

Integrative Human Idea Mapping should include Food, Agriculture and the Environment

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Abstract

It will certainly not be an utopian principle if we convincingly agree with the fact that ideas and thoughts of living being is comprehensible to a finite extent. Macer's proposal for a global integrative human idea map should incorporate the obligatory belongingness of every individual within the context of food, agriculture and the environment.

Introduction The integrative reciprocity of the human mind with its biophysical and metaphysical entities will help in targeting capillaries of rationality that are embedded within emotional flux leading to the rational epitome of mind function. Understanding of the human mind acting behind any system modalities (both individual and biosystem as a whole) can be a tool in (1) perceiving, (2) analyzing, (3) interpreting and (4) implementing the accumulative bioethical insight. If we define an "idea " as the mental conceptualization of "something "including physical objects as an action or sensory experiences - then the number of objects in the universe of a living being is finite (5, 6). It may be conceptualized as may be the fact that individuals in every spheres of life as well as organizations in many fields , by their values (the bioethical relativity) driven by "n" number of images based on every moment of mental interactions with the ambience and the sum of their actions as a resultant (idea) having usual impact in shaping up the world environment of the future, if we really could come out with nature of images and its processing within human mind. Empirical dimensions (hypothetical) may be conceived as follows:

$i+v+(a (e+f$

Infinite Limit: i= Idea; v=Values; Finite Limit: a=Action; e=Environment; f=Food.

In this context again, if we refer to the "stable continuance" for any social decisions making framework likely "constitutional dimension" the relationship (qualitative) implicit in the pattern between the importance of a specific issue and

"dissensus", a more mathematically tractable inverse of agreement or consensus. But will it be so in the case of genesis of individuals' ideas (implicit domain) wherein any mathematically calculable relationship (linear and/ or piece-wise linear) can be established through the result of integrative human idea mapping.

At a time when the tendency of limiting development to techno-economic fields has reduced humans to the status of disposable economic units, what is required is to search for human perceptions of the ambience and evolving attitudes towards it which is again an integral part of the long history of human interactions with the rest of the nature and its resources. The individual's perceptions (constant imaging and its superimposition within conscious and subconscious domain of idea generation) may be moulded by tradition, personal observations, experiences, education and non-formal information from a diversity of sources.

Let us have some analogy on the basis of the "Atharva Veda" (1) written about 3500 B.C. which is probably the first of its own kind scripture among all spiritual traditions on earth where the concept of worship and respect to earth has been propounded. Agriculture, food and environment being a cognitive triad we need to look afresh into the cosmic vision of our planet Earth as enunciated by Rishi (Monk) Atharva, relates to human mind conscious and subconscious cosmicity towards the environment which is in social governance for its further resource mobility. It is equally and obligatory relevant nowadays for preoccupying concept of "sustainable development". Attitudes and behavior of every individual is matter of obvious conjecture here (3). While there are metaphysical, ethical, anthropological and social disagreements amongst us we need to look into the genesis of an idea and its possible reflectivity through individuals and / or communities behavior and adopting decision theory in a given time and space.

Explicit reflection of agricultural bioethics and its relativity with mind genesis within a culture differential can be considered as a dependent variable. Infinite cosmicity of the human mind and its autocatalytic principles generated through the evolutionary process in a greater geobiological time scale can be regarded as an independent variable. This explicitness at present may not be possible to derive out numerically and logically without going into the details of the subconscious sequencing of ideas and its expressive resonance which again varies temporally and spatially. The very reason behind this may also be accrued to our existing inability to find the details of implicit relationship blinking every time within human mind during its every encounter with nature within a given socio-cultural framework in a finite time scale and out of multiple images how many images are playing as a "dominant" or recessive image allele in terms of its expression as an "idea". Perhaps most surprisingly, very rarely some introspection has been done on bioethical statehoods in agricultural affairs related to farming, environment and industries as a cognitive triad. The flurry of interest in codes of ethics was triggered by different factors in different areas of science. The agriculture and its associated domains are yet to touch the chord sensibly within its multiplicity

revolving around culture oriented anthropogenic function. Even it is also fact that, which The World Commission on Culture and Development (1995) has noted that culture is often not been analysed implicitly in development theory and practice wherein agriculture, food and environment are the three legs of sustainable chair creating balance with each other. Yet, economic development (simply can be reckoned here as an imageries of economic perspersion) does not take place in vacuum. Culture can be recognized here as a transformity resilience often for the better, but sometimes to the detriment of one or the other. Globalization is a social relativity which homogenizes and fragments cultures. Distinction lies here that differential approaches must be emphasized between tasks of finite scale which must be accomplished as a part of humanity's commonality and the plurality of ideas and its resultant practices that are pivotal for the fuller blooming of human capacities, both individual and collective. Anthropogenic differences are very much in function here. It will be unique to feel the assertion (4) where we can have an introspection on the agricultural ethics as, "I find that most day-to-day decisions I make, have some ethical content, but I do not perform a systematic ethical analysis on each one. From an ethical stand point, I just do what feel's right ".

Getting into the debated insight about justified themes for agricultural research is an apparent understanding that legislative and regulatory activity manifested in government programme and influenced by public opinion drives changes in the food and agricultural sector (2). Although bioeconomic equilibria has its own empirical relevance in social developmental resilience whereas bioethical cognizance lies in its mystical plateau. It's time to abridge upon these two domains which will be a cognitive derivative again. Interestingly we need to look into the biology of business and biology of human mind progressiveness and regressive ness in its finite limit to get into the realm of bioethical perseverance of human mind. This entails the preoccupying thought process during the genesis of every individual in its life time within the commune as a whole in a comparatively larger time frame. A critical view of modern society and the mental makeup of possessiveness surmises that if any individual do not like the direction in which the world is heading, then, they should map out their own behaviour in terms of ethical distortion. Civilization is nothing but a musical notation of hearts and minds of individuals. Consequently, thinking domain generating out of the pre-conceived ideas from the subconscious to conscious fragment of human mind leads to the weaving process of "n" number of pixels (probably infinite in its process) of ideas leading to an imageries (finite to resolute) for conceiving . The conception leads us to generate many ideas and so to impregnate those image patches in the planning process to come out with a product which can be systematized as "thematic mapping of the mind reflection" which is an ongoing reciprocity with the nature. It is also very much important to understand that whether it is possible for us to find out the "fuzzy" logic, if any within human mind during idea translation. Integrative human idea mapping and its global resonance will help us to get into the yet mystical thought process to come out for transforming, so far the inimical relationship between development and nature's resilience into an intrinsic one.

Above all the finite limit of bioethical principle derivation (driven by infinite domain of subconscious) will help us to develop a logical reasoning behind the need for "ongoing preferential changes" at the individual and the level of commune as well.

Explicitly agricultural technology ought to be productive, environmentally sound, safe, resource conserving and socially benign or positive in its impression. The opinion flux lie in the relative magnitude of importance to be associated to these themes, especially in a situation in which there are potential trade-offs. In this context the perceptive dimensions of behaviorist ideology help us to isolate the cognitive dissonance factors in bioethical progress. Understanding the conflict between human idea genesis (normal and aberrant) and creation of finite dimension in working out the ongoing mental calibration may possibly lead us within infinite scale of human mind to retrieve out the probable finite limit of bioethical resonance.

This upsurge of analytical domain will be the totipotent of idea mapping in its entirety as an "unified field" (within a given time limit and social framework) and the differential and integrative aspects of calculated social manifesto for development. We need not all follow identical paths to development because of the fact that we are not supposed to think in a unified direction as an obvious mental regulatory mechanism different in its domain and genesis as well as it is anthropocentric. We need not arrange our values in the same resonance. Cultural diversity should not be reconciled as an obstacle. Homogeneity of ideas does not ensure solidarity and any more than heterogeneity affirm conflict. Conflict resolution as a continuum paradigm within human mind in terms of the function in "idea generation" ought to be lamented through integrative human idea mapping to meet the upcoming challenges that "how the respect of pluralism can be achieved"? The mind mapping will be the answering machine which entails the cataclysm of sustenance by injecting the dialogue and debates within the cognitive finite trajectory of human mind to anticipate for further evolution of ideas to come.

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