

Human Conduct & Guidelines for Professional Ethics

Implications of the Right Understanding

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- B.Professional Ethics in the Light of Right Understanding**
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Definitiveness of Ethical Human Conduct

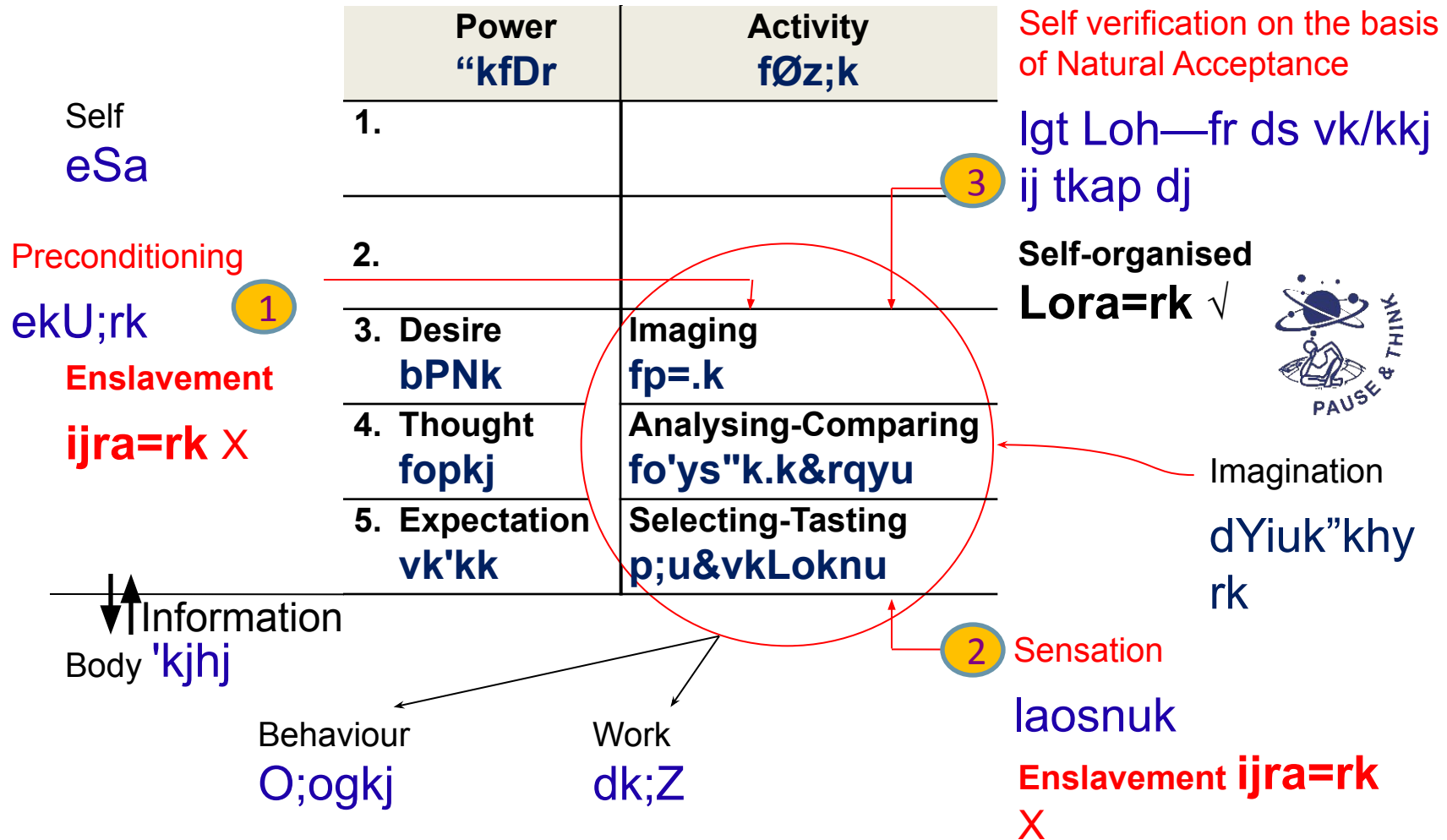
Every Unit has a specific definitiveness

Examples:

- A mango tree has a definite ‘**mango-ness**’
- Iron has a definite ‘**iron-ness**’
- Cow has a definite ‘**cow-ness**’

Does the human being has any definitiveness ?

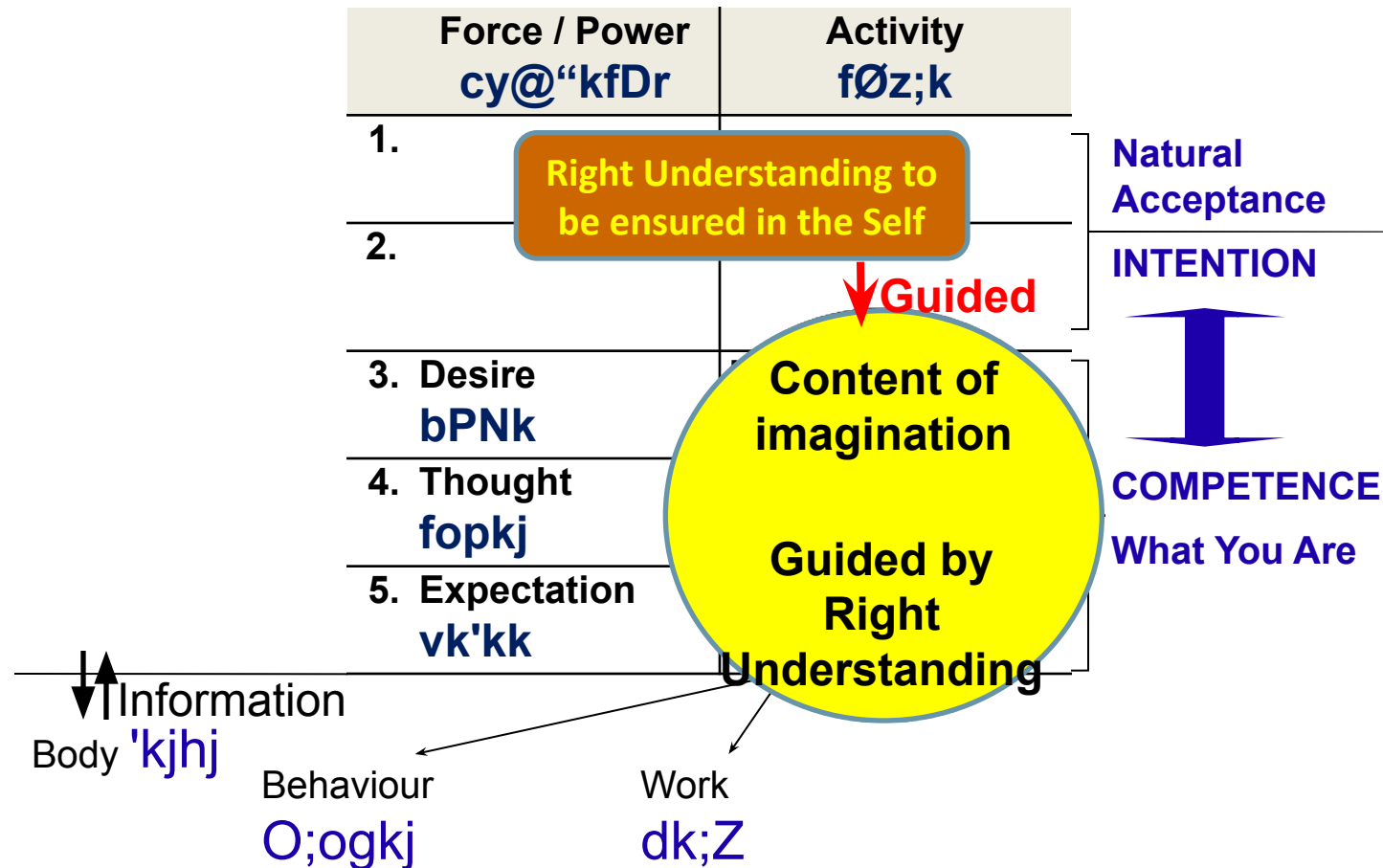
Sources of Motivation for our Imagination its



Definitiveness in Human Being

The right understanding gained through self-exploration 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.

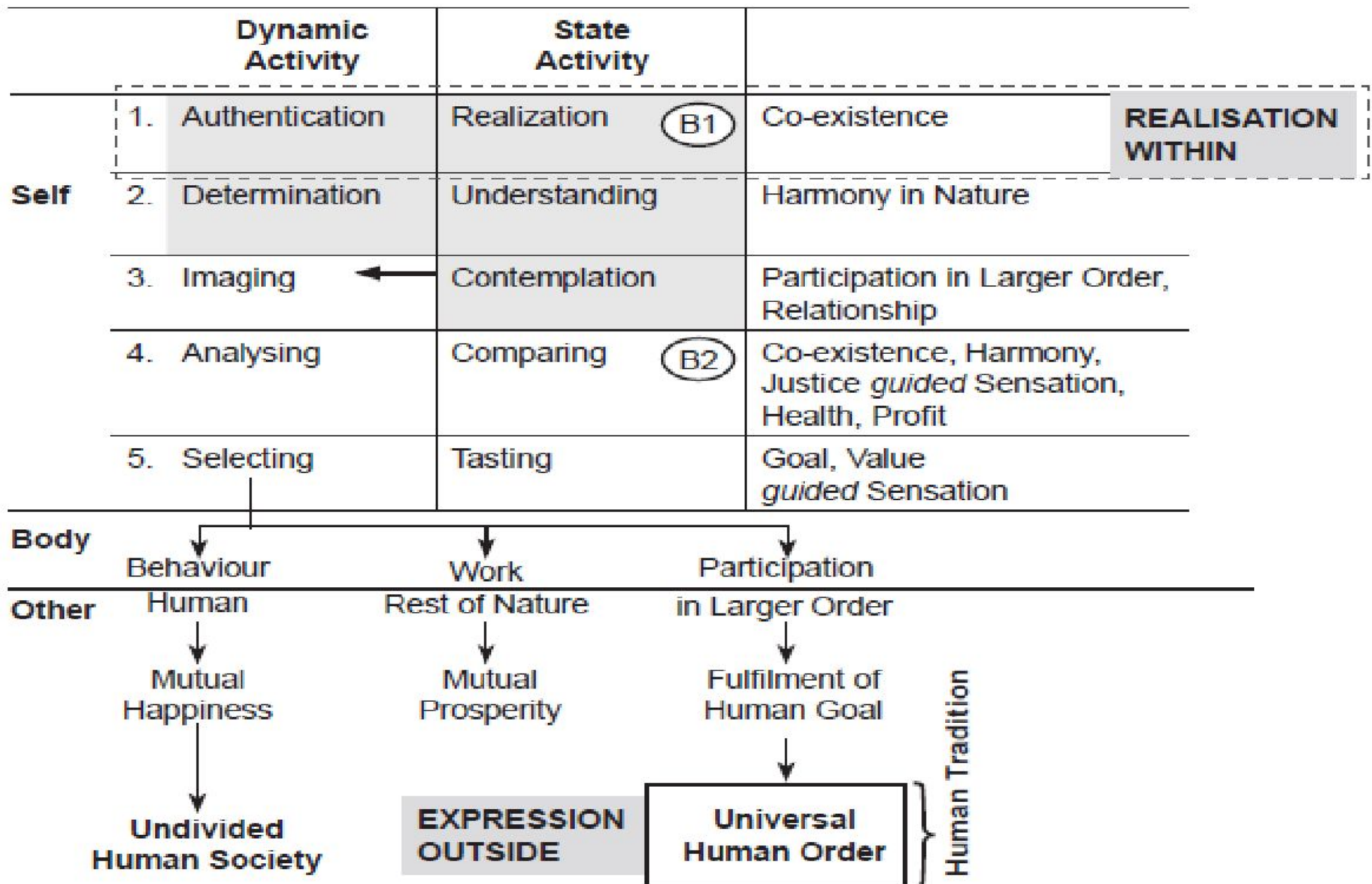
Harmony in Self = D, T, E in accordance with Natural Acceptance



Happiness = To be in a state of Harmony
 Lkq[k ¾ laxhr esa] O;oLFkk
 esa thuk

A. The Basis for Universal Human Values and Ethical Human Conduct

Space



Definitiveness in Human Being

Definite human conduct is the sum total of the state of harmony within, expressing itself and participating in harmony with the outside world. The harmony in the Self is naturally expressed and extended at all levels of our being as follows:

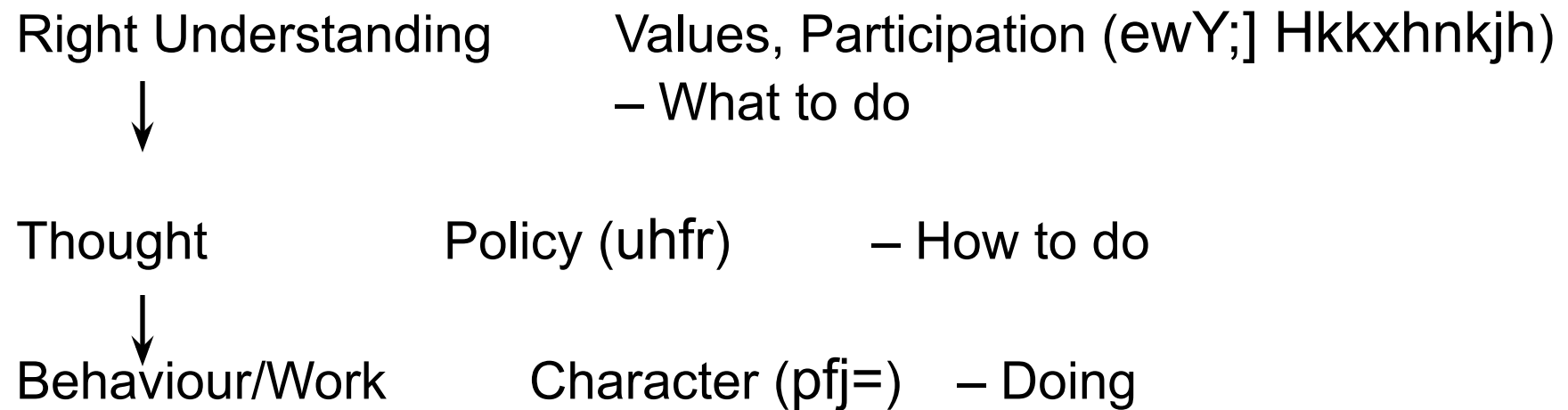
- Harmony at the level of Self - Happiness
- Harmony of the Self with the Body - Health at the level of body
- Harmony in the family, in human-human Relationship - Mutual happiness, justice, fearlessness.
- Harmony with rest of nature - Mutual prosperity: prosperity in human being and preservation of rest of nature
- Harmony with the whole of nature/Existence - Co-existence (mutual fulfilment)

Ethical Human Conduct

Ethical Human Conduct constitutes :

- Values
- Policy
- Character

Definite (Ethical) Human Conduct (Manaviya Acharan)



Right Understanding □ Natural acceptance of human values,
definiteness in participation, definite human conduct

(development of human consciousness)

Ethical Human Conduct

Values: Understanding of role of Human Being in Existence

Once we have the right understanding (relationship, harmony and co-existence), we are able to see our natural participation or values at all levels of being – from individual, to family, society, nature/existence.

This participation or the human values are definite and form the basis of our ethical human conduct.

Ethical Human Conduct

Policy: Thought of how to express (live with) Human Values

Having identified the definite human values, these become the guide to our imagination (desire, thought and expectation). Our imaginations are always in terms of how to fulfil this participation, how to live with these values. The comprehensive analysis of how to live with these values, how to express these values is what policy is. **These policies are, therefore, naturally conducive to human welfare – conducive to enrichment, protection and right utilization of self, body and physical resources; and at the same time, they are conducive to the welfare of every unit in existence.**

Character: Expression of Human Values in Behaviour, Work and Participation in the Larger Order

This can be understood in terms of the following:

- **Chastity in conjugal relationship** i.e. chastity in husband-wife relationship.
- **Rightful acquisition and utilization of wealth –**
 - **Production** through labour on rest of nature or physical facility & artistic value
 - **Gift** – wealth shared willingly / happily from one's rightfully acquired wealth on various occasions like festivals (ex. gift in relationship)
 - **Award** – physical facility / wealth given with joy in a function to recognise one's contribution to society and for motivating others

A. The Basis for Universal Human Values and Ethical Human Conduct

- **Kindness in behaviour and work** – ensuring justice in behaviour and preservation of rest of nature in work, leading to fulfilment of the comprehensive human goal; at the same time, compensating for deficiencies created in the past.

A. Knowledge of Human Conduct

1. **Human Values** – Understanding "What to do as a human being" and "What not to do as a human being"
2. **Policy** – Detail, thought of "how to do" . Includes plan, program, implementation, results, evaluation
 - Policy for enrichment (arth neeti) of Self (I), Body, Physical Facility
 - Policy for protection (rajya neeti) of Self (I), Body, Physical Facility
 - Policy for right utilisation (dharm neeti) of Self (I), Body, Physical Facility
3. **Character** – Compassionate behaviour, work & participation in larger order on the basis of human values
 - Behaviour – ensuring justice, mutual happiness (while filling the gaps created in ignorance)
 - Work – ensuring preservation, mutual prosperity (while filling the gaps created in ignorance)
 - Rightfully acquired wealth (swa-dhan)
 - Chastity in conjugal relationship (swa-nari/swa-purush)

Ethical Human Conduct

- ‘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 and eco-friendly.

A. The Basis for Universal Human Values and Ethical Human Conduct

Implications of Value-Based Living

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 he is able to answer hi(s)her questions by exploring within the Self.
- This will help the individual get rid of the tension, frustration, depression, one-upmanship, psycho-somatic disorders and other such situations that (s)he doesn't want to be in and facilitate definite and predictable human conduct.

A. The Basis for Universal Human Values and Ethical Human Conduct

Implications of Value-Based Living

At the level of Family:

- The value-based living will facilitate peace and harmony in the family, with more occurrences of 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 in joint families will also wane, once human living is based on human consciousness.

Implications of Value-Based Living

At the level of Society:

- When relationship gets higher priority over physical facility, **fearlessness and mutual trust develops** in the society.
- **Discrimination** on the basis of body (in terms of gender, age or race), physical facility (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc.) **will be reduced**.
- **The conflicts between communities and nations** which are manifesting in the form of maladies like naxalism, terrorism, communalism and international conflicts etc. **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 all levels and **gradually a human order based on trustful relationships will slowly emerge**.

A. The Basis for Universal Human Values and Ethical Human Conduct

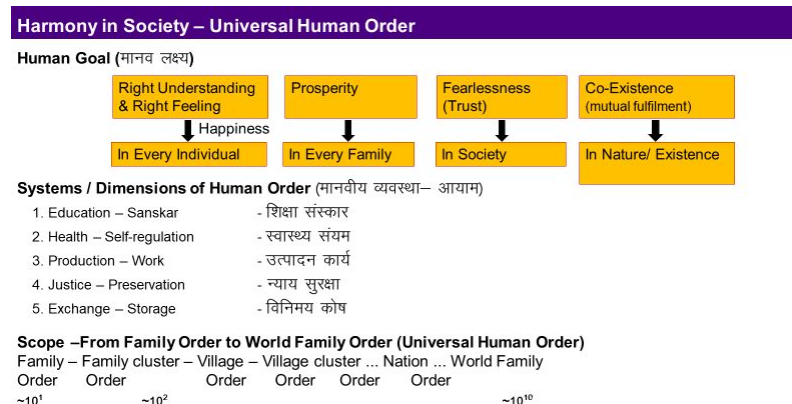
Implications of Value-Based Living

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 handled smoothly when people are able to judge appropriately their needs for physical facility themselves and the mode of fulfilment is eco-friendly.
- Better methods of farming and production will help cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc.
- The population of animals and birds can be saved from extinction and forests can be replenished.

Profession – In Context of the Comprehensive Human Goal

- A profession is a mode of participation by human beings in the larger order in pursuance of comprehensive human goal-individual & collective.
- The excellence or the success of any professional activity is to be judged from this comprehensive point of view only and not in terms of merely wealth generation.
- The profession is not only a means of earning one's livelihood, but also a means of one's evolution by appropriate participation in the larger order.
- It is an important activity to authenticate one's understanding, whereby we interact with other human beings and with rest of nature in a mutually fulfilling manner.



Professional Ethics

- **Professional ethics can be seen as the code of ethical conduct of the profession** (as defined previously).
- Ethical conduct of profession implies the right utilization of one's professional skills for participation in the larger order towards the fulfillment of comprehensive human goal.

Harmony in Society – Universal Human Order

Human Goal (मानव लक्ष्य)



Systems / Dimensions of Human Order (मानवीय व्यवस्था— आयाम)

- | | |
|-----------------------------|------------------|
| 1. Education – Sanskar | - शिक्षा संस्कार |
| 2. Health – Self-regulation | - स्वास्थ्य संयम |
| 3. Production – Work | - उत्पादन कार्य |
| 4. Justice – Preservation | - न्याय सुरक्षा |
| 5. Exchange – Storage | - विनिमय कोष |

Scope – From Family Order to World Family Order (Universal Human Order)

Family – Family cluster – Village – Village cluster ... Nation ... World Family

Order	Order	Order	Order	Order	Order
~10 ¹	~10 ²				~10 ¹⁰



Salient Features Characterizing Professional Ethics

1. Clarity about the comprehensive human goal
2. Confidence in oneself as well as confidence in the harmony, coexistence and self-regulation prevailing in entire existence
3. Competence of mutually fulfilling behaviour
4. Competence of mutually enriching interaction with nature
5. Holistic vision about technologies, production systems and management techniques.
6. Understanding of one's societal responsibility

Issues in Professional Ethics – The Current Scenario

- The issues in professional ethics are becoming very complex in the current scenario.
- The unethical practices are rapidly increasing and their impact is also becoming far-reaching.
- As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences, kickbacks in large scale purchases etc.



Some Salient Categories of Unethical Practices Today

- Corruption in multiple forms and at various levels
- Tax evasion, misappropriation and misuse of public funds
- Misuse of political power and bureaucratic authority
- Misleading propaganda, unethical advertisements and sales promotion
- Cut-throat competition
- Exploiting the weakness of consumers through various enticements, bewildering advertisements
- Adulteration and spurious production
- Endangering the health and safety of public at large
- Hoarding and over-charging etc.

The list could be much longer...

Prevailing Approaches towards Promotion of Professional Ethics

- Promoting awareness about professional ethics by introducing new courses, refresher programs and case studies
- Administering oaths and prescribing codes of ethical conduct for specific professional disciplines
- Setting up mechanisms for intensive audit inspection and monitoring the activities
- Framing more stringent laws and devising harder punishments for offences
Promoting transparency in working systems through mechanisms like RTI (Right to Information Act), etc.
- Carrying out 'sting operations' and widely publicising serious lapses in ethical conduct of profession through media
- Encouraging whistle blowing by individuals or groups
- Setting up Lokpals, vigilance commissions, ethics committees, tribunals, consumer protection forums, etc.
- Filing public interest litigations (PIL), etc.

Inadequacy of Prevailing Approaches

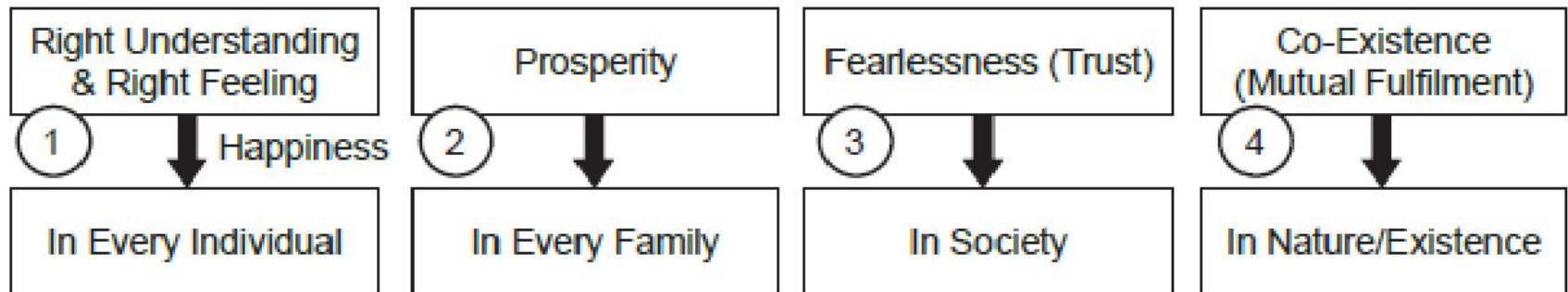
- Looking at the various methods and mechanisms which are being presently employed to check these trends and their effectiveness, one can see that most of the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem.
- The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty world-view which continues to remain dominant (managing the disease rather than ensuring health).
- **An effective way out is to work towards developing the ethical competence by transforming the consciousness of people through right understanding.**

Inherent Contradictions and Dilemmas

- We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective.
- Thus, the other person's happiness (assumed to be related to wealth accumulation) seems to be in conflict with my happiness.
- In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfillment in a sustainable way.
- In the same way, exploitation of nature also becomes inevitable as it helps a person to accumulate wealth easily and there is no limit to this.
- Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc., the people in general are in distress and need support. However, in such a situation, the businessmen endowed with prevailing (inhuman) world view will feel elated and look at it as an opportunity to make maximum profit.

Visualization of Comprehensive Human Goal

Human Goal



Human Order

Dimensions (Systems)

1. Education – Sanskar (1)
2. Health – Self-regulation (2) (4)
3. Production – Work (2) (4)
4. Justice (3) – Preservation (4)
5. Exchange – Storage (2) (3)

Scope – From Family Order to World Family Order (Universal Human Order)

Family – Family cluster – Village – Village cluster ... Nation ... World Family
Order Order Order Order Order Order

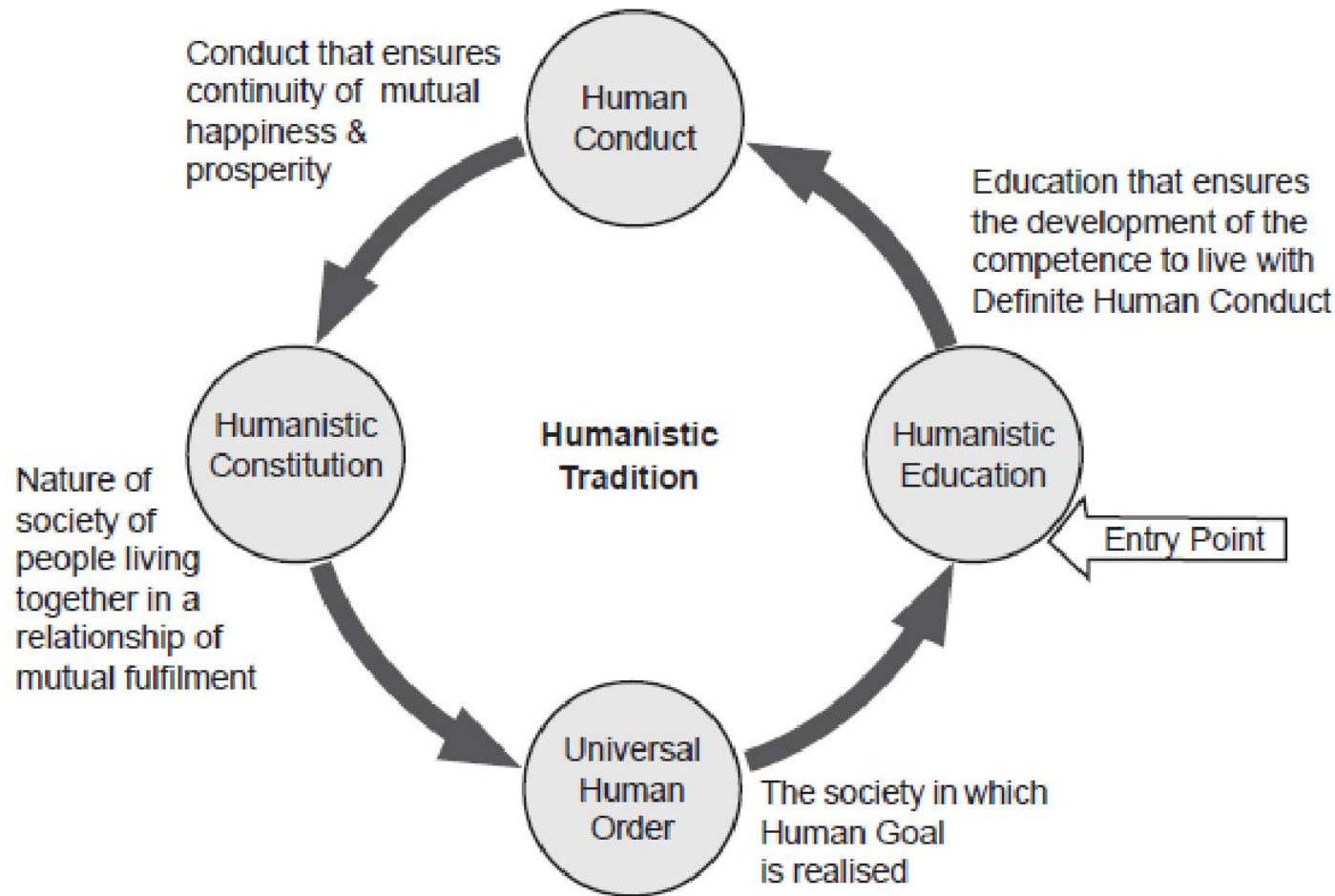
The Vision for Holistic Development and Universal Human Order

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 involve:

1. A holistic pattern in all the dimensions of human activity in the society including education, health-self-regulation, production-work, justice-preservation and exchange-storage etc.
2. Harmonious networking between the basic unit and their clusters successively moving from family order to world family order as follows:
Family Order \Rightarrow Family Cluster Order \Rightarrow Village Order \Rightarrow Village Cluster Order \Rightarrow City Order... \Rightarrow Nation Order... \Rightarrow World Family Order

Paving Way towards the Humanistic Tradition

Humanistic education-Human Conduct-Human Constitution- Universal Human Order



A Holistic Criteria for Evaluation

Generally speaking, there are three broad criteria to guide the development of such technologies and systems, i.e.,

- (a) Catering to appropriate needs and lifestyles
- (b) Eco-friendly (cyclic / renewable and mutually enriching)
- (c) User-friendly – safe, economical and enhancing human capability

Criteria for Technologies

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

- Catering to real human needs
- Compatible with natural systems and cycles Facilitating effective utilization of human body, animals, plants and other natural materials
- Safe, user-friendly and conducive to health
- Producible with local resources and expertise as far as possible
- Promoting the use of renewable energy resources
- Low cost and energy efficient
- Enhancing human interaction and cooperation
- Promoting decentralization
- Durability, life cycle and recyclability of products

Criteria for Production Systems

The specific criteria to judge the appropriateness of the production systems may include the following:

- Optimal and efficient utilization of local resources and expertise, including human beings, animals, air, solar, land, water, bio and mineral resources etc.
- Economic viability and sustainability
- Priority for local consumption
- Matching the pattern of production with the availability/producibility in the local environment and the pattern of consumption
- Decentralized systems capable of meaningful employment of people in the community
- Facilitating production by masses and not mass production in a centralized mode to the extent possible
- Promoting individual creativity and sense of accomplishment
- Using people-friendly and eco-friendly technologies
- Ensuring requisite quality of production
- Safe and conducive to the health of persons involved in production as well as others
- Harnessing recycling, conservation and reuse possibilities

Working with Nature

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.

Criteria for Management Models

- The whole unit working as a well-knit family
- Cooperative, motivational and mutually fulfilling
- Ensuring correct appraisal of human labour and skills
- Targeting employer-employee as well as consumer satisfaction and not profit maximization
- Sharing of responsibility and participative mode of management
- Continuous value addition of the persons involved
- Effectively integrating individual competencies and complementarity

Typical Examples from Traditional Technologies and Systems

- The water harvesting and storage and utilization systems through ponds and other artifacts
- Traditional agricultural practices
- Traditional local remedies and health-care techniques
- Grain storage and food preservation practices
- Yoga, ayurveda, naturopathy-based healthcare systems
- The langar (sharing of food) system prevalent in religious institutions
- Family based rural enterprises
- The jajmani system – relationship-based village system to ensure rural self-sufficiency
- Rural craft and artisanal practices