

Ethical Human Conduct

10.1 INTRODUCTION

The right understanding gained through self-exploration enables us to identify the definition 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 confusion 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.

Each one of us wants to have a definite conduct but presently we may not be able to ensure that. This is because we are presently living on the basis of our pre-conditionings or assumptions which do not match with the truth or the right understanding. But, this situation neither gives satisfaction to us nor to others. We do see the human beings struggling to find out what the right conduct is and in the process, exhibit a wide variety of attributes. We also see people debating endlessly about what they consider to be ethical. But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. It can be understood in terms of the following :

- ❖ Values (*Mulya*)
- ❖ Policy (*Niti*)
- ❖ Character (*Charittra*)

10.2 VALUES (MULYA)

They give us the Competence of living in accordance with universal human values or the participation of a unit in the larger order – its natural characteristics or svabhava. Values are a part of our ethical conduct. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief. The thirty values of human beings can be enumerated as listed below :

1. Values in Self (Jivan Mulya)

The values are :

- (i) **Happiness (Sukha)**. Definite expectation (selecting/tasting) based on definite thought develops happiness.
- (ii) **Peace (Shanti)**. Definite thought based on definite desire develops peace.
- (iii) **Satisfaction (Santosh)**. Definite desire based on understanding develops satisfaction.
- (iv) **Bliss (Ananda)**. Understanding based on realization result in bliss.

2. Values in Human-Human Relationship (Sambandh Mulya)

The values are :

(i) **Established value (Sthapit Mulya)**. The established values are in self or (I) and develop as expressed values in behaviour with other humans. The nine established values are as mentioned below :

Established Values

- | | |
|------------------------|---------------------------|
| 1. Visvasa (Trust) | 6. Shraddha (Reverence) |
| 2. Samman (Respect) | 7. Gaurava (Glory) |
| 3. Sneha (Affection) | 8. Kritagyata (Gratitude) |
| 4. Mamta (Care) | 9. Prema (Love) |
| 5. Vatsalya (Guidance) | |

(ii) **Expressed value (Shisht Mulya)**. Expression of established values in our behaviour is called expressed value. For example, if we have the feeling of trust established in us, it gets expressed in our behaviour with other. The expressed values are also nine as mentioned below in the table.

Expressed Values

- | | |
|-----------------------------------|------------------------------|
| 1. Saujanyata (Complementariness) | 6. Pujayata (Obedience) |
| 2. Sauhardra (Compliance) | 7. Saralata (Ease) |
| 3. Nistha (Commitment) | 8. Saumyata (Self-Restraint) |
| 4. Udarata (Generosity) | 9. Ananyata (Unanimity) |
| 5. Sahajata (Spontaneity) | |

What we need to have is the established value whereas, the expressed value is a natural outcome.

The Values are :

- (i) *Perseverance (Dhirata)*. Being assured that the solution is to understand and live in harmony at all four levels.
- (ii) *Bravery (Veerta)*. Being assured that the solution is to understand and live in harmony at all four levels, and that I am ready to assure and help others in getting it.
- (iii) *Generosity (Udarta)*. Being assured that the solution is to understand and live in harmony at all four levels and that I am ready to assure and help others in getting it, and that I am also ready to invest my self, body and wealth to assure others in getting it.
- (iv) *Kindness (Daya)*. If a person has the ability but does not have the means to fulfill his or her needs, then our action to make the means available to others to fulfill their needs is known as kindness.
- (v) *Beneficence (Kripa)*. If a person has the means to fulfill his or her needs, but does not have the ability to utilize it, then our action to imbibe the ability in others, is beneficence.
- (vi) *Compassion (Karuna)*. If a person neither has the ability nor have the means to fulfill his/her need, then our action to imbibe ability in others to fulfill their needs is compassion.

(d) Value of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya)

The vastu mulya is the participation of the human being with the rest of the nature. It is further categorized as :

- (i) *Utility value (Upyogita Mulya)*. The participation of human being in ensuring the role of physical facility in nurture, protection and providing means for the body.
- (ii) *Artistic value (Kala Mulya)*. The participation of a human being in ensuring the role of physical facility to help and preserve its utility. Proper preparation and presentation is the artistic value. We must note that if a thing has utility value then only we think about the artistic value.

10.3 POLICY (NITI)

Having been convinced about the values and about the inherent harmony in the existence, we are able to develop an ethical sense in all our actions. We always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare which are conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of our desire and expectation.

The policy has three parts :

- (a) Economic Policy (*Artha Niti*). The policy for enrichment of wealth.
- (b) Political Policy (*Rajya Niti*). The policy for protection of body and wealth.
- (c) Policy for Universal Human Order (*Dharma Niti*). The policy for right utilization of mind, body and wealth.

10.4 CHARACTER (CHARITRA)

A definite desire, thought and selection gives definiteness to our living. A definite character is the outcome of our definite behaviour and work. This can be mainly characterized in terms of the following :

- (a) Chastity in conjugal relationship i.e., chastity in husband-wife relationship.
- (b) Rightful production, acquisition and utilization of wealth.
- (c) Kindness in behaviour and work.

This definitiveness of human conduct in terms of values, policies and character is termed as ethics. The ethics in the living of an individual can be imbibed only through inculcation of values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.

In other words, ethics (also known as moral philosophy) is a branch of philosophy that addresses questions about morality i.e., concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace and virtue.

A human being with ethical human conduct having professional skills only, can be a good professional, e.g., a good engineer, a good manager, a good teacher and researcher, and a good technocrat, etc.

- ❖ Ethical conduct implies that it is naturally acceptable to us and does not give rise to conflict within.
- ❖ Ethical conduct implies that it is in consonance with the right understanding of the reality.
- ❖ Ethical conduct implies that it leads to mutual fulfillment with other people and mutual enrichment with rest of nature.

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

SUMMARY

- ❖ The right understanding gained through self-exploration enables us to identify the definition of the ethical human conduct.

- ◆ Right understanding identifies the definitiveness of ethical human conduct in terms of:
 - (i) **Values (Mulya).** They give us the competence of living in accordance with universal human values.
 - (ii) **Policy (Niti).** Having been convinced about the values it leads us to adopt policies conducive to human welfare.
 - (iii) **Character (Charitra).** A definite character is the outcome of our definite behaviour.
- ◆ This definitiveness of human conduct in terms of values, policies and character is termed as ethics.
- ◆ Ethical conduct implies that
 - (i) it is naturally acceptable to us and does not give rise to conflict within,
 - (ii) it is in consonance with the right understanding of the reality and
 - (iii) it leads to mutual fulfillment with other people and mutual enrichment with rest of nature.

Short Answer Questions

1. Define ethical human conduct.

Ans. The right understanding gained through self-exploration also enables us to identify the definition of human conduct which may also be called the ethical human conduct.

2. What are the salient features of ethical human conduct ?

Ans. We do see the human beings debating and struggling to find out what the right conduct is ? But unless we have the right understanding, we are not able to identify the definitiveness of ethical human conduct. The definitiveness of human conduct in terms of values, policies and character is termed as ethics. The ethics in the living of an individual can be imbibed only through inculcation or values, policies and character, and this is possible through the process of ensuring right understanding through self-exploration.

3. Describe values as a part of our ethical conduct.

Ans. Values are a part of our ethical conduct because they give us the Competence of living in accordance with universal human values or the participation of a unit in the larger order – its natural characteristics. They are the natural outcome of realization and right understanding, which are always definite. Values need not to be imposed through fear, greed or blind belief.

4. Differentiate between the established values and expressed values.

Ans. The established values are in self or (I) and develop as expressed values in behaviour with other humans. Expression of established values in our behaviour is called expressed value. For example, if we have the feeling of trust established in us, it gets expressed in our behaviour with other. What we need to have is the established value whereas, the expressed value is a natural outcome.

Define policy and state its types as a part of human ethical conduct.

Ans. Having been convinced about the values and about the inherent harmony in the existence, we are able to develop an ethical sense in all our actions. It leads us to adopt policies conducive to human welfare. This is an outcome of the definiteness of our desire and expectation. The policy has three parts :

- (a) Economic Policy,
- (b) Political Policy and,
- (c) Policy for Universal Human Order.

Define and write characteristics of character of human beings.

Ans. Character is the outcome of our definite behaviour and work. This can be mainly characterized in the terms i.e.,

- (a) Chastity in husband-wife relationship,
- (b) Rightful acquisition and utilization of wealth and,
- (c) Kindness in behaviour and work.

Exercise

1. What role does right understanding play in ethical human conduct ?

2. Explain the terms :

- (i) Values
- (ii) Policy and

(iii) Character to understand the ethical human conduct.

3. How can an individual imbibe ethics in life ?