaning. They provide us motivation, spark our interests, and give us a sense of purpose and fulfilment. Aspirations, like sweets, give life zest and make it more joyful and meaningful. Human aspirations inspire us to make plans, test our limits, and work hard to improve ourselves. They encourage us to pursue our goals, face our obstacles head-on, and develop into our best selves. Aspirations provide us a sense of direction, directing our behaviors and influencing our choices. Aspirations improve the quality of our experiences in the same way that sugar improves the flavor of food. They infuse our daily lives with energy, zeal, and a sense of expectancy. Without goals, life can become uninteresting and routine without the fire and zeal that keeps us moving forward.

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## CHAPTER 10

### ABOVE AND BEYOND: HUMAN ASPIRATION TRANSCENDING HAPPINESS AND PROSPERITY

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#### ABSTRACT:

Human aspiration includes aspirations that span greater aspects of human development, societal influence, meaning, and fulfilment, going beyond the pursuit of happiness and riches. The idea of human aspiration is explored in this chapter as a diverse and dynamic force that propels people to realize their full potential and make a positive contribution to a more meaningful living. Human aspiration extends to self-actualization and personal improvement in addition to the pursuit of happiness. It inspires people to keep learning, try new things, and broaden their perspectives. The pursuit of one's passions and the achievement of one's full potential feed aspiration, which gives one a sense of purpose and fulfilment.

#### KEYWORDS:

Aspiration, Collective Consciousness, Full Potential, Motivates People, Personal Development.

#### INTRODUCTION

Human aspiration includes aspirations beyond only being happy and prosperous. While wealth and happiness are essential components of a satisfying life, human ambitions go beyond these narrower goals to include things like personal development, societal advancement, and a feeling of meaning. Here are some essential aspects of human aspiration that go beyond fulfilment and success: Personal Development and Self-Actualization: A core human aim is to develop personally and achieve one's potential. It entails making an effort to realize one's full potential, continuing to learn and grow, and finding fulfilment in oneself. The pursuit of difficulties, acceptance of novel experiences, and ongoing horizon expansion are all pushed by aspiration. Human goal is to discover a sense of meaning and direction in life. It focuses on a sense of fulfilment that results from a stronger connection to something bigger than oneself and goes beyond the quest of happiness. People are inspired by aspiration to pursue their hobbies, improve the lives of others, and have a beneficial influence on society. Social Impact and Contribution Aspirations include changing the world and having a positive influence on people. It involves a desire to help improve society and a sense of social duty. Aspiration motivates people to support topics they are passionate about through activism, philanthropy, volunteerism, or advocacy [1], [2].

Personal Values and Ethics Human aspiration is conducting oneself in a way that is consistent with one's moral ideals and personal values. It requires leading a life that is consistent with your moral principles, integrity, and sincerely held views. Aspiration drives people to make decisions that are consistent with their ideals, even when those decisions may necessitate sacrifices or go against accepted social standards. Lifelong Learning and Intellectual Curiosity Aspiration involves a desire for knowledge, intellectual development, and ongoing education. It motivates people to investigate new ideas, look for intellectual challenges, and deepen their understanding of the world, going beyond the accumulation of financial prosperity. A lifelong love of learning and dedication to intellectual endeavors are fostered by

aspiration. Balance and well-being the desire of total well-being is part of human goal. It entails pursuing goals for spiritual development, emotional stability, mental clarity, and physical wellness. People are motivated by aspiration to put their own needs first, keep up positive relationships, and pursue happiness and inner peace. Aspiration is the source of both creativity and the desire to create. It entails pushing the envelope, thinking creatively, and coming up with fresh answers to problems.

Aspiration motivates people to embrace their creative potential, discover their individual abilities, and develop the arts, sciences, or technologies. Human aspiration includes the desire to leave a lasting legacy and have a long-lasting impact. It entails taking into account one's potential impact and contribution on future generations. Aspiration drives people to create a lasting legacy through their work, connections, and societal achievements. While discussing the two fundamental human objectives of happiness and prosperity in the previous chapter, it appears that there is much more to human dimensions than this. In comparison to animal requirements, human needs appear to be more basic. Darwin asserts that the human person is an animal and that it is the evolved form of the monkey, but what about consciousness? Is there a development in animal consciousness or a decline? Humans frequently act like animals, or their previously repressed animal instincts manifest themselves. We attempt to place the responsibility for these inhumane actions on the specific person or the entire society. Some try to justify their actions by claiming that they are motivated by necessity or that it may just be human nature. Is there a clear conclusion from which we may infer the necessity of this?

Need: to amass everything or to find contentment: What is supposed to be a need in this situation is quite unclear. We have wants in numerous forms. It is normal to crave physical fulfilment. To meet those needs, considerable work is required. Nothing wrong with that. One attempts to make a living so that they can support their families, including their parents, kids, and other dependents. Up to this level, absolutely no harm exists. When we discovered that the same man was regularly engaging in unethical behavior, such as working overtime, who was to blame? Humanity is too responsible for this lack of knowledge of the essence of livelihood. Too many demands placed on a single guy might be attributed to society, parents, or the family. We can also put the blame on the need, which has grown so large that it is now devouring the person's well-being, tranquilly, and mental state [3]. Although the individual is the same, his needs have changed. With two times the amount of bread and butter, he was content. He is currently seeking for the curd a bit more. Slowly, with hopes for the curd, he searches for ghee, and the list goes on and on. The minor need turns into unending greed, and the ninety-nine factor is keeping you awake at night.

### **Human Vs. Animal Needs**

Any animal has a basic need. Food is necessary for an animal's stomach and bodily demands in order to maintain identity. Have you ever noticed an animal preparing for tomorrow. Once the urge is satisfied, there comes a wonderful rest. Both faith in God and faith in oneself exist. Just consider what happens when a lion kills a human. He satisfies his hunger and then makes an effort to store the partially consumed animal in the refrigerator or in his lair for the upcoming seasons. He simply left it in its natural location for the other animals to consume. One could argue that animal consciousness is to blame for everything. It is not yet evolved enough for him to consider tomorrow. Because animal awareness is still in its infancy, it is impossible for them to anticipate tomorrow. We do believe that this consciousness is far superior to the average person's human consciousness, even if it is not yet fully developed or perfected.

The human awareness, which is higher than that of all other creatures, is rife with vices like greed, lust, rage, and mistrust. In the end, it is also rife with diseases of the mind, body, and



spirit. Human beings have some basic necessities. To survive, one must eat, have a place to sleep, dress up, and have family. The demand is still unending. If you plan to eat twice, the menu lists the different meal options. It's debatable whether the pizza or burger is from Pizza Hut or MacDonald's. A typical rental home will not be adequate for housing. It will develop into the demand for an individual home, then a large home, and so forth. A wardrobe full of garments for every season, morning, evening, party time, night sleep, and other occasions develops from clothing to protect the body. One can object that this is a result of human growth, questioning why people have the passion to keep getting bigger and bigger, taller and taller, and eventually become billionaires [4]–[6].

### **Relationships: Are they Open or Structured by Society?**

The development of human consciousness, or the human being in general, from Darwin's hypothesis is a contentious issue among laureates. The necessity for societal structure can also be discussed during an intellectual brainstorming session, or it can be resolved according to Jules and Freud's theory of an open-ended society. It appears that we are seeking an open-ended society based on current trends and the rise of gays and lesbians in society. No need for societal structure, no need for a committed connection between men and women, and no laws and regulations. As long as we own it, life can serve any purpose, whether it is man to man, woman to woman, or man to animal. All of these permutations and combinations are the bulls and bears of the human mind Sensex.

The motto of today's way of life is *yen dill mange more*, which means I want to earn more. More of what neither society's definitions nor the human intellect can fully comprehend. It begins with mistrust and leads to additional breakups. The frequency of divorce proceedings, the number of cohabitating couples, single motherhood, and the impending single family are all examples of the depth of human consciousness. Is there a distinction between this and animal instincts and consciousness? If so, then the common person must be able to quickly recognize the difference. The true issue for everyone is the conflict of consciousness. The million-dollar question is: who will explain, and why? Animal and human consciousness cannot in any way be compared. The disparity is so great that humans always need to raise their consciousness. It is all down to the best use of the grey matter that God has given us.

## **DISCUSSION**

Human aspiration includes aspirations that span greater aspects of human development, societal influence, meaning, and fulfilment, going beyond the pursuit of happiness and riches. The idea of human aspiration is explored in this chapter as a diverse and dynamic force that propels people to realize their full potential and make a positive contribution to a more meaningful living. Human aspiration extends to self-actualization and personal improvement in addition to the pursuit of happiness. It inspires people to keep learning, try new things, and broaden their perspectives. The pursuit of one's passions and the achievement of one's full potential feed aspiration, which gives one a sense of purpose and fulfilment. Human aspiration also includes a desire for social impact and contribution in addition to personal gain. It motivates people to change the world for the better, generating a sense of social responsibility and a dedication to the welfare of others.

Aspiration promotes involvement in charitable giving, political action, community service, or advocacy for issues that mesh with one's own values and views. In addition, the pursuit of meaning and purpose in life is closely related to human aspiration. It entails experiencing a sense of fulfilment brought on by a stronger bond with something bigger than oneself. Aspiration inspires people to discover their passions, abilities, and strengths and to make a positive impact on society, giving their life meaning. Human aspiration also includes upholding one's moral standards and personal beliefs. It directs people to make decisions that are consistent with their core values, even when doing so could mean making concessions or

going against accepted social standards. Aspiration encourages morality, honesty, and a dedication to leading a life that is consistent with one's ideals. In addition, intellectual curiosity and a lifelong love of learning are driven by human aspiration. It prioritizes knowledge acquisition, the study of novel concepts, and intellectual development rather than merely financial gain [7]. Aspiration motivates people to look for intellectual challenges, value creativity, and make contributions to improvements in a variety of sectors.

In summary, human aspiration involves aspects that go beyond contentment and success. It includes aspirations to leave a lasting legacy as well as societal effect, meaning, and lifelong learning. People can live full lives, have a good impact, and contribute to a more meaningful and purposeful existence by accepting and following objectives that cover these wider dimensions. The Latin word *conscientia* is where the term conscious first appeared and meant joint knowledge with another, privy to, cognizant of. According to Schneider and Velma's' definition of consciousness in 2007, anything that we are aware of at any given time is a part of it. This makes conscious experience both the most familiar and mysterious aspect of our life. Western science holds that the mind, which is situated in the brain, is the source of consciousness. The cerebrum, cerebellum, and medulla oblongata, or stem, are the three separate regions that make up the human brain, which has a highly developed frontal cortex. The latter is a holdover from our reptilian ancestors and originated in the ocean.

People frequently use the adage You will not understand my point when speaking to us. It's not that one is unwilling to listen; rather, it's that one's understanding or level of consciousness is different. Each person may have a different understanding platform at a given level. Some people are aware of the circumstances, but others need to inform them. On the flip side, there are likely many people who don't pay much attention because they don't want to be informed. According to the Veda, they are in a state of *Supta* awash, or unaware sleep. Their level of cognition is still trapped in an animalistic environment. They don't even try to escape it, but some do, and as a result, they become more nimble, bright, and lively. They are in a state of awareness known as *Jagrat* awash [8], [9]. Human consciousness has been a topic of discussion for eons. A merger of material science and spiritual insight has recently occurred as a result of several great discoveries. Mind sleeps in stone, dreams in plant, awakens in animals, and becomes conscious in man, observed the German philosopher Friedrich Von Schelling (1775-1854).

### **Human Awareness and Consciousness**

When we become conscious of who we are, is it the first step? Awareness of one's thoughts, feelings, and sentiments. We might say that we are aware when we are cognizant. This isn't always the case. For example, we may be aware without consciously being aware that we are aware. In conclusion, awareness is merely a small portion of consciousness. Free will, reasoning, virtual imagery, recollection, and making decisions are additional known features of consciousness.

### **Knowledge and Consciousness in Humans**

From the beginning of time, knowledge has been the operative word. The need to learn new things and the desire to explore the uncharted keep people searching for fresh discoveries and creations. The highest form of knowledge is known as intelligence. One might describe it as a quantum jump in which continuously striving highly evolved people have attained higher levels of consciousness. Language boundaries, grammatical rules, and etymological considerations are not issues with this leap. It is a greater level of achievement where things are more easily understood.

**Consciousness and Reality:** We occasionally see things differently than they actually are, occasionally create categories that do not exist, and occasionally miss seeing what is actually

there. Some people won't be able to picture a spacecraft since they have never seen one or heard of one. As a result, a real spacecraft passing overhead will appear warped in their imaginations, generating alternate realities. Reality is a conscious reality state that one can only perceive and not conceptualize. To John Pearce, Man's mind mirrors a universe that mirrors man's mind. The seed that sprouts alongside the reality plane is imagination. Depending on how the consciousness develops, it might or might not be true.

### **Recognize and Practice Harmony at All Tiers of Living**

Our minds start thinking at random, seizing the first opportunity that presents itself. It reverses its course after spotting a false path and moves in a different direction. Through a process comparable to artificial selection, we significantly improve our thought, making it more logical as we go. The brain reaches a condition of perfect knowledge with enough experience. The ability to understand oneself perfectly and to have firm knowledge of oneself and society is a goal. It represents the advancement of cosmic consciousness. Richard M. Bucked, a Canadian psychologist, coined the phrase. Awareness of the universal mind and one's connectedness with it is a transpersonal way of consciousness. The statement by Pt. Shirak Sharma that this is the time to awaken collective consciousness is accurate.

To create a moral atmosphere on earth, the consciousness of the mass needs to be reduced. Collective awareness: The consciousness travels in a dualistic condition, taking on either an animal or divine character. The only thing that surfaces through our senses and enters consciousness is what we consider to be either a demon or a delta godliness. Collective consciousness has tremendous power. It has the power to alter both the direction of a marching army and the motion of the water.

The challenge is to direct it in the proper direction. History demonstrates that significant movements in any field spring from a shared consciousness. Consensus is the source of collective consciousness. The family is a group where collective consciousness is engaged at any given time, as is half of the world's population. When a group's 'prayer' is presented for a significant cause or reason and the prayers are granted, this is when one can observe the effects of collective consciousness.

### **Conflicting Motives**

People frequently claim that they are in a conflictual scenario. There is no road or righteous way in life. This is due to their ignorance of the situation's true nature and lack of motivation to change it. The frantic attempts and enthusiasm to escape always pay off in life. They remain where they are because they don't want to put themselves in a bad situation.

The superior part of the animal mind is the human consciousness. Many of us are aware of it but rarely act on it. When we have a thorough understanding of human consciousness, our animal impulses start to disappear. Righteousness in thought, deed, and understanding together make up human awareness. The issue is that there is a little bit more to animal consciousness than that, where there is a clear feeling of activity and awareness but no righteous thought. Overall, human awareness will advance from animal consciousness and eventually become the ideal human being. All behaviors and cognition are controlled by thought patterns in this supreme state of pure consciousness.

### **Righteous Comprehension**

It is simply beyond that; it is not about growing in one's understanding of oneself. Understanding the situation, the surroundings, and the other living things is crucial. To go beyond oneself and arrive at the level of mutual delight is to be happy. When discussing the situation, the term survival of the fittest is used much more broadly to describe a situation in which the other can also survive. It is understanding that extends well beyond one's own

success. Action must be taken to ensure mutual prosperity. Only when the prosperity of the family, society, and ultimately the country is taken into consideration can one say that the true understanding is being applied. In a nutshell, it is a transformation of thinking, emotion, and action that leads to the attainment of the truth. The ideal human face is such that it will continue to be a source of pride for the entire cosmos rather than a source of shame for all of humanity.

### **Investigating Prosperity and Happiness**

Being in harmony or synergy with the environments we live in might be a definition of happiness. Being in a liking mood is what makes us happy. A lack of this balance or synergy is what makes us unhappy. Unhappiness is the state of being in a dislike. Positive emotions include trust, respect, confidence, and others. All of these emotions contain a harmony-related component. They so induce relaxation and happiness in us. On the other hand, negative emotions such as disappointment, disdain, lack of assurance, doubt, etc. lack the element of harmony and hence cause us to be sad. Prosperity is the sensation of having more physical resources than are necessary. A desire to share what one has is sparked by prosperity. However, since there will always be a need for physical infrastructure, prosperity cannot be guaranteed. Wealth is a material possession. It denotes possessing a lot of resources either financial or material or both. Growth vs. Wealth: Prosperity is the feeling of having more physical resources than is necessary, whereas wealth is the possession of more tangible items.

A person may not have the necessary physical amenities, which prevents him from feeling affluent. Even if a person may amass increasing amounts of riches, he or she may not feel prosperous. A person could feel prosperous and have the necessary wealth. Prevailing ideas about prosperity and happiness the desire for physical amenities has increased exponentially in the modern society. Physical amenities are now considered as ways to maximize enjoyment rather than as things that satisfy physical requirements. This unbridled quest for material possessions has turned anti-human and anti-environmental, risking the very future of the species. The four stages of human living have been impacted by the mistaken conceptions of happiness and prosperity: Individual-level issues include issues with depression, mental illnesses, suicides, stress, insecurity, psycho-somatic illnesses, loneliness, etc.

### **At the Family Level**

Divorce, dowry torture, family feuds, wasteful spending on family events, breaking up of joint families, mistrust, friction between older and younger generations, insecurity in relationships, etc. Terrorism, fatalism, communism, castes, racial and ethnic conflicts, international conflicts, genocide, and nuclear and genetic warfare are all examples of social issues. Global warming, pollution, the depletion of mineral resources, deforestation, and a loss of soil fertility are issues that affect nature.

### **More than Happiness and Prosperity: Applications of Human Aspiration**

Personal Development: Beyond the search for happiness and riches, human aspirations are what propel personal development. People are motivated to keep learning, pick up new abilities, and push themselves by their aspirations. People can promote self-improvement, broaden their horizons, and realize their full potential by accepting aspirations that are centered on personal growth. Human aspirations can be used to have a beneficial social impact and to empower other people. Individuals may be motivated to address social concerns, advance equality, and support marginalized populations by aspirations that go beyond self-interest. People may help to create a society that is more just and inclusive by using their aspirations.

**Environmental Sustainability:** Environmental sustainability and good stewardship of the environment should be goals. Individuals may lower their ecological footprint, support renewable energy, advance sustainable practices, and save natural resources for future generations by supporting ambitions that priorities environmental protection. Aspirations are a source of inspiration for both innovation and entrepreneurship. People who are motivated by a desire to develop fresh ideas and enhance current processes can act as change agents. People may help the economy thrive, create jobs, and progress society by putting their aspirations into entrepreneurial endeavors.

**Educating others and Sharing Knowledge:** Aspirations can be used in educating others and sharing knowledge. People who are motivated by the desire to empower others through education may choose to become educators, mentors, or proponents of lifelong learning. By imparting their knowledge and skills, they aid in the intellectual and personal development of others, promoting an educated and empowered society.

**Cultural Preservation and Appreciation:** It is possible to have aspirations that are focused on protecting and valuing cultural variety. People can participate in activities like cultural events, art exhibitions, or intercultural conversation if they have the desire to respect and enjoy their own cultural legacy as well as the heritage of others. Individuals contribute to the richness and knowledge of many cultures and identities through embracing and advancing cultural ambitions. Aspirations might be centered on one's physical, mental, and emotional well-being in order to achieve health and well-being. People who want to live a balanced and healthy lifestyle can take part in regular exercise, mindfulness exercises, or campaigns to raise awareness of mental health issues. Prioritizing well-being ambitions helps people take better care of themselves and inspires others to priorities their health.

**Philanthropy and Social Responsibility:** Aspirations can be directed towards charitable work and civic engagement. People who are motivated by the desire to give back to society can donate to charities, volunteer, or start local projects. People can improve the lives of others and contribute to the advancement of society by utilizing their networks and resources. Human desires have uses beyond only ensuring our own happiness and wealth. Individuals can contribute to a more comprehensive and fulfilling existence by focusing their objectives on personal development, social impact, environmental sustainability, innovation, education, cultural preservation, health, well-being, charity, and social responsibility. Individuals can improve their own lives as well as the lives of others by embracing ambitions that cover these broader applications, thereby promoting a more balanced, just, and sustainable world [10].

## CONCLUSION

Human aspiration goes far beyond looking for happiness and material success. It includes a wide variety of aspirations that support development on the individual level, societal influence, meaning, and fulfilment. People are motivated by aspiration to realize their full potential, change the world for the better, and lead fulfilling lives. Although happiness and wealth are significant components of human well-being, they alone cannot satiate the urge for development and fulfilment. Human aspiration drives people to pursue personal development, open themselves up to new experiences, and keep broadening their views.

It inspires people to pursue self-actualization and the achievement of their full potential. Human aspiration also includes a sense of social responsibility and contribution in addition to personal gain.

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## CHAPTER 11

### HARMONY WITH THE BODY: UNDERSTANDING SANYAMA AND SVASTHYA

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#### ABSTRACT:

A crucial component of general health and personal development is body harmony, which can be achieved through the practices of Sanyama and Svsthya. Understanding the concepts of Sanyama and Svsthya and their importance in promoting physical, mental, and spiritual balance are explored in this chapter along with the idea of achieving harmony with the body. Harmony with the body includes understanding the link between the mind and body as well as the significance of preserving harmony in all spheres of life. The goal of sanyama, an age-old practice with roots in yoga and meditation, is to develop self-discipline, attention, and self-control.

#### KEYWORDS:

Body, Emotional, Mental, Physical, Spiritual.

#### INTRODUCTION

The human body is a highly developed, self-organized machine. We can see that the body is made up of several glands and organs, and that all of its components operate closely together. Blood continues to flow throughout the body as the heart and lungs continue to contract and expand. Because different bodily parts work together to carry out their various tasks, we are able to use our bodies in a variety of ways and with great diversity. The body is made up of cells, and each cell in the body carries out a variety of tasks constantly. And because the cells are so organized, every human has a distinct structure and appearance. Every cell contributes to how the body functions as a whole. Each cell in the body is self-organized and involved in the self-organization of the body as a whole, according to close examination of the body.

All of this activity keeps the Body in good condition for use by I (Jana), enabling I (Janna) and the Body to cooperate together as a human being. Let's examine the key elements of this harmony between the I and the body. Self-regulation Sanyama the sense of obligation one has to take care of, safeguard, and properly use one's body. I become accountable to the Body as I grow to understand that it is my instrument and that it needs to be fed, shielded from the elements, and used to work as an effective and efficient tool for the correct goal. This sense of accountability comes naturally; it cannot be forced. Therefore, the way we care for and use our Body is not dictated by a sense of control or imposition but rather by a sense of responsibility. The body functions as an effective tool for me when I live with Sanyama because the various parts are in harmony [1], [2]. As a result, we define Svsthya as consisting of two elements:

1. The body responds to my demands.
2. There is harmony between the body's constituent components.

Therefore, Svsthya is the state of the body in which each component is carrying out its intended purpose. The Body is in harmony and suitable for use by the Self. Sashay the body's fitness and readiness to serve 'I' is promoted by the body's concord with 'I'. The word Sasha

actually means, in its literal sense, being anchored to the Self, or being in close harmony with the Self. You'll see that 'I' and the Body have a close bond with one another. If I am out of balance, such as when I'm angry, stressed out, or depressed, the Body starts to react negatively right away. It is now widely accepted that many bodily illnesses are brought on by or made worse by discord in the I. The term psychosomatic diseases refer to conditions like asthma, allergies, migraines, diabetes, high blood pressure, etc. On the other hand, when the Body experiences a significant disturbance that manifests as excruciating pain, the 'I' is diverted from doing its usual tasks. Now, there is one more object that may be seen. Health can be guaranteed if *Sanyama* is present, and it can also be lost if *Sanyama* is absent. *Sanyama* must therefore be prioritized because it is essential to the *Sashay*. We intend to work hard and save a lot of money so that when we get sick, we can be well taken care of in a reputable hospital. But are we similarly committed to protecting *Sanyama*? In the parts that follow, we'll go into further detail regarding these.

### **Neglect of One's Duty to the Body**

Our hurried, abnormal lifestyles have become the norm, we discover. We typically do not prioritize taking good care of our bodies. We now eat more frequently at strange hours, eat junk food, and are generally oblivious to the condition of our bodies. We frequently view physical labor of any kind with contempt. Typically, we try to extend pleasant body feelings in an effort to satisfy the Self's constant demand for happiness, even when doing so is detrimental to our physical well-being. For instance, we may choose to overlook the idea that we are eating to sustain the Body rather than to maintain our happiness as 'I' in order to continue enjoying delicious food. The Body is repeatedly mistreated as a result, and it becomes ill. One can plainly see how our indulgences and addictions, especially the lack of *Sanyama*, are to blame for the prevalence and growth of so many diseases in contemporary society.

### **Medication's Propensity to Suppress the Illness**

Any time there is pain in the body, it is a symptom that there is a disorder that needs to be treated. However, it has become a regular practice for us to immediately medicate this pain and then ignore it. Today, it seems that fighting germs in the body is more important to us than assisting the body in returning to its natural state of balance. In the name of medicine, we frequently consume dangerous chemicals. Today, we really place a lot more emphasis on preparing for illness than on cultivating a healthy lifestyle. Instead, then concentrating on maintaining body health so that we do not become ill or become unwell in the first place, we are building hospitals and creating cutting-edge technology for diagnostics and external intervention on the body.

Thus, it is crucial for every one of us to understand our unique bodies, their requirements, and the ways in which ordinary, straightforward medications can help the body recover from illness. Polluted food, water, and air our environment is now polluted, and this harms us either directly or indirectly. We are to blame for the poisoning of the air, water, soil, and vegetation. Our food is now contaminated. Our food contains a variety of harmful substances since chemical fertilizers, pesticides, and pollutants are used extensively. Our water is contaminated by industrial effluents, sewage, and other substances, and the air we breathe is polluted by different toxins produced from factories and moving cars. Clearly, none of this is good for people's health. Increased hospital capacity, medical grants, etc. are not a replacement for *Sanyama*.

### **The Escape Plan**

You may discover that the way we currently live and are conditioned is not very helpful for maintaining physical fitness, thus it is crucial to correctly comprehend *Sanyama* and *Swsthya*

and preserve good harmony with the body. We need to find a way out since we don't want to stay in this situation. As a suggestion, we should strive for the following two goals:

1. To comprehend and coexist with *Sanyama*.
2. To comprehend how the body organizes itself and to maintain bodily health.

### **Living with and Understanding *Sanyama*:**

As was already said, *Sanyama* suggests that it is the Self's job to care for, safeguard, and properly utilize the Body. Understanding how the body instrument functions is crucial for this. It is also crucial to know that this instrument experiences a cycle of growth and decay and has a finite lifespan. The correct usage of this instrument must also be understood, and this is of utmost importance. The Self's relationship with the Body must be in line with the aforementioned goals, which *Sanyama* helps to accomplish.

1. Taking Care of Your Body.
2. Adequate food, water, and air.

I must consider the components of a complete food while choosing food for the body in order for it to provide the body with the necessary nutrients and energy. The action of eating, It's crucial to digest it and discard the extra material. As a result, the following are also included in our programmer:

**Ingestion:** After putting food in our mouths, the first thing we do is chew it. Certain components of food can only be absorbed when they have been thoroughly chewed. The work of the lower digestive system organs is also made easier as a result.

**Digestion:** After being swallowed, food begins to be broken down. For this, getting enough sleep and exercising your body are equally crucial. We can comprehend that food should only be consumed when we are truly hungry by recognizing the harmony of the Self with the Body. Food must be chosen so that it is simple to digest, and it must be consumed in the right amount and with the correct body alignment [3], [4].

**Excretion:** After eating and absorbing the nutrients, the extra or partially digested food must be discarded. Additionally, this is crucial. If not done correctly, it starts to have a negative impact on the body and results in a number of issues.

**Body Protection:** The defense of the body is the second problem. We need to make sure that the clothing and housing we chose for protection promote healthy body-environment interaction. The body has to be exposed to the air, water, and sun in the appropriate amounts to ensure optimum operation. Proper maintenance (*Vohra*) of the body. The body gets fatigued as we work. The body gets better at working when we take a break. But once more, the quantity of labor and rest we require has a limit. We must also make sure that we work and rest at the suitable times and in the right positions. For the Body to operate properly, sanitary conditions must be provided. The maintenance of the Body includes addressing these concerns.

**Physical Work (*Sharm*) and Exercise (*Vyas*):** Maintaining physical health requires the appropriate quantity of physical work and exercise. Labor is the physical use of the body in the creation and upkeep of physical facilities.

**Asan-Pranym:** *Oksana* and *Pranayama* are carefully crafted exercises that maintain physical health and promote a harmonious relationship between the body and the self. These are exercises that call for particular body positions and breathing control.

**Body treatment Australian: *adhi-Chikits*:** The body has a natural tendency to recover and return to the intended state of health when it is injured or becomes disordered due to abuse,

environmental adversities, etc. We must encourage this process rather than stifle it. As a result, unpleasant bodily sensations that point to a problem must be properly evaluated and treated.

Even with all the care we take, the body still occasionally has to be treated. There are various ways to accomplish this. It's possible that the body can be healed simply by going without eating for a while. Making the right eating choices can also assist. The body can be properly treated by being exposed to air, water, or sunlight. In some circumstances, it becomes necessary to take the right medication to speed up the healing process; nevertheless, the therapies must be in harmony with the body's internal harmony as well as the harmony between the self and the body. One thing to keep in mind is that the body's system functions in a self-organized manner, and all I have to do is arrange for material objects to help the body do so. One thing to keep in mind is that while treating one disease in the Body, we need to make decisions that do not lead to additional issues. Therefore, it is necessary to establish the proper systems of therapy in particular circumstances. I might occasionally need to get bodily surgery as well.

### **Using the Body Properly**

Understanding the goal for which the Body is to be utilised as an instrument is necessary for proper instrumentation. Typically, we have a tendency to think of the body as a sensory instrument, but this is untrue. We occasionally use our bodies to take advantage of other people or the rest of nature, which is also an improper use. Realising that the human body is a tool for facilitating appropriate knowledge and its actualization in life is crucial. This is a significant problem [5]. I must be careful to use my body in the proper way for both job and behavior. By doing this, I create harmony inside myself, which benefits the body. Conversely, if I use it to act in opposition to other people or nature, such as fighting, arguing, stealing, etc., there is discord in the Self that has a negative impact on the Body. In order to use the body properly, I must also make arrangements for the necessary tools and equipment. They assist the body function more effectively and efficiently while also preventing drudgery.

### **Appropriate Evaluation of Our Physical Needs**

In chapter 3, we talked about prosperity. There, it was suggested that the experience of having more physical resources than one needs is what it means to be prosperous. After talking about *Sanyama* and *Svsthya*, we now realize that physical facilities are only intended for the proper care, preservation, and utilization of the Body. Being aware of the balance between the Self and the Body also helps us lead suitable lives. In light of *Sanyama* and *Svsthya*, it is possible to estimate the right number of physical facilities needed to satisfy these needs. The first step to securing prosperity is a proper assessment of needs. It is clear that only a finite number of physical facilities are necessary for the stated goal. The sensation of prosperity is then brought on by ensuring that there is availability in excess of what is necessary. You may determine whether you have more physical facilities than necessary by understanding the requirements for each of the three categories above. Most of you most likely already have more physical facilities than need.

### **Try out this activity on your own. Do you currently feel prosperous?**

You'll see that, if you already have more than the limit you've calculated, you can succeed right away simply by realising the need for physical facilities for your body. However, no matter how many possessions a person has, they can never be prosperous if they don't consider the necessity for physical facilities. Try to take this in and comprehend the ramifications. Production, which we will discuss further in this book, is the best approach to guarantee the availability of physical facilities. Therefore, it is evident that there is a finite

demand for food, clothing, and shelter when we consider the necessities of the body. Today, there is a widespread belief that needs are limitless. However, it becomes apparent that it is limited when taking into account the needs of the body to maintain health and proper utilization. If you take a closer look at nature, you'll see that there are more resources there than we could ever use. There is already enough in nature for all of us as long as we consider the true needs of the Body. For instance, there is more wheat grown than we can consume, more air and oxygen than we can breathe, and more water than we can drink [6], [7]. There is only a chance of prosperity when we realize that there is more availability than the body's relatively few wants and that this can be readily met. Because we mistakenly identify with the body as I today, we have come to believe that our needs are limitless and continue to pursue unlimited amounts. We even attempt to accumulate indefinitely because we fail to understand that the word unlimited means having no end. So, this turns into a crazy race. There is a chance for prosperity for each of us if we are able to recognize the obvious distinction between our wants and those of the body, which are different and restricted. If the needs are limitless, there won't be enough for even ONE of us.

### **Understanding Sanyama and Svsthya is the goal of the chapter Harmony with the Body:**

Promoting holistic well-being and maximizing the physical, mental, and spiritual facets of human existence are the goals of establishing body harmony through the practices of Sanyama and Svsthya. Through the development of a harmonic relationship between the person and their body, these techniques help people achieve a condition of balance, vitality, and inner serenity. Individuals can engage on a transforming journey towards self-discovery, self-care, and general well-being by comprehending the goals of Sanyama and Svsthya.

**Sanyama:** The goal of Sanyama is to gain control and mastery over one's own physical, mental, and emotional aspects. People try to develop an inner calmness and focus through exercises like yoga, meditation, and breathe control.

The goal is to use the mind's power for good, guiding thoughts and emotions in a productive direction. Sanyama encourages self-control, focus, and a higher level of self-awareness, which aids in both personal and spiritual development.

**Svsthya:** Svsthya's goal is to reach a state of ideal health and wellbeing. It includes a holistic approach to wellbeing that includes physical exercise, healthy eating, emotional and mental stability, and spiritual harmony. Svsthya aims to achieve a holistic equilibrium between all of the facets of the self, acknowledging their connection.

The goal is to cultivate a powerful, adaptable body, a sharp, focused mind, and an intense sense of inner serenity and contentment. Those who practice Sanyama and Svsthya hope to accomplish the following goals:

**Develop Self-Awareness:** Sanyama and Svsthya exhort people to get a thorough comprehension of their bodies, minds, and emotions. The goal is to promote self-awareness, identify and correct imbalances or areas of weakness, and make deliberate decisions that promote general wellbeing.

**Improve Physical Health and Vitality:** Sanyama and Svsthya promote regular exercise, a healthy diet, and self-care practices in order to promote physical health at its best. Strengthening the body, enhancing flexibility, strength, and endurance, and fostering general vitality and longevity are the goals. Encourage the development of a calm, focused mind, emotional stability, and resilience through the employment of these practices.

The goal is to create stress management techniques that improve mental sharpness, cultivate emotional equilibrium, and encourage a feeling of inner serenity and well-being. Encourage



your spiritual development. Sanyama and Svsthya are aware of the spiritual aspect of life. The goal is to establish a relationship with one's inner self, investigate one's beliefs and values, and develop a feeling of meaning and purpose. These routines promote spiritual development and a closer relationship with oneself and the outside environment [8].

**Foster a Harmonious Relationship with the Body:** The main goal of Sanyama and Svsthya is to help the individual have a peaceful relationship with their body. People can develop self-compassion, acceptance, and thankfulness by being aware of and respecting their bodies' needs.

The goal is to care for and nurture the body as if it were a temple, using it as a means of expression and well-being.

### Characteristics

1. **Understanding Sanyama and Svsthya Characteristics of Harmony with the Body.** Harmony with the body through Sanyama and Svsthya acknowledges the complex relationship between the mind and the body. It places emphasis on the interaction between emotional stability, mental health, and physical health. The techniques are meant to foster a profound knowledge of this mind-body link and encourage overall wellness.
2. **Self-Awareness** Sanyama and Svsthya promote self-awareness by urging people to pay attention to and comprehend their thoughts, feelings, and bodily experiences. The exercises encourage introspection and mindfulness, which aids people in being more acutely aware of their own requirements and inner experiences.
3. **Finding a condition of equilibrium and balance** is necessary for living in harmony with your body. Restoration and upkeep of harmony between the different facets of the person, including the bodily, mental, emotional, and spiritual dimensions, are goals of Sanyama and Svsthya. The techniques are intended to correct imbalances and advance a comprehensive sense of wellbeing.
4. **Self-Control and Self-Care** Sanyama and Svsthya place a strong emphasis on these two concepts. To implement these practices into daily routines, one must be dedicated, committed, and consistent. They exhort people to priorities taking care of their bodies because they understand how important it is for overall wellbeing [9].
5. **Harmony with the body through Sanyama and Svsthya** employs a thorough and all-encompassing approach to wellness. It acknowledges that achieving optimal health involves not only physical fitness but also mental, emotional, and spiritual well-being. The techniques focus on the full person and aim to promote all facets of wellbeing.
6. **Acceptance and respect** are necessary for living in harmony with the body because they acknowledge the possibilities and intrinsic uniqueness of the human form. Sanyama and Svsthya encourage people to enjoy and work with their bodies as they are rather than trying to achieve an idealized appearance. They do this by promoting body positivity and self-acceptance. The exercises encourage gratitude and respect for the body's fortitude and adaptability.
7. **Inner calm** Sanyama and Svsthya work to promote tranquilly and inner calm. The practices give people the tools and methods they need to de-stress, discover inner peace, and relax their minds. People can better negotiate life's problems and feel more well-being by cultivating an inner feeling of tranquilly.
8. **Harmony with the body** is viewed as an ongoing process of self-improvement and self-discovery. Sanyama and Svsthya understand that sustaining equilibrium and wellbeing calls for consistent work and devotion. The techniques urge people to see their relationship with their bodies as a lifelong process of development, education, and improvement.
9. **The acknowledgment of the mind-body link, self-awareness, balance, self-discipline, holistic approach, acceptance, inner peace, and a lifelong journey** are the characteristics



of harmony with the body through *Sanyama* and *Svsthya*. By accepting these qualities, people can develop a harmonious relationship with their bodies, enhancing general wellbeing and fostering a closer relationship with themselves.

### **Role of *Sanyama* and *Svsthya* in Human Life**

1. By fostering physical, mental, and spiritual well-being, *Sanyama* and *Svsthya* help people live a peaceful and balanced life. These techniques are essential for fostering self-awareness, improving general health, and developing a strong bond with oneself and the rest of the world. The following are *Sanyama* and *Svsthya*'s main functions in human life:
2. **Self-Discovery and Self-Awareness.** *Sanyama* and *Svsthya* offer methods and tools for examining one's inner environment and gaining a thorough awareness of oneself. People can obtain insights into their thoughts, emotions, and behavioral patterns by using techniques like meditation, mindfulness, and self-reflection. A greater awareness of oneself is encouraged through this path of self-discovery, which aids in personal development and transformation.
3. *Sanyama* and *Svsthya* place a strong emphasis on preserving and enhancing physical health. People can increase their strength, flexibility, and vitality by engaging in practices like yoga, exercising, and eating right [10], [11]. These behaviors support the best possible performance of the body's systems, improve general fitness, and prevent diseases. People can live longer and with a higher quality of life by putting their physical well-being first.
4. **Balance of Mind and Spirit:** *Sanyama* and *Svsthya* support mental and spiritual health. People can improve mental clarity, emotional resilience, and inner peace by using breathing exercises, meditation, and stress management strategies. These techniques support the maintenance of a calm and balanced state of mind by helping to manage stress, anxiety, and negative emotions.
5. **Relaxation and Stress Reduction.** *Sanyama* and *Svsthya* provide useful methods for relaxation and stress reduction. People can trigger the body's natural relaxation response by using methods like deep breathing, meditation, and relaxation exercises. This lowers stress hormone levels and fosters a sense of peace and tranquility. These activities improve both physical and mental health, making it easier for people to deal with life's obstacles.
6. **Spiritual Connection and Growth.** *Sanyama* and *Svsthya* offer a route for spiritual development and connection. People can strengthen their bonds with their inner selves, other people, and the universe by practicing mindfulness, inner quiet, and self-transcendence. These techniques provide a framework for pondering existential issues, reaching out to higher consciousness, and discovering one's purpose and meaning in life.
7. *Sanyama* and *Svsthya* place a strong emphasis on practicing self-care and self-compassion. Individuals respect their requirements for their physical, mental, and emotional well-being by prioritizing self-care activities. This promotes self-love, acceptance, and compassion, enabling people to refuel their batteries, take care of their wellbeing, and develop resilience.
8. **Improved Concentration and Focus.** *Sanyama* and *Svsthya* improve concentration and focus. Individuals can strengthen their cognitive performance, gain mental clarity, and extend their attention span by using methods like concentration exercises and mindfulness practices. This results in increased output, effectiveness, and performance across a range of domains [10].
9. Preventive health and a balanced lifestyle are two things that *Sanyama* and *Svsthya* advocate for. People can avoid lifestyle-related illnesses and retain good health by establishing mindful eating practices, regular exercise, and stress management strategies. These behaviors enable people to take charge of their health and make deliberate decisions that promote long-term vitality and health.

## CONCLUSION

A significant strategy for reaching physical, mental, and spiritual well-being is the idea of Harmony with the body through the practices of Sanyama and Svsthya. Individuals can embark on a transformative path towards inner harmony, self-awareness, and personal development by being familiar with the concepts of Sanyama and Svsthya. By practicing Sanyama, people can train their focus, self-control, and self-discipline, using the power of the mind to master their physical, mental, and emotional selves. People learn to nurture physical fitness, healthy eating, mental clarity, and spiritual harmony through Svsthya, a comprehensive approach to wellbeing, which promotes a holistic state of well-being. Understanding how the mind and body are intertwined, as well as how crucial it is to keep things in balance throughout one's life, is necessary for living in harmony with one's body.

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## CHAPTER 12

### EXPLORING THE SELF: UNRAVELLING THE CONNECTION BETWEEN 'I' AND BODY

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#### ABSTRACT:

The human being is a perfect superpower since he has a beautiful mind on top, two strong hands to execute all the tasks, and two stronger legs to cover all the entire planet. Both the body and the idea of self, which refers to the physical thing that shelters the self and the subjective experience of I, are interrelated and influence how we perceive ourselves. The complex relationship between the self and the body is explored in this chapter. The concept of the self is complex and includes a person's ideas, feelings, beliefs, and desires. It is influenced by social, genetic, and experiential variables. Our behaviors, decisions, and perceptions are all driven by our sense of self, which is the essence of our subjective reality.

#### KEYWORDS:

Concept Self, Human Body, Outside World, Person's, Self-Body.

#### INTRODUCTION

The widely spread wings on which the human horizon and hopes fly are the interdependent constant that society realizes primarily on man. Man can define his purpose and future through it. Naturally, the might of God is not disregarded, but the days will come when man will be acknowledged as the self-created God who rules over the universe. The man just refers to this world as Vasudhev Kutumbkam this entire world is my family because of his larger understanding of who he is. And if the ego is expanded even further, a man can become a superman, i.e., Ahom Brahmas a Vedic line that means I am pure Brahma, Lord Vishnu, who rules over the world. It is very feasible for an average person to suddenly develop into an exceptional performer. It might be the beginning of the journey of an average man to the top of the globe. Even if they are hardly known in their community, someone might become a global icon and be adored as a GOD. Living examples of the altered personality include role models, superstars, cricket players, live entertainers, saints, sages, and martyrs [1], [2].

Consider a straightforward circumstance when you attempt to call a person. He can be recognized by his identity, which is carried by a recognizable shape or name. Just above the person's name is a list of their actions, including walking, singing, and other activities. In a nutshell, we can claim that because we address him by name, he is alive. We refer to the same person as the body when he has passed away. This indicates that the person's activity represents their state of aliveness. As a result, the same individual contains two entities. The body, or kaya or Jeep, and the soul, or atman, are two distinct beings. We can think of a computer's body hardware and soul software. The programmer will yield clear results the more ideal the hardware. The self's genuine life is transformed into the fictional one. It is much more like to actors on film who are compensated for expressing their feelings and manipulating the public's sentiments. The same actor or actress who displayed better levels of ethics and morality on film will be highly involved in the malpractices in real life, which is completely different from onscreen. Even though they are driven by lust, hatred, and greed,

the masses nevertheless revere them as living gods. This personality duality prevents one from thinking and acting more broadly. The Self transcends explanations by a wide margin. The wider self blends with cosmic consciousness as the self-rises in consciousness, making the world our stage and our canvas for living. The process of self-purification takes time. The blessings of God, numerous Saehan's ritual practices, and scriptures can all be used to carry out this.

### **The Idea of the Body and the self (I)**

The human body is made up of the physical covering that moves around, the hands that are used for eating, riding bikes, and playing cards. The body does count, as demonstrated by the different sense organs. The issue, though, is who moves the body. We frequently declare, I'm tired, but who is really fatigued the body or the Self? We frequently watched TV, the daily soap operas for self-entertainment, the adoring music, the breathtaking scenery, the delectable food, and the person eating in this scenario. Is it the body or something else that controls all bodily functions? It is I who makes the decision, not the legs. Similar to how happiness is governed by the I and not the body, so too are pleasure, pain, and sadness. The I and not the body are the ones who act on our feelings, sentiments, and outbursts. In other words, the body and the Self (I) are the two distinct identities that share the same physical shell.

Life is not limited to oneself. The self typically interacts with the one self and, if a bit more is allowed, the family. The life is only somewhat lost as a result of learning about resources, wealth, and property for oneself. In the course of this entire voyage of acquiring materialistic possessions, the charm, charisma, and magic have somehow lost their effectiveness. To get the goals at any cost, the mind has been working on all kinds of permutations and combinations. Who really loses in this entire process? The self is still the answer, as it always has been. The body's demands: For the body to survive in the outside world, it has to have specific components. It has needed oxygen to breathe ever since it first began to exist. The need for food and shelter for bodily protection comes next [3]. The necessities for the body's basic needs include defense against all threats, such as sickness, corrosion, and burn syndromes. All in all, we can conclude that a body's needs are more measurable. The demands of the quantities body are:

1. A hungry stomach demands food.
2. A full stomach requires savory food.
3. A length of cloth is required in exchange for the body.
4. After finding one cloth, it searches for further dresses.
5. Occasion dresses are sought after when there are many gowns, and the list keeps going.
6. The building is necessary to safeguard the body.
7. When the shelter is provided, it searches for its own home.
8. When an owner-occupied home is present, the search for large homes, penthouses, and opulent flats continues.

### **DISCUSSION**

The human body is made up of the physical covering that moves around, the hands that are used for eating, riding bikes, and playing cards. The body does count, as demonstrated by the different sense organs. The issue, though, is who moves the body. We frequently declare, I'm tired, but who is really fatigued the body or the Self? We frequently watched TV, the daily soap operas for self-entertainment, the adoring music, the breathtaking scenery, the delectable food, and the person eating in this scenario. Is it the body or something else that controls all bodily functions? It is I who makes the decision, not the legs. Similar to how happiness is governed by the I and not the body, so too are pleasure, pain, and sadness. The I and not the body are the ones who act on our feelings, sentiments, and outbursts. In other words, the body

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### **The requirements of the Self (I)**

The needs of the Self are more specifically those of happiness, joy, and mental tranquilly in the first place. Factors like name, celebrity, ego, trust, and respect all arrived later and developed around the self. The need for oneself is ongoing and of a regular character. We can also describe it as qualitative because respect, pride, and other positive emotions require quality rather than quantity. The demand of the Self I is the need for trust. The I the soul has a need for happiness.

1. The requirement for respect from all angles for oneself.
2. The inner core of the body and the ordinary environment both need to make the self-happy.
3. To survive oneself, one requires happiness.
4. The self seeks recognition in society.
5. The ego is wary of winning the trust of the society. The self, as opposed to the body, is said to be seeking for its own bodily, mental, and spiritual requirements.

### **Mental vs. Physical Demands**

1. The physical requirements batik avyashakta.
2. Siddha facilities for the body, pleasant food, attire, and a comfortable way of life.
3. Such true happiness, heartfelt delight, and sensual pleasure.
4. The satiric such the joy of the body.

### **Actions Involving the Bodies Surrounding**

The five elements that make up the human body are ether, water, air, earth, and fire. According to the Taittiriya Upanishad, a person has five sheaths that begin at the gross level of the five great elements. These are: The self-created the universe; from the universe, the air; from the air, the fire; from the fire, the water; and from the water, the ground. And this cycle continues from the ground, the plants, and food to man, and later on in man, the self-atman,



which is made up of life's width. The physiological functions such as breathing, digestion of food, blood movement throughout the body, heartbeat, and pulse all occur without any external guidance. Since all of these actions are essential to maintaining a physique. These are fundamental in nature, occurring naturally within the body, and when they are not operating properly, the organism is on the verge of dying coma state or disappearing from the physical world death.

### **Around-Self Activities (I)**

The ego, or I, is regulated and operated in harmony with the body. Around the self-grow the thinking process, dreaming sequence, analyzing activities, imagining pattern, and comprehension of the self, body, and world.

**Thinking:** The ability to retrieve information from memory, the practice of recalling information from the brain, or contemplative activity. The art of thinking is to reflect on a situation, an activity, or a notion. Positive and negative thinking are both forms of thinking.

**Positive thinking:** to approach the circumstance with the appropriate frame of mind and take appropriate action. Even when the situation is at its worst, the correct thing to do is to act. The ability to think positively gives one more power, positive feelings, and the ability to deal with situations effectively. The field of positive psychology now includes a new subfield called positive psychology. Negative ideas and emotions have a corrosive effect on behavior, leading to negative thinking. A negative attitude will always be painful, both for the person you are with and for anyone who depends on you. That person has a personality that is characterized by sadness and grief. The dreaming: when you're asleep, your unconscious and conscious minds continue to work together to create fantasies. It progresses into the dream state, where we typically discover that the suppressed, usually desired thoughts emerge and one tries to feel them in the dream state

**Analyzing:** This crucial mental activity involves examining the existing problem and coming up with a sensible solution. Whether this is constructive criticism or healthy analysis is up for discussion.

**The Pattern of Imagination:** On occasion, the mind has a propensity to conjure up images of things from the outside world that may or may not actually exist. The mind is like a Xerox of some things, people, or circumstances. The impression may reside in the memory, and when we encounter such a circumstance, somebody, or action, our imagination aids in eradicating it or offering a remedy.

**Impact Imagination:** This refers to a circumstance in which the person's imagination is negatively affecting their personality. A significant condition of emotional, social, or physical harm, various personality disorders like dual personality attitude and CAM are nothing more than the strong impact of any circumstance or action on one's personality. It took years to overcome the guilt dilemma because it is so ingrained in the personality.

**Non-Impact Imagination:** When an imagination pattern is produced into a person's personality but has a weak impact, the person will experience intense anguish or sorrow. If the scenario is not repeated or remains in the same state, the effects of theft, taking, and hurting someone's feelings loudly fade quickly.

**The Comprehension:** This discussion centers on the balance of personality. A happy and self-sustaining life will be born from the harmony of virtuous things in a righteous personality. The components of life will be misunderstood or understood differently, which will result in a shattered personality. Therefore, a successful individual must have a comprehensive grasp of themselves, their attitudes, their strengths, and their weaknesses.



**The idea of Thou Shalt:** Gaining knowledge about oneself, such as beliefs about personality traits, values, objectives, and roles, as well as physical qualities and aptitude, is known as developing one's self-concept. Children begin gathering and organizing information about themselves in the early stages of life to help them grasp the connection between the self and their social environment. This is growing under the regular guidance of the parents and other family members. Children's self-concepts are less distinct and are more focused on their appearance, their ears, noses, hands, and legs, their belongings, such as toys and books, and their ability to eat, drink, and learn. The self-concept of the child develops over time as he engages in social comparisons comparing his possessions to those of his neighbors and more clearly understands that the self is made up of internal, psychological traits as the hormonal changes continue.

The self-concept develops into more complex, sophisticated, and hierarchically organized mental representations, or self-schemas, throughout later childhood and adolescence. These representations control how self-relevant information is processed. Here, the child's feelings about his or her own identity, social and mental status, perceived social standing, personality, and many other characteristics relating to physical, social, and behavioral relationships inside and around the self, society, and the country are accurately recognized [6]. The self-realization justice-knowledge of Jeep, Jag at, and Ishtar it can be difficult to decide which of the many scriptures on this sacred idea of self-actualization is best to follow. The younger generation frequently uses terms like argument, analysis, fact, and reasoning, which occasionally puts parents in a terrible predicament because they have developed the mindset of Babbage everything the Baba says is correct.

We occasionally see mothers reprimanding their kids, and this is only proper since it is stated in sacred writings. It may be true in the mother's consciousness since she was born and raised in a mindset where there is no room for ifs and buts, no more debate, it is just a matter of belief, sometimes blind belief. But what about the young person or child who has grown up around technology, the folks of the following generation? They need evidence, so why should they believe? Jeep the physical body, Jag at the planet, and Ishtar God the God Dishware, in whom all the worlds are concealed, is more subtle than the subtle, farther than the farthest, and closer than the nearest. Its nature is vast, unfathomable, omnipotent, and omniscient. Both at the java level and also the jag at level, it is indicated in a variety of ways. At the level of the java, Dishware is not the java comprising of various parts such as jnanendriyas, karmendriyas, etc., the mandakopnishada states.

It is not the breath, nor the mind, but the innermost sheath, which is pure and resides in the entire body with the heart acting as the seat. Dishware, however, is the very source from whence everything came into being, including prana, the mind, all sense and motor organs, all five main elements, many worlds, the Sun, moon, and other celestial bodies. He is immortality, speech, life, and the mind. Thus, Brahman or Dishware is the epicenter of everything, the place where all the nerves converge like the spokes of a chariot wheel at the hub within the heart. According to the Vedas, the place where the sun does not shine and not the moon, stars, lightning, or fire is the Jag at. All of this Edam shines forth because it shines all by itself. This Brahman is present in all directions in the front, the back, below, above, etc. Brahman was described as being eternal, the lord, pervasive, imperishable, that which is concealed in all entities, effulgent, formless, somewhat Omni-sentient, all-knowing, and the light of all lights.

### **Knowledge, Assuming, Recognizing, and Fulfilling**

**Knowing:** The only thing you can know everything about is phenomena. The idea of assumption, recognition, and fulfillment emerges when you see or feel something, but knowledge is only gained via experience. Anyone or anything who exists in the real world

knows the entire truth of the situation. The knowledge is absolute as it descends, regardless of how long it has been in existence years, decades, or even the next birth. It is known as Janna or knowing. This is a little different from information learned from books; it is the practical application of any experience. It is important to understand how a mother experiences labor pain. The worth of being a mother can only be understood by experiencing those priceless moments, not by reading about it in texts or other literary works [7], [8].

**Assuming:** How anything, an object, or a subject is assumed differs from person to person. Some people complete it in a single reading, while others require multiple readings. Everything is dependent on one's mental state. We are the subject of the assumption. The majority of our knowledge is predicated on conjecture. Sometimes the presumption is correct, and other times it is not.

Assumptions are founded on faith rather than the proof of the knowledge that underlies our recognizing and fulfilment, which is always changing. as in: 1. we presume the constant's value is either 0 or 1. It's only a mathematical supposition. 2. Although we presume that the activity is true in every way, it was incorrect. These examples are the results of our ongoing, real-world experimentation.

**Recognition:** When the assumption is valid, recognition is the result. To put it another way, presuming influences recognition. The I am very much present in the recognition as we acknowledge the parent, mother, relatives, etc.

**For instance:** I am familiar with this location as I have been there before. Occasionally, we do recognize a face from somewhere else or from someone who was linked to us in the past and we are able to identify them subsequently. All of it originates in the grey matter, where all of the ongoing actions are being subconsciously recorded. With an X-ray image, the activities, the job, and the relationship keep building up. Every time a circumstance calls for it, the data is released in its most current state.

**Fulfilment:** The activities that result from the assumed and recognized actions are the fulfilment. The daily routine is sustained by routine activities. Only after being acknowledged should, you extend a greeting. Following the realizations is the fulfilling action of providing care for the needy or unwell individual. As a result, the chain reaction and all of these actions are interdependent [9][10].

## CONCLUSION

It is a comprehensive examination of one's own identity and existence to comprehend the concept of self, represented by the subjective experience of me, and its complex interaction with the body. The body is the physical vehicle through which the self-interacts with the outside world, whereas the notion of self includes a person's thoughts, feelings, beliefs, and desires.

The connection between one's self and one's body is intricate and intertwined. Despite being separate beings, they are continually influencing and forming one another. While the self's thoughts, feelings, and goals have an impact on the body's actions and responses, the body provides the tools for the self to experience and express itself. Introspection, self-reflection, and mindfulness are necessary to gain a deeper awareness of oneself and the body.

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## CHAPTER 13

### HARMONY IN THE FAMILY: UNDERSTANDING VALUES IN HUMAN RELATIONSHIPS

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#### ABSTRACT:

In order to develop wholesome and satisfying interactions among family members, family harmony is essential. The idea of harmony within the family and the part values play in fostering good human interactions are both explored in this chapter. A loving, supportive, and understanding environment where each family member feels appreciated and respected is necessary for family harmony. It necessitates clear communication, the ability to resolve disputes, and a sense of community. Harmony in family interactions depends on recognizing and embracing underlying beliefs. Positive human interactions within the family are built on values like love, respect, empathy, trust, and compassion.

#### KEYWORDS:

Family Members, Interpersonal Interactions, Respect Empathy, Sense Community, Values Interpersonal.

#### INTRODUCTION

Each of us is inherently a member of a family that consists of a mother, a father, and siblings and sisters. Other relatives include grandparents, aunts, uncles, cousins, nephews, nieces, and others. For each of us, these ties are a fact of life. We enter the world in these connections. Additionally, we frequently engage with our friends and coworkers. Whether it's in our school, our neighborhood, or our college, friends play a big role in each of our lives. We have teachers who help us learn and comprehend a variety of life's lessons. These people have been recognized and identified by us because we feel they understand us, share our interests or preferences, and we have a connection with them. We live in a larger social structure outside of our homes, schools, or colleges, where a variety of interactions support the existence of our family. Each one of them adds something valuable to our way of life, whether it be the milkman, the waterman, the maid, or the house help. There is still a larger network of interdependency as we delve further into this chain of social dependence. These connections abound and are once again a reality in each of our lives. Each of us is thus born into and lives in such relationships, starting with our families and extending to our professors, friends, and all other types of social relationships [1], [2]. This is a necessary component of how we live. Let's explore the topic of relationships and the values that define them in more detail. Here are some suggestions for you to check out:

1. The Self ('I') and the other Self ('I') are in a relationship, and this relationship IS.
2. In a relationship, the Self (or I) experiences emotions. 'I' and 'I' are the two people who are feeling these things.
3. The Self (the I) has distinct feelings. i.e., they can be precisely identified.
4. Acknowledging and gratifying these sentiments results in a partnership that is mutually happy.
5. We will now delve deeper into each of the aforementioned topics.

The relationship between Self (I) and Self (I) IS. Or were the relationships in your family ones you were born into? The connections that already exist in a family cannot be created. We are inherently disposed to do this. The family has not created the societal dependencies within which it exists, in a similar manner. A natural aspect of this interdependent social web is the family. Therefore, relationships are a part of who we are; all we need to do is perceive and comprehend them.

### **There is a relationship between I and I:**

We realized that we are naturally related to one another. A quick investigation will show that the main connection between the self of one person and the self of the other is the person's self. The Body is merely a vehicle for communicating or receiving our interaction. The Self 'I' and the Body coexist in a person, as we already established. We can infer from our previous discussion that the Self the pronoun I is what understands and experiences emotions. The Body is not only incapable of understanding, but also of feeling. The Self the I is what acknowledges the connection. As a result, there is a connection between the Self and the other Self. The Self the I is the link to the Body. For instance, a mother may feel a connection to the kid she gave birth to. The mother's body is where the child's body originates. However, neither the child's body nor the mothers have sensations. Mother and kid have a sense of connection in their respective Selves. The Self the pronoun I feels in a Relationship.

These emotions are between me and myself. In relationships, sentiments are inevitable. We can neither make them nor take them away. We can see that each of the preceding instances we used involved feelings. They may persist despite our efforts to conceal them, argue against them, or weaken them. These emotions are recognizable and essential to the partnership [3], [4]. Let's now pose some queries: The Self the I has certain feelings. They are Identifiable with Clarity We have already established that relationships exist naturally between people, that they are between I and I, and that they involve emotions. It is important to clearly identify the emotions experienced in a relationship. We can quickly observe that feelings in relationships are true clear feelings, not vague feelings. Relationships are characterized by certain values, such as trust, respect, affection, etc. In the part after this one, we'll examine them. We can interact with other people in a morally appropriate manner if we live by these ideals. Mutual happiness results from acknowledging and addressing these feelings in a relationship.

We may then recognize the emotions values once we have acknowledged the reality of human interactions. Working and acting in accordance with these emotions results in mutual fulfilment for both parties in a relationship. When we are in partnerships, evaluation is a natural process, and we are continuously assessing our own and the other person's sentiments in the connection. For instance, trust is desired in a partnership; if there is mutual trust, mutual fulfilment results, and there are no complaints. But if there is uncertainty about the other, relational satisfaction is absent. We have a grasp of these interactions, and as a result, it will come naturally to have the proper emotions and values in these partnerships. These emotions are distinct and identifiably recognizable. Additionally, we've seen that feeling in a connection and recognizing it are both activities of the Self the I, not the Body. It soon becomes apparent that the relationship and sentiments are between the Self I and the other Self (I). Mutual fulfilment is the inevitable result of a relationship that has been correctly understood and lived.

### **Judgment (Nyaya)**

We can comprehend what justice means in the context of the debate above. According to the Ubhay-tripti, justice is the recognition of values the defined sensations in a relationship, their fulfilment, and the proper assessment of the fulfilment leading to mutual enjoyment. Thus, there are four components of justice: mutual enjoyment is guaranteed, recognition of values,

fulfilment of ideals, and evaluation. Justice is guaranteed when each of the four is met. Justice is defined by mutual satisfaction. And fairness is crucial in all relationships, whether they are with the little child who lives in your home, your elderly grandpa, the housemaid, your close friends, or your distant relatives. To maintain justice in all of our relationships, we must develop our connections as children.

## **DISCUSSION**

**Understanding the Values of Human Relationships: Family Harmony** Maintaining happy and fulfilling relationships among family members depends on the family's harmony. It entails comprehending and upholding fundamental principles that promote fruitful interactions, effective communication, respect for one another, and a sense of community. This investigation goes at the idea of family harmony and the importance of values in interpersonal relationships. The presence of a supportive, loving, and understanding atmosphere in the family is indicative of family harmony. It entails establishing a secure and caring environment where each member of the family feels respected and cherished. It entails developing sincere and open dialogue, handling disagreements amicably, and fostering a sense of community. Harmony in family interactions is mostly dependent on shared values. Healthy interactions are built on values such as love, respect, empathy, trust, and compassion. The foundation is love, which fosters enduring emotional ties and a sense of community.

Respect guarantees that each family member's preferences, limitations, and uniqueness are recognized and appreciated. Empathy promotes compassion and support by enabling better understanding and connections with others. Family members can depend on one another because trust fosters a sense of security and dependability. These principles establish a foundation for healthy interpersonal interactions within the family. All members of the family must actively participate and be committed to understanding and upholding these principles. It entails working on good communication techniques, active listening, and mutual admiration. Family members acquire the ability to understand one another's points of view, validate one another's feelings, and resolve disputes in a way that benefits everyone. They establish a spirit of gratitude for each family member's presence and contributions, which promotes harmony and mutual support. Values in interpersonal interactions go beyond the nuclear family to include close friends and the larger community.

These principles help to foster harmony in diverse social interactions by serving as a roadmap for creating and preserving healthy relationships outside of the home. By living out these ideals, people learn how to resolve disputes amicably, form lasting relationships, and promote harmony and collaboration. Family peace is fostered by comprehending and upholding fundamental principles of interpersonal conduct [5], [6]. Healthy connections within the family unit are built on the pillars of love, respect, empathy, trust, and compassion. Family members foster a sense of harmony, support, and understanding through engaging in good communication, active listening, and appreciation-expressing behaviors. These principles transcend the family, fostering wholesome interactions throughout the larger community. Adopting these ideals enables people to promote peace, create significant connections, and delight in the benefits of nourishing and encouraging interpersonal relationships.

### **What is the Current State?**

We must determine for ourselves if we are able to uphold fairness in interpersonal relationships. Let's respond to the following queries:

1. Do we desire justice always or just occasionally?
2. Will the family or the legal system be used to secure justice?
3. How many situations and how many partnerships can we currently guarantee fairness in?



These are very pertinent questions for our everyday lives. We frequently feel as though we are the victims of injustice. But we rarely take the time to assess how just we are in our dealings. We frequently observe family strife, home division, and interpersonal animosity. All of these are the results of the injustice that begins to exist in the relationships at some point.

### **Recognizing Relationships that are Solely Centered on the Physical Body**

We are unable to perceive ourselves as existing simultaneously as the Self (or I) and the Body. We thus downgrade our relationships and the sentiments within them to the level of our body because we consider both ourselves and the other as physical beings. We frequently think that our relationships with family members are limited to those who are blood relatives. The relationship with other people is not gone, despite this inaccurate assessment. As a result, we feel uneasy when we are with strangers. However, it makes us feel better if we can recognize the connection. Fighting against relationships just makes things worse for us and makes us more contradictory.

We can only be at rest while acting in accordance with our natural acceptance, which is to acknowledge and fulfil our relationships with each and every human being, whether they be one or many. We agree to the relationship once we can see it. We experience hostility or a sensation of not belonging when we are unable to see it. This is still evident in our families and neighborhoods today. Try to consider your perception of the relationship when a new student or newlywed enters your institution or the home of the in-laws. Whether we can perceive a relationship at the level of I determines our capacity to perceive relationships with other people [7]. You will gradually realize that nobody is a stranger at this level. Every human has the same relationship-related emotions, we're just not aware of them. As we move forward, this is something we'll examine in further detail.

### **Relationships that Rely Heavily on Exchanging Physical Goods**

We have limited our expectations for relationships to the simple fulfilment of bodily needs as a result of the false notion that we are only our bodies, and that our interactions with others exist only at the level of our bodies. All of our interactions are assessed in terms of things like money, property, etc. In other words, the goal of relationships has been limited to satisfying one another's physical and material wants. Therefore, we believe that working for physical resources alone is sufficient, or we believe that the relationship will be fulfilled as long as we are acquiring resources and giving them to the other. Let's look at an illustration of this: Would you be pleased if your father provided for your bodily requirements and made sure they were met, but he didn't spend time with you, didn't show you he cared, or worse, treated you badly? NO, is the answer.

We can quickly confirm this in our everyday lives. Nowadays, we also hear of young people who have a lot of money, but instead of caring for their parents and meeting their demands for 'I' level feelings such trust, respect, affection, etc., they just place their parents in an elderly care facility. The parents have a large TV, a big fridge, good clothes, servants, etc. Do you think the parents will find this satisfying? The answer is NO, as we are simply operating at the level of the body or of physical resources, completely ignoring the demands and feelings of the I. The truth is that having money does not guarantee having the correct understanding, which is what we need initially [8]. Second, we require the fulfilment of our sentiments in relationships, which is also not guaranteed by possessing money.

### **Values in Interpersonal Relations**

The relationship between the Self I and the other Self I is very clearly stated in the proposal above. The Self I have a need to interact with other people. We feel affection for the other since we are in a relationship. Nothing financial or physical can ever take the place of these

sentiments. These emotions are certain, and they represent the values of a partnership. Feelings of one Self I with the other I are distinct, recognizable, comprehensible, and satisfiable. If we don't comprehend them, we run into issues since we believe we can never satisfy the other, which makes us bitter even in our closest relationships. Let's make a list of the most important values in relationships and see if we can determine whether we accept them. As was previously indicated, in order to achieve mutual fulfilment, we must first verify them at the level of our natural acceptance and then attempt to live accordingly. I have faith in the other when we are certain that they are working for my happiness and financial security. When something is questioned, I am unable to have faith in it, and dread arises as a result. Let's investigate the following further:

1. Do I want to be happy for myself?
2. Do I want the other person to be content?
3. Is the other person seeking happiness for themselves?
4. Does the other person desire my happiness?

You can simply answer yes to the first query. When asked the third question, you pause briefly before responding yes once more. You hesitate to respond to the second question at first, then you start to be picky and tend to declare that I only care about a select few people and don't care about the others. You may also claim that I intentionally want to make some people miserable, that I only want to make those happy from whom I receive happiness, or something similar. But initially, you are unable to respond with a straightforward Yes. Reconsider question 2, and you'll want to respond yes to it all. You may need some time to investigate this, but since you don't want to upset anyone, you may definitely say yes to the question. How about answer 4?

You were abruptly presented with a significant issue you feel like saying no to some people in your relationships, maybe to others, and yes more often to a small group of people. But dig deeper into it. Does the other intend to bring you grief? Or perhaps he or she simply tries to make you happy but finds it difficult to do so as you do, too. Gaining the other's trust requires a thorough investigation of the answer to question. You can only have confidence in the other when you can respond positively to this question; else, doubt will persist. However, it is not implied that you must answer Yes to this query.

This explanation is merely provided to assist you and to open up a little more communication with your innate acceptance. The information presented here is merely a suggestion for you to confirm; do not take it at face value.

### **Purpose**

The goal of promoting family harmony and comprehending values in interpersonal interactions is multifaceted and includes a number of goals. Here are some major goals:

**Nurturing Loving and Supporting Connections:** Fostering loving and supporting connections among family members is the main goal of family harmony promotion. Family members can establish a secure and caring environment where each person feels respected and cared for by knowing and putting these beliefs into practice.

**Creating Strong Emotional Bonds within the Family:** Another goal is to create stronger emotional connections within the family. Building trust and nurturing deeper connections are made possible by values like respect, open communication, and trust. These connections lay the groundwork for a family's emotional stability and feeling of community.

**Effective Communication is encouraged by Family Harmony:** Effective communication between family members is made possible by family harmony. Family members can express their opinions, needs, and concerns in a courteous and understanding manner by appreciating

the need of active listening, empathy, and open communication. This encourages wholesome communication patterns and fortifies bonds between people. Understanding the values that underpin interpersonal interactions can help family members resolve problems in a constructive and beneficial way. Family members can come up with mutually beneficial solutions and stay away from harmful cycles of blame or resentment by encouraging values like respect, empathy, and compromise. Having effective conflict resolution techniques helps to keep the peace and relationships within the family [9].

**Core Values and Virtues Instillation:** Another goal is to implant and strengthen core values and virtues inside the family. Family members create a strong moral compass through comprehending and upholding principles like honesty, accountability, fairness, and thankfulness. These principles serve as a framework for behavior, judgments, and character evolution, promoting people's general wellbeing and personal development.

**Promoting Individual and Collective Well-Being:** The aim of family harmony is to promote both the individual and collective well-being of each family member. Family members are more emotionally, mentally, and even physically healthy when they feel supported, understood, and respected. A caring atmosphere that promotes resilience, happiness, and personal growth is facilitated by healthy family interactions. Understanding the values in interpersonal connections within the family also serves the objective of extending these positive traits outside of the family. The principles that are taught and put into practice in the family can be carried over into interactions with friends, coworkers, and the larger community, fostering harmony and helping to create a society that is more compassionate and empathic.

### **Advantage**

Fostering family harmony and understanding the importance of values in interpersonal interactions can have a variety of positive impacts. Here are a few significant benefits:

1. Maintaining family harmony and upholding moral principles in interpersonal interactions improve emotional well-being. Family interactions that are helpful and constructive foster a sense of safety, belonging, and emotional stability. This increases emotional resilience overall, boosts happiness, and lowers stress levels.
2. Family members can improve their communication skills by understanding the values that underpin interpersonal interactions. Active listening, empathy, and open communication are cultivated, which improves comprehension, lessens misunderstandings, and fosters problem-solving skills. These abilities help interpersonal connections in many spheres of life and go beyond the family.
3. Fostering peace within the family improves the ties that bind family members together. Families grow closer and more resilient when members respect one another's opinions, encourage respect, and practice forgiveness. As a result, people have a support system they may turn to in trying circumstances.
4. Harmony and morals are prioritized in families, which serves as a great role model for future generations. Children who grow up in a peaceful family setting acquire positive relationship dynamics, conflict resolution techniques, and the value of moral principles like respect and empathy. This has a favorable effect on their interactions and connections with one another throughout their lives.
5. Family members can better resolve conflicts and solve problems by having a better understanding of the principles that underpin interpersonal interactions. Individuals learn to handle problems in a courteous and helpful way rather of reverting to aggressive or damaging behaviors. Relationships within the family as well as relationships outside the family benefit from this capacity for finding win-win solutions.

6. Better Mental and Physical Health. Harmonious family settings and wholesome connections are beneficial to both mental and physical health. Better emotional well-being, lowered stress levels, and stronger support networks all lead to better mental health. The emotional support and encouragement provided by family members can also have a favorable impact on lifestyle decisions and health-related behavior's, resulting in better physical health results.
7. Personal resilience is fostered by familial harmony and a moral awareness. People who are supported by their families are better able to cope with difficulties and recover from failures. Increased resilience and adaptability in navigating life's ups and downs are a result of the emotional support, empathy, and problem-solving abilities established through family connections.
8. In the end, the benefits of family harmony and an awareness of values in interpersonal interactions lead to better happiness and life satisfaction. A satisfying and meaningful existence is influenced by strong family ties, good communication, and living by your ideals. The entire well-being and quality of life of people are positively impacted when they feel supported, loved, and understood by their family.
9. Promoting family harmony and understanding the importance of values in interpersonal interactions can have a positive impact on one's quality of life. These include improved mental and physical health, enhanced resilience, increased happiness and life satisfaction, stronger family ties, improved communication skills, improved emotional well-being, and positive role modelling. Giving these things priority results in a more contented and happy family life, which benefits people and the relationships they have outside of the family [10].

## CONCLUSION

Family harmony, which is based on the knowledge and application of basic values, is crucial for building happy and meaningful relationships among family members. It entails fostering a loving, respectful, empathic, trustworthy, and compassionate environment where every family member feels appreciated and supported. To foster harmony within the family unit, it is essential to comprehend the significance of values in human relationships.

The cornerstone is love, which fosters strong emotional ties and a sense of community. Respect guarantees that each person's individuality and boundaries are respected and treasured. Empathy promotes compassion and support by enabling better understanding and connections with others. Family members are better able to rely on one another when there is trust between them. These principles establish a foundation for constructive and positive interactions within the family.

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## CHAPTER 14

### HARMONY IN THE SOCIETY: FAMILY ORDER TO WORLD FAMILY ORDER

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#### ABSTRACT:

From the microcosm of a family order to the macrocosm of a global family order, harmony is essential to the health and success of societies. This chapter examines the idea of harmony, emphasizing its value and benefits in promoting societal cohesiveness and wellbeing. Harmony fosters a supportive environment at the family level that fosters better bonds, effective communication, and conflict resolution. A world family order envisions a society that is bonded by common values and goals on a global scale, extending this idea to a wider socioeconomic context. It highlights the significance of valuing diversity, encouraging inclusivity, and upholding the rights and dignity of every person.

#### KEYWORDS:

Environmental Protection, Economic Growth, Family Order, Global Family, Nature Reserves.

#### INTRODUCTION

A critical first step towards creating a more kind and inclusive society is to expand relationships beyond the close-knit circle of family. Although the foundation of love, care, and support is provided by family ties, it is equally important to understand how we are connected to the wider social fabric. We expose ourselves to various viewpoints, cultures, and experiences as we expand our interactions beyond the boundaries of our immediate families. Accepting the idea of a society family enables us to grow in our capacity for sympathy, comprehension, and solidarity with others from various societal backgrounds. It encourages us to acknowledge our shared humanity, our shared accountability, and the significance of establishing an orderly and just community. We may foster relationships that transcend blood ties and work towards a society that values compassion, equality, and respect for all by performing deeds of kindness, volunteering, and speaking out for social justice. Affirming the concept of an extended societal family not only improves our quality of life on a personal level, but it also advances mankind as a whole [1], [2].

Relationships from the Family to Society are extended we become conscious of our relatedness to all others as we learn about our family relationships and learn to live peacefully in them. Family comes first. A space where we can recognize the sensations that are present in our relationships, act in accordance with these feelings, and achieve mutual happiness. As we come to comprehend that there is a relationship between my Self ('I') and the other's Self ('I'), we start to realize that relationships transcend beyond the family and encompass all people. Do you wish to live in harmony with everyone or just a select group of individuals, ask yourself? It's in our nature to feel connected to everyone.

We may readily go within to see how we feel about this. In reality, even outside of our immediate family, we discover that we want others to be happy as well as ourselves. We observe this in our friends, colleagues, coworkers, professors, members of our social network, and even random onlookers on the street. Our natural acceptance is to live in harmony and coexist with everyone we



come into contact with. We may believe we are unable to do so at the moment because of our limited competence, but we instinctively acknowledge that our aim is to wish for their happiness as well as our own. Likewise, we anticipate the other.

We have a sense of certainty and trust when we live in this social network and we feel at ease when we are with others who we feel connected to. Do we not want this sense of fulfilment, trust, and confidence to be present at all times and in all locations on this planet? The foundation for harmony in society is harmony in the home. When we feel a connection to every individual, society becomes harmonious and unbroken. Each of us now has a very small network of relationships, and our feelings for our society are pretty constrained. Many of us may find it difficult to handle even these basic familial interactions, let alone the global family. However, we very naturally embrace our relatedness to everyone and can grow into the global family. This serves as the cornerstone of an undivided society Khanna Samna, a sense of interconnectedness with everyone. We start to see our role and involvement in the harmony at this level of our existence as we start to comprehend and become aware of it [3].

### **Identifying the Overarching Human Goal**

Understanding the following comprehensive human objective would make it easier for all members of society to achieve their basic aspirations. What follows will be helpful for personal fulfilment as well as long-term success, peace, and harmony in society:

1. Every human being, including yourself, needs proper comprehension. Without the proper understanding, a person will continue to be troubled and will act in ways that will upset both other people and the rest of nature.
2. Every family need prosperity. A family is said to be prosperous if it can recognize its wants and is able to generate or do more than what is necessary.
3. There is trust and confidence in society because each member of the community feels connected to the others.
4. Coexistence in nature refers to the relationship and complementarity that exists between all of nature's entities, including humans.

### **DISCUSSION**

We quickly discover that all four are necessary for human society. Anything less than this will not do for us. This is the fundamental prerequisite for ensuring long-term happiness and prosperity. None of them can be cut down by us. Each of us aspires to be at this minimum level, which is also the highest level we can imagine. There is nothing else that comes to mind. Each of us, the entire human species, and human tradition have this as our goal. If we omit one of them, the goal cannot be accomplished since there would be a break in continuity. We will discover that the aforementioned objective is not only thorough but also universal, equally applicable to all people in all eras. It incorporates all of our desires, and every one of us has this as our ultimate objective. As our knowledge and awareness grow as does our competence, we start to accept responsibility that extends beyond just ourselves and our immediate family and starts to involve the entire human civilization in achieving the aforementioned objective. Let's go back and check the information above [4], [5]. You can explore each of the aforementioned objectives in greater detail by asking yourself the following questions:

1. Do I want everyone to have the right understanding, or do I want some people to have the right understanding and allow others to follow them?
2. Do I want all families to be rich, just certain families, or just my family to be prosperous while the others suffer from deprivation?

3. Am I content with living in a society where there is widespread mistrust, suspicion, and fear, or do I want to work for one where I may be confident, where there is trust or fearlessness? Am I content to experience fear every day?
4. Do I want to coexist with nature as a whole or do I want to be at odds with it? Do I want to take advantage of nature or do I want to improve it? Do I want to be prosperous for myself and the environment?

These are very important queries that relate to our wellbeing. Before we create any programmes for the society, we need to explore and answer these questions for ourselves. As a result, this becomes the aim of human society or the fundamental requirement of civilization.

### **How are These Related, then?**

When you seek for the connection in the example above, you will discover the following:

1. Social harmony starts with each individual. As the cornerstone of social harmony, we must ensure that each individual has the proper understanding.
2. The requirement for physical amenities in the household can be determined with the correct information. The family can be affluent if our needs are appropriately estimated and we produce more than is necessary.
3. Assuring proper understanding in people and family prosperity, understanding of interpersonal connections promotes peace and trust fearlessness in society. Fearlessness mutual trust in society will come naturally after everyone can coexist peacefully in relationships and all families' needs are met.
4. When people connect with nature with the proper understanding, it would be in harmony with coexistence and mutually beneficial.

We could also think about it in the order listed below. Right understanding, prosperity, confidence, and coexistence come first. Today, where are we? Let's now assess the situation as it stands in this environment. Where are we in relation to the stated objective? How are we doing right now? Correct comprehension in people? Do we genuinely strive towards this? You'll notice that while we talk a lot about knowledge and abilities, we neglect the necessity for sound comprehension and a proper grasp of happiness. We are disregarding the necessity of comprehension and interpersonal connection. Success in families? We are unable to recognize the limitations of our physical facility requirements and the fact that we can have more than we require. We are simply discussing ways to increase money.

Our entire market, economy, and education system are designed to entice people to create as much wealth as they can. Without ever considering whether this is leading us to a level of prosperity, we take pride in announcing the number of billionaires and trillion Aires in our society. We appear to have lost sight of the fact that having wealth is related to having a healthy body and using it for the right reasons rather than maximizing acquisition for sensory gratification. Confidence fearlessness in society? We are striving for strategic powers rather than fearlessness. We are abusing the natural world's precious resources to produce weapons and ammunition in the name of defense.

We are getting more and more afraid of one another, certain that the other person is out to harm or kill us. Therefore, the majority of nations are working hard to get ready for battle in the hopes that increasing war readiness will result in peace.

Although we have organizations like the United Nations, none of them have programmes to promote inter-personal trust, which is the cornerstone of bravery, peace, and harmony. Coexistence with nature? We're more interested in finding new methods to exploit nature than in coexisting with it. All of us can see the results right now.

We frequently assume Thus, in order to satisfy our whims and fancies, the purpose of our technological growth is to conquer nature, to subjugate the entities in nature, and to disturb nature's cycles. Even the obvious fact that nature serves as our primary support system and that upsetting its balance will lead to our own annihilation has been ignored. We must therefore realign our emphasis to ensure the proper understanding and interaction because we have neglected the essential elements [6].

Understanding harmony on all levels of our existence is necessary for this. We must transition from assuming things to having accurate understanding. To be able to contribute to the correction of this perilous situation, each of us must begin this journey within. The issue with us today is the lack of a programmer to guarantee the first stage, i.e., the individual's correct understanding. Right understanding is the key to social harmony and economic growth. Under many locations around the world, wild creatures are under danger. Due to increased human occupancy, agriculture, mining, and industrialization, their habitats are becoming smaller. Researchers from Wageningen University are conducting field studies to find better ways for people and animals to coexist.

They come to the conclusion that if we give up on unrestricted economic expansion, we can conserve nature to a much larger level. How, in your opinion, can we best preserve the environment? In recent years, there has been a significant uptick in poaching, violence, and militarization that has implications for global environmental protection. For instance, people who seek to defend the Amazon are killed in Brazilian nature reserves, but this also occurs in African nature reserves. According to Bram Bustier, a professor of development sociology, this is a profoundly distressing development. Currently, natural reserves safeguard 17% of the earth. These parks and other natural places, however, are frequently harmed by our activity and the results of climate change. Bram Bustier and associates made the decision to take a constructive approach to the difficulties facing environmental conservation in 2016 in order to counter the onslaught of negative news. He established a bigger concept for environmental protection with his coworker Robert Fletcher. In February, their book *The Conservation Revolution* will be released.

### **Losses and Conservation**

The direction of environmental protection is the subject of significant, acrimonious arguments. For instance, according to biologist E.O. Wilson, half of the earth must be made up of pristine wilderness if we are to safeguard the sources of life as we know it. Bustier, however, thinks that we should eventually abandon protected natural areas. The degradation of nature and the environment led to the development of environmental conservation. Numerous protected nature reserves have been added to the list, particularly in the previous 30 years. Our efforts to preserve nature increase as we lose more of it, according to Büscher. Bears and jaguars Field study into the interactions between humans and predators in both global north and global south contexts began last year in order to understand how this coexistence can manifest in practice. A postdoctoral researcher is presently examining how to reestablish jaguar migration routes in the Brazilian Atlantic Forest, where agriculture and other land-intensive types of development continue to grow. According to Bustier, this is a socio-scientific investigation into what people need to want to and be brave enough to live alongside the jaguar. Similar studies are being conducted in Finland, where wolves roaming the forests pose a problem for hunters and livestock farmers who reside there. Other scientists are researching the interactions between lions and people in Tanzania and the reintroduction of grizzly bears in the American state of California.

### **Effects of Consumer Habits**

If we want to keep a sustainable balance of life, humans and wild nature need to work together more effectively. For instance, urban areas should have a fundamentally different

infrastructure to allow for the existence and migration of wild animals. Wild nature may be incorporated into our daily lives, claims Bustier. Future tourism should focus less on more pristine natural regions. The professor also suggests establishing a basic income for those who coexist with wild nature and work to preserve it. Additionally, Bustier and his associates support research into conservation impact chains that can be used to determine how consumption and way of life affect ecosystems and biodiversity. According to Bustier, this can demonstrate how consumption patterns affect the environment, the rich and the poor in the relevant regions, as well as bees in Europe or lions in Africa. With the assistance of international nature groups and knowledge institutions, this notion is already being investigated both inside and outside of Wageningen University. Unsustainable

Too much harm is done to nature by urbanization, mining, and intensive agriculture. Ecosystems and biodiversity suffer a sharp reduction as a result. Nature cannot adapt by evolving quickly enough. According to Bustier, our economy's system of unrestricted growth is unsustainable. The same result is reached in the IPBES study of the UN Panel on Biodiversity, which was released earlier this year. The majority of UN member states signed the report. Bustier: Technological advancements and efficiency can offer a little reprieve, but the void they leave is quickly filled by new growth. As an illustration, consider the electric vehicle. The environmental impact will still rise even if everyone switches from driving with fossil fuels to electricity but there are 25% more cars on the road as a result [7], [8]. The only

### **Breakthrough**

The lecturer highlights that humankind is unable to see the full scope of the consequences of its actions. We are tampering with life's delicate balance. It is time to really consider how political and economic systems may help with ecological protection. Working with the Netherlands Environmental Assessment Agency PBL on future possibilities for environmental conservation in the Netherlands where economic growth is not a deciding factor is Bustier and his colleagues from the Sociology of Development and Change group. Butcher points out that their plan for environmental preservation is piquing the interest of governments, scientists, and nature organizations on the national and worldwide levels. People are open to a happy tale that offers suggestions for how things may be done better. Additionally, it represents a scientific advance. This is the first time that we have approached environmental protection with such a broad perspective in relation to how nature contributes to economic growth. We combine a number of dimensions.

An illustration of a cyclical and enriching natural process a seed becomes a tree and produces leaves, flowers, and fruits when it is put in soil and watered. Fruits ripen, leaves develop and fall to the ground, where they degrade and add nutrients to the soil, generating manure. The fruit releases seeds into the earth, and the fruit then grows into a plant and produces fruit once more. In this way, the soil is improved, more seeds are produced, and trees thrive. Everything has been renewed. This is how nature enriches the soil. This is how mutual enrichment appears in nature. Also, cyclical is this procedure. The process does not end when the seed has grown just once. This procedure keeps going. Thus, it becomes clear that natural processes are both cyclical and enriching. There are numerous examples of this, including between plants and soil, inside plants, between plants and birds, animals, and other species. The entire cycle and the species have an innate balance. Today, we don't give it enough thought or appreciation. We will be overjoyed once we do begin to notice. We are so engrossed in our own make-believe worlds of objectives and misguided conceptions of existence that we fail to pay attention to the very system that sustains us all.

The incredibly diverse ways that nature is structured can be seen once you begin paying attention to this for yourself. When we stroll on the street or in a park, we might start observing this and paying attention to it. You'll notice that as you start to recognize this harmony in nature, as you see and comprehend its workings, you'll start to feel more at ease

and confident. Nature enrichment examples include: When we begin to observe nature, another fascinating fact becomes apparent. It is already in production mode. Once a plant begins to grow naturally, it controls its own water and fertilizer. Because we don't actually grow trees anymore, we don't need to manage anything for it. Plants and trees develop on their own. We can only help that process along if we first comprehend it and then acquire the necessary abilities. Nature already provides the necessities for human and animal survival. We are not going to produce something in nature for the first time when we talk about production in relation to humans. We are really just delaying the process. Rice and wheat naturally grow; we merely figure out how to have more of them, or only a few varieties, in a given land mass. This is what we call agriculture. Even today, nature handles the majority of the work involved in fundamental production. For instance, in agriculture, the majority of human effort goes into planting, gathering, and storing food. The remaining work is being completed by nature. Therefore, while discussing production, it is preferable to expand the cyclical and mutually enriching production system that is already inherent in nature. Guavas, for instance, are cultivated in nature, consumed by humans, and then returned to the land via human waste. We can continue this process by using guava to make jam or jelly, which we can then consume. Production, which includes the process of generating jam or jelly, is essentially an expansion of the cyclical production cycle already present in nature. It is highly likely that humans can secure a production process that is cyclical and beneficial to nature if we start paying attention. Take this as a case study. In nature, trees and other vegetation are already growing. Four mature trees can yield the amount of wood one person would need throughout his lifetime. How many trees can one plant over his or her lifetime? More than four, possibly even ten, twenty, or even one hundred. Therefore, if conscious, a human can improve nature much more effectively than an animal can.

### **Role**

From the order inside the family to the idea of a global family order, harmony plays a key role in the operation and wellbeing of society. Harmony within the family is crucial for promoting wholesome interactions, good communication, and a nurturing atmosphere. Stronger ties and a sense of belonging result when family members develop a harmonious environment that is characterized by respect, understanding, and cooperation. It enables people to communicate freely, settle disputes calmly, and discover points of agreement among various viewpoints. Additionally, a happy family creates a supportive environment for the members' general development, emotional stability, and personal progress. A world family order, which extends the idea of harmony to the level of society, embodies the idea of a universal society bound by common goals and ideals.

The peaceful resolution of disputes and the triumph of cooperation over division are the goals of this vision of peaceful cohabitation amongst nations, cultures, and people. In this context, harmony requires fostering inclusivity, valuing diversity, and upholding the human rights and dignity of all. It calls for encouraging cross-border communication, empathy, and understanding while putting aside differences and cooperating to achieve shared objectives including justice, peace, and sustainable development. The wellbeing of one person or community is intertwined with the wellbeing of others, according to a world family system based on harmony. It promotes collaboration above competition and pushes governments to put the good of the whole ahead of individual interests. We can address urgent global issues like poverty, inequality, environmental degradation, and violence by working together in a way that puts the greater good first.

This may be done by cultivating a worldwide sense of harmony [9]. The ultimate goal of harmonization from a family order to a global family order is to build a society that is more peaceful, just, and sustainable. In order to build a culture of harmony that penetrates all facets of human interaction, it is imperative that individuals, families, communities, and nations



adopt the values of respect, empathy, and collaboration. We may work towards a more accepting and kinder world for coming generations by acknowledging our shared humanity and pursuing harmony in all spheres of existence.

### Advantages

The benefits of promoting harmony in society are varied and extensive, ranging from home harmony to global harmony. Here are a few significant benefits:

- 1. Greater Relationships:** Harmony fosters relationships that are stronger and healthier among families and communities. People may create deep connections based on empathy and understanding because it promotes trust, respect, and open communication. This sense of harmony encourages cooperation, builds social ties, and improves general wellbeing.
- 2. Harmony:** makes it easier for effective conflict resolution techniques to work. When harmony is prioritized, people are more likely to have productive conversations, discover points of agreement, and look for win-win solutions. It decreases the chance of violent confrontations and encourages peaceful resolution, creating communities that are more stable and cohesive.
- 3. Social Cohesion:** People in a harmonious society experience a sense of community and belonging. As a result, there is a greater likelihood that people will cooperate for the good of all. Greater solidarity and collaboration result from harmonious societies' promotion of inclusivity, celebration of diversity, and reduction of social divisions.
- 4. Positive atmosphere:** A peaceful society fosters a supportive atmosphere in which people can flourish. People feel safer, happier, and more driven to contribute to the common good when disputes are minimized and cooperation is prioritized. The whole quality of life is improved, and personal growth and development are encouraged by this favorable atmosphere.
- 5. Harmony promotes:** intercultural communication and understanding among many populations. Societies can learn from one another and build respect and regard for one another through embracing diverse cultures, customs, and viewpoints. This encourages cultural diversity and improves social interactions, creating a society that is livelier and more inclusive.
- 6. Global Collaboration:** Fostering global cooperation and collaboration means extending harmony to a global family system. Nations can cooperate to tackle common issues like poverty, climate change, and health problems when they place harmony over conflict as a priority. On a global level, this encourages peace, stability, and sustainable development.
- 7. Collective Well-being:** In harmonious societies, everyone's welfare is given top priority. They work to meet everyone's basic needs, uphold social justice, and provide opportunities through prioritizing compassion, empathy, and equality. Greater social equity, fewer inequities, and an overall higher standard of living result from this emphasis on communal well-being [10].

### CONCLUSION

From the small-scale setting of a family order to the expansive goal of a global family order, the idea of harmony is crucial in forming societies. Fostering harmony on all levels has enormous and far-reaching benefits. Harmony fosters better communication between members of the family, helps resolve disputes, and fosters an environment that is conducive to personal development. By extending this harmony to society as a whole, we may strengthen our communities and cooperate for the common good by fostering social cohesiveness, celebrating variety, and promoting inclusivity. Harmony also lays the path for international collaboration, cross-cultural dialogue, and the overcoming of common problems



in a world family system. Societies can work towards communal well-being, social equality, and sustainable development by putting harmony first.

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## CHAPTER 15

### HARMONY IN NATURE: UNDERSTANDING THE INTERCONNECTEDNESS AND MUTUAL FULFILMENT

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#### ABSTRACT:

The concept of Harmony with Nature denotes a peaceful and harmonious coexistence between people and nature. It is employed in a variety of situations, but most notably in discussions of sustainable development and the rights of nature, both of which strive to alleviate anthropogenic environmental catastrophes. The United Nations established a programme with the same name in 2009. The UN General Assembly adopted additional resolutions on the issue after receiving backing from the government of Bolivia. Events like the United Nations Earth Summit 2012 have given different stakeholders a forum for discussion. The proposal's text can be seen below.

#### KEYWORDS:

Bio Order, Developing Countries, Earth System, Mutual Fulfillment, Natural World.

#### INTRODUCTION

A key idea that emphasizes the interdependence and mutual fulfilment of all living things and ecosystems is that of harmony in nature. This chapter examines the relevance of appreciating and preserving natural harmony, emphasizing its ecological, spiritual, and moral facets. Harmony in nature encourages balance, sustainability, and resilience because it takes into account the fact that all parts of the natural world are interrelated and connected. It highlights the significance of preserving biodiversity, safeguarding ecosystems, and encouraging prudent management of the planet's resources. Individuals and cultures can create a profound reverence and awe for the natural world by embracing harmony in nature, which raises ecological awareness and inspires a desire to conserve and restore the earth. In addition, harmony in nature includes a spiritual component that encourages a closer relationship with nature and an understanding of our place in it. As a result of this knowledge, people are more likely to feel humble, grateful, and connected to one another and the environment. Furthermore, ethical concerns and sustainable practices that put the welfare of all living things and future generations first are required by the ethical dimension of nature's harmony.

We can work towards a more sustainable, egalitarian, and regenerative coexistence with the Earth and its various ecosystems by aligning our actions with the principles of harmony in nature. In conclusion, it is essential for both our global well-being and the preservation of the planet that we recognize and embrace the harmony in nature. It encourages us to recognize and value the interdependence and mutual fulfilment that characterize the natural world, motivating us to act as stewards of the environment and proponents of a peaceful and sustainable future. Bolivia's Pluractional State has made a preliminary proposal for the Rio+20 UN Conference on Sustainable Development [1], [2]. A Social and Ecological Contract between people and our Mother Earth is necessary to achieve sustainable development in the twenty-first century. This contract must integrate and build on the achievements of the World Charter for Nature, the Rio Declaration, the Earth Charter and the

World People's Conference on Climate Change and the Rights of Mother Earth. The following presumptions would be included:

1. We must go beyond this anthropocentric vision twenty years after the Rio Declaration, and amend its First Principle to read: Human beings and nature are at the center of concerns for sustainable development. Nature, which is the foundation of survival for all species, including humans, also has the right to a healthy life, and as such, both humans and nature have the right to a healthy life.
2. Nature is not just a collection of resources that may be used, changed, privatized, sold, and transformed without any repercussions. Our only place to live is on Earth. We belong to the Earth, not the other way around.
3. The Earth is a system that is alive. It is a community made up of people, nature, the atmosphere, the hydrosphere, and the geosphere that is unbreakable, interdependent, and interconnected. Any significant change to one of its parts can have an impact on other parts of the system as well. The origin of life is on Earth. It is a system that synchronizes the various components of the environment physical, chemical, biological, and ecological in a way that supports life. We convey this sense of connection to a system and affection for our home with the term Mother Earth.
4. The dynamics and operation of the Earth system are being changed by human activities to an unprecedented degree. We have gone over our system's threshold. With nature, we are no longer in sync. The system may collapse as a result of the growing tide of problems we are currently experiencing. Restoring, affirming, and ensuring the existence, integrity, interdependence, interaction, and regeneration of the Earth system and all of its parts are crucial [3].
5. The two main obstacles to sustainable development in this century are the reduction of poverty and inequality and the restoration of ecological equilibrium. The two goals are inextricably related to one another and cannot be accomplished separately.
6. It is crucial to acknowledge and affirm the boundaries of growth. On a finite earth, the quest of unending progress is both unsustainable and impractical. It is both impossible and unsustainable. The capacity of the Earth's essential cycles to regenerate itself determines the limit to development. We can no longer refer to anything as development when expansion starts to upset that equilibrium, as we see with global warming. Instead, we must refer to it as the degeneration and destruction of our house. To provide a population's fundamental requirements and protect their human rights, a certain amount of industrialization and growth is required. However, this level of necessary development is not about long-term growth but rather about achieving equilibrium between humans and the natural world.
7. Instead of producing wealthy individuals who live at the cost of the poor, sustainable development aims to end poverty so that people can live well. The fulfilment of fundamental human needs is the aim in order to enable the growth of human potential and happiness, fostering community among people and with Mother Earth. It will be impossible to end poverty or reestablish ecological balance in a society where 1% of the population owns 50% of the world's wealth.
8. The public sector and society should control the fundamental resources and businesses in order to eradicate poverty and achieve a fair distribution of wealth. Only a society in which the main sources of income are under control can aspire to a fair distribution of the benefits required to end poverty.
9. In order to restore harmony between humans and nature, the so-called developed countries must cut back on their levels of overconsumption. This will enable the sustainable growth of all developing nations. The average ecological footprint that the Earth system can support without having an influence on its essential cycles is between three and five times bigger than the ecological footprint of developed nations.

10. In order to meet the fundamental needs of their inhabitants and restore harmony with environment, developing nations need adopt new paradigms that are distinct from those utilised by industrialized nations. All nations cannot realistically or sustainably follow the lead of industrialized nations without endangering the stability of our system.
11. Development that is sustainable cannot take place simply at the national level. A nation's prosperity can only be sustained if it enhances the health of the entire system. Only a global perspective will allow for the achievement of the sustainable development pillar. Sustainable development is still a long way off for the so-called industrialized nations.

### **Resources for Sufficient Development**

We cannot recognize the rights of the human component of the system without harming the other components of the system in an interdependent and interrelated system like that of the Earth. We must accept nature's intrinsic value, define people' responsibility towards it, and acknowledge that nature has rights that should be respected, promoted, and protected in order to restore equilibrium with it. Mother Earth has the same rights that humans do, including the right to exist, the right to preserve its natural cycles, the right to regenerate, the right to be unaltered structurally, and the right to interact with other elements of the Earth system. Human rights and sustainable development cannot be protected without acknowledging and upholding the rights of nature.

### **DISCUSSION**

The system of consumerism, waste, and luxury must end. In the world's poorest regions, millions of people perish from starvation while millions of dollars are spent fighting obesity in the richest regions. By implementing public policies, enforcing rules, and enlisting the conscious and active participation of society, we must modify the unsustainable patterns of consumption, production, and waste. This includes advancing morals that appreciate people for who they are rather than what they possess. The provision of these services must be primarily public and based on effective social management, not private enterprise, in order to guarantee the human right to water, education, health, communication, transportation, energy, and sanitation, particularly in the most poor and marginalized sections [4]. States should ensure the right of their populations to proper nutrition by strengthening food sovereignty policies that promote:

1. Food production by farmers, indigenous peoples and small agricultural producers.
2. Access to land, water, seeds, credit and other resources for family and community producersthe development of social and public enterprises for food production, distribution, and sale that prevent hoarding and contribute to the stability of food prices in domestic markets, thus halting speculative practices and the destruction of local production.
3. The right of citizens to define what goods they wish to consume, the origins of those goods and how they are produced.
4. Consumption of what is necessary and the prioritization of local production.
5. Practices that contribute to reestablishing harmony with nature, avoiding greater desertification, deforestation, and destruction of biological diversity.
6. The promotion of the use of indigenous seeds and traditional knowledge. Food commercialization and production must be socially regulated and cannot be left to the whims of the free market.

Water is essential to life. All living things, including humans, have a right to water, but water itself also has rights. To ensure that the hydrological cycle is not further disrupted by the loss of flora, deforestation, air pollution, and contamination, all States and peoples across the

globe should cooperate in unison. These result in desertification, food shortages, rising sea levels, migrations, acid rain, and physical-chemical changes that can lead to the extinction of ecosystems. The balance and integrity of the planet Earth depend on forests, which are also crucial to the health of its ecosystems and the larger system of which humans are a part. As a result, we cannot think of them as being straightforward suppliers of goods and services to people. To restore the balance of the Earth system, forests must be protected, preserved, and recovered. In order to maximize their ability to sequester carbon and offer environmental benefits, forests cannot be reduced to plantations.

The water cycle, the atmosphere, biodiversity, flood mitigation, and ecosystem preservation all depend on the preservation of native forests and woods. Native American villages can be found in forests. Through integrated and participatory management plans supported by public money from industrialized countries, the preservation of forests should be pursued. To stabilize the rise in temperature to 1 °C during this century, it is imperative to ensure a meaningful and effective decrease of greenhouse emissions, notably on the side of the industrialized nations historically responsible for climate change. Therefore, we must reinforce the Kyoto Protocol rather than replace it with a more open-ended voluntary accord where each nation acts as it pleases. In order for the countries with the aforementioned requirements to actually reduce their domestic emissions, carbon market mechanisms and offsets must be eliminated [5]. All types of violence against women, including those committed against them in military occupied areas and those that use them as objects in personal or sexual relationships, are incompatible with sustainable development.

It is crucial to ensure the full application of the United Nations Declaration on the Rights of Indigenous Peoples in order for sustainable development to exist. The so-called developed nations are required to undertake and pay their historical ecological debt because they have made the largest contributions to the deterioration of the Earth system under the framework of common but differentiated obligations defined in the Rio Declaration of 1992. In order to effectively transfer the necessary technology to developing countries, it is necessary to transfer financial resources from public sources as well as the segments of their own populations that are most affected. Developed nations should use the funds they spend on war, security, and defense spending to address the effects of climate change and the imbalance with nature. It is unacceptable that 1.5 trillion dollars of public money are spent on these expenditures when only 100 billion dollars in public, private, and market resources are planned to be deployed by 2020 to address the effects of climate change in developing nations.

A financial transaction tax should be established to aid in the establishment of a Sustainable Development Fund that would be managed by developing countries in order to address the difficulty of attaining sustainable development in the so-called developing countries. The World Bank and the IMF must be replaced by organizations that are democratic and transparent, refrain from imposing conditions or structural adjustments, are under the control of the developing countries, and are founded on the principles of solidarity and complementarity rather than commercialization and privatization in order to promote sustainable development. To enable a genuine transfer of environmentally friendly technologies from industrialized countries to developing countries, it is crucial to encourage the sharing of scientific and technological knowledge and to remove obstacles based on intellectual property [6].

Based on the South's demand for environmentally, socially, and culturally sound technologies, a successful technology transfer mechanism should be developed. This system shouldn't serve as a marketplace for the export of innovations by wealthy nations. Food sovereignty, biodiversity, access to healthcare, and other fundamental aspects of low-income populations' survival are threatened by intellectual property rights over genes, microbes, and



other forms of life. It is necessary to outlaw all types of intellectual property over human life. Gross Domestic Product (GDP) is not a reliable indicator of a society's progress or general well-being. Thus, in order to move towards sustainable development in harmony with nature, integrating social and environmental aspects that are not aimed at the commercialization of nature and its functions, it is necessary to create indicators for measuring the environmental destruction caused by certain economic activities. In order to manage and protect nature within the framework of interstate cooperation, respect for state sovereignty is crucial. There isn't a single remedy that works for everyone.

Our people each have distinctive cultures and identities of their own. A culture's destruction puts an entire people's identity in danger. In an effort to turn us all into consumers, capitalism tries to homogenize us. There isn't a single paradigm of living that can save the globe, and there never will be. As citizens of a pluralistic society, we should value diversity since it is fundamental to life itself. Saving the world, mankind, and life depends on respecting the peaceful complementarity of the various cultures and economies, without exploiting or discriminating against any one of them. Sustainable development requires a peaceful environment. War and violence are the worst forms of aggression against people and the environment. War obliterates life. In a battle, nobody or anything is secure. Both those who fight and those who must go without food to support the battle suffer. Natural resources and human life are wasted in war. In order to adjudicate and punish crimes against nature that cross international boundaries, violate the rights of nature, and have an impact on humanity, an International Tribunal of Environmental and Climate Justice must be set up.

The issues affecting humanity and the environment are global in scope, necessitating the exercise of global democracy through the creation of decision-making mechanisms like referendums, plebiscites, or popular consultations that allow for the participation of all world citizens. Imperialism and neocolonialism in all of its forms are incompatible with sustainable development. To defeat imperialism and neocolonialism, it is crucial to put an end to the imposition of conditions, military interventions, coups, and various types of blackmail. Changes in structure are necessary for the collective global response required to address the catastrophe we are facing. Not the climate or the Earth system, but the system itself, needs to alter. Everything is turned into a commodity by capitalism, including life, justice, earth's genes, ancestral traditions, and water. Develop a pluralistic system that promotes sustainable development within the frameworks of solidarity, complementarity, equity, social justice, economic justice, social participation, respect for diversity, and peace. This system must be based on the culture of life and harmony between humans and nature.

### **Risky and False Resolutions**

Not everything that sparkles is gold. Not everything that is marketed as green is actually eco-friendly. Prior to experimenting with and putting into practice the various green solutions that are offered, we must exercise the precautionary principle and carefully consider our options. Nature cannot be manipulated by modern technologies without negative long-term effects. History demonstrates that many harmful technologies have been introduced to the market before their effects on the environment, human health, or the social and economic conditions of the underprivileged and developing worlds were fully appreciated. Currently, genetically modified organisms, agrochemicals, biofuels, nanotechnology, and synthetic biology fall under this category. Avoid using these technologies, please. Geoengineering and all other methods of modifying the climate artificially should be outlawed since they pose a serious threat to biodiversity, the environment, and the climate.

Prior to their adoption, new technologies must be evaluated for their possible effects on the environment, human health, society, and the economy through the creation of public and multilateral institutions inside the UN. Transparency and social participation from potentially



impacted groups must be a part of this approach. All life on Earth is now in danger due to the current ecological and climate catastrophe, which necessitates comprehensive remedies based on the root causes of the problem. It cannot be reduced to a straightforward market failure because it would be a reductionist and limited perspective. The answer is not to charge for nature. There is no capital in nature.

The foundational tenets of sustainable development shouldn't be distorted by the green economy. It is untrue to suggest that humans only appreciate things that are valuable, have an owner, and generate income. Market transaction systems that connect people and nations have shown to be unable to support a fair distribution of income. To attempt to address the issue of inequality, which is a byproduct of capitalism, using a strategy based on market principles and private appropriation is akin to dousing a fire with petrol. It is unjust to divide nature into environmental services that may be traded on the market for a fee.

The ability of forests to act as carbon sinks should not be valued, and it is much worse to encourage their commercialization, as is the case with REDD Reducing Emissions from Deforestation and Forest Degradation [7], [8]. The market for carbon credits based on forests will result in:

1. Developed countries not complying with meaningful emission reduction commitments.
2. The majority of resources being appropriated by intermediaries and financial entities and rarely benefiting nations, indigenous peoples, and forests themselves.
3. The creation of speculative bubbles based on the sale and purchase of said certificates.
4. The establishment of new property rights over the capacity of for carbon storage. Neocolonialism in its modern version is the promotion of market processes based on the economic requirements of emerging nations.

Green capitalism will lead to resource grabbing and deprive nature and people of the basic necessities for survival. Instead of restoring equilibrium to the system, the pursuit of profit will lead to even more unbalances, wealth concentrations, and speculative activities.

### **Global Governance and Social Engagement**

To encourage environmentally friendly, sustainable development, the United Nations must be established. In order to avoid duplicating efforts and ensure effective coordination, this organization should clearly define and bring together the various authorities involved. The organization in question should be dominated by developing nations, and it should work in a democratic, open, and responsible manner. Without omitting topics important to the UN, like water, this organization should outline all of the conventions relating to nature. In this new organization, social interaction is crucial. All facets of society, including the working class, women, farmers, Native Americans, children, and scientists, should be represented. Given that its objective is to generate profit rather than promote social well-being, the private sector cannot have the same level of impact as the social sectors. There is a need for efficient social interaction mechanisms between all social actors [9].

### **PlantBio-Order and Material Order**

The PlantBio-Order receives nutrients from the Material Order in the form of soil, minerals, etc., while the Plant/Bio-Order decomposes and creates more nutrients, enriching the environment. The ground. The Plant/Bio-Order decomposes to materials like coal and oil, which are kept underground for protection against the sun's heat and the heat from the earth's molten core today, we are extracting and burning this stuff as fuel. Plants aid in the movement of nutrients via the different soil layers. The soil is held together by the roots of the plants and is kept from eroding by their roots. Oxygen and carbon dioxide are produced by plants, which aid in the movement of the Material Order. As a result, the Panic Order and

the Material Order naturally coexist in a relationship of mutual fulfilment. They coexist side by side and do not exclude one another. Here, we can observe a mutual interdependence and coexistence.

### **Order of Materials, Order of Plants and Animals**

All animal, bird, and fish movement are supported by the Material Order. Both plants and animals require water, oxygen, and other gases. The Animal Order also provides nutrients to the plants through its excrement, which enriches the soil. Fish, birds, and other creatures can eat thanks to the Plant/Bio Order. The Plant Order's blooms are pollinated with the assistance of the Animal Order. All three orders have a connection that is obviously one of mutual fulfilment. These orders all support one another. There are four types of order: material, plant, animal, and human. It is obvious that the three orders listed above complete one another. Each of these orders is in accordance with the human order when we consider how they relate to people. Looking at the various uses we are deriving from these entities; we can confirm this. We humans also naturally agree that these three orders must be mutually fulfilled. We are unable to make sure that this mutual fulfilment occurs, though. We depend on plants for food and to keep the larger ecosystem in place, but we have decimated forests and wiped-out numerous plant and animal species. We depend on animals to carry out our production and transportation activities, but we have rendered many animal species extinct and are now recognized for our destructive practices.

### **Nature's Capacity for Self-Regulation and Recycling**

We can observe various cyclical processes in nature. For instance, the cycle of water that results in evaporation, condensation, and precipitation before returning to water causes meteorological phenomena. There is no need for human involvement; the amount of water on the earth's surface continues to be conserved. In school, you have learned about the natural cycles of carbon, oxygen, and nitrogen. These materials remain self-regulated on the planet thanks to the cycles. Animal and plant breeds both self-regulate in their environments. In a forest, tree growth occurs in a way that preserves the quantity of soil, plants, and animals. It never happens that there isn't enough soil for the trees despite the fact that the number of trees increases. In nature, the proper conditions for both plant and animal growth self-regulate, maintaining the proportions of the population as it would in the wild. You'll discover that there are still enough grass, deer, and tigers in the world for all three to survive.

Self-regulation is the word used for this phenomenon. You will see that a single breed of animal produces enough men and females through natural reproduction to guarantee the survival of the species. This also occurs in humans, however due to inhumane practices, there are disproportionately more males and women. The plant/biological, animal, and human orders of nature all demonstrate self-regulation in different ways, but we humans have harmed it since we don't comprehend it. We hardly ever observe an issue with an overpopulated species in nature part of what we see is man-made nor do we observe any instances of a natural byproduct failing to be absorbed and turning into a source of pollution for example, nature does not make plastic and foam. These two traits cyclicity and self-control offer us some hints about the balance that exists in nature. These are clear indications that we can see with our eyes and comprehend. However, there is more to nature than first appears on the surface. We'll move on to this topic next.

### **Natural Characteristic**

We discover that every order has a certain value when we examine the various orders. This, in a fundamental sense, is the 'usefulness or 'participation' of the established system. This natural characteristic is another name for this value or participation. The order exhibits a characteristic that is natural to itself. This is the same as the entity's value or its participation,

which is also referred to as Sabha. Composition and decomposition's fundamental property, or Sabha, allows smaller units or entities to combine to generate larger ones. Larger units shrink into smaller ones. Bricks are created when dirt granules come together. Towers are built from bricks. This is a compositional instance. The structure crumbles to tiny earth fragments when it hits the ground. This is decomposition. This is how physical entities interact with other physical things. Because of this, we are able to build structures like buildings, roads, and automobiles. And the good news is that based on their characteristic, they return cyclically to the initial condition.

### **Plant and Bio Order Svabhva**

This hierarchy demonstrates how panic units either improve or deteriorate other panic units. In order to assist other panic activities and the development of panic units, one must nurture them. For instance, a vegetable is a panic unit, and so is the human body. Vegetables help my body expand if I consume them. Similar to this, my body will deteriorate if I take data, also known as the thorn apple or another panic unit. The same veggie will make my body worse if I eat more of it than is necessary. A deterrent or repressive force towards other panic activity is what it means to worsen. Therefore, we argue that the plant and bio-order's Sabha, or value, or natural characteristic, is to Nurture and Worsen. The 'value' of the panic that exists for all orders is this.

### **Order of the Animal Svabhva**

The body of an animal, when viewed in terms of the animal order, is a member of the plant/biological or panic order and, as such, shares the same usefulness or value as the panic order. Thus, nurture/worsen is the animal body's svabhva. The antithesis of cruelty *krürat* and non-cruelty *akrürat* is the svabhva of the Self of the animal kingdom. We can comprehend these values by using the definitions below. Violence *kurta* the conviction that force and violence are necessary to meet its needs. The aforementioned can be seen in animals, and we might find that one of the aforementioned more or less predominates in particular sorts of animals. Cows, for instance, may generally feel no sense of cruelty, yet tigers and lions may act cruelly *krürat*.

### **Order of humanity Svabhva**

The human body, like that of animals, is a member of the plant-bio order and, as such, shares the same Svabhva, or value/natural characteristic, as the panic order. It either improves other panic units or makes them worse. While in the last illustration, when I eat the vegetable, I absorb the plant, which worsens even while my body is being nourished. Perseverance *drats*, Bravery, and Generosity are the three qualities that define the Self in humans. Perseverance is the ability to live with the conviction that living in harmony at all levels of life is the only way to find an all-encompassing answer. Bravery knowing that knowing and living in harmony at all levels is the only way to find an all-encompassing answer [10]. I am prepared to assist others in coming to the correct knowledge. This is a promise to support the other in gaining the proper understanding of harmony and existence at all levels.

## **CONCLUSION**

Our relationship with the natural world depends on our ability to recognize and cultivate harmony in nature through an appreciation of interdependence and mutual fulfillment. By adopting this idea, we are able to see the fragile balance and interconnectedness of ecosystems, which fosters a sense of responsibility for preserving biodiversity and safeguarding the environment. By valuing harmony in the natural world, we grow to have a profound appreciation for and connection to the planet, which heightens our ecological awareness and motivates us to take care of it. This perspective also encourages us to think about the spiritual side of our relationship with the natural world, igniting awe, humility, and

thankfulness for its wonders. Furthermore, we are compelled to make sustainable decisions that put the welfare of all living things and future generations first because of the ethical dimension of nature's harmony. By valuing harmony in nature, we may work to create a more just, sustainable, and regenerative relationship with the world, providing a peaceful and prosperous home for both the present and future generations. We can begin a revolutionary journey towards a more peaceful and sustainable future via our collaborative efforts to comprehend and promote harmony in nature.

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## CHAPTER 16

### HARMONY IN CO-EXISTENCE: EMBRACING THE ESSENCE OF EXISTENCE

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#### ABSTRACT:

Interconnectedness, balance, and sustainability are all fostered by life's harmony, especially when viewing existence as coexistence. This chapter investigates the idea of existence's harmony and its benefits, emphasizing the importance of realizing and accepting our interconnectedness with all living things and the natural world. Understanding life as coexistence highlights the complex network of connections between various organisms and ecosystems. Finding balance and encouraging mutual fulfilment within these links are necessary for harmony in this situation. It recognizes that every entity serves a certain role and contributes to a larger total. We can foster resiliency, ecological balance, and sustainable coexistence by embracing harmony.

#### KEYWORDS:

Existence, Four Orders, Living Things, Material Order, Self-Organization.

#### INTRODUCTION

We had commenced our investigation with our self the I that had been our deepest dimension of being. We have used our innate acceptance as a vital tool for investigating the harmony of our Self and the harmony with the Body. Further investigation revealed that we relate to others and feel the emotions or values that are present in our interaction. We then realized that this sense of connection originates in our family and gradually spreads to the global family. Beyond people, we looked at the harmony in nature and learned that everything we observe in the world belongs to one of the four natural orders: the material order, the animal order, the plantbio or panic order, and the human order. Our natural acceptance is to live in harmony with these four interconnected and harmonious hierarchies. We have been talking about what are referred to as units thus far. A unit is something that has a set size, according to our definition.

They are all constrained in size that is, circumscribed on six sides, ranging from the size of a human hair to the largest planets we are aware of. Therefore, all the things we have studied thus far including people, animals, masses of stuff, as well as different atoms and molecules are all units. They are countable and are hence identifiable. However, there is another 'reality' that we haven't yet researched or investigated. This is the space, which is also spelt Sonya for convenience. To finish our examination of the entirety of Existence, let's attempt to comprehend the significance of this actuality. What stands between you and the book you are currently reading, if I were to ask you that? You might say nothing in response. If I ask you what lies between the earth and the sun right now, your response might still be nothing, however some of you might respond with space or empty space. Would you tell me where the earth is? The sun where is it? What is the solution? Space is that [1], [2].

Yes, space is the topic at hand. Due to the fact that it is not a unit, we typically don't pay attention to its reality. You cannot smell or touch it. Normally, we just 'see through it'. It doesn't necessarily mean that something doesn't exist just because you can't touch it or see it



like you would a physical object like your body, a buddy, or a piece of rock. There is space everywhere. Keep in mind that space surrounds you and extends well beyond the region between the planet and the sun. It is all around you, inside you, and between you and the book you are currently reading. When we begin to focus on it, we can clearly see that what we typically think of as empty space actually exists everywhere. Since space doesn't seem to have much significance in our daily lives, we normally don't worry about it unless perhaps in an academic sense in fields like physics or astronomy. Why then are we discussing it here? We seek to comprehend all facets of our existence, and when we investigate this, it becomes clear that space is also a part of what we refer to as existence or all that exists. We may believe that space plays no part in our lives, but let's check this notion. Let's investigate.

### **Units Existing Side by Side in Space**

Uniforms in Space the first thing we notice when we look at the world around us is space. Although you might not notice it, it exists. Then the units in space become visible. Each pair of units has a space in between them. The same is true for every other unit, be it a material, plant, animal, or person, as we saw in the case of the book and the reader. These things are in space. If we were to characterize this, we would say there are two different types of realities: Space and Units in Space. Thus, Existence is defined as Space plus Units in Space. Each element of each order material, plant/biological or panic, animal, and human exists in space or is in space. They are likewise submerged in space, as we say. There are units in each of nature's four orders. The size of each unit is restricted. From extremely small atom to extremely large galaxies, the size varies.

Every single unit, from the smallest particle to the largest galaxies, is finite and has a size limit. On the other hand, space is limitless. Since space is not constrained like units are, it has no concept of size. There are no boundaries around space. Therefore, just like with units, there is no beginning or end to space. For instance, when you pick up a book, you are aware of its beginning and end. We refer to the book's size as being limited [3]. There is nothing like that when we occupy space. For instance, there is space behind you, inside you, between you and the book, between the book and the earth, inside each page of the book, inside the page, and beyond the earth, and so on, as far as your imagination will allow. Even if you claim that space ends here and that there is nothing following, that nothing is still space, or empty space as we like to call it. Space is all-pervasive; we discover that.

On the other hand, units are not everywhere. We can identify them as units because of this. Activated and inactive each unit can be thought of as a dynamic, active entity. Whether it be a conscious action, a physical-chemical activity, or both. All four of the orders' units or entities are active. This was already covered in the chapter harmony with nature when we looked at actions in the four orders, such as composition/decomposition, selection/taste, etc. As an illustration, you can see for yourself that thinking and desiring are both activities you engage in. On the other hand, there is no action in space. Only units are active, or to put it another way, we refer to something as a unit when it is engaged in activity. Right now, there is nothing happening inside the book, and there is nothing between you and it. The gases and dust in between are active, but there is no action in space. That is how we first learned about it.

### **Energy in Equilibrium and Energized**

The 'transfer of energy' is what we often refer to or think of as energy today. As an illustration, we might argue that the heat energy from the flame was transferred to the water in the vessel when you put a container of water on the stove. Before we put the water on the burner, what happened to it? Was it given energy? Was the stove powered up before we lit it, I wonder? Though we could ordinarily say, no, it wasn't, the truth is, it was There is activity in anything that is a unit. Everything that is active has energy. The metal stove and all of the



water's particles are energized, active, and very active. The unheated water or unlit metal stove may be difficult for us to see or we may not even notice their 'physical impacts', yet they are still energized. On the other hand, space lacks activity and is not a unit. So instead of saying that space is energized, we say that it is energy in equilibrium or constant energy. In space, all units are powered up. All units have access to this energy. In other words, all units exist in space, where they are all energized and active [4].

## DISCUSSION

The soil absorbs water when you add it to it. This is what we mean when we say that the water is acknowledging its relationship with the soil and fulfilling it. When we refer to ourselves as humans as recognizing and fulfilling, we also mean that we are aware of the recognition and fulfilment. We use the same terminology for things like dirt, plants, etc. since the action is essentially the same, with the exception of consciousness. When we take a look around, we can see that everything has a connection to everything else, even in the physical world. The relationship between the air and the land, the water and soil, the tree, etc. is recognized by the air. We can see relationships all around us. Each unit has the following meaning. Recognizing and completing its link. Humans have demonstrated a desire to acknowledge and complete their relationship with the four orders.

This is what we referred to as living in harmony with all four orders. If we pay a little attention, we can clearly notice this and comprehend that each unit recognizes and fulfils its relationship with the other unit. Space, what about it? Space, however, is not a unit. Reflecting space. That implies that every unit in space reflects the reflections of all other units. All units are tied to one another because of this reflection, which creates a relationship. Because of this, people also have a sense of or a connection to one another, and this is the foundation of our relationships with the four orders. The fact that all of the units exist in space connects them all. The void is translucent. Similar to stating reflecting, this implies that there are no obstacles in space. Since space is transparent, all of these items or units can recognize one another in space and are connected to one another being in space [5], [6].

### **The phrases Self-organized and Self-organization is Available:**

An organization is every single unit. When forming a larger organization, a unit recognizes and joins with other units. This organization continues as a self-organization from the atom to the large galaxy. At every level, self-organization occurs. When subatomic particles interact, they recognize one another and create atoms. Cells recognize one another and group together to build bodies and organs. Still larger organizations are galaxies, solar systems, and planetary bodies. We can readily verify this for ourselves. Consider a stone as an example. Self-organization occurs. The stone keeps its own structure. Or use a piece of self-organizing iron. It is not being planned by us. We do not bring outside organization to it. Consider a cow. Self-organization occurs. The Jana of the cow is self-organized, just like the cow's body is. It doesn't wreak havoc on others nearby. It exhibits a distinct behavior. Take humans now. We can observe that, at the level of the body, we are self-organized. The body is not being organized by us.

The synchronization of the heart, kidneys, lungs, eyes, brain, hands, and other body parts is not something we are working on. These are all working together. Only the necessary nutrition must be provided by us, and the body must be helped when we are ill or damaged. We are not self-organized at the level of I, but since we are in space, I has access to self-organization. Because of this, we strive for happiness, which is fundamentally harmony. We feel dissatisfied whenever we are out of sync. This encourages us to investigate what true happiness is, and we continue to work towards harmony. Numerous examples from the four orders demonstrate how all of these units are self-organized. They are not being managed by anyone outside. This business is not being supplied by anyone. The ability for self-

organization exists for units in space. Therefore, we claim that self-organization is possible in space. In conclusion, there are two different types of realities: space and units in space. We can understand the entirety of existence as Nature submerged in Space since these units coexist with space and with one another [7]. This harmony is understandable to us. Each unit recognizes and fulfils its relationship with other units in space, is energetic and active in space, and is self-organized in space. The continuum that is space. It is both all-pervasive and inactive. We are also spatial units, and we accept self-organization within ourselves within me.

### **The Axiom Existence is Coexistence**

Let's examine the connections between all of these entities and space now that we have studied ourselves, our families, societies, nature, and space. We discover that because the units are in space, they can fulfil one another. Being in coexistence is this. Units of matter and consciousness as you can see in the aforementioned image, we have divided units into two categories:

#### **Either material or Jada**

Conscientiousness or Chaitanya Why does this matter? This has already been covered, so let's review the only units that are material are those that recognize and fulfil. They don't assume anything. They are not capable of knowing or making assumptions. This category of Material or Jada kind of units includes everything in the material order, such as stones, minerals, dirt, oil, etc., as well as everything in the plant bio-order, such as plants, shrubs, grass, animal bodies, and human bodies. It's fascinating. There is only fulfilment and recognition when we look at the human and animal bodies. In the animal and human body, there is no presuming. This topic was covered in chapter five. Let's summarize it. Consider cutting your finger with a blade as an example. The skin will be sliced and bleed if the blade is sharper than your skin. Regardless of how many times you attempt this. The outcome is the same whether you ask a friend to do this or not. Regardless of who is cutting it, the skin does not react differently. But what occurs when assumption is present at the level of the Self. Imagine you've visited a clinic where the doctor uses a blade to make a cut in your flesh.

You cooperate with the doctor and let them make a cut on your skin since you are aware that you went to the doctor to receive treatment. What would you do if you believed the person wasn't a doctor, you were riding a bus, and someone tried to nick your skin with a knife? Being startled, you would push the individual away. Of course, if he manages to pierce your skin with a blade, you will still bleed. It becomes apparent that while recognition and satisfaction are all that exist at the level of the body, assuming and knowing also exist at the level of I. As was already mentioned, I Jvana is referred to as a conscious entity, chaitanya, or consciousness.

The body is classified as material or Jada. Based on this classification, every one of us is able to differentiate the objects around us. What's the purpose of this? To put it simply: to comprehend ourselves and the other things we share our lives with. We could engage with them if we knew which units make assumptions and which don't. We are aware that no assumptions are made when we deal with the material order, such as a stone, and we may be certain in how it will act.

We are aware that there are assumptions made while engaging with people or animals, and by taking these into account, we may enhance our communication and relationships. As a result, material or Jada units Have the functions of recognizing and fulfilling. Are transient in nature; Experience structural alterations. We also use Chaitanya or conscious units: Have the knowledge, presumption, recognition, and fulfilment actions. Currently, humans tend to priorities assuming, recognizing, and fulfilling. We have the ability to know, and we have

investigated this through our innate acceptance. Knowing is having the right understanding, which is the harmony present in all four spheres of our existence [8]. They are continuous and do not alter structurally. Only a qualitative change in them is possible. We also refer to them as Gathanpurna.

### **Units of Matter Range from Atoms to the Human Body**

After investigating this fundamental unitary classification, let's investigate the material Jada units. All material objects, from soil to metal to rocks to liquids to gases to the simplest cells and all the way up to animal and human beings, are built upon material units. The physical and physico-chemical processes alter the material units. An atom joins with another atom to create a molecular structure in the material order. There are two different types of molecular structures: lumps *panda* and fluids *rasa*. A plant cell *pani* order is made up of fluids, and these cells come together to form plants, the animal body, and the human body. Thus, we can see that a series of natural events occurs in the formation of the material units, beginning with the smallest stable fundamental particle, the atom, and leading to the formation of solids such as stones, minerals, etc., fluids such as water, fossil fuel, etc., plant cells which go on to form the countless variety of plants we know of, animal bodies of various species, and finally the human body in which we find a lot of variety in physical appearance.

All of these processes are occurring in a self-organized, organic way. These processes happen spontaneously in coexistence and are not controlled by anything. All of these occurrences and actions, from the atomic level up to the extraordinarily complex human body, are self-organized. These units or processes were not developed by humans, and we are also not in charge of overseeing the entire process. We may understand our interaction with them and how it works when we comprehend this self-organization. The human order, the animal order, and conscious sentient entities up until the bodies of the animals and humans, we have been discussing the material components. Animals and people what other means of existence are there for an animal and a person to exist as we know them the solution is conscious/sentient organisms. These units were also known as the Self or the I. We've already talked about how the conscious/sentient I unit and the material body coexist in both animals and humans. This has been a topic of discussion in the earlier chapters.

Today we are attempting to expand on the left side the material order, while also trying to somehow restrain growth on the right side the plant order, which is ineffective. The fundamental essence of every unit is clear to us. Understanding an order's natural characteristics will help us deal with it appropriately. Composition-decomposition is a feature of the Material Order.

Its participation has this as a natural quality. It doesn't 'grow' in any way. For example, money, gold, and stones do not grow; neither does the paper they are printed on. Growth and retaining the form of growth are characteristics of the Plant Order. For instance, a shrub or plant may grow [9]. Now, if you wanted growth, would you put more emphasis on the plant order or the material order? The apparent solution is to aim towards the order that has development as its natural characteristic if we wanted growth. We discover that this is true of the plant order as it currently exists; without our intervention, plants or the plant order in any case continue to grow spontaneously. You can see that we are concentrating all of our efforts today on the material order if you look at the diagram we have above.

All the 'growth' we refer to is already present: we consider ourselves to be 'growing' as a result of producing more automobiles, consuming more chocolate, constructing more roads, building larger structures, and creating robots. However, this is impossible because the material order does not expand by nature's design. No matter how hard we work to expand here, we will never be content since expansion is ultimately just accumulation. As a result, while we can amass money, we cannot increase it. On the other hand, we're attempting to

stop what naturally grows, like plants. Today, it appears like we are making a lot of effort to halt plant development. As a result, our growth efforts are currently rather disjointed. The type of growth we're discussing has a fundamental flaw. Instead of paying attention to the plant order, or Prana vast, which grows in any case, we are concentrating on the material order, or Parthiva vast, which does not. We are not required to take any action. This is a result of our inadequate comprehension.

Our acts are not in line with the natural qualities of these orders because we are unaware of their traits. Therefore, when we talk about growth today, we are merely accumulating, not growing. And this is the root of the issue. Today, we believe that in order to survive, we must all fight for our survival. If I want to develop, or if what I am trying to grow does not grow naturally, I must steal it from someone else.

As a result, there is merely increased competition and no actual growth. So you would plant trees, like a banana tree, if you wanted growth. It would have expanded so much in a few years that you would have more than you could handle. There is no need to compete for growth because it is already happening even if we don't start it. It is also obvious that we are primarily concentrating on physical amenities, which are part of the material order, and ignoring the requirements of the Self. The accumulation of things in the material order cannot satisfy the requirements of 'I' for knowledge, insight, and relationships. The work on the material order must be done in the context of my understanding and my requirements. Identify them as Gathansla.

### **Role**

When we view existence as coexistence, the importance of harmony in the universe becomes clear. Our interconnectedness and interdependence with all life forms and the environment are shown to us in greater detail through harmony. When we consider existence to be a coexistence, we see that all beings from people to animals, plants to ecosystems, and even the tiniest microorganisms coexist within a complex web of relationships. Finding balance, creating respect for one another, and promoting fulfilment within these ties are all examples of harmony in this setting. When we are in harmony, we can accept the diversity and dynamic interactions of reality.

It challenges us to recognize that every living thing serves a specific role and a greater good. Harmony in existence understands the necessity for cooperation and collaboration to establish a balanced and flourishing world, much as a symphony requires several instruments playing in tune to generate beautiful music. In addition, the necessity of living in tune with nature is emphasized by the harmony of existence.

It inspires us to uphold the delicate ecosystems' balance, to treat the planet with care, and to make sustainable decisions that promote the welfare of all living things. We may foster coexistence among all beings and a more sustainable and regenerative existence by fostering harmony with nature. In our interpersonal interactions, harmony is also present.

It urges us to practice empathy, compassion, and understanding while acknowledging that everything we do has an impact on other people and the wider world. We may establish a culture that encourages cooperation, communication, and the advancement of humanity by fostering harmonious connections with one another. Harmony in existence essentially plays the role of deepening our understanding of our interdependence and ability to coexist.

It encourages us to see how closely entwined our wellbeing is with the wellbeing of everyone else and the health of the world. By embracing harmony, we may work to create a life that is more compassionate, sustainable, and balanced, one in which all living things can cohabit peacefully and successfully.

## Advantages

The benefits of accepting harmony in life are numerous and extensive, especially when considering existence as coexistence. Here are a few significant benefits:

**Resilience and Connectivity:** Embracing harmony enables us to understand and value the connectivity of all life forms. As one species or element's health is intimately related to the general health and efficiency of the entire system, this understanding promotes resilience in ecosystems. The interdependencies are cultivated when harmony is attained, resulting in a more strong and sustainable existence.

**Ecological Balance:** Harmony in the natural world contributes to its preservation. Every living thing and natural component serves a specific function within the ecosystem. We can avoid imbalances and disruptions that can lead to the decline or extinction of particular species by respecting these responsibilities and fostering harmony. As a result, the atmosphere becomes more stable and healthier overall.

**Sustainable Coexistence:** Peace and harmony in the world encourage sustainable coexistence between people and the natural world. Realizing our reliance on the natural world motivates us to adopt sustainable behaviors that reduce damage and put conservation first. We can ensure the long-term sustainability of resources, lessen our ecological impact, and improve the earth for future generations by living in harmony with nature. Collaborative problem-solving is aided by harmony, which is why it is important to embrace it. When we recognize our interconnection, we understand that tackling global issues like climate change or environmental degradation calls for cooperation and group effort. We can combine our resources, knowledge, and efforts to find novel solutions that are advantageous to all if we cooperate cooperatively.

**Emotional and Spiritual Well-Being:** Emotional and spiritual well-being are influenced by harmony in existence. Living in harmony with others and the natural environment while acknowledging our connectivity can promote a sense of fulfilment and fulfilment. It fosters emotions of gratitude, compassion, and empathy, which improves our sense of general wellbeing and ties us to something bigger than ourselves. Harmony in existence encourages peaceful coexistence between people and within communities.

By upholding the values of empathy, respect, and understanding, we foster a climate in which disagreements are reduced and cooperation and collaboration are given priority. This fosters a culture that celebrates diversity and looks for common ground, one that is more harmonious and inclusive. There are many benefits to accepting coexistence and peace in existence.

It supports the ecological balance and resilience of ecosystems, promotes peaceful coexistence between people and nature, facilitates cooperative problem-solving, improves emotional and spiritual wellbeing, and creates sustainable coexistence. All living things can live in a more sustainable, kind, and harmonious environment if we acknowledge our interconnectedness and work towards harmony.

## Co-Existence

In intergroup relations, coexistence is a situation that follows long-term negative interactions characterized by the denial of at least one side, DE legitimization, violence, or other bad behaviors that have substantial detrimental effects on at least one of the groups involved. It is described as acknowledging the other group's right to coexist in harmony with its differences and accepting the other group as a valid and equal partner with whom problems must be settled amicably.



The development of advanced harmonious intergroup relations, such as reconciliation, is dependent on this stage of intergroup relations. One of the best-known examples of coexistence is the détente between the Soviet Union and the United States in the 1970s. It's critical to understand that building coexistence starts at the lowest point of antagonistic intergroup relations. These unfavorable relationships may stem from at least two non-mutually exclusive causes.

The first genesis comes from fundamental convictions and frequently ideologies that one group is superior than another because of its race, qualities, attributes, religion, legacy, or culture Levine & Campbell. These fundamental ethnocentric ideas frequently motivate acts of exploitation, discrimination, mass murder, ethnic cleansing, and even genocide [10]. They also serve as the foundation for prejudiced attitudes.

This was the case in Nazi Germany, Apartheid-era South Africa, or segregation-era America. According to Bar-Tal in press; Friedberg, Northrup, & Thorson, 1989, the second origin is related to intractable conflicts that last for a long time, are violent, and intense. As a result, they inevitably cause strong hostility between groups or communities and even massacres and genocide. The Israeli-Arab conflict, the struggle in Kashmir, or the fight in Chechnya are examples of this type of conflict.

The fact that the antagonistic intergroup connections in both situations have a cultural foundation, are built in a sociopsychological repertoire that is broadly shared by society's citizens, and are frequently additionally reinforced by political, economic, and occasionally even judicial institutions is significant.

## CONCLUSION

Our interaction with the natural environment and all living things depends critically on our acceptance of harmony in existence and our understanding of existence as coexistence.

The idea of harmony emphasizes how our life is based on dependency, mutual support, and interconnection. We may promote resilience, ecological harmony, and sustainability by acknowledging and appreciating this interconnectedness. Living in peace with nature, protecting biodiversity, and implementing sustainable practices are all necessary for achieving harmony in existence.

It encourages us to work together across boundaries and differences to confront global concerns, which motivates collaborative problem-solving. Encouraging harmony also promotes mental, emotional, and spiritual health by fostering a feeling of direction, community, and interconnectedness.

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## CHAPTER 17

### EMBRACING COEXISTENCE: THE VITAL ROLE IN HUMAN LIFE

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#### ABSTRACT:

The nature of cohabitation is fundamental to human existence, influencing our interactions, our connections, and the general health of society. This chapter examines the meaning of cohabitation and the role it plays in promoting interpersonal harmony, empathy, and mutual understanding. Coexistence is the act of recognizing and appreciating the diversity of people, cultures, and viewpoints while coexisting peacefully. It lays the groundwork for harmonious interactions, teamwork, and collaboration, enabling the peaceful settlement of disputes. Recognizing the intrinsic value and dignity of every person, coexistence is also essential for advancing social justice, equality, and inclusivity.

#### KEYWORDS:

Coexistence, Conflict Resolution, Education Coexistence, Intergroup Relations, Political Social.

#### INTRODUCTION

In intergroup relations, coexistence is a situation that follows long-term negative interactions characterized by the denial of at least one side, DE legitimization, violence, or other bad behaviors that have substantial detrimental effects on at least one of the groups involved. It is described as acknowledging the other group's right to coexist in harmony with its differences and accepting the other group as a valid and equal partner with whom problems must be settled amicably. The development of advanced harmonious intergroup relations, such as reconciliation, is dependent on this stage of intergroup relations. One of the best-known examples of coexistence is the détente between the Soviet Union and the United States in the 1970s. It's critical to understand that building coexistence starts at the lowest point of antagonistic intergroup relations. These unfavorable relationships may stem from at least two non-mutually exclusive causes. The first genesis comes from fundamental convictions and frequently ideologies that one group is superior than another because of its race, qualities, attributes, religion, legacy, or culture [1]–[4].

These fundamental ethnocentric ideas frequently motivate acts of exploitation, discrimination, mass murder, ethnic cleansing, and even genocide. They also serve as the foundation for prejudiced attitudes. This was the case in Nazi Germany, Apartheid-era South Africa, or segregation-era America. According to Bar-Tal in press Friedberg, the second origin is related to intractable conflicts that last for a long time, are violent, and intense. As a result, they inevitably cause strong hostility between groups or communities and even massacres and genocide. The Israeli-Arab conflict, the struggle in Kashmir, or the fight in Chechnya are examples of this type of conflict. The fact that the antagonistic intergroup connections in both situations have a cultural foundation, are built in a sociopsychological repertoire that is broadly shared by society's citizens, and are frequently additionally reinforced by political, economic, and occasionally even judicial institutions is significant. In addition to implying that leaders have changed their minds, that the two sides are in contact,

and that there is a willingness to negotiate a new status for intergroup relations, coexistence also suggests that significant and influential segments of society must alter their behavior and support the new nature of intergroup relations, as well as that various groups, organizations, and institutions see the achievement of coexistence as a success [5], [6].

### **Recognizing the Other Group's Legitimate Existence**

Recognizing the existence of the other group and its differences which may be in terms of objectives, principles, ideologies, religion, race, nationality, ethnicity, culture, and other areas is what is meant by coexistence. This acknowledgment means that the groups' differences are legitimate and that both of them have the right to exist and coexist in peace. Additionally, the organizations' legitimacy to voice disagreements and concerns, which are subsequently addressed nonviolently, is acknowledged. Each group is prepared to address them as factors contributing to the decline in their intergroup relations.

### **Personalization**

Coexistence requires that we personalize the members of the other group, that is, that we see them as human beings with real wants, aspirations, and objectives. 2008 Teachers College, Columbia University Encyclopedia of Peace Education. Fair partnership. Respect for the idea of equal standing and treatment of the other group without superiority is necessary for coexistence. The same rule holds true for all kinds of encounters as it does for negotiations. Coexistence suggests that while conflict and disagreement may still exist, the parties concerned have chosen to forgo violent methods of conflict resolution in favor of peaceful methods. It indicates that the parties are prepared to set up negotiating processes to address and settle the list of disagreements. Coexistence involves more than just the behaviors specified by the aforementioned conditions. But the essence of cohabitation refers to a mindset that all members of the society share. In this view, cohabitation is largely a process of society's members developing their socio-psychological toolkit. It should be regarded as the beginning of the process of enhancing intergroup connections and a prerequisite for its continuation. Creating more harmonic and peaceful intergroup relations and even reaching reconciliation are only conceivable when this stage of coexistence has been solidified.

### **Coexistence-Based Education**

The process by which society's members are expected to develop attitudes, beliefs, and behaviors consistent with the ideals of coexistence is referred to as education for coexistence. Because education for coexistence is frequently started when members of society hold beliefs that run counter to the coexisting tenets, this is typically a process of societal change. They possess a socio-psychological repertoire that encourages conflict, discrimination, or exploitation. In order to transition to coexistence as a new stage of intergroup relations, this repertoire must be changed, and education can help with this. In this regard, a narrow school approach and a broad societal approach to education for coexistence are proposed [7]–[9].

### **Approaching a School**

Within the school system, the educational strategy emphasizes coexistence education. It focuses on how to use the educational system to alter the character of intergroup connections in society and sees it as a primary socialization agent. It acknowledges the difficulties of convincing everyone in society of the value of coexistence principles and, as a result, concentrates on one actor, presuming that it has the greatest sway. The term systematic school approach refers to a planned and carried out policy of the central educational authority to establish education for coexistence as a mandated programmer that targets all school-age children and adolescents. Therefore, education for coexistence in this form is deliberate, planned, under control, required, and open to everybody.

The goals of education for coexistence are to instill in children and adolescents' coexistence-friendly values, motivations, beliefs, attitudes, emotions, and behavioral patterns. The youthful generation is made ready to live in these relations by this repertory, which supports cohabitation as the new form of intergroup relations. Practically speaking, education for coexistence calls for the dissemination of information, the development of experiences, and the acquisition of skills that can aid in the growth of the psychological repertoire necessary to accept, recognize, respect, legitimize, humanize, and personalize the opposing or discriminated group. The educational system needs to make significant preparations in order to accomplish this goal. Declaring a new educational strategy that encourages coexistence is not enough concrete efforts must be taken to put it into practice [10], [11].

## DISCUSSION

The social approach to education for coexistence envisions transforming the socio-psychological repertoire of society as a whole, not only the educational system. Since education for coexistence cannot be successful if it is not active on a large scale within society, it is assumed that there is a need for political, social, and cultural transformation throughout the entire society. Schools can play a significant part in bringing about such change, but they are only one agent, and significant social change calls for the involvement of leadership, elites, political, social, and cultural institutions, as well as the media. The following characteristics characterize education for coexistence in its broad, societal sense:

1. It entails both formal, planned processes for instance, in schools and unplanned processes for instance, through the media.
2. It involves participation of the society's political, social, cultural, religious, and educational leaders on the national and community levels to disseminate the ideas of coexistence.
3. It occurs in all of the institutions of the society, including political, social, cultural, educational, economic, and religious institutions for example, schools, religious institutions.
4. It is a process that is it is significant to remark that education for coexistence after unresolvable war between two societies that currently or in the future will exist in two different political systems is more feasible than education for coexistence pertaining to groups that are supposed to exist in one system.

The principles of coexistence are better suited to a scenario in which there are two geopolitically distinct groups, as separate governments are capable of having a variety of normatively acceptable sorts of relations, from cohabitation to stable peaceful ties. The fundamental tenets of coexistence do not ensure the equality, freedom, and complete political, social, and economic integration necessary for a democracy when the groups are expected to cohabit in one political system, one state. Coexistence is merely the first step in the process of building a multicultural society; later, more advanced stages of equal integration must be taken. In many instances, full integration was the intended outcome even before cohabitation was legally established as a goal as in South Africa or Nicaragua, for example. Principles of coexistence have also been applied as a transitional stage on the path to complete integration in other contexts, such as Israel or Northern Ireland. However, the phase of coexistence loses credibility the longer it continues without making any meaningful strides towards full equality in integration. This is the situation in Israel, where the Arab minority views coexistence as a means of perpetuating Jewish domination and the treatment of the Arab community unfairly. Test results may be improved in classrooms with windows that look out onto the beauty of nature.

## Can Humans and Nature Coexist?

Ecologist Heather Tallies of the Nature Conservancy is testing the theory in California and other states even though it is not yet a completely accepted scientific theory. She is photographing the expansive Californian landscapes mountains, deserts, and inner cities in the backyards of randomly selected schools using satellite data. She is also associating the presence of nature to academic performance. She makes the claim that pupils do better when they are in close proximity to nature, however this might be refuted. Parents would undoubtedly find the study to be very interesting. It also draws attention to a crucial argument being made in the conservation community. Is nature biodiversity valuable even when it doesn't improve human well-being? Is nature still valuable to have near the school for its own purpose if Tallies discovers that pupils are not helped by seeing it from classrooms? The issue is crucial in the age of global warming because, according to scientists, many species have already changed their migratory routes and ranges.

For the pied flycatcher, a little black-and-white bird found in Europe, it might spell extinction. Because spring arrives earlier every year and the flycatcher chicks miss the prime season of their staple diet, caterpillars, their population has decreased by 90% in the Netherlands. If global temperatures increase by 2 degrees Celsius 3.6 degrees Fahrenheit above preindustrial levels due to climate change, a quarter of all species may become extinct. A new generation of experts does not believe that it is important to protect all of these endangered species. Some of these New Conservationists discussed their viewpoints last week at a think tank in Washington, D.C. Desalination, industrialized agriculture, and nuclear power were mentioned as contributing to a future in which humans and nature coexist in harmony.

With the modifications, people may thrive in cities while utilizing fewer natural resources. As a result, our civilizations would be decoupled from nature, and the wilds would repopulate deserted farmlands. According to Ted Nordau's, chairman of the Breakthrough Institute, decoupling will be the biggest driver that will determine how much nature we leave to nonhumans over the next century. Numerous conservation biologists disagree with the New Conservation philosophy because they believe that human population growth should be limited to safeguard species and that all nonhuman life is sacrosanct and that extinction is a great moral wrong. Their rage has been expressed in ecology journals, in conferences' peripheries, in lecture halls, and even in the Kenyan bush. Funding organizations are reluctant to support conservation initiatives, and students are reluctant to enter the sector for the wrong reasons as a result of the controversy.

In an editorial published this week in the journal *Nature*, Tallies, Jane Lubchenco, an ecologist at Oregon State University and a former executive at the National Oceanic and Atmospheric Administration, and 238 other scientists called for a ceasefire due to the fallout. Sadly, the scientists added, what initially started as a healthy debate has, in our opinion, descended into vitriolic, personal battles in universities, academic conferences, research stations, conservation organizations, and even the media? Over the bump head parrotfish, bumping heads in the midst of this conflict, the bump head parrotfish serves as a case study. The parrotfish is a little coral dweller that can be found, among other locations, off the Palmyra Atoll south of Hawaii. It has a comical hump that resembles a persistent head wound. Since humans have overfished the sharks that prey on the parrotfish, experts have determined that, even though the species is threatened, its unfettered population growth will harm coral reefs and the fish habitats that support human livelihoods and food security.

## News Promotion

Subscribe to the free Scientific American newsletters. Is the parrotfish as valuable to people as the coral ecosystem is? It is, according to Michael Soule, a biologist who founded the

principles of conservation biology in 1985. He outlined a conservation philosophy in a seminal article that same year, declaring that biodiversity is desirable, species extinction is bad, and that nature has intrinsic value independent of what humans might gain from it. Conservationists who have followed in Soule's footsteps have concentrated on maintaining pristine nature in protected regions like Yellowstone National Park, where, theoretically, biodiversity may flourish away from human interference. But despite the million square kilometers of land currently protected, especially in the tropics, species loss has intensified.

The human population has increased, and they now occupy half of the planet's ice-free land. The fact that it cannot be used means that the remainder is unused. New Conservationists, led by Peter Karelia, the Nature Conservancy's chief scientist, have vehemently contested Soule's principles since 2011. Declaring good and bad values, according to Karelia, does not benefit nature; rather, conservation efforts should concentrate on practical statements on what conservation should do in order to succeed. Karelia, is to work together. Instead of calling this area of study conservation biology, he called it conservation science. It might entail compensating locals to protect ecosystems that are directly vital to human welfare. Additionally, it might help maintain altered habitats that support crucial species, like coral reefs. Some species, like the bump head parrotfish, would be abandoned to extinction. Soule started a firestorm in response to Karelia's piece, calling New Conservation's acceptance of some extinctions and its consideration of human wellbeing to be a great moral wrong.

### **The Path Tore-Wilding**

Such trade-offs, according to New Conservationists, are unavoidable in this era controlled by humans. And they favor re-wilding, a concept that Soule first put forth in which people stop economic development and withdraw from landscapes, allowing them to revert to their natural state. According to New Conservationists, the departure might coincide with economic expansion. The California-based Breakthrough Institute envisions a world in which most people reside in urban areas and economic development depends less on natural resources. They would be fed by industrial agriculture, which produces food that is genetically modified, desalinates water, intensifies the production of meat, and engages in aquaculture, all of which have a lesser environmental impact. And they would use natural gas and renewable energy sources for their energy. Greater production efficiency, where more products could be produced from fewer inputs, would be the driving force behind these significant shifts. And other, more environmentally friendly products would take the place of some unsustainable ones on the market, like natural gas would replace coal, according to Michael Ellenberger, president of the Breakthrough Institute. Nature and the economy would essentially be separated.

He qualified his statement by saying, we are not suggesting decoupling as the paradigm to save the world, that it solves all the problems, or that it eliminates all the trade-offs. Cynics would argue that this is all utopian, but Breakthrough insists that the world is already moving in this direction. According to Dido Wernicke, a research fellow at the Rockefeller University who has looked at how the country uses 100 major commodities, nowhere is this more obvious than in the United States. The U.S. Geological Survey National Minerals Information Centre, which keeps track of the goods used from 1900 to the present, provided data that Wernicke and his colleagues combed through. They discovered that the consumption of 36 commodities such as sand, iron ore, cotton, etc. had peaked in the American economy. In comparison to the pre-1970s era, 53 additional commodities such as beef, nitrogen, and lumber are used more efficiently per dollar of gross domestic output.

Wernicke predicted that their use will peak soon. Only 11 commodities industrial diamond, indium, poultry, etc. are being used more frequently, and the majority of them are being used sparingly by enterprises to streamline their internal procedures. People are consuming more



chicken because they are eating less beef, which is a good thing because raising poultry has a smaller environmental impact. According to data from the Rockefeller University's Jesse Amusable, the US has not increased its resource consumption since the 1970s while growing in both GDP and population. According to Amusable, it seems like the 20th-century expectation we had was that we were always assuming the future entailed greater resource consumption. But we are undoubtedly witnessing peaks in the rich countries. In two to three decades, the emerging economies of China and India would follow.

### **Asks for a Cease-Fire**

The conventional wisdom that unfettered natural resource use underlies economic growth is contested by Wernicke and Isobel's findings. It raises the possibility that environmental objectives and human prosperity could coexist. The majority of conventional conservation biologists would disagree with this assertion. They contend that while protecting nature is vital, human welfare is as important and has its own inherent value. For instance, scientists would advocate reducing greenhouse gas emissions from factories in the coral reef ecosystem since these emissions induce climate change, which hurts corals. Many other environmentalists have been greatly upset by the back and forth, and some financial organizations are hesitant to sponsor conservation activities.

According to Tallies of the Nature Conservancy, students have voiced reservations about entering a contentious industry. I've literally been in the middle of the Kenyan bush and heard a few people debating really aggressively about this issue in the middle of the bush, she said. Tallies and 239 conservationists therefore urged scientists from the two competing factions to get along and acknowledge that all conservation approaches may survive in various settings in a commentary. According to tallies, the question of why someone should care about nature is very value-laden. She asserted that it is not required to favor one set of values over another. Tallies and her co-authors declared in their article; we call for an end to the fighting. We call for a conservation ethic that is diverse in its acceptance of genders, cultures, ages, and values.

### **Role in Human Life**

At the heart of our existence is the nature of coexistence, which shapes our interactions, bonds, and general wellbeing. Living in harmony and respect for one another while recognizing and appreciating the diversity of people, groups, and cultures is referred to as coexistence. Coexistence is essential to promoting social cohesiveness, empathy, and understanding in human life. It acknowledges that every individual is different and that their experiences, viewpoints, and ideas should be accepted and valued. Coexistence encourages inclusivity by enabling people from different backgrounds to live side by side in harmony, learn from one another, and add to the diversity of society. There are several facets to coexistence in human life. First of all, it creates the framework for friendly interactions and teamwork. Coexistence encourages communication, compromise, and cooperation by recognizing the inherent value and dignity of every person. It promotes the construction of bridges between various groups and allows issues to be resolved peacefully.

Additionally, coexistence is essential for advancing social justice and equality. It demands that discrimination be eliminated, that human rights be upheld, and that everyone be treated fairly. Societies can seek to break down barriers and create an inclusive atmosphere where everyone can flourish by promoting a culture of coexistence. Coexistence also fosters compassion and empathy. We are more likely to comprehend and empathize with the struggles and difficulties that other people go through when we embrace the concept of coexistence. It makes us reflect on how interconnected we all are, which inspires us to show kindness, support, and unity. Coexistence includes our relationships with the natural environment as well as human-human interactions. We take on the role of responsible stewards of the environment when we acknowledge our interdependence with nature and the

significance of sustainable coexistence. In order to do this, it is necessary to protect biodiversity, slow down climate change, and ensure the welfare of future generations. In conclusion, cohabitation is a natural part of our existence that shapes our interactions, our connections, and the social fabric as a whole. It promotes harmonious relationships, social justice, and environmental sustainability while fostering social cohesiveness, empathy, and understanding. We can build a society where variety is valued, differences are acknowledged, and harmony is fostered by embracing coexistence, thereby enhancing our shared human experience.

### **The Nature of Coexistence in Practice**

The ability to coexist has practical applications in many facets of daily life, fostering harmony, comprehension, and collaboration. The following are some important contexts in which the coexistence principles are usefully applied:

- 1. Social and Cultural Practices:** Diversity in social and cultural practices is encouraged by coexistence in communities. It encourages the acceptance and appreciation of various cultures, faiths, and traditions, promoting inclusivity and fostering the development of a thriving multicultural society. Societies can gain from the sharing of thoughts, viewpoints, and life experiences that foster innovation, creativity, and understanding through appreciating variety.
- 2. Conflict Resolution and Peacebuilding:** Coexistence offers a structure for resolving conflicts and promoting peace. It promotes communication, compromise, and negotiation as techniques for resolving disputes amicably. Coexistence aids in bridging gaps, resolving conflicts, and establishing lasting peace within communities and beyond borders by fostering understanding, empathy, and respect.
- 3. Human Rights and Social Justice:** The promotion of human rights and social justice is based on the coexistence ideals. Recognizing each person's intrinsic worth and dignity, regardless of their origin or traits, is a prerequisite for coexistence. In order to achieve equality of opportunity, justice, and inclusivity for all members of society, it asks for the abolition of prejudice, injustice, and marginalization.
- 4. Environmental Sustainability:** The use of sustainable practices is motivated by coexistence and our interaction with nature. Coexistence emphasizes responsible stewardship and environmental protection in light of our interconnectedness with nature. It encourages conservation, sustainable development, and climate change mitigation, assuring the welfare of future generations and encouraging peaceful coexistence between people and the planet's ecosystems.
- 5. International Relations:** Coexistence is used in the context of international relations, which promotes collaboration and diplomacy on a worldwide scale. By embracing the ideals of coexistence, nations may cooperate, overcoming differences and advancing pacific conflict resolution. It promotes cooperation on common issues including poverty, climate change, and health crises while highlighting how interrelated and mutually beneficial humanity is.

### **CONCLUSION**

The way we coexist has a huge impact on how we engage with one another, form bonds with others, and shape society as a whole. In addition to promoting social cohesion, empathy, and understanding amongst people and communities, it includes the acceptance of variety. In many facets of human existence, such as social and cultural variety, conflict resolution, human rights, environmental sustainability, and international collaboration, the principles of coexistence are put into practice. We can build inclusive, harmonious societies that put a high priority on peace, social justice, and environmental stewardship by valuing diversity, encouraging dialogue, and accepting the interconnection of humanity. By encouraging an

atmosphere where cooperation, empathy, and respect for one another may flourish, coexistence challenges us to transcend differences, biases, and preconceptions. It encourages us to acknowledge the inherent value and dignity of every person, ensuring inclusivity and equitable chances for all.

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## CHAPTER 18

### PROVIDING THE FOUNDATION: UNIVERSAL HUMAN VALUES AND ETHICAL CONDUCT

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#### ABSTRACT:

The intrinsic worth and dignity of each and every person, which transcends cultural and societal borders, is the foundation for universal human rights. The underlying principles of universal human rights are examined in this chapter, which is built on the understanding of basic equality and the inherent humanity of every person. Human rights are inherent to every person because of their humanity; they are not bestowed by governments or other organizations. They offer a moral foundation for how people should be treated and safeguarded, regardless of their color, gender, religion, nationality, or any other trait. These rights include, among others, the rights to life, liberty, security, and freedom of speech.

#### KEYWORDS:

Cornerstone Universal, Ethical Behavior, Ethical Human, Human Right, Social Justice.

#### INTRODUCTION

The intrinsic worth and dignity of every person, regardless of their color, gender, religion, nationality, or any other trait, form the cornerstone of universal human rights. The idea that every human being is born free, with an equal set of rights, and with dignity underlies the concept of universal human rights. The acknowledgement of the inherent humanity and intrinsic equality of every person forms the cornerstone of universal human rights. Human rights are intrinsic to every person by virtue of their humanity and are not bestowed by any one government or institution. They are universal and unalienable, not dependent on social or cultural conventions.

A moral framework that transcends geographic borders and cultural variations is provided by universal human rights. They act as a set of universal guidelines for how people should be treated, guarding against oppression, abuse, and discrimination.

These rights include, among others, the rights to life, liberty, and security, as well as the freedoms of speech and religion. The Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social, and Cultural Rights are only a few of the international and regional documents that include the foundation for universal human rights. These documents lay the groundwork for human rights legislation and offer a general framework for advancing and defending human rights [1], [2].

The creation of fair and just society depends on the acceptance of universal human rights. It works to advance social justice, equality, and the rule of law while making sure that people are treated with respect and dignity. Universal human rights give people the ability to engage in society and exercise their rights and freedoms. They also serve as a foundation for holding governments and people accountable for their actions.

Furthermore, the foundation of universal human rights is the conviction that protecting and upholding each individual's rights is not only morally right but also promotes society's overall

progress and well-being. People may actively contribute to their communities and take part in social, economic, and political life when their rights are upheld and realized. In conclusion, every person has intrinsic worth and dignity, which forms the cornerstone of universal human rights. As a normative framework for how people should be treated and protected, universal human rights are founded on the idea of equality. They serve as a foundation for justice, responsibility, and social advancement, ensuring that everyone can live in freedom, dignity, and equality. We looked at the subject of proper understanding and learned about the inherent harmony that exists at every level of existence, from the human to the universe as a whole. This comprised an accurate assessment of the requirements, traits, and actions of the self I and the body, as well as the key elements of their interaction.

Next, we learned about interpersonal relationships and the values that make them work and promote harmony in families and society. The underlying interconnection, cyclability, self-regulation, and mutual fulfilment seen in nature were further explored. Finally, we defined coexistence as occurring throughout all of existence to bring this study to a close. This appears as the peaceful coexistence of units both sentient and insentient, i.e., conscious and material with one another and the all-pervasive space. In this reality, space is empty, transparent, and filled with equilibrium energy. The components of nature are submerged in space. They are energized, self-organized, and fulfil a specific relationship with each other because they are in space, which results in the fullest possible existential order, or samara vyavasth[3]. All of the aforementioned investigations were carried out through a process of introspection and observation of our surroundings. We can begin considering the enormous ramifications of such an insight in our life and profession while the process of self-exploration must continue to enable realization and knowledge. The five chapters in this part are devoted to this topic.

Here we can also see how a realization of the reality of life and our capacity to live in line with it might open the door to a state of general and lasting human happiness and prosperity. When a person has this insight, they can find harmony inside themselves, harmony with other people, and harmony with the rest of nature. The process of discovering one's true self through introspection appears to be the path humanity is taking as a whole. Additionally, this is the reason we are here. It is up to us to sufficiently convince ourselves through independent research that this is the only practical means of achieving both internal and external peace. In this section, we will also be able to see how the correct understanding gives us the ability to envision and preserve the Holistic Alternative as a viable alternative to the current limitless and utterly unsustainable way of life. It also lays the groundwork for the organic ethical behavior of professions and the creation of appropriate technology, production systems, and management models to support a holistic way of living. Let's begin to understand these consequences and envision how we could set out on the path to the Holistic Alternative.

### **Values in Various Aspects of Human Life**

In section II, we looked at the balance among the four tiers of human existence. Based on this conception of harmony, our value is derived from our participation in the wider order at various levels. The participation in the actions of the Self in the shape of a specific human behavior based on realization and understanding is where the identification of values begins. Additionally, there are two ways that humans participate: by their behavior and through their job. Trust, respect, affection, care, direction, reverence, glory, and love are the nine values in relationships that we researched as they relate to behavior. We won't go into them here because we covered them [4]. A person's involvement in making sure that physical infrastructure plays a role in nurturing, safeguarding, and supplying resources for the body.

The contribution of a human being to assuring a physical facility's function to support and keep its utility is what gives it artistic value. For instance, a pen has utility value because it



makes writing easier. The body has a way to get this. The pen's usability is maintained by include a cap to prevent ink spills, a suitable design for holding the pen while writing, etc. The benefit of a shirt is that it shields the body. Its utility value is this.

The creative significance of the garment is in how effortlessly it can be put on. As a result, the front of the shirt has buttons, and the shirt's size is determined by the body's dimensions. Similar to how it is with food, we discover that food's use is in nourishing the body. However, the aesthetic value of cooking the meal is in making it simple to chew and swallow, serving it on a plate, etc.

Using a book as an example, publishing a book makes the paper more useful. Printing the content allows us to keep it for a longer period of time so that we can occasionally refer to it. It will be quite demanding on you if you have to memories everything. But printing it out on paper saves us time and energy. Utility value is this. Now, adding creative value to the book involves keeping the font size consistent with legibility, designing the size of the book to make it portable, etc. Here, it's crucial to keep in mind that artistic value only exists in the presence of functional value. There is no room for art when there is no utility. We have included additional data in appendix II for your familiarization. You'll realize that the source of all these values is just human beings engaging in various facets of living.

## **DISCUSSION**

Now let's comprehend how a correct knowledge naturally leads to the instillation of universal principles. We can easily deduce that there is an innate harmony and orderliness in the universe from the considerations in section II. Humans don't need to make it; they only need to understand it. The effort to comprehend and be in tune with this harmony is actually the source of the universal human desire for pleasure and wealth.

The criteria that define this harmony at different levels and underline the general goal in comprehending this harmony are universal human values. Therefore, in terms of participation in the cosmic order, the universal human values are nothing more than different manifestations of the truth of life harmony, coexistence. These are inherently palatable to all people and promote happiness in people.

Only our ignorance, incorrect preconceptions, and delusions about who we are, what exists, how sensory interactions work, and how we relate to the world around us cause all of the challenges and misunderstandings in understanding and instilling these universal ideals. We can come to understand this fact via ongoing self-observation and self-exploration of our entire existence. We can recognize the inherent goodness and universality of people. We can personally witness how such a realization results in fulfilment on all levels. Human values are instilled naturally once we are able to let go of our erroneous preconditioning and ground ourselves in our natural acceptance [5], [6]. And this holds true for all people at all times. We all truly value this, and as people, we also possess the necessary capacity and resources to make it a reality. Thus, the entire human species finds enormous comfort, relief, and confidence in this understanding.

The eternal facts of existence are what we refer to as universal values. To be happy, we must learn these via self-examination and learn how-to live-in line with them. You'll discover as well that false beliefs, greed, or fear cannot be used to enforce these ideals. The following rules are not to be followed: 1 the values are not to be imposed through greed Prabodhan, 1 the values are not to be enforced through ignorance, and 1 the values are not to be enforced through fear. As we have seen, the values are naturally acceptable, hence enforcement or imposition are not necessary. Harmony in a society or organization can only be achieved via proper understanding gained through the process of self-exploration. This provides a very solid foundation for ensuring value-based life among people. Any attempt to instill values



through greed, terror, or delusion will not lead to long-term harmony in the community or workplace. Long-term success can only be achieved through the process of understanding through self-exploration.

### **The Absoluteness of Moral Behavior**

Similar to how we can recognize a name tree or a mango tree by their clearly defined distinct features that never change, or how we can recognize water, air, iron, or a cow by their respective traits their innateness let's also try to recognize a person's innateness. So, let's comprehend our humane-ness, just like a mango tree has a distinct mango-ness, iron has a distinct iron-ness, and cows have a distinct cow-ness. The correct understanding attained via self-examination also enables us to recognize the unmistakable nature of human behavior, sometimes known as ethical human behavior. It applies to all people equally. As a result, we are also able to comprehend the universality of moral behavior that is consistent with the values that all people share. As a result, any discussions and misunderstandings regarding how something that is moral for one person might not be moral for another, etc., are also unfounded.

Let's now comprehend the key characteristics of this specific human behavior, or the ethical human behavior. Each of us wishes to have a clear conduct, as we have already discussed in this book, but right now we might not be able to guarantee such. This is due to the fact that we are now operating out of preconceptions or assumptions that are at odds with reality or the proper understanding. However, neither we nor others are satisfied with this condition. We do observe people attempting to determine what is appropriate behavior and, in the process, displaying a wide range of characteristics [7]. We also observe individuals arguing incessantly about what they deem to be moral. But without the proper knowledge, we are unable to recognize the unmistakable nature of moral human behavior. It can be explained using the following examples:

1. **Values (Malay):** Values play a role in how we behave ethically. They are the result of realization and understanding, both of which have defined outcomes. As previously stated, when I correctly comprehend reality, the harmony that underlies all levels of existence, and my participation in it, I am able to recognize the universal human values as an integral part of this reality. Now, whenever I imagine something, I think about definite values.
2. **Policy (Nit):** I am able to develop an ethical sense in all of my endeavors because I am convinced of the values and the innate harmony in existence. I constantly act, think, and endeavor to promote this harmony. It prompts us to make decisions that advance human welfare by promoting the development, preservation, and wise use of the body, mind, and resources. This is the result of my goal, idea, and expectation being clear-cut and being directed by the appropriate understanding.
3. **Persona (Charitra):** My life has definiteness because of the clarity in my desire, thought, and choice. The effect of my actions and job being definite is definiteness of character. Generally speaking, this can be described as follows: Rightful creation, acquisition, and use of wealth v Chastity in conjugal relationships, including chastity in husband-wife relationships.

Humane conduct and charitable work the term ethics refers to this consistency of human behavior in terms of principles, rules, and personality. This gives us a clear understanding of ethics. We are given a clear standard by which to determine whether a human act is moral or immoral, as well as a clear path for pursuing ethics in both life and work. We can see that a person can only develop ethics in their daily lives by the instillation of values, rules, and character; this is made possible by the process of assuring correct knowledge through self-

exploration. At the same time, it is clear that only a person with moral character and the necessary professional abilities can be a good professional, such as a good manager, good engineer, good teacher, good researcher, excellent technocrat, etc.

### **Moral Behavior**

Ethical conduct' suggests that it is innately acceptable to me and doesn't cause internal conflict. Ethical behavior' suggests that it is in accordance with the correct understanding of reality, which is the underlying harmony at all levels. Ethical behavior' suggests that it results in mutual fulfilment with other people and mutual enrichment with the rest of nature. Thus, ethical conduct is ubiquitous, self-fulfilling, and friendly to both people and the environment.

### **Ethical Human Conduct**

The term ethical conduct is used to describe more than just acting morally. It entails acting with integrity, motivated by a deep respect and care for one's fellow animals. Human research is any study done on, with, or for people, or using their information, samples, or tissues, solely for beneficial purposes. There are major dangers involved in human research, and mistakes could happen. Even with the best of intentions, careful preparation, and practice, mistakes can still happen. Accidents might occasionally happen as a result of technological mistakes or ethical negligence or carelessness. On rare circumstances, study practices have even implicated heinous violations of human persons. There were no rules governing the moral use of human subjects in research earlier, in the 1900s. There was no Institutional Review Board (IRB), no set of rules or codes of conduct. Here's a quick explanation of why guidelines were created and why it became essential for all recognized research institutes to have an IRB [8].

### **The Nuremberg Code**

On December 9, 1946, an American military tribunal began criminal proceedings against 23 prominent German doctors and administrators for their willful participation in war crimes and crimes against humanity, beginning a well-known chapter in the history of research involving human subjects. German doctors were accused of doing medical tests on hundreds of detainees in concentration camps without their informed consent. As a result of these studies, the majority of the participants died or were left permanently disabled. The Nuremberg Code, which was formed in 1948 as a direct result of the trial, states that the voluntary consent of the human subject is absolutely essential, making it clear that participants should give consent and that the advantages of the research must exceed the risks.

The Nuremberg Code was the first international document to promote informed consent and voluntary participation, even though it lacked legal power. The Declaration of Helsinki can be found at The World Medical Association created guidelines for physicians in 1964 for biomedical research involving human participants. The Declaration of Helsinki regulates worldwide research ethics and establishes standards for non-therapeutic research and research combined with clinical care. The Declaration of Helsinki, which served as the foundation for current Good Clinical Practices, was updated in 1975, 1983, 1989, and 1996. The Helsinki Declaration covers the following topics:

1. Human research should be based on findings from laboratory and animal studies.
2. Before beginning, research protocols should be evaluated by an impartial committee.
3. Participants in research must give their informed consent.
4. People with medical or scientific training should undertake research.
5. Benefits shouldn't outweigh risks.

### **Tuskegee Syphilis Study**

A project carried out by the US Public Health Service served as one of the turning points in the creation of a consensus for rules for ethical behavior in research. Six hundred low-income African-American men were followed for 40 years, 400 of them had syphilis. Free medical exams were provided, but the subjects were not informed of their illnesses. The study went on until 1972 despite the availability of a proven treatment penicillin in the 1950s. Participants were not given any medication during this time. In some cases, researchers stepped in to stop therapy when the participants were given a syphilis diagnosis by another doctor. When the study was made widely known, it caused a massive public uproar, forcing the US government to shut it down in 1973. A National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research was established in the US as a result of the publicity surrounding the Tuskegee Syphilis Study. This commission was tasked with identifying the fundamental ethical principles that should guide the conduct of biomedical and behavioral research involving human subjects and developing guidelines that should be followed to ensure that such research is carried out in accordance with those principles. The Commission created the Belmont Report, which served as the cornerstone for American research ethics involving human subjects.

### **Common Law**

Numerous research organizations both domestically and abroad have followed this set of rules. The Common Rule's primary components are as follows. Additional protection for some vulnerable research subjects, such as pregnant women, prisoners, and children, requirements for research institutions to ensure compliance requirements for researchers to obtain and document informed consent requirements for Institutional Review Board membership, function, operations, review of research, and record keeping

### **Circumstances in India**

India has created national regulations for human subject's research, much like many other countries have done. The guidelines that are frequently referenced and followed in our nation are those that were released by the Indian Council of Medical Research, New Delhi. The Policy Statement on Ethical Considerations involved in Research on Human Subjects, published by the Indian Council of Medical Research in 1980, was updated in 2000 to become the Ethical Guidelines for Biomedical Research on Human Subjects. The most recent revision was released in 2006 after being revised since then. The text emphasizes in its general statement that only research that will progress the betterment of all, especially the least advantaged, should be conducted. The way the study is carried out shouldn't jeopardize the respect and welfare of the participants, and it should steer clear of the historical problems of unethical research. The research must be subjected to a strict regime of evaluation at all stages of the proposal in order to assure quality scientific output. Every man, whether he is involved in science or not, has a responsibility to treat their fellow humans with compassion and respect because all humans are born free and equal in their rights and dignity.

### **Role in Human Life**

1. The basis for ethical behavior and universal human values plays a crucial role in human life since it serves as a moral compass and set of guiding principles for both people and society. These moral principles and ideals form the basis for encouraging a just, compassionate, and peaceful existence.
2. A moral framework is provided for people to guide their behaviors and decisions by serving as the foundation for ethical human conduct and universal human ideals. It provides a set of rules for conduct and encourages characteristics like integrity, esteem, empathy, fairness, and compassion [9]. These principles aid people in

developing a feeling of accountability, responsibility, and integrity in their dealings with others.

3. By encouraging trust, respect, and cooperation between people, universal human values and ethical behavior support social cohesiveness. It improves harmonious relationships, lessens conflicts, and fosters a sense of belonging within communities when people uphold ethical standards. It fosters a common sense of how to treat people fairly and with dignity, which encourages the development of robust social networks.
4. Adopting enduring human ideals and moral behavior promotes personal development. It motivates people to take stock of their deeds, make decisions that are consistent with their ideals, and pursue moral greatness. Individuals can strengthen their moral character, develop empathy and emotional intelligence, and acquire a strong sense of self-awareness through upholding ethical principles.
5. The foundation for ethical behavior and shared human values is essential in advancing social justice and equality. Individuals and society are guided by ethical values to respect the rights and dignity of every person, regardless of their upbringing, ethnicity, gender, or social standing. Upholding these principles contributes to the fight against prejudice, discrimination, and inequality as well as the development of a just and inclusive society where everyone has access to fundamental rights and equal opportunities.
6. Decision-making and responsible citizenship are guided by universal human values and ethical behavior. People can make educated judgments that are in line with the greater good, sustainability, and the well-being of others by thinking about the ethical consequences of their choices. As people become engaged members of their communities and try to improve society as a whole, this encourages responsible citizenship [10].

## CONCLUSION

The acknowledgement of the inherent value and dignity of every person forms the cornerstone of universal human rights. A moral basis for the defense and advancement of human dignity, universal human rights cut across cultural, social, and political borders. They place a strong emphasis on the idea of fundamental equality, stating that everyone has the right to be treated fairly and with respect because they are all born free and with equal rights. In international declarations and agreements, the cornerstone of universal human rights is outlined, acting as a model for governments and societies all over the world. These rights cover civil, political, economic, social, and cultural dimensions and work to protect everyone's freedom, security, and empowerment. Societies advance social justice, equality, and the rule of law through defending all human rights. They offer a framework for accountability, making authorities accountable for their deeds and promoting a respect for human rights culture. Aside from being morally required, the acknowledgment and defense of universal human rights are also crucial for the advancement of societies. People may engage fully in social, economic, and political life and improve the development and well-being of their communities when they are able to exercise their rights and freedoms.

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## CHAPTER 19

### BASIS FOR THE HOLISTIC ALTERNATIVE TOWARDS UNIVERSAL HUMAN ORDER

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#### ABSTRACT:

A holistic approach to achieving a universal human order focuses on interconnection, sustainability, well-being, and inclusivity in order to solve the shortcomings of existing systems and structures. This chapter examines the essential components of a holistic alternative, emphasizing its revolutionary potential to build a more just, peaceful, and sustainable society. A holistic approach is based on interconnectedness, which acknowledges that people's decisions and actions have an impact on entire society. The acceptance of interconnection fosters collaboration and cooperation, supporting sustainable practices and a peaceful coexistence with the natural environment.

#### KEYWORDS:

Approach Achieving, Holistic Alternative, Humanistic Education, Social Justice, Sustainability Well Being.

#### INTRODUCTION

The visualization of a comprehensive human aim that is supportive of human wellbeing in an all-encompassing and sustainable way is therefore a crucial implication of having the appropriate understanding. Human welfare is currently predominantly understood in terms of economics. We've already seen how having such a constrained goal makes life difficult and is unsustainable in many ways. Furthermore, with the correct perspective, it is feasible to picture a holistic alternative pattern that will serve the overall human aim. This pattern of human living will be eco- and people-friendly, resulting in mutual fulfilment and sustainability. An alternate set of evaluation standards for the systems of education, healthcare, technology, production, and business activity and management can be seen during this procedure. The following is the overall human objective, as we have seen in chapter nine:

1. Individuals should have correct understanding and be free from inconsistencies Samdhna.
2. The continuance of prosperity at the family level Samriddhi- In every family
3. Mutual trust and lack of fear in society Achaia
4. In nature, coexistence Sah-astitva

The wellbeing of everyone abhyudaya shall be promoted by such a broad goal at all times. All people on earth will be subject to this. We may also see that real human welfare is about assisting and equipping people to achieve the overarching human objective outlined above. Now, with this information, we can determine the objectives of any system, organization, or society, including those that promote productivity, justice, exchange, etc. We can assess if the system's objectives are compassionate or not, and whether they are comprehensive or have a narrow focus. It becomes obvious to us that this will be the main driving force behind all of our programmers once we are able to pinpoint the overarching human aim. And if any programmer does not follow these, it will not be suitable for society or the welfare of people. We can assess the shortcomings in the current judicial system, administration and



governance, market policies, and other systems in relation to these goals. Are we pursuing the human objective that is inherently acceptable to us, or are we veering away from it? In chapter nine, we did a quick review of the systems we now use. It demonstrated how our cultural structures and attitudes towards human welfare have changed. But there's no need to point the finger at any current framework or pattern. We merely need to concentrate on fostering accurate understanding. We now know that no one accepts doing wrong naturally; all we need to do is point them in the appropriate way to make this possible [1], [2].

### **The Holistic Alternative's Vision**

We can envision and gradually develop a workable alternative to the prevalent pattern of human living if we accurately assess the overall human goal, human welfare, and the realization of coexistence at all levels. The correct understanding so prepares us to go towards the holistic alternative universal human order, *svarjya*, which will be durable and favorable to the fulfilment of the fundamental human desires for all humans. It will be a way of life that is environmentally friendly, socially responsible, and self-satisfying. Then, all human intellect, creativity, knowledge, and talents might be put to use to actually implement such a way of life. Our current way of living is proving to be more and more troublesome and unsustainable, so it is vital to start research and development in this area.

The basis for developing humanistic education systems, holistic health care systems, appropriate technology, manufacturing systems, management models, and an economic system based on recyclability and harmony with nature is provided by right understanding as well. Additionally, with the aid of the proper understanding, it will be possible to picture a humanistic government that will aid in the creation of a peaceful global family and a universal human order *Maya Vyavasth*. To introduce the holistic alternative, the five aspects of such a universal human order *Maya Vyavasth* might be carefully worked out in accordance with the aforementioned goals.

### **Foundation for Humanistic Education and a Humanistic Government**

In order to advance towards the holistic alternative, it is first necessary for people to have the proper understanding, make the commitment to live appropriately, and then acquire the necessary abilities and knowledge to put that understanding into practice. First and foremost, it urges a shift in the educational system towards humanistic education. With the proper understanding, we may see the value of such a humanistic education. Education is instilling the knowledge of harmony at all levels of living, as we stated previously. It is more than just reading, writing, and math; rather, it is a process that enables a person to live in line with the natural world. Compared to the current system, it demands a significant change in focus and vision.

### **Education in Humanism**

The core of humanistic education is the inculcation of the correct understanding at all four levels from the self to all of existence and the development of the capacity to live in line with it [3]. One should be able to assess every effort in the context of the proper understanding. In order for humans to accurately grasp their physical needs and adopt appropriate techniques and production systems to meet those needs in an eco- and people-friendly way, humanistic education will entail adequate integration of values and skills. The process of self-discovery will be aided by humanistic education, which will result in ongoing human growth. It will also make it possible for one to comprehend their inherent worth, as well as the validity and universality of moral behavior. Additionally, it will strengthen the belief that only a life founded on values can lead to universal pleasure and success. The models for such an education must be developed and put into practice with sufficient research effort. First and foremost, a child's education begins at home. The child picks up knowledge and

understanding from his or her close family members at home. Every model will therefore include the ideal home setting for the child's development. The youngster will require a formal system, in the form of a group effort in society, when they need more exposure to skills and knowledge. It is first vital to introduce the necessary introductions of value.

## **DISCUSSION**

The demand for a comprehensive alternative to a universal human order is growing in the modern, interconnected world. The current institutions and structures frequently put the interests of the individual, economic development, and power dynamics ahead of the interconnection of mankind and the welfare of both people and the planet. By emphasizing a thorough and integrated approach that takes into account the physical, mental, social, and environmental components of human existence, a holistic alternative aims to overcome these weaknesses. With a focus on interconnection, sustainability, well-being, and diversity, this essay examines the essential components of a holistic alternative to a universal human order.

### **Connections:**

A holistic approach acknowledges the inescapable connections between all facets of reality. It recognizes that decisions made by people, groups, and even countries have repercussions that go far beyond their local environment. By embracing interconnection, we can cultivate a strong feeling of responsibility and empathy for others, encouraging cooperation and teamwork rather than rivalry and conflict. This alternative worldview promotes sustainable practices and fosters a peaceful coexistence with nature by encouraging people to think about the long-term effects of their decisions.

### **Sustainability**

A holistic approach to achieving a universal human order is built on the principle of sustainability. It admits that our existing patterns of resource exploitation and consumption are unsustainable and harmful to the health and well-being of the earth. A comprehensive strategy encourages ecological stewardship by urging people and society to adopt behaviors that minimize environmental harm and give long-term resource preservation top priority. Promoting renewable energy, lowering waste and pollution, protecting biodiversity, and implementing regenerative farming practices are all necessary to achieve this. To secure the wellbeing of all people and future generations, sustainability also includes social and economic dimensions. It aims for an equal allocation of resources and opportunities.

A holistic approach prioritizes each person's well-being because it understands that a truly harmonious society cannot exist without the physical, mental, and emotional health of all of its members. It emphasizes the value of promoting holistic health, including physical fitness, mental toughness, emotional intelligence, and spiritual fulfilment [4], [5]. It goes beyond worldly affluence. This strategy asks for moving away from a model that is only driven by GDP and towards one that places a higher priority on things like work-life balance, access to healthcare, education, and cultural enrichment. Individuals can live happy lives, make positive contributions to their communities, and promote a sense of overall well-being by placing a high priority on their well-being.

### **Inclusivity**

A comprehensive approach to achieving a global human order aims to reduce social inequality and advance inclusivity. Regardless of a person's race, gender, ethnicity, religion, or socioeconomic background, it acknowledges their inherent worth and dignity. The elimination of structural impediments that support marginalization and prejudice is demanded by this alternative worldview. It promotes social justice and equal access to opportunities and resources. A society where variety is cherished, unique viewpoints and experiences are

appreciated, and where everyone has a voice and the ability to contribute to the greater good is one in which inclusion is valued. A holistic approach to achieving universal human order offers a revolutionary vision for a world that is more sustainable, just, and peaceful. We can encourage a global civilization that prioritizes the interconnection of humankind and the wellbeing of people and the earth by embracing interconnectedness, sustainability, well-being, and inclusivity. To create a more just, compassionate, and sustainable world, this alternative worldview urges a change in beliefs, practices, and institutional frameworks.

It pushes us to reconsider prevailing viewpoints and work towards a global human order that appreciates everyone's wellbeing and acknowledges our interconnectedness. By adopting a holistic approach, we may open the door to a better future that respects human uniqueness and fosters peaceful coexistence with nature. A humanistic constitution, which is necessary to give clear principles and a framework for policy development supportive of the growth of an unbroken human society and a universal human order, can also be built on the foundation of the proper understanding. Among the key guiding principles of a humanistic constitution will be the pursuit of the all-encompassing human purpose and the development of ethical human behavior competence. It will protect social justice in its purest form. Currently, there are many cases, creeds, faiths, and nations within human society, and their goals and interests frequently conflict with those of others. Therefore, a significant portion of human endeavor is utilised to resolve these tensions and contradictions. Ironically, humans spend a significant portion of their resources and energies preparing for battle in order to maintain peace.

As we can clearly see, why should human endeavor in pursuit of these shared purposes be in opposition with each other's interests when the criteria of human welfare are universal, commonly applicable to all human beings? This is only possible as a result of our ignorance, flawed assumptions/beliefs about happiness, and our perceptions of reality. Currently, our efforts are focused on attempting to stop a bad action by carrying out a worse action, such as committing a bigger crime or using more violence. Long-term, this is impossible to do and instead creates a vicious cycle that allows wrongdoing to continue [6], [7]. There is no other way to make things right except to cultivate human consciousness, acquire correct understanding, and interact with others. Therefore, the correct understanding also provides a suitable and spontaneous resolution of the ongoing human conflicts, which range from the level of the family to the level of the entire world. Another educational exercise for the reader to picture a humanistic constitution may be provided here. What will the fundamental rights and obligations be in the light of the correct understanding?

How will justice and protection in society be ensured? How will people connect to the global family? How will the representation of people be ensured in maintaining order in the society? All of these questions need to be addressed.

The family will initially be the smallest unit of order in society. Humanism's founding principles will serve as the cornerstone for peaceful living as we transition from the family to the global family. These are crucial concerns while considering the comprehensive alternative to the current situation. Universal Human Order: Its Consequences Consequently, it may be said that a universal human order can be achieved with the aid of appropriate systems and policies that have been developed in the light of correct understanding. All people will instinctively accept such a development. Except for humans, all of existence already functions in perfect harmony.

It is up to us, as human beings, to comprehend, value, and participate in this overall equilibrium. We get the idea of a united society and a universal human order from our understanding of harmony.

The five facets of human activity towards a divided society. The following integration will occur as a result of each phase of organization from the family to the global family being

rooted in correct understanding. In chapter nine, we had a list of the five dimensions. We may envision a just system in each of the five dimensions education, health, production, exchange, and justice and imagine a society that works well as a whole. The social structure can progress from the family to the global family with representative bodies of people who are knowledgeable at each level. On the other hand, one can examine how states and countries operate now and assess how well they function in the context of a global human order. We must utilize the vast pool of knowledge and talents that is already available and use it in the above-mentioned humanitarian manner.

### Application

The application of a holistic alternative to the creation of a universal human order has far-reaching effects on many facets of human existence. This alternative strategy can be used in the following contexts by embracing interconnection, sustainability, well-being, inclusion, and social justice:

- 1. Governance and Policy:** By promoting integrated and collaborative approaches, a holistic alternative can inform governance and policy-making. It encourages inclusive decision-making procedures that include a variety of stakeholders and take into account how policies may affect social, economic, and environmental well-being in the long run. By using this application, governing systems will prioritize societal sustainability and the common good.
- 2. Education:** To promote a thorough and holistic approach to learning, a holistic alternative might be implemented in educational systems [8]. It places a strong emphasis on critical thinking, empathy, and creativity. Individuals are given the knowledge and principles required to handle difficult problems, contribute to sustainable development, and foster personal wellbeing through encouraging holistic education.
- 3. Business and Economics:** A comprehensive approach can direct businesses towards ethical and sustainable practices in the fields of business and economics. It pushes companies to take into account social and environmental implications in addition to financial prosperity. This application encourages ethical corporate practices, environmentally friendly supplier chains, and just wealth distribution, leading to a more just and sustainable economic system.
- 4. Community Development:** Initiatives for community development can be guided by the holistic alternative's guiding principles. It places a strong emphasis on participation in the community, inclusivity, and the welfare of all residents. This application emphasizes sustainable development principles, local resilience, and democratic decision-making. Holistic community development makes society stronger and more vibrant by recognizing local knowledge and empowering communities.
- 5. The use of a holistic approach:** It in healthcare places an emphasis on a holistic view of well-being, which includes physical, mental, emotional, and spiritual elements. It encourages integrative and preventative healthcare methods that focus on total wellbeing and deal with the underlying causes of health problems. This application urges healthcare services to focus on promoting people's overall health and quality of life rather than only treating symptoms.
- 6. Environmental Conservation:** Holistic solutions are essential to efforts to preserve the environment. It promotes conservation of biodiversity, stewardship of natural resources, and ecosystem restoration. This programme encourages the use of sustainable agricultural methods, waste reduction, and the adoption of renewable energy sources. A holistic approach protects the long-term health of the planet and the welfare of all its inhabitants by placing a high priority on environmental sustainability.
- 7. The adoption of a holistic approach:** It to achieving a global order for humans has far-reaching effects on governance, education, economy, community development,

healthcare, and environmental preservation. We can create a more just, peaceful, and sustainable society by embracing interconnection, sustainability, well-being, inclusion, and social justice in various areas. This will put a higher priority on the welfare of people, communities, and the planet as a whole.

### **Scope in Human Life**

A holistic approach to establishing a universal human order serves as a transformative framework for building a more just, peaceful, and sustainable society. By placing a strong emphasis on interconnection, sustainability, wellbeing, and inclusivity, it challenges the constraints and flaws of existing systems and institutions. The following are the main functions of a holistic remedy:

**A Holistic Approach:** It fosters a paradigm change in the way we view and approach the many facets of human existence. It urges moving away from constrained, disjointed viewpoints and in the direction of a more comprehensive and interrelated comprehension of people, societies, and the environment. This change makes it possible for us to comprehend the intricate network of interconnections and dependencies that supports our global community.

**Connections:** The holistic approach emphasizes and acknowledges the connections between all organisms and systems. It highlights the fact that our choices, actions, and decisions have reverberations that go beyond our local area. By accepting interconnection, we grow in responsibility and empathy for others, which promotes teamwork, cooperation, and a feeling of purpose among us.

**Sustainability:** A holistic alternative's sustainability is a key component. It encourages the prudent management of natural resources, places a strong emphasis on regenerative techniques, and works to lessen environmental damage. By putting sustainability first, we protect biodiversity, the health of the world as a whole, and the welfare of the present and future generations.

The well-being of each individual is prioritized in a comprehensive approach. It acknowledges that material wealth and economic expansion alone cannot bring about true harmony and success. Instead, it places a strong emphasis on the value of holistic well-being, which includes physical health, emotional stability, and mental and mental resilience. By placing a high priority on well-being, we foster flourishing people and communities that benefit the general human order.

**Social Justice and Inclusivity:** The holistic alternative places a strong emphasis on social justice and inclusivity. It fights against institutionalized prejudice, discrimination, and inequality and works to ensure that everyone has access to resources, equitable opportunities, and representation. We build a more equitable and just society where the rights and dignity of every person are valued and safeguarded through promoting inclusivity and social justice.

**Transformation and Renewal:** The holistic approach encourages transformational change on an individual, societal, and international scale. It inspires people and groups to reexamine their beliefs, practices, and organizational structures and to adopt methods that promote social cohesion and sustainable growth. We can progress towards a more harmonious, compassionate, and regenerative human order through this transition. A holistic approach to achieving a universal human order should offer a paradigm-challenging framework that encourages social justice, sustainability, interconnection, and wellbeing [9]. By adhering to these ideas, we may work to create a more just, peaceful, and sustainable society that respects the interconnection of all life and promotes the happiness and development of both individuals and the planet as a whole.



## Advantages

A comprehensive approach to achieving a universal human order has various and significant benefits. A holistic approach delivers the following benefits by emphasizing interconnection, sustainability, well-being, inclusivity, and social justice:

- a) **Comprehensive Solutions:** A holistic approach takes into account the interdependence of social, environmental, and economic factors in order to address complex problems. It promotes holistic strategies that consider the connections among various facets of human existence. This all-encompassing viewpoint enables complete solutions that can better address systemic issues.
- b) **Long-Term Sustainability:** A holistic alternative that places a strong emphasis on sustainability encourages behaviors that will ensure the long-term health of the environment and future generations. It promotes the preservation of biodiversity, slows down environmental degradation, and makes the world more sustainable and resilient by implementing regenerative practices, reducing resource use, and placing a high priority on ecological stewardship.
- c) **Enhanced Well-being:** A holistic approach prioritizes holistic well-being and acknowledges the interdependence of the physical, mental, emotional, and spiritual facets of human existence. It fosters community support and individual well-being, which improves quality of life, personal fulfilment, and overall enjoyment. This focus on wellbeing supports a more balanced and contented way of life by going beyond monetary wealth.
- d) **Social Justice and inclusion:** By addressing structural injustices and barriers, a holistic alternative fosters social justice and inclusion. It promotes the respect of everyone's rights and dignity, as well as equal opportunity and access to resources. It develops a more equal society where everyone can fully participate and thrive by promoting inclusivity and tackling systematic injustice.
- e) **Communities that are Resilient and Harmonious:** A holistic approach produces communities that are Resilient and Harmonious by embracing interconnectivity and collaboration. It promotes collaboration, empathy, and group problem-solving, all of which result in greater social ties and support for one another. This sense of collective resilience helps communities deal with problems more skillfully and strengthens overall social cohesiveness.
- f) **Transformative Change:** On a personal, societal, and planetary level, the holistic alternative generates transformative change. It creates opportunities for beneficial and long-lasting transformations by challenging preexisting paradigms and advocating new ways of thinking and doing. More adaptable, sympathetic, and regenerative systems that cater to the requirements of both the present and the future generations may result from this dramatic change [10].

## CONCLUSION

A transformational vision for a more sustainable, just, and peaceful world is provided by an all-encompassing alternative to the current universal human order. We can encourage a global civilization that prioritizes the interconnection of humankind and the wellbeing of people and the earth by embracing interconnectedness, sustainability, well-being, and inclusivity. To create a more just, compassionate, and sustainable world, this alternative worldview urges a change in beliefs, practices, and institutional frameworks. It pushes us to reconsider prevailing viewpoints and work towards a global human order that appreciates everyone's wellbeing and acknowledges our interconnectedness. By adopting a holistic approach, we may open the door to a better future that respects human uniqueness and fosters peaceful coexistence with nature.



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## CHAPTER 20

### PROFESSIONAL ETHICS: LIGHTING THE WAY TO RIGHT UNDERSTANDING

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#### **ABSTRACT:**

Maintaining integrity, responsibility, and trustworthiness in a variety of professions requires adherence to professional ethics. This chapter examines professional ethics in the context of right understanding, highlighting the importance of a thorough grasp of what is just and moral. It explores the values that help professionals behave ethically in their various fields and make moral judgments. A framework for navigating moral conundrums and coming to conclusions that serve the interests of one's clients, organizations, and society is provided by professional ethics. The correct interpretation emphasizes a profound appreciation of fairness, respect, honesty, and social duty, going beyond merely adhering to rules and regulations.

#### **KEYWORDS:**

Correct Understanding, Clients Organizations, Ethical Competence, Organizations Society, Professional Ethics.

#### **INTRODUCTION**

A key area of human activity aimed at contributing to the wider order, which includes the surrounding society and nature, is the profession. In order to create a harmonious society, each person must meaningfully participate in one or more of the five spheres of human activity. One significant area of this occurs to be in the form of production and activities associated to production. Additionally, it provides one with the means of support livelihood for themselves as well as their families. One must engage with both live and non-living elements of the surrounding natural environment, as well as other people. One gains the specialized information and skills necessary to make this contribution to the wider order through professional education. The proper application of one's professional abilities towards the accomplishment of a comprehensive human objective and, as a result, a significant contribution to the broader order, is implied by ethical professional conduct.

Therefore, a competent professional is required to practice their job with the proper understanding, skill, and dedication so that their work is helpful to human welfare, which includes being conducive to everyone's happiness and success as well as the enrichment of the rest of nature. However, in order to do this, human beings must also acquire the necessary skills as well as value competence, also known as ethical competence. The emphasis on professional skill sophistication is currently rising, and the majority of educational efforts are focused in this direction. The development of ethical competence, which is attained through adequate value education, is scarcely ever stressed. It is simple to recognize that developing this ethical competence and facilitating professional ethics are important implications of having the correct understanding [1], [2]. The difficulties surrounding unethical professional behavior are currently causing a lot of concern. Humans today have a great deal of power to affect both the conditions of nature on this world and the lives of their fellow humans thanks to advances in knowledge, skills, and the availability of sophisticated technology and systems for extensive networking.

In such a circumstance, it is essential to assure the moral application of professional skills. And only via correct understanding and the commitment to live in accordance with it, that is, through ethical human behavior, can one achieve such ability. When we examine the current ethos, we see that the main focus is on so-called economic development, which in reality essentially boils down to widespread tendencies towards wealth accumulation or profit maximization and the proliferation of physical infrastructure that is thought to be the path to happiness and prosperity. As a result, only this direction receives the full benefit of all available talents, knowledge, technologies, and resources. This is causing a number of global ills as well as conflicts and impasses at different levels [3]. This trend's globalization is already having negative effects that are potentially dangerous.

Therefore, it is becoming more and more important to correct this condition, and the only way to do so effectively is through developing the proper understanding. In this chapter, we'll first attempt to put the profession into proper perspective before attempting to envision how true proficiency in professional ethics may be guaranteed. We'll also take a quick look at the current state of professional ethics, which has led to a wide spread of unethical behavior in many different ways. We'll also call attention to how inadequate many of the strategies are for reversing this trend. We shall make an effort to see how the inherent duality of the dominant worldview in relation to the expectations of professional ethics is leading to a number of inconsistencies and issues that cannot be resolved without a shift in human consciousness brought about by proper comprehension.

### **Profession In light of the Overall Human Goal**

Any career is a means for people to participate in the greater order in pursuit of the overarching human aim, as was previously stated. In the process, one can support their family's livelihood and take part in the wider order that makes up society and the surrounding environment. All of these tasks involve some level of competence and should be carried out in line with the overarching human aim. Only then can they be helpful for the continued welfare of the individual and society. Any professional activity's success or greatness should only be assessed from this all-encompassing standpoint, not merely in terms of generating cash. In light of this, one's work serves as both a means of supporting oneself and a method of evolving through responsible engagement in the wider system. Authenticating one's understanding of how we interact with other people and the rest of nature in a way that benefits both parties is a crucial task. Therefore, a service is a career.

After comprehending the aforementioned definition of a job, let's take a moment to consider our current perspective on it. When attempting to choose a professional occupation, what is going through our minds? What do you think makes a good career? What are the parents' overall opinions about what would be a good job for their kids to pursue? What importance do people in society place on different professions? Finding out about this is crucial for us. The way that professions are generally viewed nowadays is in terms of the potential for increasing income, power, benefits, and comforts, among other things. Is it not? Change it as you see fit. Such a widely held viewpoint is fundamentally at odds with the obligations of professional ethics to safeguard the long-term welfare of all. These issues will be covered later when we examine the current situation in more depth. It may be sufficient to state at this point that having a proper understanding of your profession, a proper understanding of happiness, and then developing the necessary skills to realize this understanding are the best ways to assure ethical conduct in the workplace. The entire goal of value education is to promote the growth of the knowledge and skills required to uphold professional ethics [4].

### **Assuring Professional Ethics Competence**

After properly putting the profession into context, let's define exactly what we mean by acquiring ethical competence, also known as value competence, which is the only reliable

means to guarantee professional ethics. In the absence of such competence, taking oaths and establishing codes of behavior, among other things, become formalities. Before moving on, let's try to picture the motivations behind unethical behavior. It is mostly due to a lack of accurate knowledge regarding happiness and success. If someone regards prosperity as the accumulation of material possessions and pleasure as the maximization of sensory experience, then wealth maximization is the natural motivation.

All other factors are subordinated in this goal. As a result, it encourages an increase in unethical behavior because these actions seem to satisfy the erroneous sense of enjoyment mentioned before. The immediate allure of the results of such endeavors sometimes leads people to strongly hold on to this incorrect belief. This is thought to be the only realistic way of living since it appears like many other people are going in the same direction and 'gaining' from it. The ethical issues in this situation are thought to be idealistic and impractical [5]. As was previously said, developing ethical competence is a long-term process that can be accomplished through effective value teaching. Professional competence simply serves as a physical representation of one's correct understanding because it is only a subset of one's daily activities.

## DISCUSSION

Professional ethics are essential in determining how people behave, maintain their integrity, and fulfil their obligations in a variety of occupations. It is crucial to approach professional ethics in the light of correct understanding in order to uphold high ethical standards. This essay examines the idea of professional ethics and how important it becomes when informed by a more profound grasp of what is just and moral. It explores the fundamental ideas that can direct professionals in choosing moral actions and conducting themselves morally in their domains. **Understanding Professional Ethics:** Professional ethics refers to the ideals, norms, and guidelines that direct how people behave in their professional capacities. It establishes standards for appropriate conduct, making sure that people act in ways that benefit their clients, organizations, and society at large. Integrity, honesty, discretion, accountability, and the pursuit of excellence are all aspects of professional ethics. **Right Understanding and Ethical Decision Making:** In the context of professional ethics, right understanding is crucial because it helps people to make morally responsible decisions. Fairness, respect, honesty, and social responsibility are principles that must be understood and internalized. A profound grasp of the guiding principles and moral ramifications of one's conduct is required for right understanding, which goes beyond following rules and regulations [6].

### **Professional Ethics' Guiding Principles**

**Integrity:** Maintaining integrity entails being genuine, honest, and of high moral character. By being open, avoiding conflicts of interest, and taking responsibility for their actions, professionals should conduct themselves with integrity. Respecting confidentiality is essential in many professions, including those in the legal, medical, and counselling industries. The privacy and confidentiality of sensitive information entrusted to professionals by customers or organizations must be maintained. **Professional Competence:** In order to deliver high-quality services, professionals have a duty to continuously advance their knowledge, skills, and competence. They should seek out opportunities for professional development, stay current on developments in their sector, and aim for excellence. **Respect for Diversity and Inclusion.**

Regardless of a person's history, color, gender, religion, or any other attribute, professionals should treat them with respect and dignity. They ought to value diversity, champion inclusivity, and abstain from all bigotry and discrimination. Professionals have a responsibility to take into account how their actions may affect society as a whole. They should be conscious of the ethical, social, and environmental effects of their choices and

work to make positive contributions to society's overall welfare. Process for Making Ethical Decisions: Making ethical decisions entails taking into account the situation's ethical standards, applicable values, and possible outcomes. Professionals should consider how their judgments will affect stakeholders, seek out multiple viewpoints, and make choices that are consistent with their knowledge and moral principles [7], [8].

### **Benefits of Correct Professional Ethics Understanding**

**Enhanced Credibility and Trust:** Professionals that act with the correct understanding gain the respect and credibility of clients, colleagues, and the general public. A good reputation is cultivated and professional relationships are strengthened by ethical behavior. Acting morally based on accurate knowledge leads to a sense of personal fulfilment and alignment with one's ideals. It supports career fulfilment and a sense of meaning in one's work. **Improved Decision-Making:** A proper understanding helps professionals make moral decisions that take the long view and the interests of stakeholders into account. It assists professionals in navigating moral conundrums and making decisions that are consistent with their moral compass. **Positive Organizational Culture:** Professionals who uphold high ethical standards foster an environment that is trusting, collaborative, and honest. This culture encourages collaboration, creativity, and a positive work atmosphere. **Impact on Society:** Ethical professionals make a positive difference in society by taking into account the social, environmental, and ethical ramifications of their decisions. They behave responsibly and work to advance their fields in a positive way as members of society.

### **Professional Ethics Knowledge**

1. Clarity on the four-fold human objective of Samdhna, Samriddhi, Achaia, and Sahastitva and how it would be realized through the establishment of a global human family and a universal human order.
2. A firm belief in one's ability to understand both oneself and the rest of existence and that this understanding will lead to harmony, coexistence, and self-regulation throughout all of existence.
3. The capability of reciprocally beneficial behavior, clarity and confidence in moral actions, and its relationship to long-term success and enjoyment for both the individual and the group.
4. The ability to analyse the demands for physical facilities for the family and to fill those needs through production systems that provide harmony in the natural world.
5. The ability to use one's knowledge in the real world.

### **Professional Ethics Concerns the Situation Right Now**

The current state of professional ethics issues makes them exceedingly difficult to understand. The number of immoral practices is rising quickly, and so is the scope of their influence. All professions are becoming infected by corruption in its many forms like a virus. Similar to this, other unethical behaviors are also spreading out of hand. It seems as though human intellect is being used more frequently to come up with subtler and newer ways to subvert the rules of the system, break the law, and violate professional ethics. Many people now believe that everything is possible with money, that anyone can be purchased, and that any system can be manipulated to one's benefit. Due to this epidemic of unethical behavior, we frequently see severe frauds, substantial economic crimes, and kickbacks in significant purchases. In reality, these are also showing up in howl and bend transactions, creating a parallel black-market economy. Large-scale disasters, such as the Bhopal Gas Tragedy, the Chernobyl Disaster, etc., have been caused by breaches in big organizations' ethical conduct of business, risking public lives and property and seriously degrading the environment.



As huge businesses, cartels, multinational organizations, and even national governments collectively adopt unethical behaviors, the threat only gets worse. By portraying these unethical actions as being in the interests of huge groups of people, there is a form of legitimization of them. We also see the media exerting significant influence over the arms trade, the mafia, etc. Such vested interest groups coordinate their lobbying efforts to undermine the governments and even the economies of several countries [9]. It is commonly recognized that certain countries and oil-producing enterprises have a significant impact on world politics. We are also well aware of how deceptive propaganda, sexually explicit commercials, the power of show business, and celebrity endorsements are used to sway public opinion and promote a variety of things that are not particularly beneficial to human welfare. It is unnecessary to go into great detail about all of these examples of declining professional ethics because we are all both direct and indirect participants in this deterioration, as well as helpless observers on many occasions. We can group these unethical practices into the following key categories:

Tax evasion, misappropriation, and misuse of public funds; deceptive propaganda, unethical advertisements, and sales promotion; fierce competition; preying on consumers' frailties through various enticements; adulteration and spurious production; endangering the health and safety of the general public; hoarding and overcharging, etc. The list could go on and on. Why is this happening, exactly? Who is making things worse in this circumstance? What effect does it have on our well-being and prosperity? These are significant ideas that we should consider and investigate. Examining the various strategies and procedures now being used to check these tendencies and their efficacy will also be instructive in this perspective. True, many people are feeling the negative effects of this ailment, and society is becoming more concerned about fixing the problem. Many organizations, including the government, professional societies, NGO's, the media, and professional educators, among others, are working to come up with solutions to the problem. However, instead of offering comprehensive remedies to the issue, all approaches now being used are either symptomatic in character, punitive in nature, or crisis management strategies.

A person's behavior, choices, and actions in their professional positions are governed by a set of moral principles and ideals, which are referred to as professional ethics. In order to uphold integrity, responsibility, and trustworthiness in professional contexts, it incorporates the ethical obligations and standards particular to diverse professions. Professional ethics give professionals a framework for resolving difficult moral conundrums and choosing actions that serve the interests of their clients, organizations, and society at large. These principles set the rules for how professionals interact with their customers, coworkers, regulatory agencies, and the general public, ensuring that moral principles are respected throughout professional practice. Despite the fact that different areas may have different guiding ideas and ideals, the following ethical issues are often taken into account: Professionals are expected to conduct themselves with honesty, openness, and moral courage.

They ought to act with the utmost honesty and integrity in all of their dealings, agreements, and choices. Professionals frequently handle sensitive and confidential material, which is confidential. To safeguard the confidentiality and confidence of clients or stakeholders, confidentiality must be upheld. Professionals are required to manage information properly, guaranteeing its confidentiality and preventing its disclosure without the required authority. Competence: In order to deliver competent and high-quality services, professionals have a duty to regularly update their knowledge and abilities. They should continue their professional growth, keep up with developments in their area of expertise, and make sure that their knowledge is current and useful. Professionals should endeavor to be impartial and unbiased in their decision-making processes in order to prevent biases and conflicts of interest.



They must put their customers' or the organizations they serve's best interests first and stay away from any internal or external pressures that can skew their judgment. Respect and diversity: Regardless of a person's race, gender, religion, ethnicity, or other traits, professionals should treat them with respect, fairness, and dignity. In their professional practice, they ought to value and support tolerance, diversity, and cultural sensitivity. Professional Responsibility: Professionals are expected to operate ethically and in compliance with the rules, laws, and regulations regulating their field in order to contribute to society's well-being. They should preserve the reputation and integrity of their profession, encourage ethical behavior, and report unethical behavior. Professional ethics are crucial for upholding credibility and confidence within professional societies as well as for defending the rights and interests of clients and the general public. The professionalism and prestige of individuals and their particular professions are improved by adhering to ethical ideals.

Codes of ethics or standards of conduct that are particular to each profession frequently serve as a basis for ethical issues. Professionals should adhere to the precise norms and rules set forth in these codes when performing their duties. These codes are often created and enforced by regulatory agencies and professional organizations to guarantee that the highest ethical standards are followed within the profession. In conclusion, professional ethics are crucial in directing people's behavior, choices, and deeds in their professional responsibilities. Respecting ethical standards encourages professionalism, accountability, and trustworthiness, which ultimately benefits clients, organizations, and society at large. Professionals uphold the integrity and prestige of their particular professions as well as the well-being of stakeholders by abiding by the rules of professional ethics.

Raising awareness of professional ethics by introducing new courses, refresher. Case studies and applications the following actions are taken to promote transparency in working systems: conducting sting operations and widely publicizing serious breaches in the ethical conduct of professionals Administering oaths and prescribing codes of ethical conduct for specific professional disciplines; 1 Setting up mechanisms for intensive audit inspection and monitoring the activities Framing more stringent laws and devising harder punishments for offences. While it is undeniable that all of the aforementioned strategies are intended to address the current situation, they only serve as a temporary solution and serve as a mild deterrence. These approaches put more emphasis on reducing the negative impacts than on fixing the underlying problem, which is the flawed worldview that still holds sway. The best course of action is to seek to improve people's ethical competence by changing their consciousness through proper understanding. No progress can be made unless the fundamental dichotomy between the falsely held belief that maximizing riches will bring happiness and the aspirations of human welfare and the common good is reconciled.

### **Resolution of Inherent Contradictions and Dilemmas**

Examples help us better grasp how the current worldview, in which money maximization is seen as the primary goal, inevitably produces the inconsistencies and conflicts. In this worldview, my gain is your loss. So, it appears that my happiness and the happiness of the other are at odds. In that circumstance, there is no chance for mutual fulfilment in a sustainable fashion; instead, other people must be exploited in order for one to become wealthy. In a same way, taking advantage of nature has also grown to be accepted because it makes it simple and unlimited for one to amass fortune. Let's examine how such a worldview influences people's propensities in various vocations. When there is a shortage of a commodity, for instance because of a monsoon failure or other natural disasters or wars, the general populace is in distress and needs assistance; however, businesspeople with a materialistic worldview will feel delighted in such a situation and see it as an opportunity to maximize profit.

They believe that because the market is improving, they should capitalize on it to the fullest extent possible and further emphasize it by hoarding and using black marketing to further their goals. As a result, there is a direct contradiction between these businessmen' interests and those of consumers as a whole. Despite the fact that they are supposed to work well together. Similar to this, unethical practices like adulteration, bogus manufacture, etc. are also used in an effort to boost profits, even though doing so comes at a significant risk to the public's health and safety. An intriguing illustration of this duality may be seen in the commercials we see every day, especially for a variety of clearly dangerous products like cigarettes, pan masala, etc. While the usage of these items is heavily glamorized on the one hand to draw in customers, there is a discreet statutory notice that the use of these products is harmful to health. Thus, there is a definite trend towards gaining money by encouraging the sale of things that are harmful to the general public's health. The question of how much weight to place on one's profit and how much on wellbeing always goes unanswered in such circumstances.

Let's also emphasize the problem that occurs in any profession when profit maximization is the primary goal. Consider practicing physicians who are driven by the desire to maximize their profits. The doctors who have a materialistic worldview would be thrilled if there is an epidemic and many people get sick because it will give them the chance to make a lot of money. Therefore, the decline in society's health turns into a welcome opportunity for individuals whose expected function in society is to promote people's health. Again, the question of whether to priorities one's profit or the wellbeing of others in need of assistance usually arises in this situation. One can use methods of extreme exploitation of patients who are already in significant danger when they are driven by a profit craze.

The goals of profit maximization inevitably led to unethical practices of various dimensions and obstruct the entire purpose of these professions, which is to contribute to the greater good. We can create analogous visualizations for any profession. All of this leads to a persistent paradox in their minds because no one would normally find these unethical practices acceptable. They cause stress and anxiety on a personal level, and one is inclined to establish a dual identity by pretending to act morally while actually acting otherwise. It's important to get the point through clearly. Only through proper comprehension can all of these paradoxes and conundrums be resolved [10]. The main takeaway from this conversation is that the only reliable approach to protect professional ethics is to make a sincere effort to increase the ethical competence of people in general and professionals in particular through proper value education.

## CONCLUSION

Professional ethics creates a strong foundation for ethical behavior, honesty, and accountability in a variety of professional disciplines when it is supported by correct understanding. Professionals may make educated, morally sound decisions that priorities the welfare of clients, organizations, and society at large by developing a thorough understanding of ethical concepts. The proper understanding equips professionals to behave morally, fulfil their obligations as professionals, and have a beneficial impact on the communities they serve. In the end, practicing professional ethics in the context of correct understanding creates a workplace that is more dependable, satisfying, and socially conscious.

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## CHAPTER 21

### VISION FOR HOLISTIC: TECHNOLOGIES, PRODUCTION SYSTEMS AND MANAGEMENT MODELS

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#### ABSTRACT:

In order to establish systems that are sustainable, inclusive, and harmonious, the vision for holistic technologies, production systems, and management models envisages a transformative strategy that incorporates diverse parts. This chapter investigates the idea of a comprehensive viewpoint in the areas of technology, production, and management, placing special emphasis on the value of taking into account the interconnection and long-term effects of these systems. A comprehensive approach to technology, industrial systems, and management models goes beyond conventional methods that emphasize profitability and efficiency. In the planning, execution, and management of these systems, it aims to incorporate social, environmental, and ethical aspects.

#### KEYWORDS:

Holistic Technologies, Long Term Effects, Management Models, Production.

#### INTRODUCTION

It offers a vision for navy vyavasth, a way of life that is naturally suited to meeting all of humanity's needs while also being in harmony with nature; it also paves the way for a lasting, global human order that promotes happiness, peace, and prosperity. Naturally, such a model will call for the visualization and creation of suitable technologies, production systems, and management models that serve the all-encompassing human purpose of samdhna, siddhi, abaca, and sahasitva. Instead of just concentrating on economic growth, it will be important to develop and popularize technologies and processes that are beneficial to human wellbeing, or abhyudaya or sarvodaya. Since all of nature's systems and processes are essentially holistic, tried-and-true, and self-regulatory, the development of such systems and devices necessitates correct understanding and detailed examination of them.

Of course, there is plenty of room for human creativity to modify things to make them more useful to us. As we develop technology and systems to meet our current demands, it will also be necessary to carefully learn from some of the traditional practices and critically examine them in order to find their strengths and desirable qualities. Only then will we be able to effectively combine the wealth of conventional wisdom with our current understanding of science and technology. In this chapter, we'll look at the key factors that should be considered while choosing the right technologies, manufacturing methods, and management structures. Then, through common instances, a peek of these systems will be shown [1], [2].

#### The Holistic Evaluation Criteria

A thorough and encompassing method of evaluating or analyzing something is referred to as using the holistic criteria for evaluation. To provide a thorough and impartial assessment, it considers numerous dimensions, viewpoints, and other elements. This comprehensive approach looks beyond specific criteria and takes into account the larger context, linkages, and long-term effects of the subject under evaluation. In order to provide a deeper

comprehension, it strives to portray the intricacy and interconnection of the subject matter. Depending on the particular situation or issue under consideration for evaluation, the holistic evaluation criteria may change. But some widespread holistic standards are as follows:

**Multiple Viewpoints:** A holistic appraisal takes a variety of angles and views into account. It takes into account the possibility that various stakeholders may have various goals, values, and needs. It seeks to capture a more thorough understanding of the topic by embracing diverse perspectives.

**Interconnectedness:** A holistic evaluation takes into account all of the relationships and connections that exist within a system or setting. It takes into account the connections and cascading effects between various elements or causes. This strategy aids in identifying probable adverse effects or outcomes.

**Long-Term Implications:** A holistic examination considers the sustainability and long-term effects of the subject under consideration. It evaluates potential long-term repercussions, taking into account social, environmental, and economic factors in addition to the immediate effects.

**Stakeholder Involvement:** As part of a holistic evaluation, pertinent stakeholders must be involved at all times. Their opinions, viewpoints, and experiences are valued because they offer insightful knowledge. Stakeholder involvement promotes inclusivity and guarantees that a variety of viewpoints are taken into account.

**Contextual Considerations:** A holistic evaluation takes into account the particular setting in which the subject is active. It acknowledges that many circumstances can affect outcomes and efficiency. Understanding cultural, social, economic, and political elements that might have an impact on the issue being assessed falls under this category.

**Ethical factors:** Ethical factors are taken into account in holistic appraisal. It evaluates if the topic complies with ethical standards, beliefs, and ideals.

This includes assessing the consequences of the subject being reviewed for fairness, equity, and justice.

**Results and Impact:** A holistic review evaluates both concrete and chapter results and effects. It takes into account both qualitative and quantitative factors, including social well-being, life quality, and cultural preservation. This method offers a more thorough comprehension of the total impact.

Evaluations can capture a complete and more nuanced picture of the issue being examined by using these holistic criteria. This strategy encourages a deeper understanding of the links, intricacies, and long-term effects, enabling better decision-making and encouraging inclusive and sustainable outcomes. All of the current systems and technologies were created by humans in response to demands that were imagined while under the influence of the prevalent worldview [3]. They have been created and optimized to perform the objective functions that are most compatible with this worldview. The creation of acceptable evaluation criteria that are compatible with all-encompassing human goals must be envisioned as an alternative to current objective functions in order to assist the development of holistic technologies and systems. The development of such technologies and systems is generally guided by three major principles:

1. Catering to appropriate demands and lifestyles.
2. People-friendly.
3. Eco-friendly.

Additionally, they must encourage the best possible exploitation of local resources and knowledge. According to the aforementioned overarching principles, the following specific criteria can be used to assess the suitability of technologies, manufacturing systems, and management models. The following list of more specific criteria might be used to itemize the general requirements described above:

1. Meeting genuine human needs.
2. Producible with local resources and expertise whenever possible.
3. Safe, user-friendly, and conducive to health.
4. Compatible with natural systems and cycles.
5. Facilitating effective utilization of human body, animals, plants, and materials.
6. Promoting the use of renewable energy resources.
7. Low cost and energy efficient.
8. Enhancing human interaction and cooperation.

### DISCUSSION

The creation and application of cutting-edge solutions that incorporate many facets of societal harmony, environmental sustainability, and human well-being are all included in a holistic technologies vision. It imagines technologies that consider the long-term effects on people, communities, and the environment in addition to addressing current demands and problems. Holistic technologies put an emphasis on how various fields are interconnected, hoping to forge connections and promote a harmonious balance between technology progress and human happiness. These technologies uphold values including diversity, morality, social responsibility, environmental responsibility, and long-term viability. A future where technology is used as a tool for holistic well-being, building inclusive and egalitarian communities, protecting natural resources, and promoting the overall flourishing of people and the earth is what the vision for holistic technologies aims to achieve.

Analyzing the traits of the current models, which were created under the influence of a materialistic mindset, critically will be educational. It is critical to note that the worldview and values have a significant impact on both the design and use of all human innovations. As a result, the technology and systems of today are best fitted to support the dominant worldview.

This makes it simple to understand how today's systems, although utilizing the most cutting-edge scientific research, sophisticated technologies, and human inventiveness, are mostly proving to be incompatible with the environment and not conducive to long-term human welfare. The most worrying aspect of modern systems is their substantial reliance on non-renewable energy and resource sources, which makes them unsustainable. Fossil fuels, which are being utilised at exponential rates, constitute the mainstay of modern progress. Due to this, there is a threat of resource depletion on the one hand and environmental damage, such as pollution and global warming, on the other.

In nature, there is no equilibrium between the rates of production and consumption. Modern systems and technologies also encourage wastefulness, excessive transportation, and the replacement of human, animal, and other natural resources. These are some of their other negative traits. These systems are very energy and resource hungry, and they are getting bigger and more complicated. Mechanization and increased automation are being utilised to promote mass manufacturing, which does not allow for widespread employment of humans. These systems also result in exploitation, alienation, and conflict between the management and so-called working class. Despite being highly sophisticated, quality aware, standardized, miniaturized, and user-friendly, these technologies and systems are not proving to be beneficial to the wellbeing of all people. Ironically, despite all of our technical advancements, we now find ourselves in a situation where the entire world is in grave danger [4].



## Understanding Natural Systems and Traditional Practices

We have a lot to learn from natural systems and ancient practices if we are to truly understand holistic systems. With the advancement of science and technology and the widespread use of those advancements, a perception has developed that nature is largely for human exploitation according to their whims and fancies, and that nature must be tamed/controlled and exploited for human satisfaction. Furthermore, it is thought that all natural systems are impoverished and must be replaced by artificial ones. This is one way of viewing development. Similar to this, it is also held that all conventional practices are outmoded and must be outright abandoned. The haughty attitude towards nature and conventional wisdom has recently done a lot of harm to humanity. It is imperative that we critically evaluate these ideas and change them in the context of correct knowledge.

In actuality, nature serves as both a source of nourishment and a teaching environment. Since humans are a key component of this self-sustaining nature, it is crucial to comprehend how its processes work in order to coexist peacefully with it. After all, humans have only learned all the laws and principles controlling different processes through careful study of nature. The systems and cycles of nature must also be comprehended and imitated in order for man-made designs to function well. Only then will we be able to envision and develop a complete way of living. Regarding traditional practices, it is true that adjustments must be made to technologies and systems that are used by people due to growth in knowledge and skills as well as changing demands; nevertheless, in order to do so, it is crucial to critically assess their advantages and disadvantages [5], [6].

It is crucial to pinpoint the qualities that have allowed ancient practices to benefit humanity for such a long time. Numerous indigenous practices have qualities that are both eco- and human-friendly, and they are definitely deserving of our respect and preservation. This will put us in a better position to add to the systems and improve their effectiveness, efficiency, and suitability for the needs of the present. For instance, there are many traditional practices that we can learn from, such as eco-friendly farming methods, watershed management, eco-restoration, herbal remedies, preservation methods, and artisanal crafts. It doesn't equal to moving backwards; instead, it allows us to draw on the immense reservoir of knowledge and experience to better position ourselves to make the next step forward. Systems and holistic technologies

## Imagining a Holistic Model of Harmonious Living on All Levels

It will be a very instructive exercise for us to envision in broad terms how a typical community, say, of 1,000 people, will live in a holistic way in harmony with one another and the rest of nature, being largely self-sufficient in fulfilling its needs and setting up systems that are conducive to comprehensive human goal. It is understandable that such meticulous planning calls for extensive investigation and testing in order to develop a workable alternative paradigm. This could be seen as a Grmasvarajya model. Gandhi gave a picture of a self-sufficient village republic around a century ago in his well-known book *Hind Swarajya*. It is imperative that we go to work on Grma-svarajya model actualization in the context of correct comprehension. We could create such a model and do a techno-economic feasibility study while retaining the overall human aim as our primary objective.

Since this model will need to rely as much as possible on local resources, it will also need to pay attention to enhancing those resources, which includes promoting bio-diversity, raising cattle, collecting rainwater, effectively using biomass, and using solar, wind, and hydroelectric energy sources, among other things. Additionally, careful planning of the agricultural, artisanal, and agro-industrial activity would be required. Additionally, the

matching of resources with needs must be completed. We will be able to identify, pick or create the proper technology, production systems, and organizational techniques thanks to this visualization. It is up to the reader to use their imagination and try to broadly picture the possibilities that would enable Grama-svarajya. Numerous teams have been making considerable progress in this approach. Many methods and technologies have developed as a result, even though such alternate ways of living have not yet been fully demonstrated.

The globe is becoming more interested in developing alternative renewable technologies and ways of production as environmental and other issues worsen due to the widespread use of fossil fuels and other non-renewable resources. However, this is only feasible with the adoption of acceptable life styles, in the context of correct understanding, and after a careful evaluation of needs. By performing case studies on the most important renewable and environmentally friendly technologies and systems, it will be desired to become familiar with these advancements. A growing and widespread push is required to develop holistic technologies and systems through focused R&D efforts carried out within the parameters of correct knowledge [7], [8].

Topics for Case Studies | Renewable and Decentralized Energy Technologies Systems for the generation and use of Biogas obtained from the anaerobic digestion of all types of moist biomass, such as animal and human excreta, kitchen waste, moist agro-waste, sewage effluents, etc. Additionally, this bio-conversion produces valuable bio-manure in the form of slurry. A study of slurry handling systems is therefore important. Systems for the production and use of producer gas, which can be obtained by partially combusting many types of dry biomass, including wood, charcoal, rice husks, sawdust, dry agro-waste, etc. Systems for the decentralized production of biodiesel, which can be made by esterifying different vegetable oils. Decentralized methods for ethanol production as a liquid fuel for motors that can be obtained from agricultural waste.

Technologies for Briquetting to convert various types of loose biomass into a compact, smokeless solid fuel. Technologies for energy-saving, smokeless cook stoves: Tools and implements that enable the effective use of human and animal muscle power. Human-operated domestic and agricultural appliances Tractors, irrigation pumps, and other agricultural equipment were all powered by animals. Animal-driven carts with improvised designs Solar water heaters, solar cookers, solar dryers, and other solar energy efficiency devices. Solar photovoltaic systems t Decentralized Solar power generation and refrigeration systems d Decentralized Wind power equipment for water pumping, electricity generating, etc.

## Scope

The vision for holistic technology, industrial systems, and management styles has a broad scope that spans numerous industries. It includes a wide range of sectors, such as industry, energy, healthcare, transportation, and agriculture. Organizations of various sizes, including small enterprises and big corporations, as well as governmental agencies and nonprofits, are included in the scope.

**Technological Innovation:** This vision's purview covers the creation and application of technologies that place a premium on inclusion, sustainability, and moral considerations. It includes topics like digitization, smart systems, clean technologies, renewable energy, and innovations that solve social and environmental issues.

**Production Systems:** The goal includes the development and management of production systems that place a high value on resource conservation, sustainability, and circularity. It includes the use of sustainable practices throughout the full production lifetime as well as waste reduction, supply chain management, and manufacturing procedures.

**Management Models:** The adoption of management models that encourage moral leadership, stakeholder involvement, and social responsibility falls under the purview of the vision. Corporate governance, organizational culture, worker well-being, participation in the community, and ethical decision-making are just a few examples of the topics it covers.

**Sustainable Development:** The goal for integrated technology, production systems, and management styles is consistent with sustainable development principles. In order to generate long-term prosperity while protecting the environment and maintaining social fairness, it aims to address social, environmental, and economic concerns.

**Global Impact:** Because it targets global issues and tries to have a beneficial impact on a global scale, this vision's scope transcends regional bounds. It aims to solve global concerns including climate change, inequality, and sustainable development goals and recognizes how linked cultures, economy, and environments are.

**Collaboration and Partnerships:** The vision's scope emphasizes the value of partnerships and collaboration among various stakeholders. In order to collectively achieve the goals of the vision, it calls for cooperation between governments, corporations, civil society organizations, research institutions, and individuals. The development and implementation of beneficial policies, rules, and incentives that promote the use of holistic technologies, production systems, and management models are included in the scope of the project. This entails establishing a supportive environment that encourages innovation, sustainability, and ethical behavior.

## Application

- 1. Technology Innovation and Development:** The application of this vision entails the creation and use of technologies that support sustainability objectives. This involves funding the study and creation of clean technology, intelligent systems, and digital advances that address social and environmental problems. These technologies have the potential to improve resource management, lower carbon emissions, increase energy efficiency, and improve community wellbeing.
- 2. Sustainable Production Systems:** Adopting sustainable practices over the course of the full production lifecycle is necessary to implement the vision for holistic production systems. This entails putting into practice resource-efficient production procedures, embracing the ideas of the circular economy, cutting down on waste and emissions, and establishing ethical supply chain management procedures. Businesses may reduce their environmental impact and develop more adaptable and regenerative production systems by integrating sustainability into their production systems.
- 3. Ethical and Responsible Management:** The holistic management models' vision emphasizes social responsibility, ethical leadership, and stakeholder involvement. This vision can be implemented by businesses by cultivating an office environment that values morality, openness, and responsibility [9]. To promote inclusive decision-making and solve societal issues, they can also interact with stakeholders, including as employees, clients, communities, and regulatory organizations. Employee welfare, fair labor practices, community development, and the incorporation of social and environmental factors into corporate objectives are prioritized by responsible management practices.
- 4. Collaboration and Partnerships:** To implement the vision for holistic technologies, production systems, and management models, it is necessary for many stakeholders to work together and form partnerships. In order to exchange knowledge, resources, and expertise, this entails encouraging relationships between corporations, governments, nonprofit organizations, academic institutions, and communities. Stakeholders can promote sustainable innovation, overcome obstacles, and generate shared value by combining their skills.

5. **Policy and Regulatory Frameworks:** It is crucial to have supportive policies and regulations in place in order to accomplish the vision. Policies that encourage and support the adoption of holistic technologies, sustainable production systems, and ethical management practices can be created and implemented by governments. This may entail offering financial incentives, defining environmental standards, and setting down reporting and compliance specifications. A level playing field is made possible by clear and uniform regulatory frameworks, which also guarantee a smooth transition to holistic and sustainable practices.
6. **Education and Sensitization:** Applying the vision requires teaching and sensitizing stakeholders to the advantages and significance of holistic technology, industrial systems, and management styles. To increase capacity and promote a culture of sustainability and responsible practices, this includes supporting sustainability education, training programmers, and knowledge-sharing efforts.

### Advantages

1. **Sustainability:** The vision advocates using environmentally friendly products, methods of production, and management approaches. Organizations can lessen their environmental effect, use fewer resources, and have a negative impact on ecosystems by adopting holistic approaches. This promotes sustainability over the long term and aids in protecting natural resources for upcoming generations.
2. **Resilience:** By taking into account how various components are connected, holistic technologies, manufacturing processes, and management models improve resilience. Organizations that adopt this perspective are better able to adjust to changing conditions, foresee dangers, and successfully handle obstacles. This adaptability promotes the lifespan and stability of an organization.
3. **Competitiveness and Innovation:** The vision promotes creativity and innovation by questioning established procedures and seeking out novel approaches. Businesses that use holistic technology, production methods, and management approaches frequently discover new ways to increase productivity, save costs, and improve product quality. Their competitive advantage in the market is strengthened by this novel strategy.
4. **Engagement of Stakeholders:** Holistic approaches place a strong emphasis on including a variety of stakeholders in the decision-making process. Organizations may strengthen connections, increase trust, and promote collaboration by actively interacting with their staff, clients, communities, and other relevant parties. Better alignment with stakeholder needs and expectations results from this interaction.
5. **Ethical and Responsible Practices:** The vision encourages moral conduct and responsible actions at all organizational levels. It promotes accountable and transparent decision-making, which helps stakeholders develop a sense of trust. Adopting moral and responsible practices improves an organization's credibility and reputation, luring clients, partners, and top candidates.
6. **Organizations:** The social impact of organizational actions is taken into account by holistic technologies, industrial systems, and management paradigms. They place a high priority on the welfare of their customers, staff, and communities. Organizations make a good impact on society by promoting a positive work environment, helping regional communities, and tackling social issues.
7. **Holistic Approaches:** The aim for holistic approaches is in line with the Sustainable Development Goals established by the United Nations. Organizations that adopt this vision help to achieve these global objectives, such as battling climate change, lowering inequality, supporting ethical business practices, and promoting sustainable consumption and production [10].

## CONCLUSION

A revolutionary strategy, the vision for holistic technologies, production systems, and management models aims to integrate many components to build sustainable, inclusive, and harmonious systems. It acknowledges the connections between technology, production methods, and management practices as well as their long-term effects. In order to address social disparities, encourage environmental stewardship, and assure the wellbeing of all stakeholders, this holistic perspective places an emphasis on values like inclusion, sustainability, and responsible innovation. By accepting this vision, we may create a future in which management models promote moral leadership and social responsibility, production systems put sustainability and resource efficiency first, and technology serves as a tool for holistic well-being. This all-encompassing strategy goes beyond conventional methods that emphasize effectiveness and financial gain in favor of the larger effects on people, communities, and the environment.

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## CHAPTER 22

### ONWARD TO HOLISTIC ALTERNATIVES: THE JOURNEY AHEAD

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#### ABSTRACT:

The path leading to the holistic alternative is a transformative one that aims to deal with the complicated problems that our planet is currently confronting. In this chapter, the idea of adopting a holistic alternative is explored, along with its importance and future steps. The holistic approach recognizes how several spheres, such as social, environmental, economic, and cultural factors, are interconnected. It acknowledges that addressing the interconnected challenges we face requires more than a narrow focus on individual problems and solutions. Instead, it calls for a thorough and integrated strategy that takes into account the bigger picture, interdependencies, and long-term effects of our decisions.

#### KEYWORDS:

Correct Understanding, Food Grains, Holistic Alternative, Revolution Led, Value Education.

#### INTRODUCTION

We are now nearing the conclusion of this course, which aimed to introduce you to correct comprehension and its ramifications for your life and career. It is appropriate to review how well you have been able to understand the course's main point and its application to daily life at this point. Additionally, it is crucial to determine whether the entire conversation has merely been an intellectual exercise, which may have been fascinating but cannot really be of much value in real-world situations unless we can come up with some concrete ways to advance in the desired direction. Therefore, in this final chapter, let's quickly review the course's main points before outlining the measures that each of us may do to move from our current situation to a holistic way of living. Gaining the proper understanding about oneself in relation to the rest of existence, about human behavior and how it ensures continuous happiness and prosperity is crucial if one is to be able to fulfil the basic human aspirations of happiness and prosperity. This entails realizing that harmony exists naturally on all levels of existence. In actuality, coexistence permeates all of reality.

Understanding this harmony and coexistence, learning to live in line with it, and finding fulfilment are the goals of human beings. In our current worldview, where happiness and success are predominantly seen in terms of maximization of sensory enjoyments, maximization of riches, and accumulation of more and more physical facilities, this reality has been flagrantly neglected. This misconception prevents people from experiencing lasting happiness and wealth and causes major issues in many facets of life. Therefore, it is essential to alter this viewpoint and transition from animal consciousness to human consciousness [1]. The values in relationships can also be correctly understood and met with the aid of the right understanding. Additionally, life styles can be created effectively and the demand for physical facilities can be accurately determined in the context of correct comprehension. Furthermore, with the right knowledge, appropriate production techniques can be used to meet these needs in a way that is both eco- and people-friendly. Suitable Value to start this broad change towards human consciousness, education inputs are crucial. A draught of the



framework for appropriate understanding has been offered in this course. Additionally, an effort has been made to begin the process of self-exploration in order to advance towards correct understanding. After getting a quick introduction to the universal foundation of morality and ethics, as well as their implications for life and work, let's wrap up this course by outlining a few doable measures we can take to start this crucial journey towards the holistic alternative.

### **Recognizing the Importance of Self-Exploration**

The first and most important step in starting this journey is to sufficiently convince yourself that self-exploration is necessary. In order to be able to put forth the necessary effort and give the transition the proper priority, we must fully appreciate the importance of analyzing what we currently are and what we really want to be, as well as what we really want to be. We must also verify our beliefs and pre-conditionings. The necessity of making the necessary corrections becomes evident when we are able to notice a significant gap between what we truly want and what we are currently pursuing through self-exploration.

Thus, preparing for self-exploration is the first and most important step in switching to a holistic style of living.

These days, the majority of our motivation comes from what the others around us appear to be doing and the alluring short-term results of those acts. We consider anything that looks pleasurable to our senses to be worthwhile. Because of our strong pre-conditioning and sensory attractions, we do not become sufficiently driven to search for a workable solution despite the growing challenges all around us.

In fact, we frequently rely on flimsy explanations to maintain the status quo and defend our current worldview [2], [3]. Our current educational system glaringly lacks the entire focus towards sound understanding. Therefore, the first catalyst for shift is realizing the need of having the proper understanding.

### **Facilitating Harmony Understanding at Different Levels**

After fully realizing the necessity, it is crucial to have access to the tools and resources that will help the process of self-exploration leading to correct knowledge. This suggests that in order to find the harmony addressed in this course, we need a correct conceptual framework that allows us to start with ourselves and extend outward to include all of nature and life. Therefore, it is critical to provide Value Education with the proper methods and resources in order to facilitate this trip and effectively support the process of transformation. All of our education, both formal and informal, needs to incorporate appropriate inputs for value education. To carry out this duty effectively and on a broad scale, it requires a significant effort to design a coherent and widely accepted methodology for value education, the creation of pertinent resource material, and suitable teacher orientation.

Giving value education the attention, it deserves will be crucial to creating the necessary space for this important input in the current curricula and allocating enough time and money to successfully implement it. In this direction, the current foundation course represents a step. In fact, the entire educational model will eventually need to be revised in the context of correct knowledge with appropriate attention paid to self-discovery, value instillation, and ethical behavior. All academic fields will therefore need to be reformed in the context of correct knowledge [4]. The change of the ethos, or the clarity obtained in understanding harmony and coexistence at various levels and the capability to act in line with this understanding in our day-to-day lives, will be used to measure the effectiveness of value education. All efforts must be directed towards achieving this goal since this shift in human attitudes will be the true sign of the move towards a holistic way of life that brings happiness and prosperity in a sustainable fashion.

### **Evolutionary Steps at the Individual Level**

The shift in ethos entails a protracted endeavor for human progress on a personal level. This starts with exposure to the right understanding framework that is offered in this course to aid in the process of self-discovery. A single session of such a training offers, at best, an overview, a general framework, and perhaps the conviction that it is desirable to take the holistic alternative seriously. To fully grasp the area of correct understanding, it will take a number of iterations and recapitulations through thorough self-study, self-analysis, reflection on the most important suggestions, and help from qualified individuals. Interacting with people who have solidified this idea and are really attempting to apply it in their daily lives will be vital and valuable during this process.

The process of self-exploration and self-evolution must be carried out with persistence and commitment until we are confident enough to carry it out in all of our undertakings. It is also beneficial to network and communicate frequently with those who share your convictions about this issue and are making an effort to address it. Such networking will undoubtedly speed up individual efforts to put the proper understanding into practice [5].

### **DISCUSSION**

We shall be able to self-evolve through the process of ongoing self-observation and self-exploration with the aid of the framework offered in this course and the systematically presented ideas. Additionally, it will make it easier to accurately assess our current preconceptions and views. We will be able to distinguish between the self and the body with greater clarity and appropriately link our enjoyment to our innate acceptance if we direct our attention to these actions more regularly. We will gradually seek to increase the mutual enrichment of our interactions with the rest of nature and the mutual fulfilment of our behaviors during this process. In other words, we'll work to become more environmentally and human-friendly. We will also feel more at peace inside and more self-assured if we accurately recognize our needs as the self and work to be in tune with coexistence on multiple levels.

Therefore, we recognize that the main focus of the transition effort must be personal progress, which involves grounding ourselves firmly and clearly in the proper understanding and applying this understanding to our thoughts, behaviors, and actions. The result of this endeavor will undoubtedly be quite satisfying, with validation coming from our own realizations and personal experiences.

It will also be gratifying to others at the same time. Once such a breakthrough occurs, we become our own teachers, or svatantra, and the rest will happen rather naturally. Once a sufficient number of people have undergone such a metamorphosis, the social system will be able to perpetuate the process on its own [6].

The outcomes of these efforts, which have been done with a variety of persons in the society, have been very positive.

### **Transitional Actions at the Family, Society, and Professional Levels**

Now that we have a better understanding of it, we can see how closely connected and coexisting humans are with the rest of nature. Individuals' aspirations to evolve will always involve appropriate engagement with their families, their communities, and the natural world as a whole. All entities, including people, have an essential complementarity in the paradigm of proper understanding. Therefore, the path to personal progress involves good cooperation with family, society, and nature rather than alienation. In fact, the degree of mutual fulfilment in such relationships will be a sign of understanding maturity.

The guiding principle that, in the end, secures both individual happiness as well as social happiness and peaceful coexistence with nature is mutual fulfilment. So, taking part in the greater order will be an essential component of one's evolutionary effort. Individuals' involvement in this regard will proceed in the order listed below:

1. **Right Understanding Samajhadr:** Make an effort to grasp things correctly.
2. **Honesty Mnadr:** The willingness to admit what has been comprehended and to put up the effort necessary to achieve complete comprehension. After that, one naturally begins to reflect in their thoughts, but
3. **Accountability:** The sense of obligation to contribute to the wider order in the context of correct understanding.
4. **Participation Bhgdr:** The effort to actively engage in the greater order, which includes one's family, society, and the surrounding environment, in accordance with one's competence, capacity, and aptitude.

This will start the sarvodaya process of mutual complementarity leading to everyone's progress. A person who has more knowledge and/or resources will be eager to help others because doing so demonstrates their own degree of development and understanding. This is how someone who has attained the right knowledge develops into a catalyst for change in their community, a natural supporter of the revolution of the right understanding. And this endeavor is only considered as a means of one's progress, not as a duty or a sacrifice. Everyone will find comfort in such a change. It will also be useful in resolving inconsistencies and conundrums that only result from ignorance. Only the process of letting go of one's faulty preconceptions in the face of Existence's reality requires actual effort. Families and societies will serve as the organic training grounds for the development of their members. These people and their families will thereafter play a crucial role in the collective effort to achieve kahuna samba and srwabhaumavyavasth, also known as svarjya[7]. The current untenable sensuality-mania Kma-unmda, consumerism-mania bhoga-unmda, and profit-mania lbha-unmda will eventually give way to the ethos of working for a broad human goal samdhna, samridhhi, abaca, and sahasitva in society. The meaning of the notion of Sahaastitvavda is this.

### **Societal Transitional Steps**

Promoting widespread awareness and moving towards humanistic education; developing holistic ways of living; and modifying social systems, policies, and programmers to align with a comprehensive human goal Increasing Public Awareness and Embracing Humanistic Education As previously said, raising public awareness and inspiring self-exploration are the most important steps to bringing about social change. These actions focus attention on what we really want, the actions we are now taking, and their effects. This awareness can be attained through interpersonal interactions, popular literature, behavior, and employment. Using the formal course materials, workshops, seminars, and the extensive media network. The widespread adoption of value education at the proper levels, such as schools, colleges, professional institutions, etc., must come after this. Long-term, it will be important to transform the educational system in favor of humanistic education in order to encourage the next generation to embrace the holistic approach. It is crucial to make a significant effort to do study, testing, and planning to support its progress.

### **Developing Holistic Living Models**

Giving enough support to research and development efforts aimed at creating holistic models of living, including the creation of holistic technologies, production systems, and management models to actualize the holistic way of life, is another crucial step in bringing about the necessary change. Working on many popular study fields supported by individuals who have pioneered the modern development and whom we have embraced as our role model

is currently the trend in our universities and research laboratories. However, it will be crucial to develop new models in the light of correct understanding after it has become abundantly evident that the current model and worldview are not sustainable and not supportive of the overall human aim. There is no reason why acceptable models can't be produced after the need has been properly identified, given the abundance of knowledge, human intellect, and imagination, as well as the infrastructure that is already in place.

### **Adapting Social Systems, Programmed, and Policies to a Broad Human Goal**

Our current economic, political, and social structures, together with all of our policies, programmers, technologies, and professions, have all developed to best suit the dominant worldview, which is gravely mistaken. All of them must therefore be gradually changed to fit the holistic worldview, the proper understanding, and the all-encompassing human aim. Depending on how well society is able to adopt the new attitude, this might be a gradual process. Many times, when the vision for the holistic alternative is discussed, concerns are expressed about whether it will ever be feasible to bring about the recommended changes which may seem to be unrealistic because the existing trends are quite in a different direction throughout the globe. We should all take this seriously and seriously investigate it. We merely want to draw attention to the fact that people have done what they believed to be proper for them. Nothing prohibits us from comprehending and adopting a worldview that is better in line with reality and developing a way of living that is consistent with it if it becomes evident that our previous worldview was incorrect.

It should be noted that the shift towards the holistic alternative is quickly approaching as the effects of the dominant worldview get more painful and costly. The experiments carried out thus far have amply shown that even little advances towards the appropriate understanding are tremendously calming, mutually rewarding, and confidence-giving, so people will appreciate these [8], [9]. Let's see if we can sufficiently explain the following suggestion before we conclude. The shift to human consciousness is crucial if we are to assure that everyone can live in happiness and wealth and that they will continue to do so. The humanistic education that emphasizes correct understanding needs to be implemented on a large basis, and this will take committed effort. It can start by adding suitable value education components to the current curricula. This task's necessity must be fully understood, and efforts must be done in accordance with the need. Priority should be given to personal development. Additionally, efforts have to be focused on developing new holistic alternative models and suitable policies, programmers, and systems. Let's work together to make the much-desired transformation a reality.

### **A Transition from Torture to Community-Centered Capitalism**

With the recent tarnish on the image of American capitalism, the problem of predatory capitalism has acquired a current relevance. The definition of predatory is addicted to, or characterized by, a tendency to exploit or destroy others for one's own gain in plain English. The core foundations of the American economic paradigm have been rocked by revelations of corporate fraud and accounting scandals. The extent of the devastation that unchecked corporate greed can cause has become painfully clear. The Enron, WorldCom, Xerox, and Global Crossing revelations have exposed the unsavory aspect of western-style capitalism, where wrongdoings are disregarded in the pursuit of immediate gain. These developments cannot be written off as individual events, as some defenders of American capitalism appear to be doing. The Enron and WorldCom are not abnormalities in a basically sound system; scandals are endemic to capitalism, says Professor Lester C.

Chief executives and accountants have become a despised breed less trusted than politicians and Journalists, The London Economist succinctly put the issue. Once more, consider the present financial crisis that began as a sub-prime mortgage issue in the United States. The list

of players and the savage methods used is extensive. Many consumers were being seduced into dangerous mortgages they couldn't afford by a rapidly expanding new breed of lenders. Banks gave billions of dollars in loans to low-income people, frequently with missing or incorrect documentation, because they were rewarded for aggressive loan distribution. Unquestioning belief in the triple-A credit rating status resulted in the purchase of billions of structured bonds that eventually proved to be worthless because the market for many of these products dried up during the period of the financial meltdown.

The CEO of one of the larger banks, which was in financial trouble, gave himself a sizable bonus. The public was outraged when it was discovered that some executives of a large insurance company were giving themselves generous bonuses from the U.S. S. government. Ford, Chrysler, and General Motors, three massive automakers, flew in on private aircraft to ask the Congress for help. The Financial Services Authority in the U.S. made a comment that the philosophers of the peanuts and monkeys would do well to consider. K. that excessively lucrative compensation practices in the financial sector fueled employees to engage in unduly risky practices and hence contributed to the market catastrophe. Investment banks' multimillion dollar bonus culture has been accused of encouraging the hazardous behavior that almost brought about the collapse of the global financial system.

Compare this to the significant revolutions that India has experienced since independence, including the IT revolution led by Mr. Narayan Murthy, the White Revolution led by Dr. Varghese Kurian, the Telecom Revolution led by Mr. Sam Patronal, the Satellite Revolution led by Professor Yes pal, and the Green Revolution led by Dr. M. S. Swami Nathan. None of these individuals received a salary fit for a prince, nor were million-rupee incentives enough to inspire them. Professor Divan does, in fact, fit into this category of visionaries. Friedman is wrong today's prophets of private sector doctrine, thanks to the death of such predatory capitalism. Consider the Coca-Cola Chief, who redefines corporate responsibility and represents the less than rosy side of American capitalism after the recent Enron and Enron-like occurrences wounded it. E. Neville Is dell contributed as a guest editor to Economics Times and wrote: Some leaders may think that a company's commitment to sustainability is in its enlightened self-interest, but I disagree. In ways that will determine our capacity to achieve consistent, global growth and profitability, it is quite literally in our own self-interest.

Coca-Cola's primary ingredient is water, and in many towns where Coca-Cola factories are operating, a lack of public access to clean water is a major issue. So, the Coca-Cola Company's goal has been to safely release the water utilised in its manufacturing operations back into the environment. In 17 states in India, the business is putting up more than 100 rain harvesting structures. Compare this to the predatory mining carried out by foreign corporations during the colonial era, such as the copper mining in Zambia or the gold mining in South Africa. One expects that in the future, the functioning of the private corporate sector, both Indian and international, will be community-centered. Mahatma Gandhi developed his own philosophy after extracting the essence of Indian philosophy from our ancient scriptures. The initial demand on the Society's resources was to meet the necessities of the common man, but he also had another crucial component: the idea of trusteeship.

In order for those who most need it to be shared, we should hold our wealth as trustees rather than as exclusive proprietors. Dr. Swami Nathan would like to include the idea of wealth as well as intellectual property rights. Indian philosophy has long held that improving the person, which undoubtedly includes economic well-being but goes far beyond it, is the finest way to advance a society's overall growth. Individuals must be educated at all levels and receive professional training in order to cultivate a social conscience. All people need to be made aware of the extreme poverty, filth, disease, ignorance, and illiteracy that surrounds them from an early age. They must start to consider what our dharma, or obligation, is in terms of addressing some of the afflictions that our less fortunate fellow humans experience.



Lessons on corruption have lately been added to school textbooks in some Asian nations. But that is a limited and inaccurate idea. Our goal must be to develop a comprehensive understanding of proper conduct. Our lives should be guided by the following three Das - Damietta, that is control yourself, Data, that is given to others, and Dayadhvam, that is be compassionate, according to one of the ancient Indian scriptures, The BrihadarnyakUpanished. Thus, we must practice self-control, charity, and compassion. Collectively, these three characteristics constitute development conscience. This modern research merely confirms what traditional Indian philosophy has been advocating for centuries; it was left to Mahatma Gandhi to distil this wisdom and develop a practical programmer of a code of conduct. Incidentally, it is interesting to add here one-point modern social analysts have been confirming, year after year, Denmark's status as a happiness superpower. The secret of this achievement is low expectations of Danes who are not trapped in the hedonic treadmill.

### **Priorities Reordering**

What does this articulate lobby mean by reforms? Disinvestment, privatization of public sector banks a bigger role for foreign direct investment in retail, insurance, aviation, and banking of government equity in profitably run state entities; making Mumbai an international financial center, according to the current chorus of the powerful lobby, who claim that the new UPA government should rush into implementing liberalizations reforms now that it is freed from the Marxist's shackles. Diluting public ownership of undertakings is, of course, quite another matter, but we should be convinced that there is no intellectual support for privatization per se in the post-collapse phase of the American capitalist model. In this context, it is appropriate to quote the following passages from President's Address to Parliament on June 4, 2009. While the government retains majority shareholding and control of public sector firms, our fellow citizens have every right to possess a portion of the shares.

The crucial phrase here is people ownership, and my government would create a roadmap for listing and employee ownership of public sector enterprises while making sure that government equity does not go below 51%. I have already mentioned the financial sector priorities, and let me end my lecture by briefly indicating the kind of real sector reforms needed on a priority basis. There are three issues in the broader area of food and water security: watershed development, rural development, and food security. These three issues can be interpreted in terms of the Mahatma's broad principles, and the new Government should shed the inherited ideological baggage and address the more mundane India specific issues both in the financial and real sectors. First, watershed development is the mother of all water management modes and today it is seen as the primary strategy for holistic development of rain-fed areas. Despite the fact that we have been making a lot of noise about the programmer, the progress is tardy in terms of the dimensions involved.

We should therefore promote a massive pro-watershed development campaign. Second, the National Rural Employment Guarantee of 2005 is the best thing that could have happened to the rural poor; fortunately, the Budget for 2009–10 envisages the expansion of the scheme; rural connectivity; water harvesting structures; drought proofing; minor and micro irrigation works; are some of the activities undertaken under the scheme. Perhaps, it would be good to mandate that this scheme concentrate on watershed development activities in the next two years in the context of the national development agenda. Together, they would go a long way towards ensuring the impoverished have access to both water and food. Third, there should be no exports of food grains, except some small quantities of high value commodities like Basmati rice.

Domestic consumption should have the first claim on our production of food grains. Before the threat of bad monsoon during the current year, there was some talk of export of 2 million



tons of wheat. Hence this position needs to be reiterated. Furthermore, the Food Corporation of India needs to play a pro-active role in the management of food grains prices. We seem to treat FCI as glorified warehouse keeper. Instead, it should emerge as a market. For instance, with its present huge stocks of rice and wheat of around 50 million tones, it should ensure that food grains prices in the open market do not rise to high levels. It should be able to identify pockets of high price rises and by unloading appropriate quantities of food grains in those pockets, it should seek to bring down prices. Thus, it should be able to contain food grain prices within a reasonable band. Finally, forward trading in food grains should be banned. Farmer's decisions regarding crop planning and investment are guided by minimum support prices rather than by forward prices.

### **Winding Up**

It is an irony of economic history that India which was a pioneer in emphasizing growth with equity in its approach to development, much before mainstream development economists caught up with it, should have relapsed into a phase of mindless pursuit of market theology. The period of economic reforms from 1991 to 2004 was the most retrogressive phase, a phase which I have called the Milton Friedman phase. Although India graduated to a high growth league during this phase, it had to pay a heavy price. While wealth accumulated, men decayed.

The number of under-fed and under nourished people in India rose from 206 million to 230 during this period. The growth culture itself became toxic. A huge quantity of food grains was exported at a time when the number of under-fed persons increased. Policy makers of the time condemned subsidies for domestic consumption of food grains but they have no qualms about subsidizing export of food grains.

The interest rate regime which emerged as a result of reforms pampered the corporate elite and discriminated against the small borrowers, generally. There was fiscal inequity again designed to pamper the dividend earning elite.

The National Employment Guarantee Act, 2005 was the best thing that could have happened to the rural poor. The launch of the Bharat Norman programmer in 2005 marked a radical departure from the Milton Friedman phase. Our policy-makers, it appears, began to rediscover Mahatma Gandhi. There was the Mid-day meal programmer for school children, nutritional supplement to children up to the age of 6 years, and so on.

The philosophy of Mahatma Gandhi for developing a compassionate society with a value system which resonates to these Society's larger concerns acquires contemporary relevance in this context because there is no universal formula for growth; rather, each country has specific characteristics and historical experiences that must be reflected in its growth strategy. In light of this larger context, our programmer for change would necessitate a reorganization of priorities, and I have attempted to explain what this reorganization entails for both the real estate and banking industries. The Mahatma struggled for the evolution of a compassionate society, which involves the betterment of individuals whose lives must be guided by the three Das - Damiatta, Data, and Dayadhvampractice self-central, charity, and compassion [10].

### **CONCLUSION**

The path leading to the holistic alternative is one of transformation, requiring an all-encompassing strategy to tackle the many problems facing our planet. At all societal levels, a fundamental adjustment in attitudes, regulations, and behaviors is necessary for the path forward. To build a more peaceful and sustainable future, it entails adopting the concepts of sustainability, inclusion, ethics, and teamwork. The path forward calls for a strong dedication to sustainability, where environmental responsibility takes precedence. To preserve the sustainability of the world for future generations, this entails supporting sustainable practices,

adopting renewable energy sources, and embracing circular economy ideas. The path towards the holistic alternative is supported by two important tenets: inclusivity and social justice. It calls for removing structural barriers, fostering diversity, and ensuring that everyone has equal access to resources, opportunities, and services. We can build an equitable and just society by empowering marginalized populations and encouraging inclusive decision-making processes.

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## CHAPTER 23

### FROM MILTON FRIEDMAN TO MAHATMA GANDHI: A JOURNEY TOWARDS HOLISTIC DEVELOPMENT

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#### ABSTRACT:

A journey towards holistic development from Milton Friedman to Mahatma Gandhi examines the divergent views on development given out by two important individuals, Milton Friedman and Mahatma Gandhi. This chapter explores their various viewpoints on economics, society, and wellbeing while underlining Gandhi's philosophy's shift towards holistic development. Famous economist Milton Friedman promoted the idea of free-market capitalism and the pursuit of individual self-interest as the main forces behind economic development and prosperity. His philosophy emphasized deregulation, profit maximization, and limited government interference as the main strategies for achieving development. However, this method frequently ignored social and environmental factors, which resulted in inequality, environmental damage, and social isolation.

#### KEYWORDS:

Food Grains, Financial Sector, Holistic Development, Interest Rates, Milton Friedman.

#### INTRODUCTION

Professor Divan, who is rightfully referred to as the father of Indian actuarial profession, was a pioneer in the actuarial profession. He was a loving and kind instructor who fit the form of the conventional guru-shisha parampara. His personality has most impressed me in one specific area. Principal G. L. Abhyankar brought attention to this part of Professor Divan's personality when he spoke on the occasion of the gold Medal presentation to him on March 7, 1980. Professor Divan was a true Gandhi and was revered as a Mahatma by all, colleagues, students, peons, and all. He had simplicity without being conceited and humility without being weak-kneed. In other words, his humility and compassion enhanced his intellect. I'm glad that the Gandhi an approach to development is the main focus of my speech. It seems that the scope of development economics is always expanding. As you may remember, when India's Planning Commission attempted to incorporate equity into its growth plan in the early 1950s, the proposal was mocked by the majority of development economists.

Increase the size of the national cake, and distribution will take care of itself, was their maxim. Those were the heydays of the trickle-down or percolation hypothesis of growth, which has since been shown false by actual experience. Equity is essential as a development objective in and of itself. However, participating in economic and political opportunities is equally important for the expansion and development of the economy [1], [2]. Equity, in other words, supports the growth process in and of itself. This comparatively recent interest in growth with equity demonstrates how far development economics has come. Was the development of predatory capitalism in the interim caused by this tardy recognition? We are uncertain. What is certain is that the 2008 collapse of the American capitalist system justifies a shift away from predatory capitalism and towards what may broadly be referred to as community-centered capitalism<sup>1</sup>. By letting go of our egotism, we must start to become more aware of the plight of our less fortunate brothers and sisters as well as more general macro-

level issues like resource depletion, environmental degradation, and intergenerational equity. This is what Mahatma Gandhi taught us almost a century ago by outlining the conceptual foundation for developing a society with values that are in line with these bigger issues.

The most current Commission on Growth and Development claims that there is no universal recipe for growth in a larger context. Each nation has unique traits and past experiences that must be represented in its growth strategy, according to 2. Is development economics moving away from a limited mechanical understanding of growth that has led to the label dismal science for economics and towards holistic development? By analyzing India's more recent progress, I would like to demonstrate that the reform phase, which lasted from 1991, when the economy began to be liberalized, to 2004, was the most backward phase due to the economic damage caused by the reforms' obsession with market dogma. The second phase following 2004 represents a gradual recovery to what might be referred to as holistic development. We start to wonder if today's policymakers are gradually rediscovering the Mahatma. It is necessary to honestly document the transition of the Indian economy from the Milton Friedman period to the Mahatma Gandhi phase.

### **The American Model Has Failed**

We are gathering at a turning point in the development of the world economy. The fall of the American economy's capitalist model in 2008 was as devastating as the fall of Russia's communist model in 1991. In President Barack Obama's words, the U.S. economic crisis of historic proportions ended in a global recession, making it potentially more devastating. Thus, the world economy has reached a point where the loss of faith in the capitalism system that is driven by unrestrained market forces is equal to the disappointment with the centrally planned economies. Where do we proceed from here if we have rejected the centrally planned economic system and now reject the capitalist system? The institutional and political landscape have undergone significant upheaval as a result of the severe current global economic crisis. Even though we don't have our own Thatcherism or Reaganomics to repudiate, the IMF/World Bank's market ideology permeates the thinking of today's policymakers. It would be difficult to get them to break free from the shackles of market theology and persuade them to stop emulating Western models [3]. I would argue that the time of economic reforms and liberalizations that occurred in India between 1991 and 2004 was the most backwards-moving period ever in the country's economic history.

### **1991–2004 Retrogressive Phase**

India's economic narrative is spectacular, it must be said, with the GDP growing at an average annual rate of 8.5% over the past five years, from 2003 to 2008. We frequently have a tendency to disregard the errors made by our policymakers during this time as we experience persistent high growth. The darker aspects of these changes are vividly revealed by a community-centered perspective. Little emphasis has been given to the detrimental effects of the pursuit of an unconstrained market ideology during the 1991–2004 phase, despite the abundance of material on the harm caused to the economy by the phase of centrally planned economics, or the so-called license–permit–raj. Economic historians should focus more on this stage. This time frame has been commonly referred to as the Milton Friedman phase since Milton is the main proponent of the so-called Chicago School, which promotes free markets, deregulation, liberalization, and globalization.

It promotes limiting the role of government to the bare minimum. Look at Milton's corporate philosophy as an example of this strategy. The only social responsibility of business is to use its resources and engage in activities designed to increase its profits. Neo-liberalism's market fundamentalism, which was based on the idea that markets are self-correcting, efficiently allocate resources, and serve the public good, has disintegrated. The Washington Consensus in favor of privatization, liberalization, and independent Central Banks focusing solely on a

single point agenda of managing inflation is now exposed in all of its sanctimonious glory. It is now obvious that unchecked market forces cannot repair themselves; some form of control and guidance is required. The administration of the economy is a crucial responsibility of the state.

## DISCUSSION

Our policy makers were thoroughly influenced by this market ideology during the initial period of reforms in India. The emphasis was placed on liberalization, market-driven growth, and budgetary reform, encouraging private and international investment, developing the capital market, and overall fostering a consumerist society. The neglect of agriculture, the slowing of public investment in and in the flow of credit to agriculture, the focus on jobless growth, and the disregard for the fundamentals of food security resulted from the failure to address more fundamental development issues. The problems with these measures have been thoroughly covered elsewhere by me. The growth culture itself appears to have undergone fundamental transformation during this phase, with reformers frequently repeating slogans lifted from the jargon of the IMF or World Bank, such as There is no free lunch, apparently implying that the underprivileged must fend for themselves.

The policy makers quoted with glee the American management Guru James Goldsmith's well-known phrase, if you pay peanuts, you only get monkeys. It required the collapse of the American financial icon's banks, insurance giants and mortgage houses in 2008 to realize that even if you pay cashew nuts, you get worse monkeys. Chief Executive Officers CEOs of private corporate sector would say we have a right to splurge. Cumulatively, we appear to have sponsored sections of Society, to borrow the expressive phrase of Orinda Chaudhary, of dehumanized materialistic consumer dust bins [4], [5]. The insensitiveness with which some state Governments went about acquiring arable land, wrenching the small farmers from the land from which they were eking out their livelihood, for accommodating industries in the Special Economic Zones SEZs was appalling. Industrialization is what matters, the authorities seemed to argue.

India, despite graduating to the league of fast-growing economics in the world even during the current world recession continues to be the abode of the largest number of under-fed and undernourished persons in the world. Recent FAO estimates show that the number of under-nourished people in India has risen from 206.0 million in 1990-92 to 230.5 million in 2003-05, an increase of some 24 million. But our reformers gloat over the fact that in the liberalized Indian economy today consumers can have the benefit of apples imported from Australia New Zealand, grapes Oranges imported from U.S.A and dog-food from France. To demonstrate how the phase's thoughtless pursuit of market theology contributed to the deemphasizing of development, I will be satisfied with presenting four specific examples: the Food Grains Management Policy, the Inequitable Rate Regime, Fiscal Inequity, and Gold Import.

### **Policy for Managing Food Grains**

In respect of food grains management policy, what is disturbing is that India exported a huge quantity of 27 million tons of rice and wheat during the three consecutive years 2001-02 to 2003-04. This was the result of two regressive measures taken earlier first, the Government introduces in 1997, targeting in the public distribution system (PDS) in the form of Targeted or TPDS. This narrow targeting of the PDS based on absolute income poverty excluded a large part of nutrition vulnerable population from PDS. Second, due to the continuous raising of the issue price of food grains, the food grains with concessional price became increasingly inaccessible to the poor. The inevitable consequence was the mounting food grains stocks with the Food Corporation of India. At one time, the stocks reached a peak of 60 million tones. No wonder, our policy makers sought a soft option in exports for tackling the issue of



the so-called surplus food grains. This was nothing short of development atrocity. The irony was compounded further while the policy makers' ostensible objective was to reduce subsidies for domestic consumption of food grains, the same policy makers did not have any qualms about subsidizing exports of food grains. One could guess that there would have been a Satyagraha against such thoughtless pursuit of a defective food grains management programmer if Mahatma Gandhi were still alive. The Mahatma's description of poverty is wonderfully captured by Baku Parekh in the following passage: Second, poverty dehumanizes people, squanders their potential, and robs their lives of all sense of meaning and purpose. It is one of the worst forms of violence that people can engage in against one another; it is worse than killing because it is silent, slow, and invisible, provokes no rage, and is outside of anyone's direct responsibility.

As long as even one person is starved, malnourished, or lacks adequate housing, the social order will continue to deteriorate. Even when we are able to produce adequate quantities of food grains, we are unable to ensure that food grains so produced do reach the needy, which is perhaps a greater systemic tragedy today. In the 1960s, it was tragic enough for a predominantly agricultural economy to be unable to produce adequate quantities of food grains to meet the domestic consumption requirements of the population. Subsidies are a hallmark of civilized society, and hunger and poverty are both insults to it. One starts to question whether we are ignoring the moral need of tackling the issue by dismissing poverty or the eradication of poverty as mere terms of a dialectic process [6], [7].

### **A system of Inequitable Interest Rates**

Those who argue that low interest rates on loans do not benefit the poor further demonstrate their ignorance of the facts of the current interest rate system. Reforms to the banking and financial sectors that were put in place in the 1990s have led to the establishment of an unfair interest rate structure that favors the private corporate sector while being biased against agriculture and small borrowers in general. For instance, a highly rated corporate organization could borrow money from banks at 6% interest while a small farmer was required to pay 12% interest. The thoughtless application of Basle rules and the embrace of notions like risks as they are understood in the industrialized world without adaptation led to this contradictory situation. The RBI Report on Currency and Finance 2005–2006 offers insightful information about the composition of interest rates. The majority of bank loans have been made at rates below the benchmark prime lending rate, or BPLR. For instance, by March 2007, 82 percent of Sub-BPLR lending was being made.

Agriculture, small industry, and other minor borrowers are typically charged BPLR, or in some situations, over BPLR rates, whilst higher credit rated firms set loans at Sub-BPLR rates. The RBI Report states, and I paraphrase, to compensate for such Sub-BPLR lending, other segments are charged higher rates of interest, thus leading to cross subsidization of the economically well-off borrowers by the economically poor borrowers<sup>8</sup>. This is particularly troubling given that the Eleventh Plan's inclusive growth in the real sector and financial inclusion both aim to foster growth with equity. Although the government has been subsidizing interest rates since 2008-09 to ensure that farmers can obtain short-term crop loans up to Rs. 300,000 at 7 percent, the fundamental problem still exists. It's interesting that none of the financial industry reformers has pinpointed the issue. It is to the Reserve Bank of India's (RBI) credit that they made the matter public and formed a working group to investigate it in April 2008.

### **Financial Inequality**

The absolute and unlimited exemption from income tax on profits received by individuals distinguishes the Indian fiscal system. Similar exemptions exist for long-term capital gains from the stock market, which have no upper limit. Thus, people who receive dividend income

of thousands of crores of rupees are completely exempt from income tax, in contrast to others who receive modest salaries from professions and are subject to high rates of taxation. These exemptions are defended on the grounds that they promote the growth of the equities market. The purported justification is that taxing individual dividend income would amount to double taxation because corporations have already paid the tax. This is a flimsy justification. In the language of public finance, businesses and people are independent entities that should be taxed differently. It has been rightly maintained by Dr. S. S. Tarapore, a former deputy governor of the RBI, that unrestricted exemptions of dividend income are inconsistent with distributive justice and amount to fiscal outrage.

### **Gold Import**

The liberalizations of gold imports were one of the period's most backward-looking policies. The startling amount of \$5 billion represents the average yearly level of gold imports. When gold is imported, savings that could have been used for productive purposes are instead diverted to unproductive investments in gold, which can be seen as a definancialization of savings. Nowadays, there are more jeweler stores than grocery stores in metropolitan areas and larger towns. The WTO did not mandate the liberalizations of gold imports, without a doubt. Selling gold coins is promoted even by public sector banks.

### **We Export Food Grains to Pay for Gold Imports**

This is a blatant example of how economic reforms have been prioritized incorrectly, or the ugly face of reforms a face that has nothing to do whatsoever with growth. Of course, no one would support a complete ban on gold imports, but there needs to be restraint on the volume of imports. To promote the import of gold, the government need not go out of its way. Overall, these policies, like the low interest rate system for the corporate elite, the artificial supports for the capital market, and the unlimited exemption from taxation of dividend income, reflect punditry that is focused on the private business sector.

### **The Milton Friedman Affliction**

Now let me briefly discuss the difficulties that are unique to India in both the financial and real estate sectors. Reforms in the Financial Sector revisited what effects would the failure of the American capitalist model, specifically the financial model, have on the changes in India? Looking ahead, there is a need for reflection as well as a vision for how to proceed: reflection is necessary because, particularly in the post-1990s phase, we have been striving to restructure India's financial sector by mimicking the American financial model. Vision, as our high-profile reformers have regrettably neglected the nature of the evolving structure of the Indian economy and its consequences for growth in our blatant endeavor to Americanize the Indian banking sector. The requirements of financial inclusion have not yet come into their own. Unfortunately, there have been far too many instances of replicating international best practices and American models. It is time for us to openly discuss what is right and wrong with the reform course that our policymakers have mapped out for us.

Otherwise, there is a chance that reforms could fail because of the establishment's egos. What happened to the mythology created around the private financial institution like capital adequacy norms, Basle norms, provisioning requirements, assets-liability management, risk weighted lending rates, and credit rating, all of which we have been trying to impose on our banking system, when the icons of the American and European financial system commercial banks, investment banks, mortgage houses, and insurance giants collapsed like a pack of cards? Why didn't this apparatus generate warning signals that the entire structure is ready to collapse? The Noble Laureate Professor Joseph Stiglitz stated in a recent interview with an Indian television channel. There is no better tribute to the management of the Indian financial system than the phrase, The US financial collapsed because we did have a Dr. Reddy at the

helm [8], [9]. The reference is to Dr. Y.V. Reddy, former Governor of the Reserve Bank of India. Even those Indian financial wizards who laughed at Dr. Reddy's go-slow policy towards structured financial products have continued to pray.

Therefore, in light of these recent changes in the global financial landscape, it is crucial that we review the reforms to the banking sector and critically examine the reforms' blueprint. The blue-print for reforms has been provided by the Raghuram Rajan Committee which submitted its Report in 2008/09. These high-profile reformers, whether it is the Narasimha Committee which submitted its Report in 1998 or the Raghuram Rajan Report referred to above, share the following four characteristics. First, they are soaked in the market theology of the IMF/World Bank. Directed Credit and credit subsidies should be shunned. Second, they demonstrate a congenital dislike of the public sector in the financial system. Third, their whole focus seems to be on mimicking the financial models of the West, particularly the American model. Fourth, they lack a sense of India's financial history.

Elsewhere I have examined the RR Report at length and shown that its recommended reforms are unrelated to the India-specific socio-economic milieu and are inconsistent with the strategy of inclusive growth embodied in the Eleventh Five Year Plan. The Committee's basic approach to financial sector reforms is flawed. The RR Report reflects faithfully the market theology of IMF/World Bank, ignoring the India specific strength of public sector dominated financial system. For instance, the majority of this Committee does not see a compelling reason for continuing government ownership of financial institutions including banks. The Committee has therefore recommended to begin with, selling small public sector banks to the private sector. In the global financial conflagration when major private sector icons of banks and financial institutions perished both in the U.S. and Europe, Indian institutions stood, rock-like, unharmed. Indian public sector banks have made us proud. How incongruous such illogical advocacy of privatization sounds in the light of global financial crisis.

According to the RBI Governor, India's banking sector is still strong, well-capitalized, resilient, and lucrative. Credit markets have been functioning well and banks have been growing credit notwithstanding the views in some areas of lack of adequate lending from banks to the commercial sector. It is to the credit of the Indian public sector banks that they have been able to successfully combine the goals of social banking with the market philosophy of optimizing profitability. Where is the case for privatization? There is very little intellectual support for such proposals for privatization, in fact the view is gaining ground that banks should be treated as public utilities. The Reserve Bank of India should give up its development responsibilities and focus solely on controlling inflation, according to The RR Report, a similar recommendation that has no support from the academic community, as I have previously shown. It seems obvious that the RR Report should be ignored, and perhaps it would be beneficial to form a new group under the direction of Dr. While on this subject, a reference may be made to Professor Robert J. Shiller's work which advocates the democratization of finance or making financial markets work for the benefits of the common person<sup>12</sup>: to provide an alternative blue-print for future financial reforms-reforms which would be in consonance with the inclusive growth strategy in the real sector.

### **Three Main Problems**

Three main challenges dominate India's current financial situation: the inequitable interest rate structure, the new financial system design, and inclusive growth or broad-based, decentralized growth in the real sector. A comprehensive understanding of these three fundamental challenges should have led to the development of the next generation of financial sector reforms. According to these standards, prominent reformers have wasted their time on a haphazard collection of suggestions, some of which are pertinent and others which are not, but all of which are primarily intended to imitate the best practices of banking in the

industrialized world. Priorities-wise, creating a market for intricately structured credit instruments like credit derivatives can wait; however, solving these fundamental problems as they relate to securing access to food and employment as well as eliminating poverty cannot be postponed. A high GDP growth rate, such as the 8 or 9 percent targeted in the Eleventh Plan (2007-2012), can only be sustained if other sectors or segments of the economy, which have lagged due to a variety of factors, including policy neglect, can be activated.

This is why inclusive growth in the real sector has now become a growth and development imperative. Development, since it may be the most effective means of ensuring the livelihood and food security for the vast majority of the impoverished. To put it another way, we can no longer rely on autonomous forces for the real sector's growth; instead, this growth must be stimulated by policy in order to allow populations that the growth process has ignored to fully participate in the development process. The percolation or trickle-down theories of growth are no longer valid. While riches might grow, people can deteriorate. Therefore, a proactive and interventionist policy is necessary. This needs to serve as the basis for developing the so-called next generation financial sector reforms. The experience of China now is instructive in this setting. China's Township and Village Enterprises increased employment opportunities outside the agricultural sector, and this extraordinary growth of the non-farm sector was crucial in lowering poverty.

The secret to widespread decentralized growth lies in the unorganized sector. According to a recent report on the industry, micro firms, defined as those with an investment of less than Rs. 0.5 million, make up 94% of small businesses in the nation, employ 70 million people, and contribute 30% to industrial output. This sector contributes to about 40% of exports. Despite being in the center, these businesses only obtain 2% of net bank credit. Injecting more credit into this industry may stimulate technological advancement, increased marketing effectiveness, and other factors in addition to better production. The recent global financial crisis has had a negative impact on the micro, small, and medium-sized enterprise sector. MSMEs, particularly those in export-related industries like textiles and apparel, gems, and jeweler, have been struggling with issues such a lack of demand for their products and major businesses delaying payment of their debts. There is value in the suggestion to establish a separate Development Finance Institution with a mandate to provide refinance to banks for on-lending to micro companies in order to ensure that the unique issues encountered by this sector are handled. In addition to enabling a sufficient flow of credit, such an umbrella institution should be able to offer consulting services.

Another factor that makes this industry need specialized care is that it is an amorphous sector with at least three distinct parts, each of which has its own issues. First, there are several unofficial businesses, including tailoring shops, tea stores, vehicle repair shops, and grain mills. Second, businesses in industries that are growing, such as the housing, automotive, white goods, pharmaceutical, etc. The final section focuses on exporting MSME businesses that have benefited from the surge in global consumption. As was already indicated, several of these have been negatively impacted by the current global crisis. The creation of a specialized development finance institution seems necessary to serve these market groups. This might make it easier to expand the lending institutions' reach into this industry and to update their technological capabilities. The institutional infrastructure is the second main problem. Microfinance is anticipated to be a key factor in fostering inclusive growth and financial inclusion.

The RBI's initiatives to promote this channel of credit delivery have been focused on two models, namely the SHG-Bank Linkage programmer and the Micro Finance Institutions model. It is a sort of supplemental credit delivery system that is affordable and user-friendly for both banks and the poor borrowers. On the recommendations of the Vaidya Nathan Committee, the corporative credit system is also being reorganized concurrently. Similarly,

more recent developments show that regional rural banks might replace other institutional mechanisms as the primary source of credit for the underprivileged. The best among them, like the Karnataka Visas Graeme Bank or Pragmatic Graeme Bank, are comparable to the best garment banks, anywhere in the world, including the much-publicized banks of Bangladesh. Out of the 1.29 Crore of borrowing accounts handled by the RRBs, the Karnataka Visas Graeme Bank and Pragmatic Graeme Bank are comparable to the best garment banks, anywhere in the world.

The pyramid that is to be formed out of banks, RRBs, cooperatives, microfinance institutions, and SHGs should be clearly outlined in the blueprint for the future institutional structure. Regional differences exist once more in this case. While cooperatives are strong in states like Maharashtra, SHGs are more prevalent in southern states like Andhra. NGOs that operate in the area may possibly be connected to the pyramid. The last point has to do with interest rates. The private corporate sector is currently actively advocating for more bank lending rate reductions. It is important to express caution because this could backfire. India has established itself as a high-saving economy, with gross domestic savings accounting for 34% of GDP, which explains why the country's economic story has remained intact despite the global financial crisis.

Our opinion is that foreign saving is an imperfect substitute for domestic saving, especially public saving to finance the investment that a thriving economy requires, as stated by the recent Growth Commission. Capital inflows over the past several decades have a mixed record. In India, investment as a share of GDP rose from 25% in 2002–2003 to 38% in 2007–2008 [10]. Up to 10 percentage points of this 13-percentage point rise were financed domestically through higher savings in the private, public, and corporate sectors. Banks have already lowered deposit rates as a result of recent reductions in lending rates. Banks may lower deposit rates even further if forced to further lower lending rates. The total amount of savings could eventually decrease as a result of such extremely low deposit and savings account rates. This is especially true considering that the household sector contributes significantly to total savings and that household savings are sensitive to interest rates. We need to protect ourselves from this threat. In conclusion, if a blueprint for future financial sector changes does not address these three fundamental problems, it will be meaningless.

## CONCLUSION

Towards comprehensive development, Milton Friedman to Mahatma Gandhi signifies a radical turn. While Gandhi stressed the convergence of economic, social, and spiritual well-being, Friedman's theory focused on free-market capitalism and human self-interest as the sources of economic growth. This trip necessitates a reassessment of our conception of development, taking into account the interdependence of social, economic, and environmental elements.

The move towards holistic development recognizes the drawbacks of a merely profit-driven strategy, which frequently overlooks social justice, environmental sustainability, and community well-being. Gandhi's philosophy promotes a more inclusive and sustainable model of development by highlighting the significance of virtues like simplicity, self-reliance, and community involvement. Adopting a comprehensive approach to development has several advantages.

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## CHAPTER 24

### ETHICS: GUIDING HUMAN LIFE WITH MORAL APPLICATION

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#### ABSTRACT:

Inquiry into what is right, bad, good, and justifiable is at the heart of the fundamental branch of study known as ethics, which is the study of moral principles and values that shape human behavior. This summary gives a general overview of the field of ethics, emphasizing its importance, major ideas, and useful applications. The study of ethics includes investigating moral conundrums, making moral judgments, and creating a framework for assessing and regulating human behavior. It discusses issues like as what ideals societies and people should value most and how to handle difficult ethical issues. The basis for ethical inquiry is ethical theory. These ideas suggest several methods for comprehending and assessing moral behavior and ideals.

#### KEYWORDS:

Decision Making, Ethical Issues, Environmental Ethics, Human Behavior, Philosophical Ethics.

#### INTRODUCTION

The Ancient Greek word *ethos*, which means relating to one's character and is derived from the root word *ethos*, which means character, moral nature, is the source of the English word ethics. This word was translated into Latin as *ethical*, from which it was taken into French as *éthique*, and finally into English. According to Rushworth Kidder, standard definitions of ethics have typically included such phrases as 'the science of the ideal human character' or 'the science of moral duty. According to Richard William Paul and Linda Elder, ethics are a body of ideas and precepts that direct us in deciding what actions help or harm sentient beings. According to the Cambridge Dictionary of Philosophy, the term ethics is commonly used interchangeably with 'morality'. And sometimes it is used more narrowly to mean the moral principles of a particular tradition, group, or individual. Most individuals, according to Paul and Elder, confuse ethics with acting in line with societal norms, religious beliefs, and the law and do not view ethics as a separate notion.

In English, there are various meanings for the word ethics. It can also be used to describe philosophical ethics or moral philosophy, a project that aims to apply logic to address diverse ethical issues. In an effort to define moral philosophy, the English moral philosopher Bernard Williams writes: What makes an inquiry a philosophical one is reflective generality and a style of argument that claims to be rationally persuasive. Williams claims that the topic of this field of study deals with the extremely general question of how one should live. Ethics can also refer to a skill shared by all people to consider ethical issues; this talent is not unique to philosophy. In the words of bioethicist Larry Churchill, Ethics, understood as the capacity to think critically about moral values and direct our actions in terms of such values, is a generic human capacity [1], [2].

A vast and varied history spanning many cultures and civilizations may be found in the study of ethics, which is concerned with the moral principles and ideals that govern human

behavior. The study of ethics has developed and changed to answer the challenging moral quandaries that both individuals and societies must grapple with, from ancient philosophical traditions to contemporary ethical views. This succinct summary offers an insight into the historical growth of ethics and its key turning points. The origins of ethical inquiry can be found in early thinkers who pondered issues related to right and wrong, fairness, and the good life in ancient cultures. Through religious writings, intellectual debates, and moral laws, ancient Mesopotamian, Egyptian, Greek, and Chinese societies investigated ethical ideas. The foundation for ethical thought was built by influential thinkers including Hammurabi, Confucius, Socrates, Plato, and Aristotle, who addressed issues like virtue, duty, and moral reasoning. Religious Ethics: Throughout history, religion has had a big impact on how people view ethics. Judaism, Christianity, Islam, Hinduism, Buddhism, and other religious traditions all established moral frameworks based on divine commandments, holy books, and religious leaders' teachings. Religious ethics frequently place an emphasis on ideas of justice, compassion, forgiveness, and the quest for knowledge.

**The Enlightenment and Rationalism:** In the 17th and 18th centuries, a trend towards rational, secular approaches to ethics was brought about by the Enlightenment. Immanuel Kant, John Locke, and other philosophers placed a strong emphasis on reason, personal autonomy, and universal moral standards. For instance, Kant's deontological ethics prioritized the obligation to act morally based on reasons rather than outcomes. **Utilitarianism and Consequentialism:** John Stuart Mill and Jeremy Bentham created consequentialist ethical ideas in the 19th century, particularly utilitarianism. According to utilitarianism, a deed is morally good if it maximizes the happiness of the largest number of individuals. The goal of this consequentialist strategy is to maximize general well-being by giving priority to the results of activities. **Existentialism and the Ethics of Authenticity:** Existentialist philosophers such as Soren Kierkegaard, Friedrich Nietzsche, and Jean-Paul Sartre investigated a person's freedom, responsibility, and quest for meaning. The focus of existential ethics is on freedom of choice, authenticity, and the capacity of the individual to create their own moral principles.

Different ethical theories have arisen in the 20th and 21st centuries to answer the moral quandaries of the present. These include bioethics, environmental ethics, care ethics, virtue ethics, and feminist ethics [3]. These ideas broaden the scope of the ethical discussion to include topics like gender equality, environmental responsibility, and moral considerations in technology and healthcare. **Applied Ethics:** Ethical investigation goes beyond chapter ideas to study ethical issues in particular fields including business, medicine, technology, and politics. To establish rules and principles for moral decision-making in these disciplines, applied ethics analyses real-world ethical conundrums. The development and diversity of ethical ideas are clearly seen throughout the history of ethics. It depicts the ongoing struggle to traverse the intricacies of interpersonal relationships, societal issues, and the human search for moral guidance. In a world that is constantly changing, ethical inquiry continues to be an important discipline that helps us comprehend right and wrong, justice, and how to live well.

### **Natural Behavior**

It is possible to see evidence of behavioral norms even in the animal kingdom. Young monkeys stay clear of big daddy monkeys, and hyenas remain a safe distance when lions are eating on a recently slain cadaver. All of this action seems to be instinctive or intuitive, but it is clearly done to keep the animal kingdom in order.

### **Human Behavior**

Human ethics have been observed since the beginning of written history, and anthropological and archaeological research has shown that all prehistoric tribes have fairly clear standards of behavior. According to Christopher Boehm's hypothesis from 1982, the gradual emergence of moral complexity throughout hominid evolution resulted from the increased pressure to avoid

conflicts and injuries as a result of relocating to the open savannah and creating stone weapons. Human morality is primarily a natural phenomenon that evolved to curb excessive individuality and promote human cooperation, despite being intelligent and complicated in comparison to other creatures. Group morality emerges from shared ideas and convictions and is frequently codified to govern conduct within a culture or society [4].

### **Folklore**

Perhaps mythology developed because society needed to be regulated, and doing so was much simpler when the stories were captivating and the people in the community could relate to the mythological characters. These stories gave rise to moral and ethical codes that helped people live controlled and orderly lives. The Golden Rule, the Five Precepts, and the Noble Eightfold Path of Buddhism, the Egyptian code of Maat, and the Ten Commandments of Judaism, Christianity, and Islam are some historical examples of moral codes. The Code of Hammurabi, which was composed by the sixth King of Babylon between 1810 and 1750 BCE, is one of the earliest written codes. This more secular law was inscribed on stone pillars for all of his kingdom's inhabitants to observe and follow. Anyone who violated them faced very clear, if perhaps harsh, consequences, but this was necessary for the orderly operation of that ancient civilization.

### **From Classical Greece to the Present**

Western philosophical ethics, which date to the 7th and 6th century BCE, were developed in ancient Greece. Socrates, Plato, and Aristotle are now well-known figures. Greece had transformed from a nation of feuding tribes to a city-state society where people spent time contemplating topics like happiness, the good life, and the importance of organization. The glue that holds a society together so that each citizen may pursue their interests and aspirations has evolved into ethical ideals and practices. According to Grayling, manners are central to true morality; they are the sweetener of personal interaction, the lubricant of social relations, and the softener of conflict. Without them, civilization would be chaotic and unworkable. Civility must be at the center of responses to the concerns of how a complex, pluralistic community should deal with the strains of internal difference and rivalry because nothing else - certainly not the harsh tool of the law - can do nearly as effectively.

## **DISCUSSION**

Ethics alarms are the feelings in your gut, the twinges in your conscience, and the sense of caution in your brain when situations involving choices of right and wrong are beginning to develop, fast approaching, or unavoidable, says Jack Marshall, director of Poetics, who also runs the ethics blog [proethics.com](http://proethics.com). The sooner your ethics alarm sounds and the better it is operating, the more likely you are to act morally or at the very least apply sound ethical judgment while making decisions. He continues, each of us needs to think critically about what is right and wrong, make our opinions known, and never hesitate to communicate those opinions for fear of being judgmental. Creating an ethical culture is a shared responsibility of everyone, he says. In our judgments, we should be kind, impartial, and open-minded, as well as willing to hold ourselves to high standards of behavior. Although ethical living is not always simple, it does get simpler through thought, discussion, and practice.

### **Meta-ethics**

The area of philosophical ethics known as meta-ethics explores how we comprehend, know about, and define what is right and wrong. The question "Should I eat this particular piece of chocolate cake?" is not a meta-ethical inquiry; rather, it is an applied ethical question. A meta-ethical inquiry is general in nature and has connections to many other, more focused practical queries. A meta-ethical issue might be, "is it ever possible to have a secure knowledge of what is right and wrong?" Philosophical ethics has always been accompanied by meta-ethics. For

instance, Aristotle suggests that it is possible to have less accurate knowledge in the field of ethics than in other areas of study, and he views this knowledge as being unique from other types of knowledge since it depends on habit and acculturation. In 1903's *Principia Ethical* by G.E. Moore, meta-ethics plays a significant role. He first discussed what he dubbed the naturalistic fallacy in it. According to Moore's open-question argument, naturalism in ethics is unacceptable [5], [6]. This prompted many to reconsider second-order ethical problems.

On the distinction between facts and values, the Scottish philosopher David Hume had already advanced a similar viewpoint. Cognitivist and non-cognitivist, respectively, use descriptive and non-descriptive approaches to moral excellence or value in studies of how humans know ethics. According to non-cognitivist, moral judgments of anything being right or wrong are neither true nor untrue. For instance, we might merely be expressing our emotions regarding these topics. The argument put out by cognitivist is that when we discuss right and wrong, we are discussing objective truths. The value-bearing items or attributes, or the kinds of things or stuff that ethical propositions relate to, are what make up the ontology of ethics. Since ethical statements do not refer, non-descriptivist's and non-cognitivists hold that ethics does not require a particular ontology. This is referred to as an anti-realist viewpoint. Realists, on the other hand, need to justify the kinds of things that matter in ethics, how they have worth, and why they direct and drive human behavior.

### **The Value of Business Ethics**

Engineers' ethical decision-making frequently overlaps with and is influenced by the discipline of corporate ethics. An organization's success in the marketplace depends on its ability to do business ethically. Customers, suppliers, and employees won't support a business that engages in dishonest, immoral, or deceptive behavior. Setting high standards for honesty in business dealings and encouraging staff to uphold them can help the company earn the trust and support of its clients and the general public. In your professional interactions, whether as an employee or consultant, you serve as an ambassador and represent the company. It is up to you to act morally and in the organizations best interests because you hold the company's reputation in your hands. Setting high standards for your professional behavior will go a long way towards earning your clients' and employers' respect and support. While business practices may evolve over time, our dedication to upholding the highest standards of integrity ought to be unwavering and constant.

To succeed in the marketplace, one must conduct business morally. It involves more than just abiding by the law; it means that every action we perform must be guided by high standards of integrity. It is up to the engineer to follow these rules as closely as possible in each unique circumstance. Numerous organizations offer comprehensive ethical guidelines in the form of a Code of Conduct. However, it is each person's responsibility to follow the rules and exercise good judgment in circumstances that can jeopardize integrity. Choosing not to engage in dishonest, damaging, or unlawful behavior is up to the individual, even if they have been told to do so by a boss, a coworker, or someone else. Claiming that illegal actions were authorized by a higher power is not an acceptable defense. Ethical Challenges for Engineers.

Engineers are ethically obligated to inform Siamese of any alleged misbehavior on behalf of a customer or company who puts others in danger by disobeying the engineer's recommendations, which is known as whistle blowing. This obligation takes precedence over the obligations to the client and employer, and if the engineer fails to notify Siamese of this violation, membership may be revoked. Engineers may also encounter additional ethical problems. Many others have to deal with more general principles of business behavior, while others are focused on technical practice. Relationships with clients, consultants, competitors, and contractors are a few of these [7], [8]. Ensuring that customers, customers' contractors, and others follow the law Bribery and kickbacks, which may take the form of: o Gifts, food,



services, entertainment, and recreational opportunities how information that is private or proprietary is handled or how the employer's assets are taken into account.

### **Ethical Guidelines**

Professional ethics is the normative framework that guides and controls engineering professionals' conduct. Professional codes and organizations, such as the Medical and Dental Council, the Police Service Code of Conduct, and the Estate Agents Code of Conduct, are founded on a few basic concepts. Codes might not be complete and might not contain all the laws and norms that are relevant in every circumstance. As a result, the contents must be evaluated in light of corporate policies, practices, and legal obligations. The government has become more and more concerned with ethical issues in our culture in recent years. For employees to anonymously report unethical activities, organizations use hot lines. Fairness laws have been passed and a code of conduct is in place in our profession of engineering. However, the topic of ethical practice is vast and embraces everything we do as professionals, including how we interact with one another and our clients. Engineers in practice need to understand their moral obligation to the client and to be alert to any situations that can raise ethical questions. Engineers must comprehend what values are and evaluate their own value system because it governs how they interact. What ethical dangers exist for engineers, what rules of conduct must they be aware of and follow, in other words, what are the ethical minefields that engineers must avoid? Four universal fundamental concepts can be distilled from the fundamental principles of the majority of codes:

1. Honoring people's rights and dignity be non-judgmental of the intrinsic value of the client regardless of age, behavior, culture, gender, race, or religion. If you are not competent to complete a project or task, refer it to another engineer.
2. Responsible Practice principle's main emphasis is that you should restrict your practice to your area of knowledge and skill.

### **Integrity in Interactions**

The customer and engineer have an unequal power relationship because the engineer possesses the majority of the knowledge and expertise, making the client vulnerable. Engineers must be trustworthy if they want to be respected by society and succeed in their line of work, which is demanded by professional codes. When an individual the client, who is vulnerable, properly places confidence, good faith, dependence, and trust in another the engineer, whose assistance, advice, or protection is sought in some problem, there is a fiduciary relationship. What goals should they aspire to if they are in a relationship where good conscience dictates that they always act in the best interests of the other person and are loyal to those interests.

### **A Model for Practical Ethical Decision-Making in Accordance with the Evaluation Criteria**

In everyday life, particularly in daily work tasks, ethical issues and situations often arise. The morality of medical technology like cloning, agricultural breakthroughs, or practices that have a positive impact on the quality of food and affect seed integrity are debatable. At work, we encounter memos containing debatable organizational decisions. We open a newspaper or turn on the TV to the latest political scandal. National heroes are disgraced for match-fixing. The complexity of today's corporate concerns leads to difficult-to-solve ethical conundrums. For instance, new technology in engineering has given rise to new issues or conundrums for which there are no simple solutions, such as staff reductions, toxic waste disposal, resource depletion and allocation, cost containment, legal and technological changes, employee rights, and discrimination against women and minorities. Intellectual property, expert testimony, public communication, and conflicts of interest are further ethical concerns.

There are times when an unexpected problem needs to be solved, even if you have built in a proactive approach to problem solving by foreseeing such difficulties and having pertinent solutions and alternatives available. You may have trouble sleeping due to ethical quandaries since you worry about the best course of action. Dealing with these ethical challenges can be difficult since they frequently lack an obvious solution. It entails comparing your moral principles against the effects on the persons concerned [9].

How do we approach an ethical problem specifically? What inquiries ought to we make? What elements should we take into account? This section offers a framework for moral decision-making that complies with the Competency Standard's assessment criteria. This framework will help you put the code of ethics into practice in a professional setting and provide a forum for debate and problem-solving to guide you through the resolution of tricky situations.

### **Feminist Morality Matrix**

The matricidal gaze and the matricidal gaze: A'meta-feminist' Brach L. Hettinger has been using the term time-space since 1985. In daring to approach to use Griselda Pollock's term for Hettinger's ethical turn, the prenatal with the pre-maternal encounter violence towards women in war, and the Shah, articulates a revolutionary philosophical approach that has philosophically established each female subject's rights over her own reproductive body and provided a language to relate to human experiences that escape the phallic domain.

The 'phallic' language and rules cannot regulate the psychological and symbolic realm of the matricidal sphere. According to Hettinger's concept, the relationships between the self and the other are ones of emergence rather than absorption or rejection. Hettinger asserts that the feminine-maternal and feminine-pre-maternal matricidal encounter-event is the root of human ethics in her conversation with Emmanuel Levin as from 1991. The concepts of sexuality and motherhood do not conflict with one another, as Sigmund Freud and Jacques Alcan claimed, and the feminine is not an ultimate opposite, as claimed by Jacques Alcan and Emmanuel Levin as.

With response-ability, with easing, border linking communicating com-passion, and seduction into life the feminine is depicted as the origin of humanized Ethics in all genders and other processes invested by affects that occur in the Ettingerian matricidal time-space. According to Jean Laplace, compassion and seduction into life occur earlier than the primary seduction, which is mediated by cryptic signals from the maternal sexuality, because it is active in emergence in witnessing for every born subject, prior to its birth. In their interactions in 1991, Hettinger makes the suggestion to Emanuel Levin as that the feminine, as seen from a matricidal perspective, is the core and origin of ethics. Infancy experiences an initial fascination that is connected to the infant's transition from responsiveness to responsibility, from compassion to compassion, and from observing operated and conveyed by the m/other.

The relational field and care ethics are profoundly affected by the 'differentiation in jointers' at the center of the matricidal border space. In subjectivity as encounter-event, the matricidal theory, which suggests new approaches to rethink sexual difference through the fluidity of borders, informs aesthetics and ethics of compassion, carrying, and non-abandonment. It has grown in importance in transgender studies and psychoanalysis.

### **Steps in Making Ethical Decisions**

1. How does one approach problem-solving by selecting the best course of action?
2. The problem-solving and decision-making processes are the key to this solution.

There are five straightforward, foolproof stages to problem solving: Note that these are the five components of the evaluation criterion.

1. Determine the main ethical issue.
2. List the parties involved and their interests.
3. Look for potential answers to the problem.
4. Give appropriate priority to each solution's consideration of the interests of everyone involved.
5. Decide on and support the approach that best solves the problem.

### Application

The application of ethics is broad and affects many facets of social and personal life. It offers a framework for directing moral judgment and conduct in both private and public settings. The following are some crucial areas where ethics is used in daily life:

1. **Personal Ethics:** Morality shapes a person's values, opinions, and actions. It helps people make moral decisions in their day-to-day interactions, their interactions with others, and any moral decisions they may face. Personal ethics affects how people behave towards one another, make choices, and support the welfare of their communities.
2. **Professional Ethics:** In professional settings, ethics are essential for directing how people behave in their specialized fields. Professional ethics establishes standards of conduct and integrity, ensuring that professionals uphold ethical obligations. This includes disciplines like medicine, law, engineering, and journalism, which offer rules for professionals to uphold ethical norms in their work.
3. **Business Ethics:** Business ethics discusses ethical issues that arise in the business environment. It directs businesses and the people who work for them in making ethically righteous, equitable, and sustainable decisions. Corporate social responsibility, fair trade, transparency, and ethical marketing techniques are just a few examples of the topics covered by business ethics. Adhering to moral business principles fosters long-term success, reputation, and trust.
4. **Environmental Ethics:** Environmental ethics is concerned with our moral duties and responsibilities to the environment. It places a focus on environmentally friendly behaviors, conservation, and reducing environmental damage. Decisions and policies pertaining to resource management, climate change, biodiversity preservation, and sustainable development are informed by environmental ethics.
5. **Bioethics:** Bioethics is the study of ethical issues in the biotechnology and medical fields. In addressing moral concerns with human and animal experiments, genetic engineering, reproductive technologies, end-of-life care, and patient rights, it provides guidance for medical practitioners, researchers, and politicians. The use of bioethical principles ensures that scientific and medical advances are made ethically and with respect for the welfare of people and society.
6. **Social and Political Ethics:** Social and political systems are significantly shaped by ethical principles. Discussions and judgments on justice, equality, human rights, and social policies are influenced by it. Policymakers, activists, and citizens are guided by social and political ethics when addressing issues like poverty, inequality, discrimination, and the moral obligations of governments towards their population.
7. **Technological Ethics:** Technological ethics examines the moral consequences and obligations connected to technological progress. It covers topics including robotics, automation, artificial intelligence, and emerging technology. Technological ethics makes guarantee that technological advancements uphold moral principles, defend individual rights, and don't have a negative impact on society.

**Global Ethics:** Crossing national boundaries, global ethics studies ethical problems in a global setting. It discusses topics including international justice, human rights, humanitarian aid, and moral obligations to disadvantaged and marginalized groups. Cooperation, respect for one another, and awareness of our common obligations as world citizens are all encouraged by global ethics [10].

### CONCLUSION

The study of moral principles, values, and the essence of good and evil is at the heart of the core discipline of ethics. It offers a framework for directing people's actions, choices, and the goal of a moral and just society. Ethics deals with issues of personal and societal accountability, the assessment of deeds, and the formation of moral character. We learn about the intricacies of human morality and the various viewpoints that influence our perception of what is morally correct through the study of ethics. We can analyse moral quandaries, judge deeds, and pursue moral behavior using a variety of ethical theories. Each ethical theory, whether consequentialism, deontology, virtue ethics, or care ethics, aids in our comprehension of ethical principles and directs our decision-making. A wide range of aspects of human life are impacted by the numerous practical applications of ethics. Our own values, behavior, and interactions with others are influenced by our personal ethics.

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## CHAPTER 25

### HUMAN VALUES: UNDERSTANDING THE CONCEPT AND SIGNIFICANCE

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#### ABSTRACT:

Human values are guiding concepts and precepts that form individual and societal identities, direct behavior, and promote social and individual well-being. An overview of human values, their importance, and their influence on behavior and society development is given in this chapter. Honesty, compassion, fairness, integrity, respect, empathy, justice, and equality are just a few of the many values that make up human nature. They reflect the ideas and aspirations of people and communities and are rooted in cultural, social, and ethical conventions. Values offer a moral compass that assists people in making decisions, setting priorities for their actions, and assessing their own behavior. They affect relationships, interactions, and decisions made in personal, professional, and societal situations. They also shape one's sense of self.

#### KEYWORDS:

Beliefs Values, Human, Open Mind, Public Servant, People.

#### INTRODUCTION

Human values are the fundamental principles that shape our personalities and dictate how we behave in daily life. These principles are crucial because they define who we are and serve as our compass in life. Who we want to be, how we live our lives, and the daily choices we make are all influenced by the values we uphold. Without these principles, our lives would be chaotic and everything we say and do would be without purpose. These are universal human values, and each of us gets to decide which ones are most important to us. Ten fundamental human values are listed by Martha Nussbaum, a philosopher from the 20th century: justice, courage, beauty, temperance, wisdom, love, equality, modesty, and hope. All people should make an effort to live their daily lives according to these ideals. In order for people to constantly know what they stand for, it is crucial for society as a whole to acknowledge these values and make them clear in social systems, institutions, and organizations.

Human values are significant because they help us understand what matters most to different people in different contexts. Human values come in a variety of forms. Human values include things like morality, kindness, and honesty. The value system is dynamic and subject to adjustment based on the situation or social setting. As a result, some people may have a particular set of values for one situation but entirely different values in another. The concept of self-esteem is one particular facet of values. There are two types of self-esteem: internal and outward. Internal self-esteem deals with how you view yourself, and external self-esteem is concerned with how others see you. While someone with high internal esteem simply wants others to like them because they like themselves, someone with high outward esteem wants others to think highly of them as well. Human values can be categorized into six different categories: autonomy, community, creativity, justice, power, and self-direction. These beliefs serve as our driving force, guiding our actions and the choices we make [1], [2].



1. The capacity for self-direction and action control is referred to as autonomy. When a person has autonomy, they are able to make their own decisions about their course in life and follow the career or way of life they desire without feeling pressured to do so.
2. The feeling of being a part of and being connected to others is community. People who value community often believe that for everyone to live and prosper, they must work together.
3. Having fun with novel concepts and thinking beyond the box are key components of creativity. It's crucial because it enables us to come up with new solutions to issues rather than just relying on tried-and-true ones.
4. Justice entails treating everyone equally and providing for those who need it most, even if it means spending more money than normal.
5. Power is the capacity to carry out one's desires despite outside interference.
6. Making decisions and acting in accordance with one's convictions rather than letting other people dictate how to live one's life is referred to as being self-directed.

People that place a high importance on this aspect of humanity appreciate taking chances and trying new things. These people are frequently drawn to occupations that provide them the freedom to experiment with other fields or, at the very least, to switch careers at various points in their lives. Inventors, singers, architects, and filmmakers are a few vocations that creative people may find themselves drawn to. People who love justice frequently choose to work as doctors, lawyers, teachers, or social workers, among other professions. People who value power are more likely to work in government or law enforcement, where they have control over social events.

### **Fundamental Human Values**

Honesty, justice, respect, responsibility, compassion, and citizenship are the fundamental human values. These principles should be followed in all facets of life because they form the foundation of any human community. In order to keep people's trust, being honest means not only telling the truth but also being open about your feelings for them. Making sure that people are treated fairly inside a team or group is just as important as ensuring that everyone has an equal opportunity to participate in academic or athletic endeavors. Respect goes beyond simple decency and good manners; it requires appreciating both the accomplishments and differences of others from ourselves [3]. In addition to showing compassion for others, responsibility calls for us to follow through on our commitments. Having compassion for someone's needs even when there is no benefit to oneself is what it means to be compassionate. It goes beyond simply offering emotional support when someone asks for it. Being a good citizen involves supporting international peace and justice as well as being a loyal citizen of our nation.

### **Ethical Human Values Entail**

Human values are ideas that guide how people should behave. Justice, honesty, and kindness are a few examples of human values. These principles can serve as a guide for making moral choices. One could picture a person struggling with a moral decision like whether to save a friend from drowning or save their family. Which alternative is preferred in this case could depend on many human values. Some people may be more unselfish than others, and they may decide to save the family even though they know they would perish in the process. Others may place a high value on friendship and decide to risk their own lives in order to save their friends.

### **Effect Do Human Values Have on Everyday Life**

Human values are facets of life that matter to people in their everyday lives. These values include love, joy, truth, peace, justice, beauty, and freedom, and they can be both chapter and

physical. Human Values have an impact on daily life by focusing our attention on the things that are most significant to us as individuals. These values then affect how we go about living our daily lives by determining how we spend our time and energy. For instance, if someone's value is real, they could desire to learn more or discuss erroneous views with their friends or family. If a person values justice, they could desire to assist someone who has suffered some sort of wrong. In the end, each individual's life philosophy which directs them on their path through this world is made up of these unique Human Values.

### **Human Values Characteristics**

They are the things that an individual believes to be most significant in life. For some, family is a human value, whereas for others achievement is a human value. Human values are defined by their meaning to various individuals and their applicability in everyday life. A person's core values may include one or more human values. Human values might vary through time or because one may not have given them much thought in the past, therefore it is not necessary to have just one set of them. The nature of human values is still a subject that requires further research. Human values can be defined in a variety of ways, but the one that is most frequently used is that they are people's viewpoints or priorities that they use to give meaning to their experiences and actions. Given that it has to do with how people view the world, one could characterize the nature of human values as complex and chapter. It has an anthropological viewpoint in this way. Experiences affect how people perceive the world, and views in turn aid in defining human values. Socialization then helps to spread these values. It should be emphasized that depending on who a person interacts with and what they see, these values may signify various things to different people.

## **DISCUSSION**

**Socialization and Human Values** Human values are ideas we use to identify ourselves as individuals and communities, while socialization and socialization tactics are ways by which people learn how to behave within their culture. So how are they connected? More significantly, how can we create the best socialization practices in our communities, businesses, and schools? This article examines these ideas as well as their connections, focusing on ways to improve interpersonal interactions in society. Sociologists use the phrase human values to describe features of behavior that we as humans think are good for society. They can be divided into three categories: societal welfare, personal growth, and social integration. When one or more of these values cannot be satisfied concurrently, they may be at odds with one another; in this case, it is required to choose which value will take precedence in a given situation.

For instance, if your family's existence was in jeopardy and you had food but no water, you would probably put your family's needs ahead of the welfare or progress of society. Our beliefs are molded by a variety of factors throughout our lives, including as media messaging, family, friends, school, and the workplace [4]. When presented with fresh knowledge that conflicts with their preexisting ideas, people frequently change their beliefs. People naturally want to defend what they believe in and don't want it to change, so they become protective of it. However, if people alter who they are in order to blend in or be liked by others, this may cause them to make decisions that they otherwise wouldn't.

### **Three Ways to Create Exceptional Human Values**

All of us aspire to live in a just, trustworthy, and accountable world. In order to do this, we must constantly be mindful of human rights concerns and seek out ways to collaborate in order to lessen polarization. Here are three crucial actions you can do. Include others. It's crucial to involve everyone who will be impacted by your actions, including your team, coworkers, friends, family, and clients.

1. This will help you build a team that is focused on a single goal and ensure that you are making the best decisions for all parties involved.
2. When appropriate, provide food or other rewards. Make sure someone knows they are appreciated by giving those gifts, time off work, or free things if they are doing something excellent.
3. Enjoy yourself as you complete these tasks. When they can influence the culture and environment of the organization, people are more satisfied with their jobs.

## **Socialization**

In order to develop into fully functioning adults, we must learn how to interact with our surroundings. This is what socialization is all about. It is how we come to understand who we are in light of others. It happens when you set foot on a new campus and begin interacting with people. You may experience it when you attend your first job interview. Benefits of Socialization: Because it teaches young people how to get along with others, socialization is a crucial part of human development. It aids in the development of their social, communication, and decision-making skills as well as their sense of self-worth and belonging. Teenagers have another chance to learn from adults in their lives when they socialize, which not only promotes progress in these areas.

## **Characteristics Set Human Values Apart from Socialization**

Human values are arbitrary and are formed through culture or individual experiences. Contrarily, socialization is learnt behavior that is inherent to human nature. We all engage in it when interacting with others. Children are socialized in such a way that various behaviors are expected of them based on the circumstances and their environment. For instance, if a child is at home with his parents, he would be advised to play quietly so as not to distract them from their job. The same child may be noisy and boisterous at school if he were surrounded by other kids because he wouldn't be bothering anyone else but himself. This process is called as socialization when adults help kids learn these norms by modelling proper behavior and offering suitable penalties or incentives for compliance. Individual Effects on Societal Development: We are all the architects of society. A society is something that needs to be produced and recreated on a daily basis by individuals; it is not just a collection of people who live in the same place. The following four broad effects of individual contributions to society are as a result: Intellectual, Moral, Cultural, Practical, and First.

Socializing has both benefits and drawbacks because it's an essential component of growing up. It gives kids the chance to hone their verbal, social, emotional, and physical abilities. One major benefit of socialization is that it teaches children how to share, be fair, work cooperatively, and solve problems without using violence. Social interaction has the drawback of exposing your child to a variety of infections or illnesses they may not have previously seen, such as head lice or influenza [5]. Another drawback is that your child can start trying out unhealthy behaviors like smoking or drinking alcohol if they are under too much peer pressure. These behaviors could have a negative impact on their future. Socialize with a Variety of People: Human values are founded on a number of different factors. Socialization is one of those. We can socialize with varied people to get to know them better if we know more people from a variety of backgrounds.

Being well-versed in people will aid in our understanding of various viewpoints and cultures. Therefore, when we interact with people who have different values, or even values that are completely at odds with our own, it will help us better comprehend why they think the way they do. Beliefs and values have an effect on attitude. It is common knowledge that our attitudes are influenced by our beliefs and values, but how? It may be because attitudes are typically reliant on other ideas that beliefs and values have such an impact on attitudes. We all hold certain worldviews that influence how we perceive other people, places, and things in

our lives, including your business or brand. More than we may be aware, our values and beliefs influence our attitudes in various ways. As our beliefs can influence how we view the world and how we live our lives. Our interactions with people may be influenced by our values, which in turn affects how we feel. Our values and the mindset that results from them are closely related. It can be quite challenging to retain some beliefs without adopting a mindset that supports them.

### **Beliefs In Oneself and Other Beliefs**

Self-beliefs are the things we believe about ourselves, such as our intelligence or our introversion. Other beliefs are things that we believe about other people, like that they are trustworthy or compassionate. These beliefs serve as guidelines for how we ought to behave in both situations. An attitude is a set of values or standards that affects how one acts, thinks, or feels about people and things. For instance, if you think it's wrong to lie about someone else, your attitude would be no lying. Your behavior would be in line with that conviction. Consequently, if you think that everyone should have the same opportunity regardless of their background. People do not begin their lives with preexisting attitudes, values, or beliefs. They change over time as a result of their encounters and outside factors. For instance, it's possible that someone who experienced abuse as a child will retain unfavorable ideas about marriage. However, a person who observed his parents put in a lot of effort at their employment as children may have gained positive opinions about work ethic.

These are only two of many instances that show how experience shapes beliefs, values, and attitudes. The good news is that individuals may significantly influence these internal elements. This tells you that all it takes to transform your life is some effort on your side. It's not simple, but it is possible. The relationship between beliefs, values, and attitudes: According to research by the American Psychological Association, people who have strong beliefs are more self-assured, experience less depression, and have better relationships. This is due to the fact that having solid beliefs gives us a sense of security during trying or stressful circumstances. It's crucial to remember that having deeply held views and values will support your ability to develop confidence and preserve successful relationships. If unchecked, it can also result in a negative attitude on life. It might be time to look at your beliefs and values if they start to have an impact on your life.

Your core set of beliefs and values should give your life purpose without getting in the way of living up to them. How Strong Beliefs and Values Affect Our Attitudes: While having strong beliefs and values is vital, positive attitudes require more. We also need to be able to recognize and distinguish between our own opinions and those of those around us. When we are unable to distinguish between the two, our attitudes can suffer because our ideas and ideals lead us to overestimate the significance of events. Understanding the reasons for your views and values is the first step in changing your attitude. After you've done that, you should put yourself in circumstances where you'll encounter others who hold different opinions than your own. By doing this, you'll pick up fresh perspectives on various subjects and get to appreciate opposing viewpoints. As a result, you might even discover that over time your own opinions and values change. It can be challenging to recognize when your beliefs are having an effect on your attitude because it frequently occurs. However, if you begin to feel as though anything is altering your perspective, consider taking a closer look at your surroundings.

Your beliefs may have changed if you start to feel depressed about things that used to make you happy or furious about things that previously didn't bother you. Changing your beliefs is difficult, but with time and effort you will become more adept at recognizing when they are having an impact on your outlook. Changing Beliefs may Change Your Attitude: You may drastically alter your attitude by altering only one belief. A strong enough belief will

inevitably affect all area of our lives. Therefore, we must attempt to alter that underlying notion if we want to see a change in our attitude. There are numerous strategies for approaching belief change. Utilizing Cognitive Behavioral Therapy is one approach. CBT aids patients in recognizing distressing negative thoughts and illogical beliefs. CBT aims to assist individuals in identifying when their thinking is unrealistic or inaccurate and then help them change those distorted beliefs with more sensible ones. The Benefits of Maintaining an Open Mind If you have preconceived views about how things should be, it's likely that you won't be able to maintain an open mind in the face of new knowledge or evolving circumstances. Keep an open mind and be flexible in your thinking so that you may more easily adapt to changes in your environment [6].

### **Three Ways to Maintain an Open Mind**

Try your hardest not to disagree with someone when they are attempting to teach or impart anything upon you. Don't feel as though you need to be fully informed before making choices. Avoid letting your ego stand in the way of your ability to learn. In general, having an open mind will result in pleasant interactions and connections. Because you won't be unwilling to receive feedback from others or opposing viewpoints.

### **The Influence of Positive Thought**

Thinking positively won't make you feel better about yourself. It has been demonstrated to increase happiness, improve health, increase performance, and make individuals more satisfied with their lives overall. Although positive thinking is frequently hailed as a panacea for all of life's woes, there are still lots of unanswered issues about its effectiveness. Positive thinking has been shown in numerous studies to be a powerful tool for elevating mood and enhancing health. Values of Successful Public Employees In order to be more effective and productive, public employees know how to provide services with responsiveness, equity, humanness, and integrity. One of the qualities that should be applied to every decision made in public service is humanity.

This means that if you offer services in an unpleasant manner and lack of friendliness, people will not like it and may believe that your service is unfair if certain customers are treated better than others just because they are familiar with you or perhaps someone assisted you in a previous life. Additionally, providing services dishonestly will breed mistrust among residents and public officials. In order to establish confidence, a public servant must demonstrate these fundamental values, including responsiveness, equity, humanity, and honesty. People will feel safe doing business with government organizations if you earn their trust. Talent and expertise are not enough to make a good public servant; you also need to live up to certain principles. These beliefs are crucial, but they will also aid you in long-term success and respect from your peers.

### **Principles for Effective Public Service**

**1. Sincerity:** Even though it might seem simple, being honest is crucial for anyone who wants to work as a public servant. Finding solutions that are win-win for all parties concerned can be facilitated by being honest with yourself and others. Honesty fosters trust, which enables you to collaborate successfully with others. Nothing worthwhile can be accomplished without trust. In addition to preserving your integrity, being honest demonstrates your regard for both yourself and other people.

**2. Kindness:** Compassion is the second quality a public servant should possess. Without empathy, it is impossible to provide care for others who might require more assistance and support. But compassion is more than just feeling sorry for yourself. Even if you haven't been in their shoes, it also means having empathy for others. Additionally, it pertains to your capacity for empathy. We frequently make wiser decisions when we consider a situation from



the viewpoint of another individual. Therefore, as a public worker, before making any decisions, consider how you would feel if you were the one who was affected by your action or inaction.

**3. Dynamism:** Another one of these values is leadership. Without the capacity to inspire and guide others, it doesn't matter how much experience you have in a particular sector. No matter how talented or knowledgeable you are, your influence will be limited if you lack the ability to lead others. Although not everyone possesses this value, it can be learned through practice. Joining your school's student government is a terrific opportunity to start developing your leadership abilities.

**4. Information:** While you don't have to become an authority in every discipline, you should be as knowledgeable as you can be in your field of specialization. Every area of your task will require at least a basic understanding from you. For instance, you must comprehend how transport infrastructure functions and how it affects various people and organizations if you are working on laws pertaining to that infrastructure. You cannot properly interact with others or make decisions without information.

**5. Be patient:** Patience is a virtue when trying to solve complex issues. Your ability to wait for the ideal opportunity can make all the difference in how effectively you solve a problem and make your point. And while it's possible that we don't typically consider patience when it comes to being a good public servant, there's no denying that it's one of those qualities that may truly make a difference. Having patience should be high on your list of vital traits if you want to be a truly great public servant.

**6. Integrity :** Word of a public official is his or her bond [7], [8]. A public official cannot expect the people in their community to respect them and not lose patience with their leadership if they lack integrity. When a public servant possesses integrity, it is simpler for them to win the respect of other organizational leaders and employees. Any leader finds it challenging to be effective if they lack integrity.

**7. Professionalism:** Professionalism is one of the ten values that every competent public servant must possess. This entails treating your superiors with respect, looking out for the interests of your constituency, and acting morally while doing your official duties. You won't be able to carry out your duties as a member of any government body if these ideals aren't instilled in you from the beginning. Your reputation will precede you, and once gone, trust will be challenging to regain.

**8. Respect:** Having the capacity to respect others and realize that everyone is entitled to their own views. Effective collaboration is impossible without respect. Public workers must also possess integrity, which is best described as keeping your word. Nothing else matters because without integrity, no one can believe whatever you say or do.

**9. Conclusion:** One of the qualities that can influence your success as a public servant is determination. Without tenacity, you won't stick with your choices or even the changes you've made to move closer to your objective. You need to be determined if you want to succeed. Without it, you'll never be able to focus on what has to be done since another, more pressing problem or better idea will always come along. You adhere resolutely to your objectives.

**10. Bravery:** All public workers must possess the quality of courage. Being courageous involves being prepared to defend your beliefs even when doing so is unpopular or could lead to punishment. It also entails believing in your capacity to complete your work properly and letting go of your fear of failing to try new things. In other words, you need bravery to serve the public effectively. Standing up for what we believe in is one of our most crucial duties as public employees, despite the fact that many people are unaware of this[9], [10] .

## CONCLUSION

Although it can be challenging to describe, human values are fundamentally moral principles that all people should adhere to. Although diverse civilizations will have unique sets of human values, all cultures share some. These include ideals like justice, freedom, and equality. Instead of an ordered list, it can be simpler to think of human values as guiding principles or ideals. While some people find their human values within themselves, others may utilize the precepts of a particular religion as their code of conduct. In either case, people should be aware of their own set of human values since they serve as a set of rules for how they ought to conduct themselves around other people, at home and at work.

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