

UHV ASSIGNMENT

Q1. What is ethical human conduct? Explain in terms of values policies, character with appropriate example

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. Unless we have the right understanding, we are not able to identify the definitiveness of human conduct.

It can be understood in terms of the following.

- 1) Values (Mulya)
- 2) Policy (Niti)
- 3) Character (Charitra)

1) **Values (Mulya)**: Competence of living in accordance with universal human values or the participation of a unit in the larger order its natural characteristics or svabhava. The values of a human being can be enumerated as thirty. which are listed below

1. Values in Self (Jivan Mulya):

Happiness (Sukha): Definiteness of expectation (selecting / tasting) based on definiteness of thought manifests as happiness

Peace (Shanti): Definiteness of thought based on definiteness of desire manifests as peace

Satisfaction (Santosh): Definiteness of desire based on understanding manifests as satisfaction .

Bliss (Ananda): Understanding based on realization manifests as bliss

2) Values in Human: Human Relationship (Sambandh Mulya)

	Established Values	Expressed - Values	
1	Visvasa (Trust)	Saujanyata (Complementariness)	10
2	Sammanana (Respect)	Sauhardra (Compliance)	11
3	Sneha (Affection)	Nistha (Commitment)	12
4	Mamta (Care)	Udarata (Generosity)	13
5	Vatsalya (Guidance)	Sahajata (spontaneity)	14
6	Shraddha (Reverence)	Pujyata (Obedience)	15
7	Gaurava (Glory)	Saralata (Ease)	16
8	Kritagryata (Gratitude)	Saumyata (Self-Restraint)	17
9	Prema (Love)	Ananyata (Unanimity)	18

What we need to have is the established value; the expressed value is a natural outcome

3) Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):

Perseverance (Dhirata): After understanding the system, patiently participating in it

Bravery (Veerata): Helping other in understanding and participating in system

Generosity (Volarata): Using our mind body and wealth in system

Kindness (Daya): To give opportunity or thing to a person who have ability

Beneficence (Kripa): To give ability to a person who have opportunity or thing

Compassion (Karuna): Providing both ability and thing to a person

Values of Human being in the Interaction with the Rest of the Nature

(Vastu Mulya):

Utility Value (Upayogita Mulya): To prepare a physico-chemical object for nourish and protection

Artistic value (Kala Mulya): To ensure the long lasting utility of the object

1) Policy (Niti): The decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resource (self, body and wealth - maim, tana and dhana)

Economic Value (Artha Niti): enrichment of self, body and wealth

Political value (Rajya Niti): protection of self, body and wealth

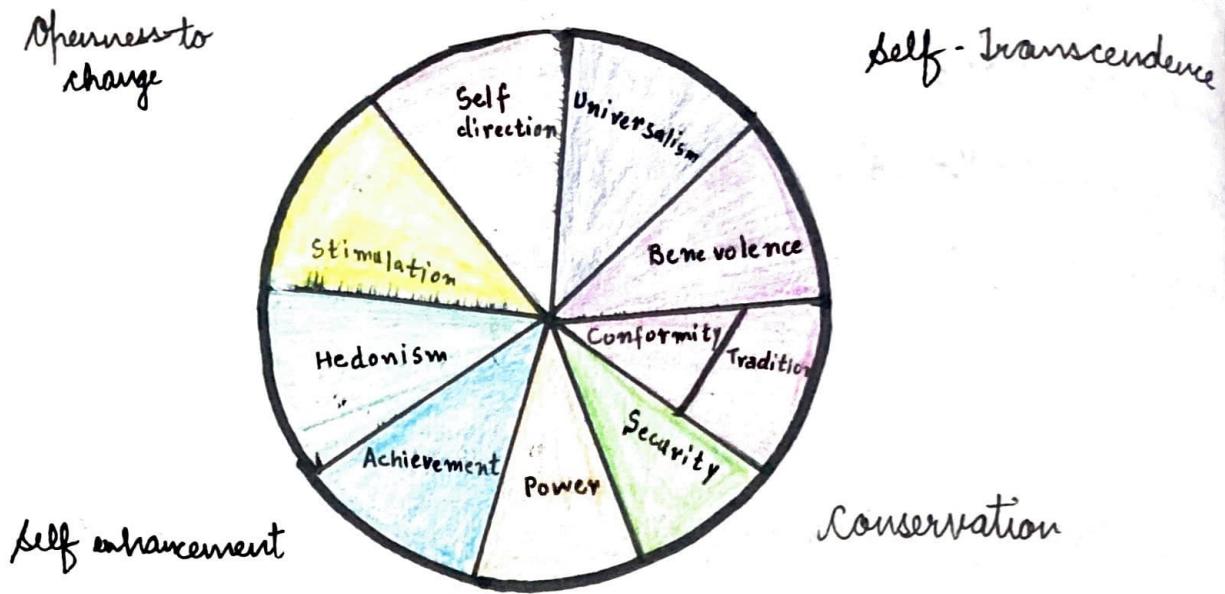
Policy for Universal Human Order (Dhanna Niti): right utilization of self body and wealth

Character (Charitra): The definiteness of my desire, thought and selection gives definiteness to my living

Sva Nari, Sava Punish: Chastity in conjugal relationship

Sva Dhana: Rightful production acquisition and utilization of wealth

Dayapuma Vyavahar and Dayapuma Karya: Kindness in behaviour (people friendly) and work (eco friendly)



Q2 What would be the pragmatic implications of value-based living at four levels? Briefly explain

The implications of value based living can be understood in the following terms

1) At the level of Individual

With cultivation of these values, the individual shall feel harmony with himself, achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. He will overcome his contradiction and conflicts that are residing in himself. With this he will feel relieved from tension, frustration, depression and feeling of separateness and isolation etc.

2) At the level of family

With cultivation of value-based living, there will be peace and harmony in the family. The family will also be prosperous. If there is disharmony in the family, the attention of individual

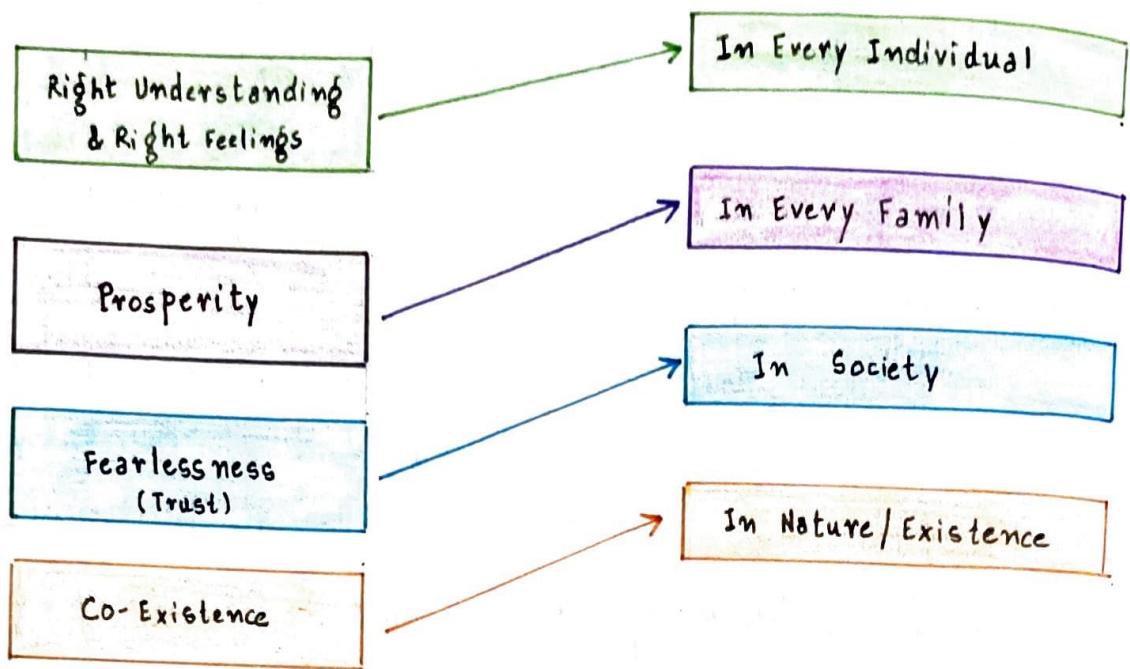
members shift towards the conflict or thinking over conflict or to make other person feel better after conflict. On the other hand, if there is harmony because of values based living, then there is Mutual fulfillment in relationship, prosperity in the family as different members of the family can focus their attention on their individual roles and responsibilities and sustenance of joint families, family as the building block of societal order in place of law enforcing bodies respect for all without differentiation on the basis of age, gender, caste, race, money, post, creed etc.

At the level of the society

With cultivation of value-based living there will be fearlessness and mutual respect among members of the society. Holistic system for education, health, justice, production, exchange and storage harmony between nations, world growing as a family. With this there will be lesser problems like war, crimes, terrorism. There will be lesser cheatings and frauds and differentiations on the basis of body, physical facilities and beliefs will be reduced.

At the level of nature

With cultivation of value-based living. Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons. With this there will be development of holistic technologies and recyclable facilities. The problem of deforestation, pollution, resource depletion etc. shall be overcome.



Q3 What do you understand by competence in professional ethics? Give two examples of its implication in industry

Ans Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long term process to be achieved through appropriate value education as profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

- 1) Clarity about comprehensive human goal: Samadhan - Samridhi - Abhijan - Sath - dstitva, and its fulfilment through universal human order
- 2) Confidence in oneself: Based on the right understanding of oneself and the rest of existence

Mutually fulfilling behaviour: clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.

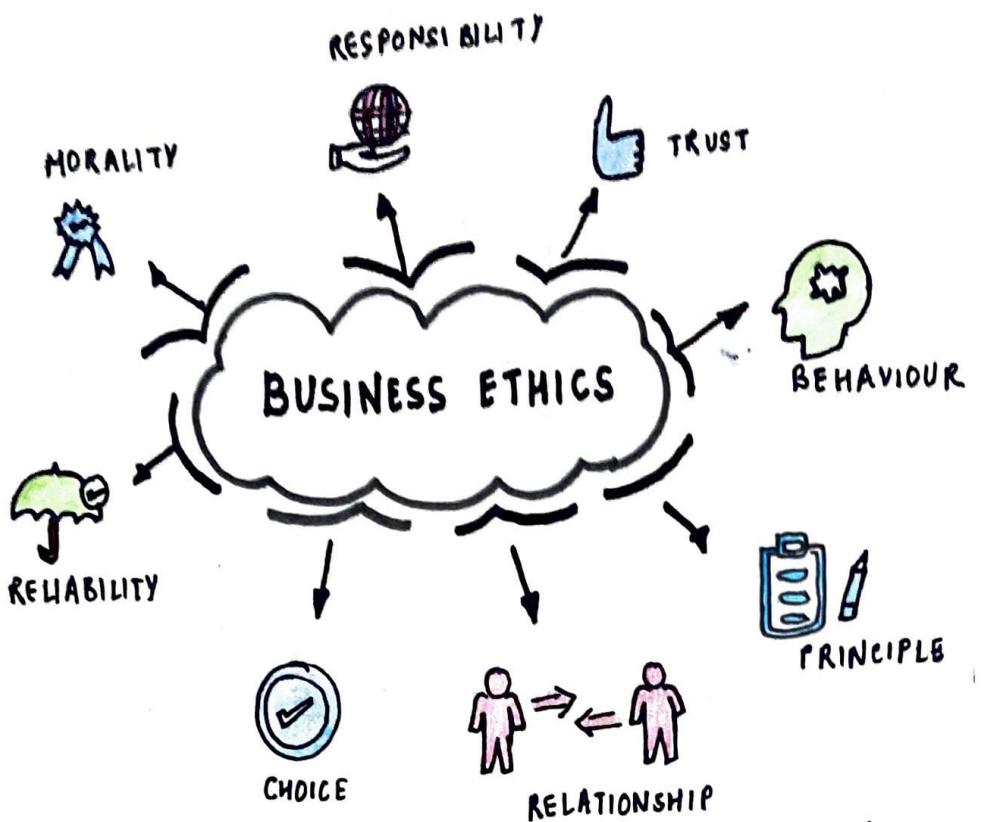
Mutually enriching interaction with nature: self-sufficiency in fulfilment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production system ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production system etc.

The issues of competence in professional ethics are becoming very complex in current scenario particularly in industry. The two burning example in this regard are

We are frequently coming across serious scams, major economic offences and kickback in large scale purchases manifesting in the form of 'Hawala' or 'Benami Transaction'. In turn leading to a parallel black market economy

The other most common violation of ethical practices in finance related profession is insider trading, stakeholder interest vs stakeholder interest

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Q4 What do you mean by Universal human order? What is your vision of Universal human order? Write in your own words

Ans The Universal Human order (sarvabhauma vya astha) is a feeling of being related to every unit including human beings and other entities of nature and ensure mutual fulfilment in that relationship. Having understood the comprehensive human goal we are able to be in harmony not only with human being but also with the rest of the nature. We are able to see that we are Related to every unit in nature and ensure mutual fulfilment in that relationship.

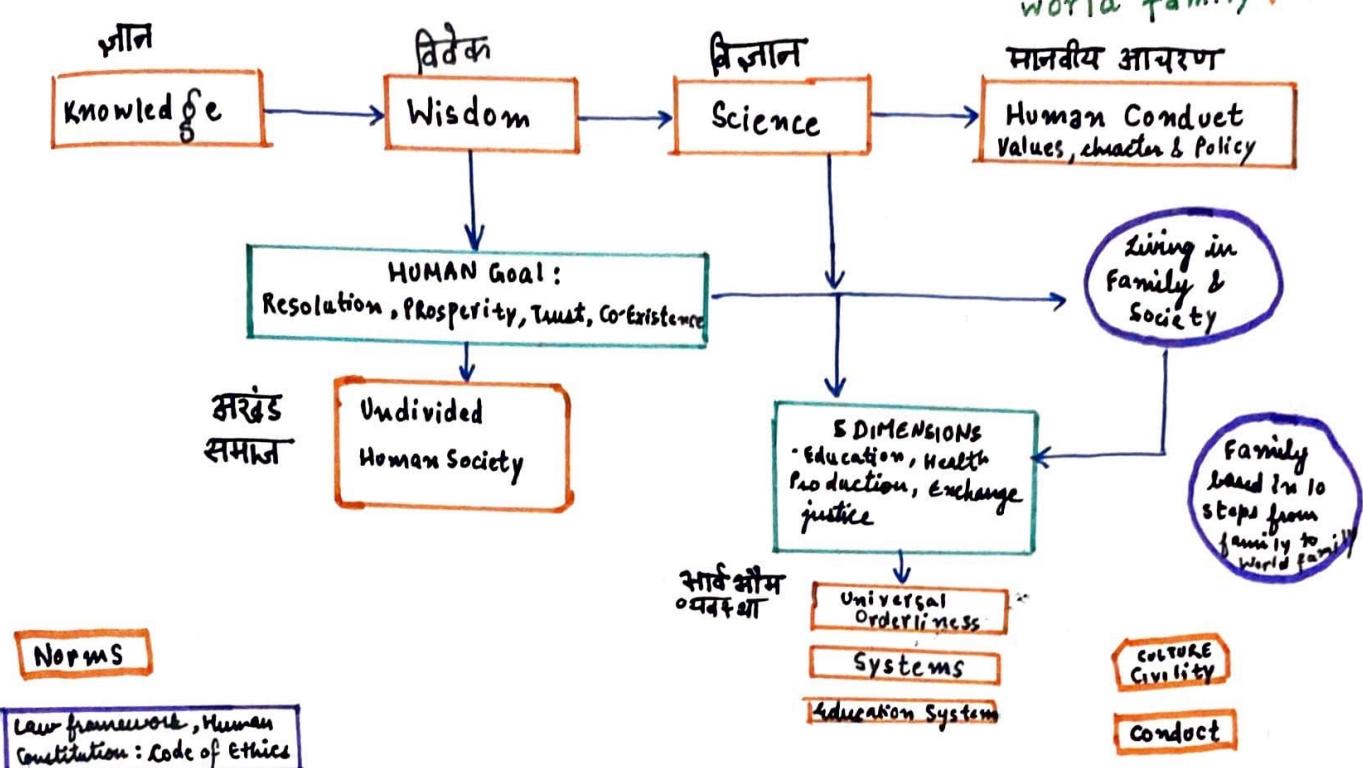
On the basis of understanding of harmony, we get the notion of an undivided society and universal human order

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 integrated in the following way:

Family \Rightarrow family cluster \Rightarrow village / community \Rightarrow village cluster \Downarrow

world family \Leftarrow



The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing world view. Accordingly, they have been designed and optimized to the objective functions best suited to this world view. In order to facilitate the development of holistic technologies and system, it will be necessary to visualize alternative objective functions and to formulate appropriate criteria for evaluation compatible with comprehensive human goal. Generally speaking, there are three broad criteria to guide the development of such technologies and system, viz

- a) Catering to appropriate need and lifestyles
- b) People-friendly
- c) eco-friendly

In addition, these have to promote local self-sufficiency and optimal utilization of local resources and expertise. Development of these technologies will provide - a model of living which is inherently conducive to the needs of all human beings and also compatible with the nature. The development of such system and devices require right understanding and a close scrutiny of the system and process of nature, as these are basically holistic, time tested and self regulated. Further, it will also require a careful learning from some of the traditional practices, critically examining them so that we are able to identify their strength and desirable features and retain them while evolving technologies and system for our present need. Only then we can appropriately harness the store house of traditional wisdom along with the present day knowledge of science and technology.

Criteria For Technologies

The above mentioned general criteria can be itemized into more specific form as follows

- 1) catering to real human needs
- 2) compatible with natural systems and cycles
- 3) facilitating effective utilization of human body, animals, plants and materials
- 4) safe, user friendly and conducive to health
- 5) producible with local resources and expertise as far as possible
- 6) promoting the use of renewable energy resources
- 7) low cost and energy efficient
- 8) enhancing human interaction and cooperation

25. Briefly describe the criteria for evaluation of holistic technology support your answer with example? Give review of current Management model in profession?

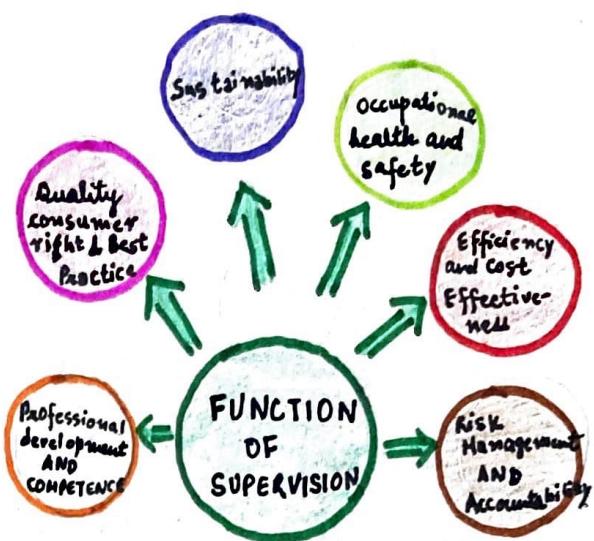
Learning from the Systems in Nature and Traditional Practices:
If we really wish to gain an insight into the holistic systems, we have a lot to learn from systems of nature and from traditional practices. With modern developments in science and technology, and their widespread applications an impression has grown that the nature is primarily for exploitation as per the whims and fancies of human beings, the nature has to be tamed / controlled and exploitation for human enjoyment. Further it is believed that the systems in nature are all primitive and have to be replaced by man-made systems. This is how one looks at
Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. The arrogant attitude towards nature and the traditional know-how has caused much damage to humanity in recent times. It is high time we critically examine these beliefs and rectify them in the light of right understanding.

In reality, nature is only our nourisher but also a learning ground. The human beings are an integral part of this self-sustaining nature and it is essential to understand its functioning and system to live in harmony with it. After all, it is only by diligent study of nature that all the laws and principles governing various processes have been discovered by human beings. In a similar way, the system and cycles of nature also need to be understood and emulated as required in man-made designs. Then only, we can correctly visualize and evolve the holistic way of living.
As for the traditional practices, it is true that with increase in

knowledge and skills , and with changing needs , it is necessary to make improvisations in technologies and system of human use however , in order to do that it is essential to critically evaluate their strength and weaknesses . It is important to identify the characteristics which have enabled the traditional practices are very much worthy of our recognition and retention then we will in better position to utilize present day knowledge to augment the systems and make them more effective , efficient and more suited to current needs .

For example , we can learn a lot from the traditional practice of eco-friendly agriculture techniques , watershed management eco-restoration herbal formulations , preservation techniques and artisanal practices and so on . It does not amount to going backwards but rather enables us to avail from the vast storehouse of wisdom and experience so that we become better prepared to take the leap forward in the right direction

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CURRENT MODELS

Q6 Explain basis for Humanistic Education, Humanistic Constitution and Humanistic Universal Order

Visions of Human Order:

The Vision for human order includes three elements

- i) Humanistic Education
- ii) Humanistic constitution
- iii) Humanistic Order

Humanistic Education :

It refers to the education which transforms the animal consciousness in a human being to human consciousness. Animal consciousness has resulted in over exploitation of natural resources and has made earth a dreadful place to live. Humanistic constitution puts a check on our actions and enables us to justify them. Humanistic education is the entry point. Once this wheel starts rolling it would bring about a continuing humanistic tradition, that would be able to ensure the fulfillment of human goals.

for every human being, generation after generation. That is what human society aspire for

2) Humanistic Constitution:

It refers to the set of rule which the human beings should follow. This is to ensure mutual fulfillment and coordination in the human order together with the other orders. Human constitution is the framework of humans living in harmony with himself and with the entire existence. 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

3) Humanistic Universal Order :

It is a feeling of being related to every unit including human beings and other entities of nature. Having understood the comprehensive human goal , we are able to be in harmony not only with human beings, but also with rest of the nature . We are able to see that we are related to every unit in nature and ensure mutual fulfilment in that relationship

A human being having definitive answers for every how and why- spiritually , intellectually and materially alone can assure its living continuously with harmony and happiness

