

UNIT – 5

PROVIDING THE BASIS FOR UNIVERSAL HUMAN VALUES AND ETHICAL HUMAN CONDUCT

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INTRODUCTION

- In this section, we will also be able to visualize how the right understanding provides us the vision for carving out the 'Holistic Alternative' and perpetuate it in the human tradition in contrast to the present indefinite and highly unsustainable model of human living.
- It also provides the basis for ethical conduct of profession in a natural way and the development of appropriate technologies, production systems and management models to facilitate the holistic way of life.
- So let us start appreciating these implications and also visualize how we could undertake the journey towards the 'Holistic Alternative'.

VALUES IN DIFFERENT DIMENSIONS OF HUMAN LIVING


- We studied the harmony at the four levels of human living in section-II. Based on this understanding of harmony, when we participate in the larger order, this participation at different level is our value.
- The identification of values starts from the participation of the activities of the Self ('I') in the form of definite conduct of the human being based on realization and understanding.
- Further, the participation of the human being is seen in two forms: behaviour and work.
- We studied about the values pertaining to behaviour as the nine values in relationship, - viz., trust, respect, affection, care, guidance, reverence, glory and love. Since we discussed them in detail in previous chapter, we will not discuss them here.

Likewise, working with material things, we have two values:


- **Utility-value:** The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body.
- **Artistic-value:** The participation of a human being in ensuring the role of physical facility to help and preserve its utility.

For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen.

- **For example**, A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value. Thus we provide buttons in the front, the size of the shirt is as per the size of the body and so on.
- Similarly, with food, we find that the utility of the food is that it helps nurture the body. But cooking the food in such a way, that it can be easily chewed and swallowed, served in the dish, etc. is the artistic value.
- Taking the example of a book, when we are printing a book, it adds utility to the paper. The content that is printed helps us store it for a longer time so that we could refer to it from time to time. If you have to memorise everything, it is going to be a huge engagement for you.
- But printing it on paper saves our energy and time. This is utility value. Now keeping the font size so that the book is legible, designing its size so that it is easy to carry it, etc. is adding artistic value to the book.



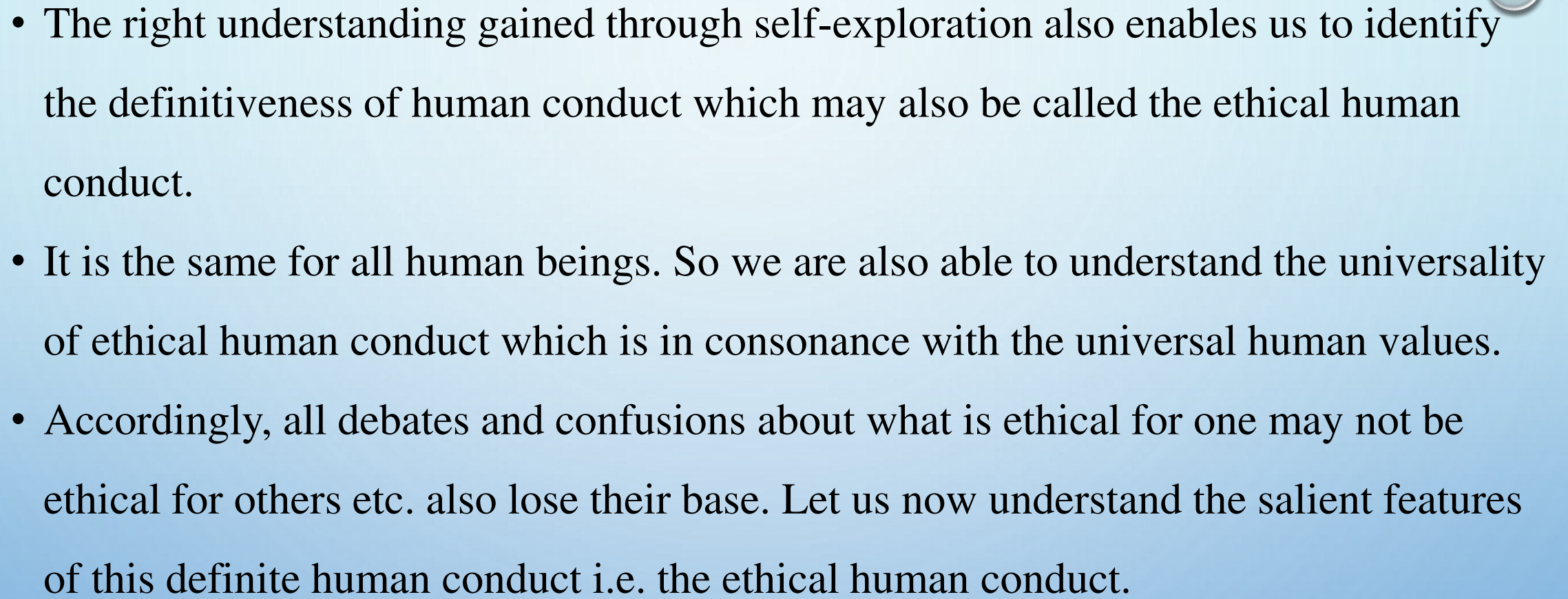
One important point to be noted here is that artistic value is there only when utility value is there. When there is no utility, it has no scope for art too.

- The universal values are the truths of existence and are always there. It is for us to discover these through self exploration and learn to live in accordance with these in order to be happy.
 - You will also find that these values cannot be enforced through fear or greed or false beliefs.
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DEFINITIVENESS OF ETHICAL HUMAN CONDUCT

What is innateness of human beings? What is our humaneness in reality?

As we identify a *neem* tree or a mango tree by its well defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics - their innateness, similarly let us also try to identify the innateness of a human being. So as a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness', cow has a definite 'cow-ness'; similarly let us understand our humane-ness.

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- The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct.
 - It is the same for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values.
 - Accordingly, all debates and confusions about what is ethical for one may not be ethical for others etc. also lose their base. Let us now understand the salient features of this definite human conduct i.e. the ethical human conduct.

It can be understood in terms of the following:

1. **Values (*Mülya*):** Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite.
2. **Policy (*Niti*):** Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding.
3. **Character (*Charitra*):** The definiteness of my desire, thought and selection gives definiteness to my living.

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

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

Thus, the ‘ethical conduct’ is self-satisfying, people-friendly, eco-friendly and universal.

Basis for Humanistic Education and Humanistic Constitution

- The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life.
- In the first place, it calls for a change in the education system towards humanistic education. The right understanding provides us with the vision of such a humanistic education.
- As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living.
- It is not just reading, writing and arithmetic, but rather a process to enable the human being to live in accordance to the natural acceptance.
- It calls for a major shift in vision and emphasis as comparison to the existing system.

HUMANISTIC EDUCATION

- Inculcation of the right understanding at all 4 levels(from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education.
- The humanistic education will facilitate the process of self exploration which will lead to continuous self evolution of human beings. It will also enable the realization of one's innateness (*svatva*) as well as the universality and definitiveness of ethical human conduct.
- Adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home.

- So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in the society.
- To start with it is necessary to introduce the required inputs of value education.
- But in the longer run, the whole education system will need to be re-designed in the light of right understanding.
- It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills, and skills that form a part of higher education.

HUMANISTIC CONSTITUTION

- In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order.
- Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense.
- Presently, the human society is divided into various castes, creeds, religions and nationalities whose objectives and interests are proving contrary to those of others.

- Things can only be set right by developing human consciousness, by developing right understanding and living among people and in no other way.
- Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.
- Here again, it may be an educative exercise for the reader to visualize a model of humanistic constitution.
- In the light of the right understanding, what will the fundamental rights and duties be, what will the way be to ensure justice and protection in the society, what will the format be of working for a universal human order, how will people connect to the world family, how will the representation of people be ensured in maintaining order in the society, these all issues are to be addressed.

UNIVERSAL HUMAN ORDER AND ITS IMPLICATIONS

It is for us, the human beings, to understand, to appreciate this harmony and to play our role in this total order.

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

1. The five dimensions of human endeavour (education, health etc.) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will integrate in the following way:

Family ----→ family cluster ---→ village/community ----→ village cluster ---→ world family.

END PART -1



Thank You!

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