

Reclaiming Human-Centric Values in the Age of Technology: A conceptual exploration into the Asian framework of Equality, Fraternity and Freedom

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Abstract

The sudden dominance of machines and artificial intelligence has led to a profound debate regarding the future of humanity, with specific reference to human value. It often considers productivity, efficiency, and effectiveness to be at the centre stage and overlooks dignity and ethics in the process. This research article conceptually attempts to reframe the ongoing discourse on technology and technological innovation, which is considered to be of paramount importance. It logically builds an argument on the prioritisation of human values over the paradigms of machine-centric anthropological activities, in the backdrop of the philosophical depth provided by the Asian fundamental value system, coupled with the solid foundation of wisdom from the Bhagavad Gita. This study, while positioning itself within the broader framework of Asianism, puts forward the concept of “New Humanity”, which is anchored to the ideals of fraternity, equality, and freedom.

The review of literature from scholarly articles, policy documents, and texts put forward by classical philosophers, this article develops a theoretical model where Asian traditions provide a counterbalance to the mechanistic worldly viewpoints. The human-centred society is laid down on the strong ethical foundations given by the teachings of Srimad Bhagavad Gita, where “Samatvam Yoga Uchyate” or equanimity as equality and balance through yoga, “Atmaupamyena sarvatra” or igniting the path of equality, universal empathy as fraternity, as well as “Svadharmā” or self-realised duty as freedom. These values have often been found to be contrasted with Westernised rationality, emphasising technology, which follows the

discourse of reducing human beings into economic units or mere algorithmic functions with predictive outcomes.

Various findings on Asian humanism have successfully provided a sustainable pathway filled with compassion, balance, moral responsibility, and discourse on technology. This new model is based on the foundation that machines serve as important instruments of service, whereas humans remain ethical decision makers and co-creators of a progressive society that balances technology and human values. The current framework not only challenges the post-humanism notion but also positions Asian values as the moral compass of civilisation.

This paper concludes with the philosophy that the novel design of humanity is propelled not only by technological supremacy, where tools and machines forward the final verdict, but also by value supremacy that returns to the basic foundations of human values to uphold dignity, freedom, equity, and unity. Such reorientation through Asian values of human psychology shall lay strong foundations in the future emerging digital era, where technology is to be demarcated as a service provider and not the ultimate master of human value.

Keywords: Asianism, Technology, Human Values, Bhagavat Gita, Equality, Fraternity, Freedom

Introduction

Over the last decade, the world has been experiencing the fourth phase of the industrial revolution, popularly referred to as Industry 4.0. In 2011, the Industry 4.0 concept was first introduced to the public at the Hannover Fair (Bauernhansl et al.), and it was gradually accepted by other countries. Industry 4.0 involves the digital transformation of organisations. The primary aim of this technology-driven revolution is to enhance the efficiency and effectiveness of an organisation (Sony and Naik). Industry 4.0 is powered by key technologies such as Big Data, Cloud Computing, Artificial Intelligence, Robotics, Internet of Things (IoT), cyber-physical systems, systems integration, additive manufacturing, virtual (VR) and Augmented Reality (AR), Simulation, Mobile and Wearable devices, and Industrial Security (Maier). The implementation of Industry 4.0 technologies yields several benefits, such as enhancing customer satisfaction (Schmidt et al.), increasing efficiency, reducing operational costs and gaining a competitive advantage, manufacturing cost mapping, enhancing flexibility, and improving product quality (Kiel et al. 1740015; Peukert et al. 514–519; Sony et al. 101754).

Gradually, it was felt that by merely focusing on using these powerful technologies to increase the efficiency and effectiveness of the production process, Industry 4.0 is failing to utilise the full potential of these technologies. If the power of these technologies is properly harnessed, it can foster long-term prosperity and holistic well-being for all while respecting the boundaries of our planet (Breque et al.). On 4 January 2021, these academic discussions culminated in a formal call for ushering in a new era of industrial revolution, Industry 5.0, through the official release of the document titled *Industry 5.0: Towards a Sustainable, Human-Centric, and Resilient European Industry* (Breque et al.) by the European Commission. The focus of Industry 5.0 is on leveraging technologies to create, exchange, and distribute value by business entities in a manner that promotes societal values (Xu et al.). However, one of the unique challenges of implementing Industry 5.0 is the lack of consensus on important societal values in different societies (Breque et al.). In the absence of a set of universally accepted social values, social value alignment with technologies, which is the primary aim of Industry 5.0, cannot be achieved. Therefore, there is an urgent need to develop a societal value model that is universally beneficial and acceptable to the global society. There are two prominent philosophies regarding societal values: Western and Asian values. Asian culture has a greater orientation towards collectivism than Western culture (Hofstede, Triandis). Although there has been a considerable shift towards individualistic culture in many countries in recent years, the relative cultural difference among regions along the individualistic-collective dimension remains unaltered because a similar shift has been observed in most areas (Ogihara et al.; Santos et al.). Therefore, it is logical to consider the fundamentals of Asian values as the building blocks for a universal societal value model suitable for the current global context.

The term “Asian values” does not have a long history in the literature. This term began to appear frequently in mass media since the Bangkok Declaration of Human Rights in 1993. Particularly, the political leaders of Singapore and Malaysia are responsible for promoting the concept of “Asian values.” A White paper on shared values was drafted in Singapore in 1991. This white paper proposes a list of four common values. Later, this list underwent two major revisions: the first value was slightly modified, and a fifth value was added to the list. The final revised version included the following five values: (i) putting the country above the community and society before the individual; (ii) endorsing the family as the fundamental building block of societal structure; (iii) using consensus instead of contention as a means of conflict resolution; (iv) emphasising tolerance and harmony among different races and religions; and (v) promoting a respectful and supportive community. The Prime Minister of

Malaysia, Mahathir, has also put forward a concise list of Asian values which comprises the following: (i) prioritising duties towards one's family and society over fulfilling one's individual interests; (ii) deference for authority; and (iii) stressing the importance of a hardworking attitude in the quest for advancement and harmony in the global economic scenario (Mahathir). However, it is argued that the alleged "Asian values" as stated by these Asian political leaders may not truly reflect the societal values shared by the common people of Asia. To gain insight into the societal values that are deemed important by Asians, irrespective of their geographical boundaries, a survey was conducted by Hitchcock in 1994. The survey revealed that the six societal values which are considered important by the majority of East and Southeast Asian people are: (i) orderly society; (ii) respect for authority; (iii) accountability of public officials; (iv) societal harmony; (v) freedom of expression; and (vi) openness to new ideas.

Some prominent themes which emerge from the synthesis of these three distinct sets of "Asian values" that have emerged from the perspective of political leaders of two prominent Asian countries as well as common Asians are: (i) prioritising societal and family welfare over individual welfare and promoting societal harmony through racial and religious tolerance which echoes the ethical principle of *Vasudhaiva Kutumbakam* (fraternity) postulated in *Maha Upanishad*; (ii) highlighting the need for being respectful and compassionate to others which resonates with the age-old philosophy of *Samatvam* (equity) propounded by *Gita*; (iii) having the right to express oneself freely which upholds the tenet of *Swadharma* prescribed in *Bhagavad Gita*.

Given this background, this study aims to conceptualise a universal framework for societal values for the modern global society anchored in Asian philosophical fundamentals—particularly equality (*samatvam*), fraternity (*vasudhaiva kutumbakam*), and freedom (*svadharma*). More specifically, the present research seeks to answer the following research questions:

1. How can Asian philosophical fundamentals—particularly equality (*samatvam*), fraternity (*vasudhaiva kutumbakam*), and freedom (*svadharma*)—inform a human-centred framework in the age of technological dominance?
2. What role can the *ethical principles of the Bhagavad Gita* play in redefining the relationship between humans and machines within contemporary socio-economic systems?

3. To what extent can the prioritisation of human values over machines offer an alternative to Western techno-centric models of progress and contribute to an Asian vision of global humanity?
4. What conceptual pathways can be designed to integrate human dignity, spiritual well-being, and communal harmony into the discourse on future societies and technological development?

This framework, termed New Humanity,” would pinpoint a set of societal values relevant in the current global context. Such a clear conceptualisation of a universally applicable global societal value framework would remove ambiguity about societal values. This would facilitate the development of appropriate human-centric technologies for enabling Industry 5.0, because its ultimate goal is to foster societal values by synergising the strengths of man and machine.

Literature Review

Asian Philosophy and Human First World-View

Asian philosophy primarily comprises four major schools of thought: Buddhism, Confucianism, Taoism, and Hinduism. Each of these philosophical perspectives propagates a human-first, anthropocentric worldview. The basic foundation of Buddhism is *Karma*, which emphasises that good actions lead to good outcomes and harmful actions lead to adverse consequences. This belief strongly motivates Buddhists to treat everyone fairly and with compassion (Fu et al. 47–60). The basic philosophy of Buddhism promotes moral responsibility, kindness, and concern for others (Swearer, 71–103). Confucianism is also a humanistic philosophy, as it focuses on the power of human beings to progress morally and contribute to the development of society (Havens 33–41). At the core of the classical Confucian worldview was a deep commitment to humanism and civility, and following these ideals was considered a spiritual path (Tucker). The Confucian concept of “ren” often translates into “humaneness” or “benevolence”, referring to an ethical ideal comprising numerous desirable attributes (Shun). Humaneness is deemed to be a person-creating process powered by a dynamic force for building and improving oneself and contributing to the development of others (Theodor 19–30). Like Confucianism and Buddhism, Taoism also preaches humility in social dealings, treating everyone with kindness and self-improvement (Wang et al. 1443; Wang and Wang 540074). The *Bhagavad Gita* is deemed to be the text that constitutes the core of Hindu philosophy (Dasgupta). One of its central tenets is the *guna* doctrine. The main principle of this doctrine is the refinement of one’s activities through a

continuous endeavour for self-correction and an urge to attain the *sattva guṇa* state, which is a state of spirituality reached through unadulterated fulfilment of one's responsibilities within a humanistic structure (Theodor 19–30). Both Confucianism and the ethical outlook of the *guṇa* doctrine postulate that the “gate to spirituality” is to be found through appropriate moral and social behaviour rather than through practising extreme asceticism.

Equanimity (Samatvam) in the Bhagavad Gita and Its Modern Relevance

Samatvam is one of the central tenets of the *Shrimad Bhagavad Gita*. Jijina et al. have employed a rigorous methodology to define the construct of *Samatvam* as outlined in the *Shrimad Bhagavad Gita* (Jijina et al. 1–20). They identified that the definition of this construct revolved around six themes. One of them is equanimity—being fair-minded towards all sentient beings. In verse 5.18, Krishna states that a wise man will be fair-minded to all living beings. By analysing verses 5.19, 6.9, and 6.29 and their contexts, a conceptual model was proposed to elucidate this progression. *Samadrishti* (unbiased and even outlook towards all) arising from *Atman Jyan* (insight into the underlying oneness) leads to the impartial treatment of everyone. It may be noted that Buddhism also conceptualises the ideal form of equanimity as having an even-minded attitude towards all sentient beings and as an unbiased state of mind (Desbordes et al. 356–372; Bodhi). A universal societal value framework, which includes *Samatvam* (equanimity) would enable Industry 5.0 technologies to achieve SDG 5 (Gender Equality), SDG 10 (Reduced Inequalities), and SDG 16 (Peace, Justice, and Strong Institutions).

Fraternity (Vasudhaiva Kutumbakam) as Social Harmony in Global Society

The ancient Indian philosophy *Vasudhaiva Kutumbakam* means “The world is a family.” This verse is contained in Chapter 6, Verse 72 of the Vedic scripture, *Maha Upanishad* (Kar 42–45). The conventional connotation of family is limited to immediate relatives. However, this concept contradicts this limited perspective and urges us to view the world as one large family. This family includes not only humans but also animals, plants, and the entire natural world as integral members of this extended family (Kar 42–45). This broad viewpoint—which reminds us of our responsibility to care for the entire natural world as our own family—sharply contrasts with the Western notion of “World Orders,” defined as “the minimum conditions for coexistence” (Hoffmann 104). Therefore, it is not surprising that, despite being among the major contributors to environmental pollution, the Western world has persistently shown an unwillingness to share climate-friendly technologies with poorer nations (Raina and Kumar 191–193). On the other hand, this philosophy of fraternity, deeply embedded in the Indian value system, has enabled India to develop a more comprehensive

and wholesome view of the fundamental concepts of the environment, education, and health (Raina and Kumar 191–193). At the Heiligendamm G8 summit (2007), Indian Prime Minister Manmohan Singh quoted this concept to articulate India's willingness to collaborate with the international community to address environmental issues such as climate change and global warming.

To spread awareness about the age-old philosophy of *Vasudhaiva Kutumbakam*, Indian poet-diplomat Abhay Kumar composed a Universal Earth Anthem.

“Our cosmic oasis, cosmic blue pearl, the most beautiful planet in the Universe... Diverse cultures, beliefs and ways. We are humans, Earth is our home, all the people and all the nations, One for all and all for one, United we unfurl the blue marble flag.” (*Universal Earth Anthem* 2020)

To date, this anthem has been translated into over 50 languages, including all six official UN languages, covering 95% of the global population (Shelley 1–11). This is powerful evidence that the contemporary world unambiguously acknowledges the importance of the societal value of *Vasudhaiva Kutumbakam*— “Universal Oneness”—which reminds us of our responsibility to contribute towards universal well-being. The technologies driving Industry 5.0 must be inspired by this philosophy and move in the path of global partnership (SDG 17) towards attaining SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), SDG 13 (Climate Action), SDG 14 (Life Below Water), and SDG 15 (Life on Land).

Freedom (Svadharmas) as Dignity and Authenticity in Human Action

Svadharmas is a key principle in the *Bhagavad Gita*. Everyone has a designated social role and specified actions to fulfil it. *Svadharmas* refers to performing these assigned duties arising from one's social station righteously (Das 320-323). The *Gita* emphasises that an individual should shape their ideals in a manner that suits their role in society and not imitate others with different social roles (*paradharma*). *Svadharmas* advocates for fulfilling social obligations to maintain the proper balance and flow in society (Syamala 94–103). An entity may have multiple *svadharmas* (Rastogi 26–29). A business entity has multiple *svadharmas*. Since business organisations procure many of their inputs from nature and social capital, such as infrastructure and educated and skilled human resources from their environment, contributing to the well-being and advancement of society and ecological responsibility is also a *Svadharmas* of business entities (Srinivasan). Embedding *Svadharmas* in the universal social value model would ensure that the technologies enabling Industry 5.0 are aligned with SDG 1 (No Poverty), SDG 2 (Zero Hunger), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), SDG 6 (Clean Water and Sanitation), SDG 7 (Affordable and Clean

Energy), SDG 8 (Decent Work and Economic Growth), SDG 9 (Industry, Innovation and Infrastructure), SDG 11 (Sustainable Cities and Communities), SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), SDG 14 (Life Below Water), and SDG 15 (Life on Land).

Methodology and Conceptual Analysis

This study employs a conceptual research design supported by a systematic literature review (SLR) of publicly available secondary data sources. Unlike empirical studies that rely on primary data collection, conceptual research is particularly suited to enquiries that concern philosophical and ethical questions, especially when the aim is to develop normative frameworks rather than to test hypotheses (Batool et al.). This paper does not concern whether machines outperform humans in efficiency—an empirical matter—but whether human values of equality, fraternity, and freedom ought to remain the normative compass for technological development.

The SLR strategy involved a structured review of four categories of sources.

1. Policy documents such as Singapore's *White Paper on Shared Values* (National Archives of Singapore), Japan's *Society 5.0* framework (Cabinet Office of Japan), and the Singapore PDPC's *Model AI Governance Framework* (PDPC) were also reviewed.
2. Global governance frameworks, including the OECD's *AI Principles* and UNESCO's *Recommendation on the Ethics of Artificial Intelligence*.
3. Philosophical and critical scholarship, including Confucian role ethics (Zhu, 101424), critiques of "Asian values" (Sen), and AI ethics analysis (Hagendorff; Li et al., pp.99–120).
4. Classical cultural texts, with special emphasis on selected verses from the *Bhagavad Gita*.

The use of such a wide array of sources was intentional. Conceptual research requires not only breadth but also interpretive integration, bringing together policy, culture, and philosophy to articulate a coherent vision. This approach ensures that the conclusions are grounded in a broad evidence base while remaining sensitive to the cultural specificities of the Asian context.

Analytical approach: Philosophical hermeneutics and value-based analysis Western techno-centric paradigms of progress

Western technology governance traditions often emphasise individual autonomy, market efficiency, and rationalist logic. Silicon Valley narratives of "disruption" and post-humanism envision AI as an evolutionary leap, sometimes dismissing human limitations as obstacles to

progress. Critics argue that this technological determinism risks reducing human beings to data points and productivity units, subordinating ethical and spiritual concerns to economic rationality.

The rise of Asian values in policy discourse

The Asian values debate of the 1990s, spearheaded by leaders such as Malaysian Prime Minister Mahathir Mohamad and Singapore's Lee Kuan Yew, positioned Asia as an alternative to Western liberalism. These leaders argued for a communitarian approach in which harmony, social order, and respect for authority coexisted with modernisation. While often critiqued for legitimising state authority, the Asian values discourse provides a vital reference point: it sought to embed modernisation within cultural traditions rather than subordinating them to Western models.

Singapore's *White Paper on Shared Values* codified principles such as nation before community and society above self, family as the basic unit of society, and consensus instead of conflict (National Archives of Singapore). This reflects a communitarian orientation that stresses fraternity and collective well-being over hyper-individualism.

Indic and Buddhist perspectives

Complementing East Asian communitarianism, Indic traditions emphasise the ethical duty (*dharma*) of both individuals and rulers. Buddhist principles of interdependence (*pratītya-samutpāda*) resonate with fraternity, while the *Bhagavad Gita* insists that equanimity (*samatvam*) and authenticity in one's duty (*svadharma*) are more important than material gain. These principles foreground an inner orientation toward balance and dignity, in contrast to the mechanistic pursuit of dominance.

Asianism as a civilizational alternative

Asianism scholars argue that Asia's philosophical resources—Confucian relationality, Buddhist compassion, and Indic duty—offer a civilizational alternative to Western modernity. Rather than rejecting technology, these traditions seek to humanise it by embedding it within frameworks of morality and social harmony. This provides a conceptual basis for designing a new humanity in which humans remain central.

Two complementary methods were adopted to analyse the sources: philosophical hermeneutics and value-based thematic analysis.

Philosophical hermeneutics, as advanced by Gadamer, is premised on the idea that texts—whether ancient scriptures or modern policy statements—carry meanings that can only be unlocked through interpretation in dialogue with contemporary concerns. The *Bhagavad Gita's* reflections on equanimity, empathy, and duty, when read through a hermeneutic lens,

illuminate questions of machine autonomy and human dignity. Similarly, Mahathir Mohamad's speeches on Asian values and Singapore's *Shared Values White Paper* are treated as culturally situated artefacts that mediate between tradition and modernisation (Mahathir; National Archives of Singapore).

Complementing hermeneutics, value-based thematic coding was applied to categorise the ethical orientations of the sources into three guiding principles:

- **Equality/Equanimity:** Recognition of the equal moral worth of all humans and resistance to algorithmic bias and stratification.
- **Fraternity/Social Solidarity:** Emphasis on relational harmony, empathy, and collective flourishing.
- **Freedom/Authentic Duty:** Understanding freedom as responsibility and self-realisation rather than a mere consumer choice.

This dual method allows researchers to interpret ancient wisdom while systematically synthesising contemporary documents. This is particularly effective for a study that seeks to argue that human values must steer the design of future humanity in the face of rapid technological transformations.

Use of the Bhagavad Gita as a cultural-textual framework

The *Bhagavad Gita* is employed as a cultural-textual anchor, providing a philosophical foundation for articulating Asian values in dialogue with contemporary challenges. Far from being treated as a religious text, the *Gita* is analysed as a universal ethical and philosophical source. Three verses were chosen for their resonance with the research's central themes.

- **Equality (Samatvam):** In “समत्वं योग उच्यते” (*samatvam yoga ucyate*, BG 2.48), Krishna instructs Arjuna to maintain equanimity in the face of success and failure. This equanimity can be interpreted as ethical impartiality, offering a counterpoint to algorithmic systems that risk amplifying inequality and discrimination. It underscores that human dignity must remain invariant, regardless of machine-calculated “value.”

- **Fraternity (Atmaupamyena):** In “आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन” (*atmaupamyena sarvatra samam pasyati yo 'rjuna*, BG 6.32), empathy is framed as seeing the self in others. This principle of shared humanity aligns with contemporary calls for solidarity-based governance, ensuring that technology serves collective welfare rather than extractive data economies.

- **Freedom (Svadharmā):** In “श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्” (*śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt*, BG 3.35), freedom is rooted in authentic duty

(*svadharma*) rather than unbounded choice. This insight helps reframe autonomy in the digital age: true freedom lies not in algorithmically nudged consumer “choices”, but in self-determined and responsible action.

By placing these insights in dialogue with policy and governance documents, the *Gita* provides a culturally resonant ethical framework that foregrounds human dignity and responsibility in the context of technological development.

Conceptual synthesis: Human dignity vs. machine efficiency

The hermeneutic reading and thematic synthesis reveal a fundamental tension: the contemporary technological paradigm often valorises machine efficiency—speed, optimisation, and predictive control—while Asian philosophical traditions emphasise human dignity, social harmony, and responsibility.

Based on this, this study advances a **Human-over-Machine Paradigm (HMP)**. This paradigm is articulated in three normative claims.

1. **Primacy of dignity:** Human beings must be ends in themselves, never reduced to the means of machine optimisation (UNESCO; OECD).
2. **Fraternal governance:** AI governance must be institutionalised to promote solidarity and reduce inequities rather than exacerbating them (PDPC, Cabinet Office of Japan).
3. **Freedom as responsibility:** Autonomy must be reinterpreted as authentic responsibility, guarding against manipulative algorithmic architectures (Sen and Zhu).

The Human-over-Machine Paradigm is not anti-technology. Instead, it reframes innovation as value-embedded progress and positions machines as servants of humanity rather than autonomous arbiters of social outcomes.

Results, Discussion, and Way Forward

Findings: Human values endure over technological determinism

The findings show a convergence across philosophical, policy, and global governance sources: human values are consistently positioned as superior to technological determinism in the literature. Asian policy documents foreground relational harmony and community obligations (National Archives of Singapore; Cabinet Office of Japan, n.d.). International frameworks emphasise dignity, rights, and oversight (OECD; UNESCO). Even critiques of AI ethics note that abstract principles fail unless they are grounded in substantive human virtues (Hagendorff).

Thus, while machines may transform the modes of production and governance, the ethical horizon remains distinctly human. Without embedding equality, fraternity, and freedom into

technological development, efficiency risks becoming an oppressive force rather than a liberating one.

Asianism as an alternative to Western technological materialism

Asianism provides a valuable civilizational counterpoint to the Western model of technological materialism. The Singapore *White Paper on Shared Values* emphasises consensus, family, and community over individualism (National Archives of Singapore, n.d.). Japan's *Society 5.0* outlines a "human-centred" super-smart society that integrates technology with social well-being (Cabinet Office of Japan). Similarly, Mahathir's articulation of Asian values situates community and duty at the centre of development (Mahathir).

These frameworks differ from Western discourses, which often prioritise market logic and individual freedom. While Amartya Sen warns that "Asian values" can be co-opted to justify authoritarianism, his critique strengthens the case for the responsible appropriation of these traditions—upholding their communitarian ethics without undermining liberal freedoms (Sen, 1997).

Implications for global ethics and sustainable futures

The Human-over-Machine Paradigm has significant implications for global ethics.

- **Progress redefined:** Economic metrics must be supplemented by indicators of dignity, equity, and relational well-being (UNESCO).

- **Inclusive governance:** AI systems must ensure fair access and outcomes across social groups, avoiding algorithmic stratification (OECD).

- **Cultural pluralism:** Global ethics frameworks should integrate diverse civilizational perspectives, moving beyond Western-centric principles to include Asian traditions of duty and harmony (Zhu).

These implications highlight the possibility of a global ethics of technology that is sustainable, inclusive and plural.

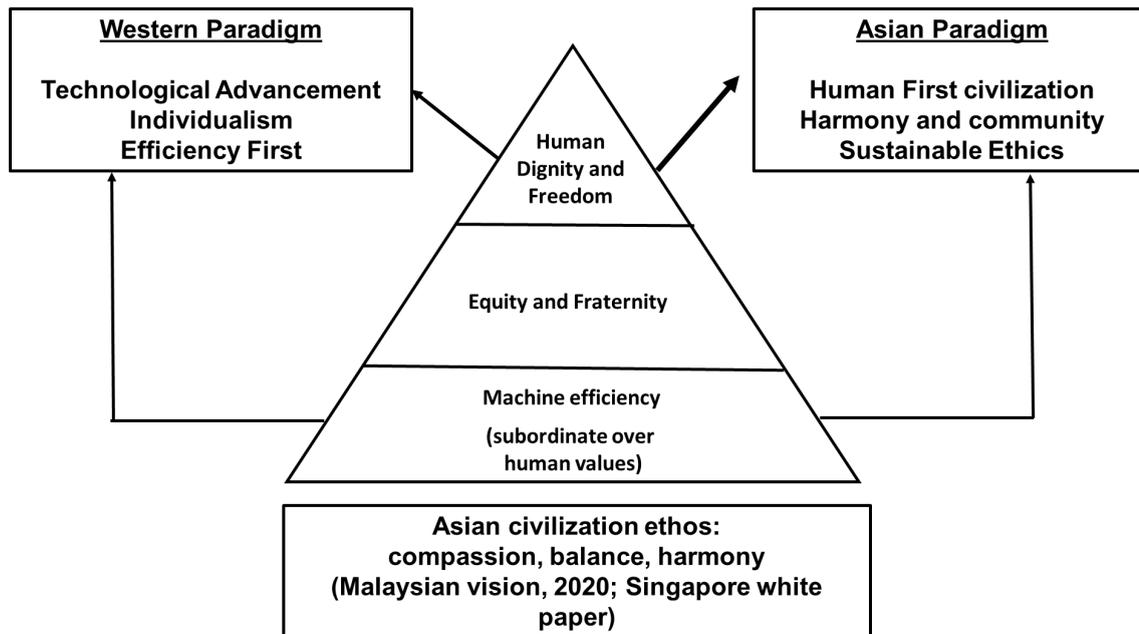


Figure 1: The human over machine paradigm (Source: Author’s creation)

Towards a “Human-First Civilisation”: Policy, Culture, Education.

Operationalising the Human-over-Machine Paradigm requires interventions across three domains:

- Policy: Governments should mandate AI impact assessments that explicitly measure the effects of dignity and equity. Frameworks such as Singapore’s PDPC Model and Japan’s *Society 5.0* provide operational models that can be expanded globally (PDPC; Cabinet Office of Japan).
- Culture: Public discourse must shift to represent technology as a servant of humankind. Campaigns, such as Singapore’s National Shared Values Dialogue, exemplify how states can embed ethical priorities into cultural narratives (National Archives of Singapore). Future generations should be trained in both digital skills and ethical reasoning. Integrating classical texts, such as the *Bhagavad Gita*, into curricula would foster moral literacy alongside technical fluency (UNESCO).

These interventions collectively foster a human-first civilisation in which technological progress is aligned with human dignity and social solidarity.

Conclusion and Way Forward: Designing New Humanity through Asian values

This conceptual enquiry affirms the central claim that human values—equality, fraternity, and freedom—must be prioritised over machines in the design of a New Humanity. By synthesising Asian philosophical traditions, policy frameworks, and global governance standards, this paper demonstrates that a Human-over-Machine Paradigm is both culturally grounded and globally relevant.

The way forward requires further work in three areas.

1. Measurement: Indicators of dignity and fraternity were developed to evaluate AI systems.
2. Governance experimentation: Pilot participatory governance models that integrate citizens into AI oversight.
3. Ethical design: Classical ethical paradigms are embedded into the technical architecture of algorithms and machine learning systems.

The vision is clear. A universal societal value framework, New Humanity, needs to be designed based on fundamental Asian value principles such as equanimity, fraternity, and freedom to perform authentic societal duties. The establishment of such a value framework at the global level would ensure the fulfilment of the ultimate goal of Industry 5.0: a world where machines expand human potential without eroding the moral and cultural foundations that define human dignity and without crossing planetary boundaries. In such a civilisation, Asian values—read through texts like the *Bhagavad Gita* and policy documents like Singapore's *Shared Values*—become resources for rebalancing progress, ensuring that technology remains a servant of humanity and not its master.

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