

## Unit- IV

### Basics for ethical human conduct:

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.

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.

### Definitiveness of 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 are not in consonance 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, exhibiting 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:**

#### 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. 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 be imposed through fear, greed or blind belief. The values of a human being can be enumerated as thirty, which are listed below:

**a). Values in self (Jivan Mulya):** The values are :

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

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

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

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

**b). Values in Human Relationship (Sambandh Mulya):** The values are :

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

**ii. Expressed Value (Shisht Mulya):** The way of expression of established values in behaviour is called expressed value. For example, if we have the feeling of trust established in us, it gets expressed as complementariness in behaviour with others. The expressed values are also nine. What we need to have is the established value; the expressed value is a natural outcome.

**c). Values of a Human Being in its Participation in Universal Human Order (Manav Mulya):** The values are :

**i. Perseverance (Dhirata):** Being assured that the all-encompassing solution is to understand and live in harmony at all four levels.

**ii. Bravery (Veerta):** Being assured that the all encompassing solution is to understand and live in harmony at all four levels, and I am ready to help the other getting assured of it.

**iii. Generosity (Udarta):** Being assured that the all encompassing solution is to understand and live in harmony at all four levels and I am ready to help the other getting assured of it, and I am also ready to invest myself, body and wealth to help the other getting assured of it.

**iv. Kindness (Daya):** If a person has the ability but does not have the means to fulfill his or her needs, the participation in relation to make available the means to fulfill the 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 (competence) to utilize it, the participation in relation to imbibe the ability in him/ her, is beneficence.

**vi. Compassion (Karuna):** If a person neither has the ability nor have the means to fulfill his/her needs, the participation in relation to make available the body is compassion.

**d). Values 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.

## **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. In other words, 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).

**The policy has three parts:**

**a) Economic Policy (Artha Niti):** The policy for enrichment of wealth

**b) Political Policy (Rajya Niti):** The policy of protection of body and wealth

**c) Policy for Universal Human Order (Dharma Niti):** The policy for right utilization of mind, body and wealth.

## **3. Character (Charitra):**

The definiteness of my desire, thought and selection gives definiteness to my living.

Definiteness of character is the outcome of the definiteness of my behaviour and work. This can be mainly characterised in terms of the following:

**a) Chastity in conjugal relationship i.e. chastity in husband – wife relationship (sva nari, sva purusa).**

**b) Rightful production, acquisition and utilization of wealth (sva dhana)**

**c) Kindness in behaviour and work (dayapurna vyavahar and karya)**

## **Human Rights Violations And Social Disparities:**

Almost every day there are chilling instances of violence, ethnic cleansing, heinous torture, child abuse, man slaughter and several other human rights violations. Despite the adoption of the Universal Declaration Human Rights (1948) and special covenants provided for the rights of children, women and disabled, crimes continue unhindered and unabated.

The soul-searching question is... Has humanity been relinquished? Human rights describe equal rights and freedom for anyone and everyone regardless of race, colour, sex, language, religion or political affiliation.

All humans live in societies together. As stated by the U.N. declaration of Human Rights in 1948.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

This statement defines that each and every human is entitled to all rights. Human rights are fundamental to human existence. There may be disagreement on the details of human rights, but barely any on the basic aspects of them. Human rights were always violated in human history. The leaders mostly oppressed people and did not grant their entitled human rights.

Even religious leader in some cases were responsible for the violation of human rights. In India, various mechanisms such as the National Human Rights Commission, State Human Rights Commissions, and Women's Commissions have been constituted at the Centre and in the states, for upholding human rights causes. Legislative safeguards i.e. The Constitution of India, which is supreme a lex (the law of the land) and multifarious laws such as The Human Rights Act, 1997 are in existence but in vain. Human rights violations are the order of the day and the above 'law- enforcement' arsenals fall short of implementation. Rights are merely enumerated on paper and hence remain a dead letter.

The Universal Declaration of Human Rights (UDHR) was established in response to the atrocities during World War II including the Holocaust. The document outlines the human rights that all people are entitled to such as freedom from torture, freedom of expression, and the right to seek asylum. When those rights aren't protected or blatantly disregarded, they are violated.

### **What are the types of human rights violations? Who is responsible for preventing and addressing them?**

A state commits human rights violations either directly or indirectly. Violations can either be intentionally performed by the state and or come as a result of the state failing to prevent the violation. When a state engages in human rights violations, various actors can be involved such as police, judges, prosecutors, government officials, and more.

The violation can be physically violent in nature, such as police brutality, while rights such as the right to a fair trial can also be violated, where no physical violence is involved. The second type of violation failure by the state to protect occurs when there's a conflict between individuals or groups within a society. If the state does nothing to intervene and protect vulnerable people and groups, it's participating in the violations. In the United States, the state failed to protect black Americans when lynching's frequently occurred around the country. Since many of those responsible for the lynchings were also state actors (like the police), this is an example of both types of violations occurring at the same time.

To help inform you of the true situation throughout the world, this section provides examples of violations of six Articles of the Universal Declaration of Human Rights (UDHR):

### **Few Major Human Rights Violation in India:**

- 1. Caste-based discrimination and violence**
- 2. Communal and ethnic violence**
- 3. Freedom of association**
- 4. Freedom of expression**
- 5. Violence against women**
- 6. Children's rights**

## **Value Based Life**

### **Value based life can be achieved on four levels:**

#### **1. At the level of individual:**

Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where one is able to answer his/her questions by exploring within the self. This will help the individual get rid of the tension, frustration, depression, one-upmanship and other such situations that he/she doesn't want to be in and will facilitate definite and predictable human conduct in him/her.

The feeling of *Sanyama* will enable a proper care and use of the Body. It will instill self confidence and spontaneous joyfulness in the individual. This will in turn help the individual reduce the feeling of financial insecurity caused due to ill-health.

1. **At the level of family:** The value-based living will facilitate peace and harmony in the family, with just and fulfilling behaviour. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. The prevalent problems of families will be on the wane once human living is more based on human consciousness than animal consciousness. Such harmonious living will also help reduce the competitive and consumeristic behaviour in family celebrations like marriages, parties and other social occasions.

**2. At the level of society:**

When relationship gets higher priority over physical facilities, fearlessness and mutual trust start emerging in the society. Differentiations on the bases of body (in terms of gender, age or race), physical facilities (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) will be reduced. The conflicts between communities, nations, races, factions and problems like naxalism, terrorism, consumerism can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfilment of human goal will start getting to the fore in our plans and projects at the levels of societies and nations and a universal human order based on trustful relationships can slowly emerge.

**3. At the level of nature:**

Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollution and resource depletion can be solved as people are able to judge their needs for physical facilities correctly and fulfill these in a recyclable manner matching with the process of nature. Better methods of farming and production (avartansheel-cyclic) will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance. The population of animals and birds can be saved from extinction and forests can be replenished.

**To conclude, we have tried to highlight the following implications of right understanding:**

1. The right understanding enables us to discover that values are a natural outcome of the right understanding. They need not be imposed through fear, greed or blind belief.
  2. The definitiveness of ethical human conduct is understood in terms of definiteness of values, policies and character and it is universal.
  3. Identification of the innateness of human being, Svatva, leads to Svatantratā and Svarājya.
  4. Right understanding helps the human being to transform from animal consciousness to human consciousness.
  5. Right understanding will help show positive signs of improvement in living of human beings at the level of individual, family, society and nature.
-