

SYLLABUS

Natural Acceptance of Human Values- Definitiveness of (Ethical) Human Conduct - A Basis for Humanistic Education-Humanistic Constitution and Humanistic Universal Order- Competence in professional ethics-Holistic Technologies, Production Systems and Management Models-Typical Case Studies

Q 1. What are the bases for “Humanistic Education” and “Humanistic Constitution”?

Ans:

- The primary step to move towards the holistic alternative is to develop the right understanding among human beings and the commitment to live accordingly and then to develop the requisite skills and know-how to implement the right understanding in real life.
- In the first place, it calls for a change in the education system towards humanistic education.
- The right understanding provides us with the vision of such a humanistic education.
- As we discussed earlier, education means to imbibe the understanding of harmony at all the levels of living. It is not just reading, writing and arithmetic, but rather a process to enable the human being to live in accordance to the natural acceptance.
- It calls for a major shift in vision and emphasis as comparison to the existing system.

Q 2. Discuss about ‘Humanistic Education’?

Ans:

- Inculcation of the right understanding at all 4 levels (from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education.
- Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people friendly manner.
- The humanistic education will facilitate the process of self-exploration which will lead to continuous self-evolution of human beings.
- It will also enable the realization of one’s innateness (*svatva*) as well as the universality and definitiveness of ethical human conduct.
- It will also develop the conviction that only value-based living can be conducive to continuous happiness and prosperity for one and all.
- Adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home.
- The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop.
- When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in the society.
- To start with it is necessary to introduce the required inputs of value education. But in the longer run, the whole education system will need to be re-designed in the light of right understanding.
- It is a useful exercise for us to learn how a child can be facilitated to have the right understanding since childhood, how it will learn languages, reading, writing and arithmetic skills, and skills that form a part of higher education.

Q 3. Discuss about ‘Humanistic Constitution’?

Ans:

- Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution.

- It will safeguard the social justice in true sense. Presently, the human society is divided into various castes, creeds, religions and nationalities whose objectives and interests are proving contrary to those of others.
- Accordingly, a major part of human endeavour is used in handling these conflicts and contradictions. Paradoxically, the human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace!
- As we can now understand, when the parameters of human welfare are universal, i.e. commonly applicable to all human beings, why should the human endeavour in pursuit of these common objectives be conflicting to the interests of each other?
- This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality.
- Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior - a crime by executing a bigger crime, a violence by greater violence.
- This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrong doings.
- Things can only be set right by developing human consciousness, by developing right understanding and living among people and in no other way.
- Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.
- Here again, it may be an educative exercise for the reader to visualize a model of humanistic constitution.
- In the light of the right understanding, what will the fundamental rights and duties be, what will the way be to ensure justice and protection in the society, what will the format be of working for a universal human order, how will people connect to the world family, how will the representation of people be ensured in maintaining order in the society, these all issues are to be addressed.
- To begin with, the family will be smallest unit of order in the society. Moving from family to the world family, the humanistic constitution will provide the basis of harmonious living.
- These are relevant issues in terms of visualizing the holistic alternative to the present scenario.

Q 4. What do you understand by ‘ethical human conduct’? Why is this desirable?

or

What do you mean by ‘ethical human conduct’? How can it be ensured?

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 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 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. Definiteness of character is the outcome of the definiteness of my behavior and work.

Q5. What do you mean by ‘professional ethics? Elaborate with examples.

or

What do you understand by ‘professional ethics? Give two examples of its implications in industry.

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 fulfillment 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 fulfillment of physical needs; ability to assess the needs for physical facilities for the family and their fulfillment 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 6. Manipulate what are the implications of value-based living at all four levels of living? Explain?

or

What do you mean by ‘universal human order’?

or

What is your vision of a universal human order? Write in your own words.

or

What do you mean by universal human order? What are its implications?

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 fulfillment 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 endeavor (education, health etc.) towards a fragmented society.
2. The steps of organization from family to world family, each anchored in right understanding will integrate in the following way:

Family \implies Family cluster \implies village / community \implies village cluster \implies world family

1. At the level of the individual – Transition towards happiness and prosperity will take place at the individual level. It will instill 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 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.

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 7. What do you understand by holistic technology? Briefly explain.

or

What is a holistic technology? Take any two such examples from the Indian tradition and elaborate on them.

or

Describe briefly the criteria for evaluation of holistic technology. Support your answer with an example.

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,

- 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. Producing 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 8. Give a critical review of the current management models in profession?

Ans:

- 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 nourishes 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 9. 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.

or

What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion.

or

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.

or

Mention some of the unethical practices in society today. How do the prevailing worldviews lead to such unethical practices?

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.

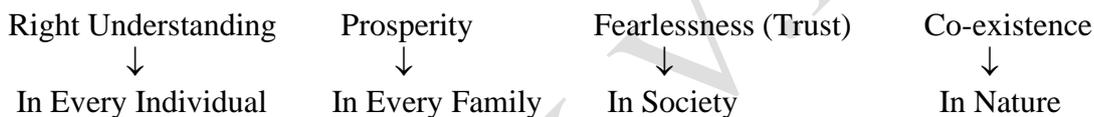
We may enlist some salient categories of these unethical practices as follows:

1. Corruption in multiple forms and at various levels.
2. Tax evasion, misappropriation and misuse of public funds.
3. Misleading propaganda, unethical advertisements and sale promotion.
4. Cut-throat competition.
5. Exploiting the weakness of consumers through various enticements
6. Adulteration and spurious production
7. Endangering the health and safety of public at large.
8. Hoarding and over-charging etc. the list could be much longer.

Q 10. Write a short note on the comprehensive human goal. Establish that it is comprehensive.

Ans:

In order to facilitate the fulfillment of the basic aspirations of all human being in the society and the comprehensive values that join this human being together the following human goal needs to be understood.



- Right understanding is necessary for all human beings. When one does not have the right understanding, one remains disturb and also acts in a manner so as to create disharmony with other human being as well as with rest of nature
- Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its need and is able to produce/ achieve more than its requirements
- Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness
- Co-existence in nature means there is a relationship and complementary among all the entities in nature including human beings

The above mentioned four goals are not only comprehensive but also universal i.e. equally applicable to all human beings and for all times.

It includes all our aspirations and this is the goal for each one of us. As our understanding and awareness deepens, we begin to take responsibility that spreads beyond the confines of ourselves and our family and begin to include the entire human society in working towards the above goal.

Lack of understanding of harmony has led astray our programs and we are not able to work for the fulfillment of comprehensive human goal today.

In light of the comprehensive human goal, the following five salient dimension of human endeavor are to be shaped and implemented in society.

- Education – Right living
- Health – Self-regulation
- Justice – Preservation
- Production – Work
- Exchange – Storage

These five dimensions broadly cover all the activities that are necessary and fundamental to the harmonious existence of human society and to achieve comprehensive human goal.

11. What is the role of ethical human conduct in maintaining organizational integrity and trust?

Ans: The role of **ethical human conduct** in maintaining **organizational integrity and trust** is both foundational and transformative. Here’s an overview of its significance:

1. Builds Organizational Trust

Ethical conduct fosters **transparency, fairness, and accountability**, which are essential for cultivating trust among employees, clients, investors, and the public. When individuals behave ethically, others are more likely to believe in the organization's values and commitments.

2. Promotes a Positive Workplace Culture

Ethical behavior encourages **respect, inclusivity, and professionalism** within the organization. This leads to better teamwork, reduced conflicts, and increased job satisfaction, reinforcing loyalty and collaboration.

3. Ensures Long-Term Sustainability

Organizations rooted in ethical values are more likely to make decisions that balance profit with social responsibility. Ethical conduct ensures **compliance with laws and regulations**, reducing legal risks and enhancing long-term viability.

4. Strengthens Leadership Credibility

Leaders who act with integrity set a moral example, guiding employees to follow suit. Ethical leadership is crucial for maintaining **credibility and moral authority**, which influence how stakeholders perceive and support the organization.

5. Enhances Reputation and Public Image

Ethical human conduct strengthens the organization’s **brand and reputation**. A company known for integrity attracts better partnerships, top talent, and loyal customers.

6. Encourages Accountability and Responsibility

When individuals are guided by ethical standards, they take **ownership of their actions**, which promotes a culture of accountability. This reduces the likelihood of corruption, fraud, and unethical practices.

MODEL QUESTIONS

1. Write about ‘humanistic education’?
2. What do you understand by holistic technology? Explain?
3. What are the implications of value-based living at all four levels of living? Explain?
4. Illustrate basis for humanistic education and humanistic constitution?
5. What are the reasons of unethical practices in profession today? What is the real solution to the above problems? Give your opinion.
