

UNIT - V

1. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?

- 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.
- We do see the human beings struggling to find out what the right conduct is and in the process, exhibiting a wide variety of attributes.
- 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:
 1. Values: Competence of living in accordance with universal human values or the participation of a unit in the larger order- its natural characteristics or svabhava is known as values. Values are a part of our ethical conduct.
 2. Policy: policy is the decision (plan, program, implementation, results, evaluation) about the enrichment, protection and right utilization of the resources (self, body and wealth - mana, tana and dhana).
 3. Character: The definiteness of my desire, thought and selection gives definiteness to my living. Definitiveness of character is the outcome of the definiteness of my behaviour and work.

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

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

1. At the level of the individual - Achieve happiness, peace, contentment and bliss in the self, perseverance, bravery and generosity in living of the individual. The individual get rid of the tensions, frustrations, depression, and other such situations
2. At the level of the family - Mutual fulfillment in relationships, prosperity in the family, 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.

3. At the level of the society - Fearlessness in the society, holistic systems for education, health, justice, production, exchange and storage, harmony between nations, world growing as a family. Differentiations on the basis of body, physical facilities and beliefs will be reduced.

4. At the level of nature - Co-existence of all units in nature, earth getting more and more suited for sustenance of all entities on the globe, balance of seasons, proper development. The problems of pollution and resource depletion can be solved.

3. What do you mean by Universal Human Order? What are its implications on the different dimensions of a society?

- Universal human order 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 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 endeavor (education, health etc.) towards a fragmented society.

2. The steps of organization from family to world family, each anchored in right understanding will be integrated in the following way:

Family => family cluster => village / community => village cluster => => => world

Family

4. What do you understand by competence in professional ethics? Elaborate.

- 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 - Abhay - Sah-astitva, and its fulfilment through universal human order.
 2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.
 3. Mutually fulfilling behavior: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
 4. 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 systems 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 systems etc.
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5. **What is the vision for *Manaviya Vyawastha*? Explain.**
 6. **What are the broad holistic criteria for evaluation of technologies, production systems and management models? How do they map with the comprehensive human goal?**
 7. **What do you mean by holistic management model? List down a few specific characteristics of such a model.**
 8. **What are the steps for evolution at the level of family, society and profession in transition to the holistic alternative? Explain**