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UNIVERSAL



RATIONAL



VERIFIABLE



HOLISTIC

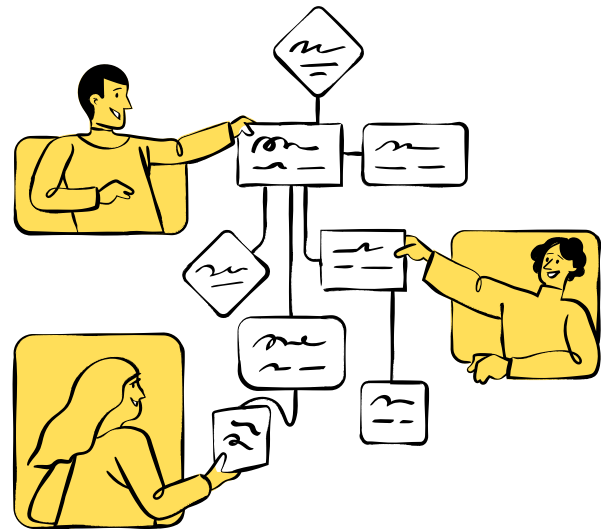


HUMANE EDUCATION

EFFORTS IN THE TRADITION AND MODERN ERA TO UNDERSTAND HUMAN SOCIOLOGY : PART 01

We all aspire for a **humane society** which ensures a happy and prosperous life for all, generation by generation.

Since ages, human beings have been trying to reform the society to fulfil this aspiration and multiple theories have been developed in East and West, in tradition as well as the modern era, which is studied in sociology. To evaluate any theory, we need an **evaluation framework** which can make a holistic evaluation of the theory.



Evaluation Framework for Sociology

For any sociological theory, it is essential to systematically address a set of foundational questions that together define its depth, relevance, and applicability. At the most basic level, the theory has to *clarify its understanding of the human being*—what a human is in its deepest nature—and whether it recognizes the individual as a conscious, relationship-seeking self or reduces human existence to biological, social, economic, or power-driven constructs.

It has to address the nature and full potential of human relationships, examining whether relationships are seen as spaces of trust, respect, affection, and mutual fulfilment, or primarily as roles, exchanges, and power relations. The theory also has to *explain what governs human behaviour in relationships*, questioning whether actions are interpreted mainly through conditioning, structures, and power, or through inner dispositions (sanskar) guided by right understanding and right feeling.

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FROM COMPULSION TO CLARITY: DR. MIRUNALINI'S JOURNEY OF INNER REGULATION AND LASTING HEALTH

I always believed I understood health—after all, I am a doctor. But it took a deeper exploration of self to truly understand my body.



ABOUT

Name: Dr. Mirunalini

Location: SRMIST, KTR Campus,
Tamil Nadu

Association with UHV: 3 years

Area of Engagement: National Coordination, Holistic
Human Health

My name is **Dr. Mirunalini**, and I am an anaesthesiologist with 12 years of experience in the medical field. In 2023, I attended the Faculty Development Program on **Universal Human Values (UHV)**, and in 2024, I attended the program on **Holistic Human Health (HHH)** conducted at SRMIST, KTR Campus. Since then, I have been exploring many of the proposals placed in both these programs.

Physical health has many different definitions. For me, physical health means having a body that supports me—so that I do not become a burden to myself, or to my kids and my husband. It means having a body that allows me to accomplish my life purpose. Before I attended the UHV and

HHH FDPs, my lifestyle was quite different—though at that time, it felt normal. I had the habit of overeating and emotional eating. Food was often my response to stress. I was overweight, weighing around **82 kgs**, and I had frequent sinus issues along with recurrent upper respiratory infections.

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EVENTS IN APRIL 2026

MANAGEMENT DEVELOPMENT PROGRAM

3-DAY, FACE-TO-FACE



Pimpri Chinchwad College of Engineering

- Pune, Maharashtra

Date: 08 - 10 April **Language:** Hindi, English

RP: Mr. Umesh Jadhav , **CF:** Dr. Anita Mane,
O: Mrs. Kiran Naphade

Successfully Attended: 44

UHV-II

5-DAY, FACE-TO-FACE



Gokaraju Rangaraju Institute of Engineering and Technology

- Hyderabad, Telangana

Date: 06 - 10 April **Language:** English

RP: Dr. Sharmila Asthana, Mr. Rajul Asthana
CF: Dr. B. Jagadeesh, **O:** Dr. Kalluru Sesa Maheshwaramma

Successfully Attended: 54

EVENTS IN APRIL 2026

INTRODUCTORY UHV FDP



BRACT's Vishwakarma Institute of Technology

- Pune, Maharashtra

Date: 06 -08 April **Language:** Hindi, English

RP: Mr. Vinay Chidri, **CF:** Dr. Archana Mirashi, **O:** Ms . Sakshi M.Hosamani

Successfully Attended: 33

3-DAY, FACE-TO-FACE



Interscience Institute of Management & Technology

- Bhubaneswar, Odisha

Date: 24-26 April **Language:** Hindi, English

RP: Dr. Dilip Debnath , **CF:** Mr. Rabindra Kumar Rout **O:** Dr. Gyanendra Kumar Mishra

Successfully Attended: 25



BBK DAV College for Women

- Amritsar, Punjab

Date: 27-29 April **Language:** Hindi, English

RP: Dr. Priya Darshini, **CF:** Dr. Manisha Gupta, **O:** Ms. Rashmeet Kaur

Successfully Attended: 41



Hans Raj Mahila Maha Vidyalaya

- Jalandhar, Punjab

Date: 29 April -1 May **Language:** Hindi, English

RP: Shri Jitender Narula, **CF:** Ms. Rajneet Kaur , **O:** Mrs. Mangaldeep Urvashi Sharma

Successfully Attended: 41

UPCOMING EVENTS IN MAY 2026

HOLISTIC HUMAN HEALTH-II (HHH-II)

8-DAYS, FACE-TO-FACE

10–17 May 2026 – SRM Institute of Science and Technology, Chengalpattu, Tamil Nadu

LEADERSHIP DEVELOPMENT PROGRAM

1-DAY, ONLINE, AICTE

11 May 2026 – Manipal University Jaipur, Jaipur, Rajasthan

12 May 2026 – Manipal University Jaipur, Jaipur, Rajasthan

UHV II FDP

8-DAYS, FACE-TO-FACE

30 April – 07 May 2026 – Chinmaya Vishwa Vidyapeeth, Onakoor, Ernakulam, Kochi, Kerala

04–11 May 2026 – Guru Jambheshwar University of Science and Technology, Hisar, Haryana.

07–15 May 2026 – Kongu Engineering College, Erode, Tamil Nadu

18–25 May 2026 – SIMATS Engineering, Saveetha Institute of Medical and Technical Sciences, Thandalam, Chennai, Tamil Nadu

UHV II FDP

5-DAY, ONLINE, AICTE

05–09 May 2026 – PSG College of Technology, Coimbatore, Tamil Nadu

05–09 May 2026 – SRM Institute of Management and Technology, Modinagar, Uttar Pradesh

UPCOMING EVENTS IN MAY 2026

UHV II FDP

5-DAY, ONLINE, AICTE

12–16 May 2026 – Sri Sairam Engineering College, Chennai, Tamil Nadu

18–22 May 2026 – Thiagarajar College of Engineering, Madurai, Tamil Nadu

05–09 May 2026 – SRM Institute of Management and Technology, Modinagar, Uttar Pradesh

23–27 May 2026 – Padm Dr. V. B. Kolte College of Engineering, Malkapur, Buldana, Maharashtra

INTRODUCTORY UHV FDP

3-DAYS, FACE-TO-FACE

11–13 May 2026 – Hindustan College of Science and Technology, Mathura, Uttar Pradesh.

14–16 May 2026 – Faculty of Pharmacy, Bareilly International University, Bareilly, Uttar Pradesh

19–21 May 2026 – Shree Guru Gobind Singh Tricentenary University, Gurugram, Haryana

20–22 May 2026 – Mar Baselios College of Engineering and Technology, Thiruvananthapuram, Kerala.

- AICTE=All India Council for Technical Education
- NCC-IP=National Coordination Committee for Induction Program
- NC-UHV= National Committee for Universal Human Values
- MoU=Memorandum of Understanding

EFFORTS IN THE TRADITION AND MODERN ERA TO UNDERSTAND HUMAN SOCIOLOGY : PART 01 (CONTD.)

Further, the theory has to articulate its conception of culture, asking what human culture is in essence and whether it is treated merely as identity, difference, and symbolism, or as the collective process through which values and relationships are nurtured. It has to explore the highest potential of culture, offering a vision of a culture that leads to happiness and harmony, and also explain how culture becomes more humane. In doing so, it has to recognize the role of education, family, traditions, stories, rituals, celebrations, and shared living in shaping collective thinking and behaviour. *Alongside this, the theory has to examine the causes of social problems such as loneliness, violence, exploitation, differentiation, and alienation, and determine whether these are understood as failures of relationships and culture or merely as structural and material issues.* It must also explain how relationships develop toward fulfilment, including whether it provides clarity on nurturing trust, respect, affection, and responsibility in family, workplace, and community contexts.

At a broader level, the theory has to address how deep social problems are resolved, evaluating whether change is viewed primarily through conflict, struggle, policy interventions, and power shifts, or through inner clarity and transformation of relationships. It has to present a vision of a fully developed human culture, illustrating what a society based on mutual trust, cooperation, joy, and well-being looks like in lived terms, and extend this to define what constitutes a humane civilisation characterized by global trust, cooperation, and peaceful coexistence. In assessing progress, the theory has to clarify whether it measures advancement through wealth, power, and technology, or through the quality of human relationships, fearlessness, and mutual well-being. Finally, it has to demonstrate its genuine contributions by offering valid and useful insights into society, injustice, identity, and social functioning, and establish its practical value in improving everyday life in families, workplaces, and communities.

MAJOR SCHOOLS OF WESTERN SOCIOLOGY

At the same time, it has to acknowledge its limitations by identifying the essential human dimensions it may overlook, particularly in relation to inner life, relationships, culture, and holistic human fulfilment.

There are two major schools of Sociology:

01 FORMALISTIC and

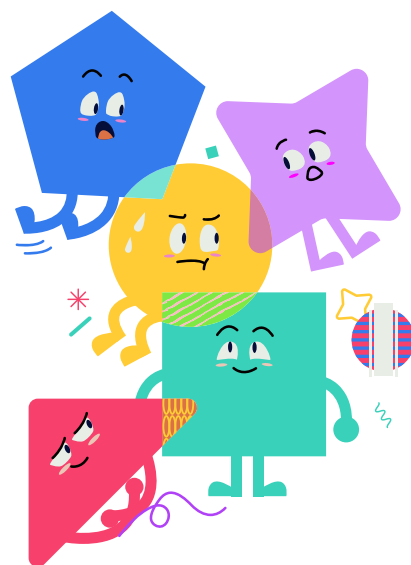
02 SYNTHETIC

The distinction between the formalistic and synthetic schools represents an early and important debate about the scope, method, and identity of sociology as a discipline.

The **formalistic school** (also called the formal school) argues that sociology should focus on the *forms* of social relationships rather than their specific content. Scholars such as Georg Simmel maintained that sociology becomes a distinct science only when it isolates recurring patterns of interaction—such as cooperation, conflict, domination, subordination, and exchange—irrespective of the particular context in which they occur.

Similarly, Ferdinand Tönnies distinguished between types of social bonds (*Gemeinschaft* and *Gesellschaft*), while Alfred Vierkandt and Leopold von Wiese attempted systematic classifications of social relationships. In this approach, sociology is deliberately kept *abstract* and analytical.

It asks “what” forms of interaction exist and seeks to categorize them, much like geometry studies shapes without concern for the material they are made of. The strength of this school lies in its conceptual clarity and its attempt to define a unique domain for sociology, but it is often criticized for ignoring real-life complexity by separating form from content.



formalistic school (“what”)

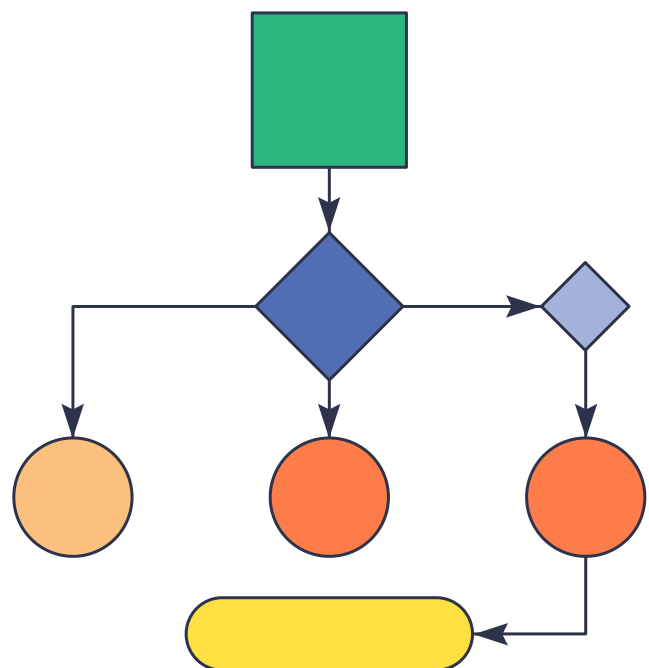
MAJOR SCHOOLS OF WESTERN SOCIOLOGY

In contrast, the **synthetic school** takes a broader and more integrative view of sociology. Thinkers such as Émile Durkheim, L. T. Hobhouse, and Pitirim Sorokin argued that social reality cannot be meaningfully understood in fragments. Instead, sociology should synthesize insights from various social sciences—such as economics, history, political science, and psychology—to study society as a whole. This school emphasizes both empirical investigation and interpretive understanding, focusing on causes, structures, and interrelationships within society.

Rather than asking only “what” forms exist, it asks “why” they exist—why conflict arises, why institutions function as they do, and how different social forces interact.

The synthetic approach is therefore *integrated* and explanatory, offering a more holistic understanding of social phenomena, though sometimes at the cost of losing a sharply defined disciplinary boundary.

In summary, the contrast can be captured succinctly: the formalistic school is concerned with *form, abstraction, and classification*—focusing on “what” patterns of interaction exist—while the synthetic school is concerned with *causation, integration, and explanation*—focusing on “why” social phenomena occur. Together, these schools reflect two complementary tendencies within sociology: one striving for analytical precision and disciplinary autonomy, and the other for comprehensiveness and real-world relevance.



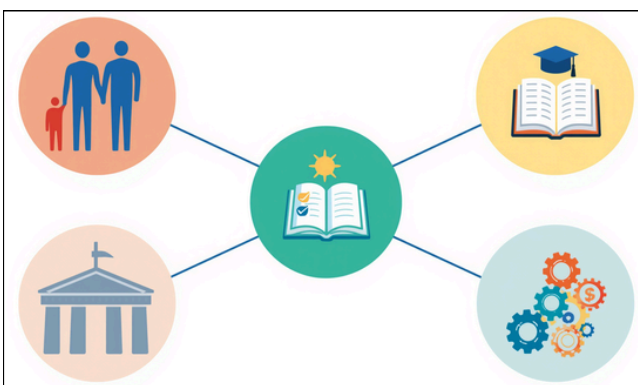
synthetic school (“why”)

FORMALISTIC SCHOOL OF SOCIOLOGY

The three major perspectives often associated with the formalistic orientation of sociology—though more accurately described as **core theoretical paradigms of sociology**—are **Structural-Functionalism, Conflict Theory, and Symbolic Interactionism**. Each offers a distinct way of understanding social reality by focusing on different “forms” or patterns of interaction.

01 Structural-Functionalism

views society as a structured system composed of interrelated parts that work together to maintain stability and order.



“what” roles these structures play and how they contribute to social equilibrium

Thinkers such as Émile Durkheim and Talcott Parsons emphasized that institutions like family, education, religion, and the economy perform essential functions for the survival of society. From this perspective, sociology *examines “what” roles these structures play and how they contribute to social equilibrium*. The focus is on integration, consensus, and the functional relationships among parts of the system.

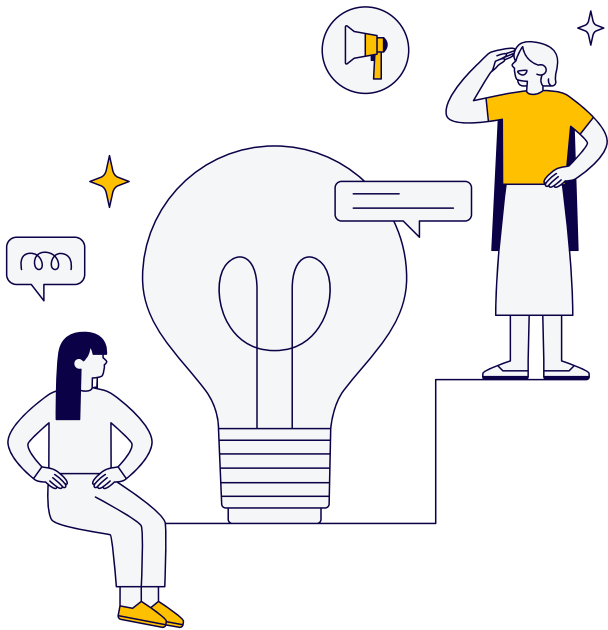
02 Conflict Theory,

associated with Karl Marx and later developed by scholars like Ralf Dahrendorf, takes a contrasting view by emphasizing power, inequality, and conflict as central features of social life. Society is seen not as a harmonious system but as an arena of competing interests, where groups struggle over resources, status, and control. This perspective *focuses on “what” forms of conflict exist—class struggle, domination, exploitation—and how these shape social structures and change*. It highlights inequality and tension rather than stability.

FORMALISTIC SCHOOL OF SOCIOLOGY

03 Symbolic Interactionism,

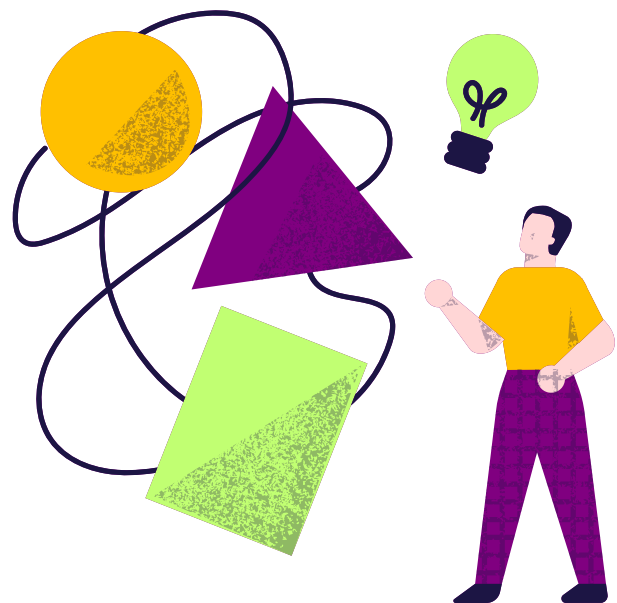
developed by thinkers such as George Herbert Mead and Herbert Blumer, shifts attention to the micro level of everyday interactions. It examines how individuals create and interpret meanings through symbols, language, and social interaction.



Society, in this view, is continuously constructed through these interactions. The focus is on *“what” patterns of meaning-making and communication exist in daily life, such as identity formation, role-taking, and socialization processes.*

Broadly understood, these perspectives align with the formalistic emphasis on identifying and analyzing recurring patterns or “forms” of social relationships—whether at the macro level (structures and conflicts) or the micro level (interactions and meanings).

However, it is important to note that they also extend beyond strict formalism, as they often engage with causes, contexts, and empirical realities, thereby bridging both formalistic and synthetic orientations within sociology.



To be continued...

FROM COMPULSION TO CLARITY: DR. MIRUNALINI'S JOURNEY OF INNER REGULATION AND LASTING HEALTH (CONTD.)

WHERE THE **SHIFT** BEGAN

The shift began during the UHV and HHH FDPs—not through strict rules or external pressure, but through **self-reflection and understanding**. For the first time, I started observing my patterns: why I was eating, what I was feeling, and how my choices were affecting my body. Instead of forcing discipline, I began to gain clarity.

My journey started with understanding my **body constitution** through the HHH proposal. I realised that I fall under the **ABC category with a predominant C type (Kapha type)**. This helped me recognise the imbalances in my body and guided me to gradually adjust my lifestyle to correct them.

Around the same time, I took the “How healthy are you?” questionnaire as part of the HHH program. My score was **2 out of 25**, placing me in the very unhealthy category. This was a turning point for me. It pushed me to look deeper and sincerely explore the UHV and HHH proposals—not just at the level of information, but through **self-observation and experiential understanding**.

UNDERSTANDING **THE SELF** AND **THE BODY**

The first proposal I explored deeply was that **a human being is a coexistence of the self (consciousness) and the body**.

Being a medical professional, my understanding of the human being was largely brain-centric. I believed the brain was the central commander, governing all bodily functions through signals. However, through the exercise of observing the consciousness and observing the body *by consciousness*, I began to notice something different.

I observed that there is thinking, and there are thoughts. Science explains parts of thinking through brain areas like the prefrontal cortex and the default mode network. But I could not find any answer to a deeper question:

where do thoughts arise from, and why is there a continuous stream of imagination running inside us?

As I continued the self-observation exercises consistently, over a few months I began to notice a **deep, quiet space within myself**. From this space, I was able to observe my thoughts as though they were happening outside of me—like watching a movie on a screen. I could clearly see the gap between *me and the thought*.

This led me to ask:

If I am not the thought, then who am I?

This experiential clarity helped me realise that the human being is indeed a **coexistence of consciousness and the body**.

THE SELF AS CENTRAL, THE BODY AS INSTRUMENT

This understanding helped me validate the second proposal—that **the self is central, and the body is an instrument** used by the self.

Earlier, I believed emotions were purely driven by hormones—happiness due to dopamine or serotonin, love due to oxytocin, and so on.

But as my observation deepened, I saw clearly that there were *two places within me*:

- One that was constantly moving with thoughts and emotions
- Another that was quiet, still, and steady

I realised that *I was* the one observing both. This gave me a profound insight: **I have a choice**. I can choose to identify with emotions and react, or stay rooted in stillness and respond appropriately.

This clarity transformed my understanding of my lifestyle choices—my food, sleep, and physical activity. I realised that the **consciousness is the central regulator**, and I no longer needed to be trapped in reactivity that had been damaging my body for years.

Earlier, I had tried forced dieting and exercise for almost a decade. *I knew* what was right at the level of information, but I couldn't sustain consistency. There was always a lingering stress—feeling that *I should be* doing something but wasn't. That stress itself affected my body.

Now, with clarity about the role of the self, I feel relaxed.

Now, with clarity about the role of the self, I feel relaxed. Things happen in a natural flow without resistance. I wake up early, eat better, and listen to my body. I give it what it **needs**, not what it **craves**—cravings that came from years of neglect.

This understanding helped me see my body as a **self-organised** and **intelligent unit**, full of potential, meant to be rightly utilised.

A REGULATED SELF NURTURES THE BODY

Another proposal that became very clear to me through the HHH program is that **a regulated self takes responsibility for nurturing, protecting, and rightly utilising the body.**

Earlier, I thought my hyperactive nervous system was necessary to survive and excel as an efficient doctor. But through observation, I began to notice a quiet but strong regulation happening within me.

Now I can see clear changes:

- My speech has slowed down
- My breathing has become deeper and rhythmic

- My thinking is more organised
- I can handle multiple tasks **without burnout**

EXPERIENTIAL CHANGES IN DAILY LIVING

As part of experiential verification through HHH, I made conscious and consistent changes:

- **Intake:**
 - Two meals a day (11 am and 5 pm)
 - Around 3 litres of water
 - One hour of evening sunlight
- **Daily routine:**
 - Eating and sleeping aligned with circadian rhythm
 - Regular practice of UHV Exercise 1
- **Labour:**
 - Physical labour such as cleaning my home
- **Exercise:**
 - Walking one hour daily
- **Posture & breathing:**
 - Yoga and pranayama on most days

WHERE I AM NOW

Three years into this journey, the changes are very clear:

- My health score improved from **2/25** to **24/25**
- I have lost **almost 10 kgs of excess weight**, and the process is ongoing
- My energy levels are stable throughout the day
- My gut health has improved
- I no longer experience brain fog
- My sleep quality has significantly increased
- Most importantly, I have gone **an entire year without any sinus or respiratory infection**

*This journey has shown me that when the self is regulated and takes responsibility, **the body responds naturally.** What once felt like struggle now feels like alignment.*

We invite volunteers and participants to share reflections from their personal journey of self-development. Your insights—drawn from practice, experience, or introspection—can serve as a meaningful contribution to our upcoming newsletter and help nurture a collective understanding of human values in everyday life.

We welcome stories that highlight growth, transformation, or key learnings that others may benefit from.

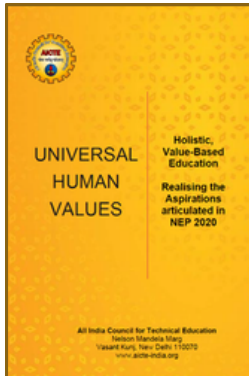


Please share your story by filling out this **[Google Form](#)**.

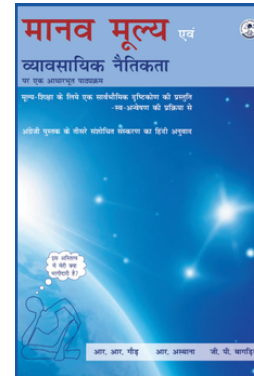
EXPLORE: BOOKS • LEARNING PORTALS • ICHVHE SPOTLIGHT

Vision for Holistic, Value-based Education About UHV: pp 67-69

मानव मूल्य एवं व्यवसायिक नैतिकता



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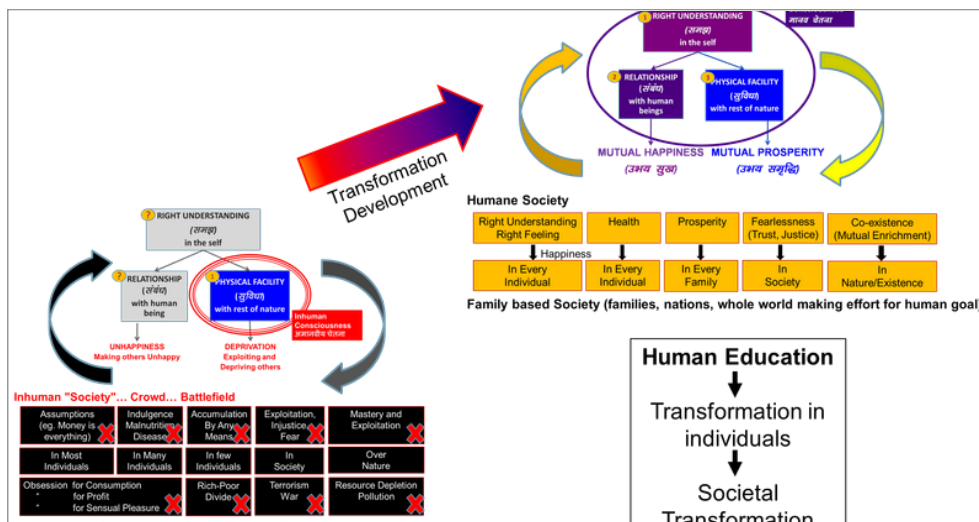
YouTube Channel (<https://www.youtube.com/c/UniversalHumanValues>)

Engaging videos, visual lessons, reflective morning sessions, and FDPs that bring concepts to life.



UHV Foundation, Delhi - Official Website (uhv.org.in)

A comprehensive platform offering universal, rational, and self-exploration-based Human Values content supporting holistic, ethical, and humane education for the well-being of all.



Empowering Youth through Value-driven Education – for a Happy and Peaceful World