

## UNIT 5

**Q 1. What is ethical human conduct? OR How does right understanding provide the basis for ethical human conduct? Give two examples.**

**ANS.** 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. 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 ethical human conduct.**

**Q 2. What is ethical human conduct? Explain in terms of values, policies and character with appropriate examples.**

**ANS.** 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 ethical 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:

A) 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.

B) Values in Human – Human Relationship (Sambandh Mulya):

	Established – Values	Expressed – Values	
1	Visvasa (Trust)	Saujanyata (Complementariness)	10
2	Sammana (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)	Pujoyata (Obedience)	15
7	Gaurava (Glory)	Saralata (Ease)	16
8	Kritagyata (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.

C) 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 (Veerta): Helping other in understanding and participating in system.

Generosity (Udarta): 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.

D) Values of Human Being in the Interaction with the Rest of the Nature (Vastu Mulya):

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

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

**2. Policy (Niti):** 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). Have three parts:

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

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

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

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

A) Sva Nari, Sva Purush: Chastity in conjugal relationship

B) Sva Dhana: Rightful production, acquisition and utilization of wealth

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

**Q 3. What are the values in interaction of human beings with the material things? Give one example of each.**

**What is utility value and artistic value? How are both important in human life? Explain with example.**

**'When there is no utility there is no scope for art too'. Explain.**

**ANS.** 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 vastu mulya (values of Human Being in the Interaction with the Rest of the Nature) 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.

For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Providing a cap to the pen so that the ink does not spill, a proper design for holding of the pen while writing, etc. preserve the utility of the pen. A shirt has the utility that it protects the body. This is its utility value. Designing the shirt so that it can be easily put on is the artistic value.

**Q 4. What do you understand by definitiveness of ethical human conduct? Why is this definitiveness desirable?**

**What do you mean by definitiveness of ethical human conduct? How can it be ensured? (UPTU 2011 – 12)**

**ANS.** 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. 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 not 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 is known as values. Values are a part of our ethical conduct.
2. Policy (Niti) : 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 (Charitra) : 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.

#### **Q 5. Comment on Profession – in the light of comprehensive human goal**

**ANS.** Any profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goal. In the process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and the nature around. All these activities do require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. Then only, these will be conducive to the sustained welfare of the individual as well as the society. 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 just wealth generation. Accordingly, the profession is not only a means of earning one's livelihood but a means of one's evolution by appropriate participation in the larger order. It is an important activity to authenticate one's understanding, whereby interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus, profession is a 'service'.

#### **Q 6. Define ethics. Or what do you mean by ethics?**

**ANS.** 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 – that is, concepts such as good vs. bad, noble vs. ignoble, right vs. wrong, and matters of justice, love, peace and virtue.

#### **Q 7. What do you mean by professional ethics?**

**ANS.** Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavour needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfilment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

**Q 8. What do you mean by competence in professional ethics? Elaborate with examples.**

**What do you understand by competence in professional ethics? Give two examples of its implications in industry. (MTU 2010 – 11)**

**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 – 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 behaviour: 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.

**Q 9. What do you mean by 'universal human order'?**

**What is your vision of a universal human order? Write in your own words. (UPTU 2010 – 11)**

**What do you mean by universal human order? What are its implications? (MTU 2011 – 12)**

**ANS.** Universal human order (sarvabhauma vyavastha) 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 bases 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 => family cluster => village / community => village cluster => => => world family

**Q 10. What are the implications of value based living at all four levels of living? Explain. (UPTU 2009-10)**

**ANS.** The implications of value-based living can be studied in the following terms:

1. **At the level of the individual** – Transition towards happiness and prosperity will take place at the individual level. It will instil self confidence, spontaneous joyfulness, peace, contentment and bliss in the self, and also perseverance, bravery and generosity in living of the individual.
2. **At the level of the family** - Mutual fulfilment 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.
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

**Q 11. What would be the pragmatic implications of value-based living at the four levels? Briefly explain.**

**ANS.** 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.

**Q 12. How do the current world views lead to contradictions and dilemmas in professional life? – Explain.**

**ANS. 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. In such a paradigm, ‘your loss is my gain’. Thus the other person’s happiness 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 fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyse how such a world view affects the propensity of people in different professions. 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 succour; however in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is ‘improving’ and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus the interest of such businessmen and the consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and in the end there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one’s profit and how much to the welfare always remains unresolved.

**Q 13. What do you understand by holistic technology? Briefly explain.**

**What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them. (UPTU 2011 - 12)**

**Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example. (MTU 2011 – 12)**

**ANS.** The modern technologies and systems are all human inventions in response to the needs visualized under the influence of the prevailing worldview. 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 systems, 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 systems, viz.,

- a) Catering to appropriate needs and lifestyles,
- b) People-friendly, and
- c) Eco-friendly.

#### **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. Producibile 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

**Q 14. Give a critical review of the current management models in profession.**

**ANS.** 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 application, 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 exploited 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 'development'. Similarly, it is also believed that the traditional practices are all obsolete and have to be rejected outright. This 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 not 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 systems 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 systems 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 systems of human use, however, in order to do that it is essential to critically evaluate their strengths and weaknesses. It is important to identify the characteristics which have enabled the traditional practices to serve humanity for long periods. The eco-friendly and people-friendly characteristics of many traditional practices are very much worthy of our recognition and retention. Then we will be in a better position to utilize our 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 practices 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.

**Q 15. Critically examine the issues in professional ethics in the current scenario. List any five unethical practices in profession today and the methods being tried to curb them.**

**What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion. (UPTU 2011 – 12)**

**Elaborate on any two practices that are unethical but still quite prevalent in profession today. Suggest few measures to solve the problems in a sustainable way. (MTU 2010 – 11)**

**Mention some of the unethical practices in society today. How do the prevailing world views lead to such unethical practices? (MTU 2011 – 12)**

**ANS.** The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment.

This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex-appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

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

..... the list could be much longer.

**Q 16. Explain how Identification of svatva leads to svatantrata and svarajya.**

**You were introduced to the words Svatva, svatantrata and svarajya. How does the self-exploration help you to identify swatva and transition to swatantrata and svarajya?**

**How does exploring our svatva leads to svatantrata and svarajya.**

**Elaborate on the meaning of swatva (innateness), swatantrata (self organization) and svarajya (self expression). How are they related? (MTU 2011 – 12)**

**ANS.** We are exploring our svatva and in the process of self-verification and living accordingly, we are attaining svatantrata and svarajya. Having discussed the content of right understanding, we can see how we explored our svatva (our natural acceptance) at different levels of our living and how the dialogue that started in us helped us getting rid of our preconceived notions, our dilemmas, contradictions and compulsions, either external or internal. Having explored our svatva, we are able to live accordingly and this way, we become svatantra. The more, we attain this self- organized state, we are able to live in harmony with others and also we are able to help others attain this state. This leads to our participation in svarajya. It is a natural process. It leads by itself, without any external force.

From here we get an important message: the effort towards ensuring orderliness in the society is possible and is sustained by ensuring orderliness in ourselves. Every mechanism to bring order in the society needs to be based on this. This is an important implication of right understanding when we go to make policies for nations and the world.