

Subject: Human Values & Professional Ethics

B.Sc(H)CS Sem II

Unit III

The concept of an undivided society and the universal order and how both these can help to create a world family.

OR

How can we move towards the universal human order?

The sarvabhaum vyavastha (Universal Human Order) is the state of realizing the freedom of individual in context of this universe. The respect towards mankind and nature is must to establish the universal order. Having understood the comprehensive human goal, we are able to be in harmony not only with human beings, but also with the rest of nature. We are able to see that we are related to every unit in the nature and ensure mutual fulfilment in that relationship. Working on the five dimensions of human endeavour in the light of right understanding, we are able to work for an orderly living of the human society, whose foundational unit is the family and the final destination is the world family.

Universal Human Order (Sarvabhauma Vyavastha) - feeling of being related to every unit including human beings and other entities of nature.

Undivided society (Akhand samaja) - feeling of being related to every human being.

An undivided human centric society is one of the higher human goals. Akhand samaj is the state of the society where all people of different religion and thought process live together and work towards betterment of the society.

Three activities can be performed to send the message of a holistic society:

1. Educating society through workshops, seminars and street plays: this is about organizing workshops, seminars and street plays at various levels in society. The activity may be carried out by N.G.O.'s but must receive the support of government organizations. These activities can be categorized into three types which include

Knowing the self,

Knowing the existence on basis of self,

Knowing the definite human conduct which is contribution of self in existence.

2. Value education in educational institutions: value education should be introduced in current education system at all levels - primary school, secondary school, senior secondary school as well as college level.

3. Helping to apply values to the real world: organizations - both government and non-government should open up counselling centres which can help their employees or general public to apply values to real life situations. It is about realizing the alternatives in life. Various individuals are on the way of self-exploration, finding their natural acceptance towards holistic approach of life and realizing it at all levels starting from self (with knowledge) to family (with meaningful relationships), then to society (education - health - production - business - services). The idea is not to live in isolation or individualism but with expansion of SELF to higher levels in the social system.

Lecture no. 2 & 3

Date: 3/4/2020

Harmony In Nature - Understanding The Interconnectedness And Mutual Fulfilment

HUMAN VALUES AND PROFESSIONAL ETHICS

UNIT –IV

Nature: Natural/ Physical / Material world (or) entire Universe

Four orders in Nature:

Everything around us can be placed under the following 4 orders –

1. Material order – Padartha / Vastu avastha

It includes the soil, metals, compounds, liquids, gases etc (on earth) and the stars, planets, moon etc(beyond earth)

2. Plant/ Bio order – Prana avastha

It includes all flora such as grass, trees, seeds, fruits, flowers, parasitic plants, carnivorous plants

3. Animal order – Jiva order

It includes all the animals, birds and insects (from unicellular to complex animals)

4. Human / Knowledge order – Gyana avastha

It includes all the human beings (Body + I)

Interconnectedness and Mutual fulfilment between the four Orders (Parasparata and Paraspara Purakata):

Material Order, Plant Order, Animal Order:

Material Order helps the Plant and Animal Order by providing soil, water, oxygen, sunlight, nutrients, minerals etc. and also provides the basis for movement.

Plant Order helps the Material Order by preventing soil erosion, producing Oxygen, absorbing CO2 etc. It helps the Animal Order by providing food.

Animal Order helps the Material Order by enriching the soil through excreta. It helps the Plant Order in Pollination.

Thus all the three orders are mutually interdependent and co-exist with mutual fulfilment.

Material Order, Plant Order, Animal Order, Human Order:

All the first three orders help the Human Order to have the Natural Acceptance to be mutually fulfilling with the three orders. But human beings are not able to ensure this fulfilment.

The Material Order helps the Human Order by providing soil, minerals, metals, oxygen etc. but Human beings in return are polluting the Material Order and depleting the fossil fuels.

The Plant order helps the Human order by providing food, oxygen and by absorbing Carbon dioxide. In return, the Human beings are destroying forests and many species of plants and herbs.

The Animal order provides the Human order with food, wool, leather, means of labour and transport etc. The Human beings in return have made several species of animals extinct.

Thus, except the Human order, all the other three orders are in harmony with each other and are also fulfilling the Human order. It is high time that the human beings learn to live in harmony with the other three orders.

Recyclability and Self-regulation in Nature:

Cyclical/Recyclability and Self-regulation are the two characteristics of Nature.

Cycles such as Food chain, Water cycle, Nitrogen and Carbon cycles help in regulating –

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pollution (through decomposition of dead organisms in forests etc)

· changes in seasons to promote birth and death and regulate overgrowth of plants etc.

- food chain controls over population of plants as well as animals
- balance in male and female species disturbed by the Human Order
- compensating for the loss of nutrients from soil through decomposed matter.

Salient aspects of the Four Orders:

ORDER

MATERIAL

PLANT/BIO

ANIMAL

HUMAN

Things (Vastu)

Soil, Air, Water

Plant Body

Animal Body + "I"

Human Body + "I"

Activity (Kriya)

Composition/ Decomposition

(Composition/ Decomposition + Respiration) in Body

(Composition/ Decomposition + Respiration) in Body + (Selection) in "I"

(Composition/ Decomposition + Respiration) in Body + (Selection, Thought, Desire) in "I" + (Need for Realization & Understanding)

Innateness (Dharana)

Existence

(Existence + Growth) in Body

(Existence + Growth) in Body + (Will to Live) in "I"

(Existence + Growth) in Body + (Will to Live with Happiness) in "I"

Natural Characteristic (Svabhava)

Composition/ Decomposition

(Composition/ Decomposition + Nurture/Worsen) in Body

(Composition/ Decomposition + Nurture/Worsen) in Body + (Non-cruelty/Cruelty) in "I"

(Composition/ Decomposition + Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in "I"

Basic Activity (Kriya)

Recognising, Fulfilment

Recognising, Fulfilment

(Recognising, Fulfilment) in Body + (Assuming, Recognising, Fulfilment) in "I"

(Recognising, Fulfilment) in Body + (Knowing, Assuming, Recognising, Fulfilment) in "I"

Conformance (Anu-sangita)

Constitution conformance

Seed conformance

Breed conformance

Right Values conformance

The above table explains the following salient aspects in each of the four orders:

A. Things (Vastu):

1. Material order – Padartha / Vastu avastha

It includes the soil, metals, compounds, liquids, gases etc (on earth) and the stars, planets, moon etc(beyond earth)

2. Plant/ Bio order – Prana avastha

It includes all flora such as grass, trees, seeds, fruits, flowers, parasitic plants, carnivorous and aquatic plants

3. Animal order – Jiva order

It includes all the animals, birds and insects from unicellular to complex animals(Body+I)

4. Human / Knowledge order – Gyana avastha

It includes all the human beings (Body + I)

B. Activity (Kriya):

The Material order consists of lifeless things. Hence, the activities involved in the Material order are only Composition and Decomposition while in the Plant order and the other two orders, another activity called Respiration is also involved in the body. In Animal order, Selection occurs in "I", while in Human order, Selection, Thought and Desire occur in "I" along with the need for Realization and Understanding.

C. Innateness (Dharana):

While Innateness consists of mere 'Existence' in the Material order and 'Existence+Growth' in the Plant order, it consists of 'Existence+Growth' in the Body and 'Will to live' in the "I" in Animals and 'Will to live with happiness' in the "I" in Humans.

D. Natural Characteristic (Svabhava):

The Natural Characteristics of the Material order are Composition and Decomposition and of the Plant order is Composition/Decomposition and Nurture/Worsen in the Body. The Animal order also has the same natural characteristics in the body along with non-cruelty or cruelty in the "I". In the Human order, the cruelty/non-cruelty of animals is replaced by Perseverance, Bravery and Generosity.

E. Basic Activity (Kriya):

The Basic activities in the Material as well as Plant order include Recognising and fulfilment. The same activities occur in the body in Animal and Human orders. Assuming, Recognising and Fulfillment occur in the "I" of both Animal order and Plant order along with Knowing in the Human order.

F. Conformance (Anu-sangita):

The Conformance in the Material order is essentially Constitution Conformance and in the Plant order it is Seed Conformance. In Animals it is Breed Conformance and in the Humans it is Right Values

Conformance.

Conclusion:

All the things in the Material order are lifeless and are composed of smaller units(atoms) coming together to form bigger units. Such combining is referred to as Composition and the splitting up of these units is referred to as Decomposition. The Material order simply Exists and has no Growth, Nurturing or Worsening. Its Conformance (continuity in nature) takes place through physical and Chemical processes.

The Plant order is made up of units called cells which have life. These cells are responsible for various Physico-chemical activities in the Body. Hence along with Composition/Decomposition, plants also Grow, Nurture/Worsen depending on the availability of nutrients, climatic conditions etc. However they don't possess any Consciousness or "I" as in Animals or Humans.

Difference between I and Body of Animals & Humans:

The Body of Animals and Humans have the same activities. However there is a great difference between the conscious activities of the Self in both of them.

'I' of Animals Vs Humans:

The "I" in the Animals is confined only to the Selection/taste process, Will to live and Characteristics such as cruelty/non-cruelty. For example, a cow is satisfied if it is given some fodder. It doesn't think of where the fodder came from, who grew it etc. it needs food just to keep itself alive unlike the humans who crave for different tastes as they possess the will to live in happiness.

Animals have the faculty of Assuming, Recognising and Fulfilling, but they have no Reasoning/Knowing. A dog barks at a stranger assuming that he is a thief. But it doesn't bark at a person it sees daily irrespective of whether he is good or bad because it lacks reasoning/knowing power.

Animals have the breed conformance ie they act according to their lineage. For instance, A puppy doesn't behave like a cub. A calf doesn't eat meat.

In Humans, the activities such as Desiring / Thinking / Selecting / Tasting occur leading to Understanding and Realization. Like the Animals, the Humans possess the Will to live but the will to live in happiness. Instead of cruelty/non-cruelty, the humans possess the characteristics of Bravery, Perseverance and Generosity. They possess the reasoning skills and hence have an additional activity of Knowing which is absent in animals. A human beings' Conformance is largely based upon his Values and not his breed as in animals. A doctor's son need not think or behave like his father.

Human Beings : Our State today

ORDER

ANIMAL

HUMAN

Things (Vastu)

Animal Body + "I"

Human Body + "I"

Innateness (Dharana)

(Existence + Growth) in Body + (Will to Live) in "I"

(Existence + Growth) in Body + (Will to Live with Happiness) in "I"

Natural Characteristic (Svabhava)

(Composition/ Decomposition + Nurture/Worsen) in Body + (Non-cruelty/Cruelty) in "I"

(Composition/ Decomposition + Nurture/Worsen) in Body + (Perseverance, Bravery, Generosity) in "I"

Mode

Reaction

Response

Needs

Physical Facilities

Physical Facilities + Relationship + Right Understanding/ Knowledge

According to the above table, what is written for "I" on the right side marks the basic needs for us as human beings. Surviving alone is not sufficient for us, our need for continuous happiness is our

innateness. We cannot live alone with cruelty or non-cruelty, we need to live with perseverance, bravery and generosity. Our basic need is not just physical facilities, we also need relationships and right understanding.

Unfortunately we as human beings are living as in the left side column (animal consciousness) in the above table. On the other hand, our Natural Acceptance implies that we should live according to right side column (Human consciousness) in the table. We are not making use of our knowledge to differentiate between the right and the wrong methods of living and are living in ignorance with animal consciousness forgetting that Human order means Knowledge order.

What is the way out?

It is high time that mankind moves from animal consciousness to human consciousness and develop the Right Understanding .

LECTURE NO: 4 & 5

DATE: 6/4/2020

UNIT IV

TOPIC:

**20. INTERCONNECTEDNESS & MUTUAL FULFILLMENT AMONGST THE FOUR ORDERS OF NATURE -
RECYCLABILITY & SELF REGULATION IN NATURE**

In the nature, all the units are connected to each other and fulfilling each other. Human being is related to all other human beings. On this basis, we have feelings and emotions for everyone. Human being is connected to all the material units in the existence and gets aware of it as he starts exploring it. We can see

this interconnectedness and mutual fulfilment everywhere.

1. Material Order and Plant/Bio-Order: The material order provides the nutrients to the plant/bio order in

the form of soil, minerals, etc while the plant/ bio order decays and forms more nutrients, thus

enriching the soil. The plant/bio order also decays to substances like oil and coal, which are stored

deep within the earth as protection against the heat from the molten core inside the earth as well as the

heat from the sun (today, this is the material we are removing and using as fuel). Plants help move the nutrients through the various layers of the soil. The roots of the plants hold the soil together and prevent the soil from erosion. Plants produce oxygen/ carbon dioxide and thus help in the movement of the material order. There is a mutual interdependency and co-existence we can see here.

2. Material Order, Plant/Bio- Order and Animal Order: The material order provides the basis for movement

of all animals, birds and fishes. Water, oxygen and other gases are necessities for both plants and animals. At the same time, the animal order helps enrich the soil with its excreta and this excreta helps the plants with nutrients. The plant/bio order provides food for animals, birds and fishes. The animal Order helps in pollination of the flowers of the plant order.

3 & 4. Material Order, Plant/Bio- Order, Animal Order and Human Order: We humans also have a natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfilment. We are dependent on the material order for soil and minerals and metals, but only end up polluting the soil and depleting the fossil fuels; we are dependent on plants for our food and holding together the larger ecosystem, but we have destroyed forests and destroyed multiple species of plants and herbs; we are dependent on animals to carry out our production and transportation activities, but have made many species of animals extinct, and are today known for our cruelty towards animals. We can see that there is interconnectedness and mutual fulfilment in all the orders of nature except human order. We have to work on this.

There is recyclability and self regulation in nature.

.There are several cyclical processes that we can see in nature. For example the cycle of water, evaporating, condensing and precipitating back to water giving the weather phenomena. The cycles keep these materials self-regulated on the earth. Breeds of plants and animals are similarly self-regulated in their

environment. In a forest, the growth of trees takes place in a way so that the amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is a lack of

soil for

the trees. The appropriateness of the conditions for growth of both plants and animals are self-regulated in

nature keeping the population proportions naturally maintained. This phenomenon is termed as self-regulation. In a single breed of animals, the number of males and females generated through procreation is

such that the continuity of species is ensured by itself. This happens with humans too, but inhuman practices

have led to disproportionate numbers of men and women. These two characteristics namely, cyclical nature

and self-regulation provide us with some clues of the harmony that is in nature.

LECTURE-6 & 7

UNIT IV

HV & PE(BHCQ-204)

9/4/2020

21. Understanding Existence as Co-Existence(Sah Astitva) of mutually interacting units in all pervasive space

All the units together constitute nature. All the units of nature exist in space which is an important reality to understand. Existence is nothing but the nature in space.

Existence = Exist + Essence, whatever exists.

- -

To be harmony

We define unit as something that is limited in size. Like a small blade of human hair to the biggest planets we know of, they are all limited in size, i.e. bounded on six sides. So, all the 'things' we have been studying so far: the human beings, animals, lumps of matter as well as various atoms and molecules, are all 'units'. We can recognize them as such, they are countable.

But there is another 'reality' called 'space'. We normally don't pay attention to this 'reality', because it's not a 'unit'. We can't 'touch it', smell it. We normally just 'see through it'. But the fact is because we can't 'touch it' or 'see it' as we would see a unit like our body, our friends, or a piece of rock, doesn't mean it

does not exist. Space exists everywhere. Co-existence is a state in which two or more groups are living together while respecting their differences and resolving their conflicts non-violently. Coexistence has been defined in numerous ways:

1. To exist together (in time or space) and to exist in mutual tolerance.
2. To learn to recognize and live with difference.
3. To have a relationship between persons or groups in which none of the parties is trying to destroy the other.
4. To exist together (in time or place) and to exist in mutual tolerance.

EXISTENCE

Nature submerged in Space

(Collection of units) (Empty)

Limited Unlimited

Active No activity

Energized Equilibrium energy

Recognizes and fulfils the relation All reflecting, transparent

Self organized Self organized is available

Unit All pervasive

Abundance with diversity All pervasive

Consciousness (I) – Nirantar Nitya

Material- Anitya (Unlimited in space and time)

(Niranatar: Limited in space, Unlimited in time, Anitya: Limited in space and time)

When we look at the existence around, the first thing we see is space. And then we see the units in space. Between every two units there is a space. The units exist in space. If we were to define this, we would say that there are two kinds of realities in existence and these are: space and units (in space). So we say,

Existence = space + units (in space)

Since nature consists of the four orders we have been discussing, we can say,

“Existence = Nature submerged in space”.

Nature = Four orders (Material, Plant/Bio or Pranic, Animal and Human Order)

LECTURE: 8 & 9

DATE: 11/4/2020

UNIT: IV

TOPIC:

22. HOLISTIC PERCEPTION OF HARMONY AT ALL LEVELS OF EXISTENCE

The existence is units in space. Space is the empty area all around. The units are of two types: material (insentient) and conscious (the sentient 'I'). The material units are transformable, and their composition keeps on changing, hence these are gathansheel. The other category of units, the sentient 'I', does not transform and are complete in composition, hence gathanpurna. The material units are changeful (with activities of recognizing and fulfilment only) while the other kinds of units are continuous (with activities of knowing, assuming, recognizing and fulfilment). The material units are available in two orders – material order and pranic order. In the material order, an atom combines with another atom to form a molecule; a molecule similarly forms a molecular structure. Molecular structures are found in two forms: lumps and fluids. Fluids give nutrition to pranic order. In pranic order, the smallest units are plant cells which combine with other cells to form plants, animal bodies and human bodies. The co-existence of 'I' with the animal body becomes the animal order, and the co-existence of 'I' with the human body becomes the human order. Completion of right understanding in human being is called kriyapurnata and ability to live with complete understanding is called acharanpurnata.

At the left side, the transformation keeps taking place and the transformation is cyclic in nature. But on the right hand side, the transitions are acyclic. This implies that what we have understood continues to stay with us. We will never miss it. This is a transition in one direction. This is actually called development (vikas).

So, Existence is in the form of co-existence. It is in Harmony. We don't have to create this harmony, it already exists. We only have to understand it to be in it. This means that having the knowledge of self ('I') gives me the knowledge of humane conduct (how to live in existence, with the four orders). With this knowledge, I can live with humane conduct. This is the pending task we have to complete.

Lecture No: 10

Date: 14/4/2020

Unit V

Topic: Natural Acceptance of Human Values

It is right to say that we naturally accept Human Values in the light of our understanding of Harmony and Co-Existence. Every Human being naturally expects to be purposeful and successful. Our wisdom is the true source for realizing these expectations. This source could never be obliterated - every person naturally accepts goodness, Every person naturally expects goodness to happen. We all are waiting for goodness to happen. The place where goodness would be realized will naturally be in our relationships with other entities in existence. Recognition of a relationship in existence is essentially recognizing of its innate purpose or value. This is study in existence. Commitment in a relationship is a natural outcome of this recognition. Thereafter perfection in Harmony in that relationship becomes inevitable. Perfection naturally results in fruitfulness or success. Omni-dimensional resolution emanating from Jeevan is

always connected with all our relationships.

Human values need to be lived. What will it take to fulfil this need? Human values are realized by understanding of Jeevan, understanding of existence as co-existence, and by natural acceptance of humane conduct. Wisdom is nothing else but this. When we begin realizing human values only then we become capable of doing right, and become proficient in doing right. Till then we are trapped in one mania or the other - and there's no way for us to do right. Understanding Jeevan and understanding Existence are essential for becoming wise. Moreover, values are realized only upon recognition of the meaning or purpose of relationships

Lecture no: 11 & 12

Date: 15/4/2020

Unit V

Topic: Definitiveness of ethical human conduct

The right understanding gained through self-exploration enables one to identify the definitiveness of human conduct which may also be called the Ethical human conduct. It is the same for all human beings, and is in agreement with the universal human values.

Characteristics of ethical human conduct:

It is a combined representation of – Values , policies and character. Values help us to live in harmony with family, character helps us to live harmoniously in the society and policies help us to maintain harmony with the orders of nature.

Values (Mulya): Values can be witnessed in relationships. The ability to recognize the relationships is due to imagination and being self organized in work. It enables us to understand the relationship between various orders of nature too. We have many relations in life, but the actual purpose of relationship is to be understood. For example, the purpose of relationship between parents and children is fulfillment and protection and living in order. Trust is the functional value that helps us to maintain the continuity of relationship.

Policy (Niti): The assets of an individual include the self 'I', the body and the physical resources. It is important that proper coordination exists between them. Policies are the rules which when followed help us to protect, enrich and utilize adequately the various assets possessed by us.

One must evaluate his conduct based on the above three dimensions and self exploration alone bridges the gap between conduct and the ethical human conduct. A human being can be called prosperous and successful if he blends his professional skills with ethical human conduct.

Character (Charitra): Character is determined by the values one incorporates in his life. It is the outcome of the values he possesses, his perception, imagination and the experiences gained during his life time.

The characteristics of good character include-

- Having personal trustworthy relationships
- Access to rightful acquiring of wealth
- Compassionate behavior and work

If one has the above he will be organized and has self harmony. By understanding natural acceptance one gains self expression and self extension by participation in harmony at all levels of existence. This leads to right understanding which will result in a prosperous undivided society of high human order.

This definitiveness of human conduct in terms of values, policies and character is termed as Ethics. The criterion to judge whether an act of human being is ethical or unethical, and a definite way to work for ethics in life and profession are varying. Ethics in the life 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. At the same time, we can see that a human being with ethical human conduct coupled with requisite professional skills only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc.

'Ethical conduct' implies that it is naturally acceptable and does not give rise to conflict within. Thus, the 'ethical conduct' is self-satisfying, people-friendly, eco-friendly and universal.

Acceptance of Basic human values: Schwartz has identified 10 basic human values. These include the core values recognized in cultures round the world and are mentioned in different cultures, religions and philosophical discussions of values.

Each of the ten basic values can be characterized by describing its central motivational goal:

1. Self-Direction: Independent thought and action; choosing, creating, exploring.
2. Stimulation: Excitement, novelty, and challenge in life.
3. Hedonism: Pleasure and sensuous gratification for oneself.
4. Achievement: Personal success through demonstrating competence according to social standards.
5. Power: Social status and prestige, control or dominance over people and resources.
6. Security: Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.

8. Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.

9. Benevolence: Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').

10. Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

The model figure of representing the relationship among the values is mentioned below:

The conflicts and congruities among all ten basic values yield an integrated structure of values. This structure can be summarized with two orthogonal dimensions. Self-enhancement vs. self-transcendence: On this dimension, power and achievement values oppose universalism and benevolence values. Both of the former emphasize pursuit of self-interests, whereas both of the latter involve concern for the welfare and interests of others.

Openness to change vs. conservation: On this dimension, self-direction and stimulation values oppose security, conformity and tradition values. Both of the former emphasize independent action, thought and feeling and readiness for new experience, whereas all of the latter emphasize self-restriction, order and resistance to change. Hedonism shares elements of both openness and self-enhancement.

Lecture 13 & 14

Date: 17/4/2020

Unit V

Topic : Bases of Humanistic education, humanistic constitution & humanistic universal order

BASIS FOR THE HOLISTIC ALTERNATIVE TOWARDS UNIVERSAL HUMAN ORDER Vision for the holistic alternative A correct appraisal of the comprehensive human goal welfare and the realization of co-existence at all levels enable us to visualize and gradually evolve a viable alternative to the prevailing pattern of human living. Thus the right understanding prepares us for moving towards the holistic alternative (Universal Human Order) which will be sustainable as well as conducive to fulfill the basic human aspirations for all human beings. It will be a mode of living which is self satisfying, people friendly and eco- friendly. Humanistic Education. Humanistic education will incorporate appropriate integration of values and skills so that human being 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 being. It will also enable the realization of once innateness 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.

Humanistic Constitution 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 those conflicts and contradictions. Paradoxically, the human beings are spending substantial part of their energies and resources in preparing themselves for war, only to ensure peace. When the parameters of human welfare are universal i.e. commonly applicable to all human beings, the humanistic constitution can only alternative for the fulfillment of human aspiration. Universal human order and its implications 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 comprise of: 12. The five dimensions of human Endeavour towards a fragmented society. . The steps of organization from family to world family, each anchored in right understanding will integrate in the following ways. i. Family ii. family cluster iii. village/community iv. village cluster v. world family Chapter 14 Professional ethics in the light of right understanding Profession (In the light of Comprehensive Human Goal): Profession is channel of 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. It is an important activity to authenticate one's understanding, whereby we interact with other human beings and with rest of the nature in a mutually fulfilling manner. Thus, the Profession is a Service'. '

Competence in Professional Ethics 1–.Clarity about the comprehensive human goal: Samadhana – Samriddhi – Abhaya Saha-astitva and its fulfillment through universal human order from family order to world family. 2.Confidence in oneself as well as confidence in the harmony, co-existence and self-regulation prevailing in entire existence based on the right understanding of oneself and the rest of existence. 3.Competence of mutually fulfilling behaviour, clarity and confidence in ethical human conduct and its correlation with sustainable personal as well as collective happiness and prosperity. 4.Competence of mutually enriching interaction with nature, ability to assess the needs for physical facilities for the family and their fulfillment through production systems ensuring harmony in the nature. 5.Competence of actualizing one's understanding in real life. How Competence in Professional Ethics can be achieved? 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. Thus, Competence in Professional Ethics can be achieved through right understanding. ➤The increase of unethical practices in various professions, the contradictions and dilemmas are primarily due to the prevailing worldview focusing on profit maximization. These can be resolved through right understanding.

Date:19/4/2020

Lecture: 15,16

Unit -V

Topic:

26. Competence in Professional Ethics

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.

Definition

Ethical competence is the quest for knowledge and action that defines right and wrong behavior.

What does it mean to be ethically competent? Why is ethical competence so important? How is it achieved? The answers to these questions are in demand within and across academic disciplines and applied professions – medical, engineering, law, psychology, social work, public administration, and more. At its root, ethical competence resides in the human quest for knowledge and action that defines right and wrong behavior, the touchstone of ethics. Thus, an ethically competent person is one who through innate or learned behavior can distinguish between right and wrong and act accordingly.

One view is that humans have an innate ability to discern right from wrong and, therefore, can choose through free will to act (un)ethically. This view lends itself to an “either...

Dr. NIYATI GARG

Question Bank Of Universal Human Values and Professional Ethics

This question bank is prepared from the book - "A FOUNDATION COURSE IN HUMAN VALUES AND PROFESSIONAL ETHICS" written by RR GAUR, R SANGAL and G P BAGARIA. The purpose of this question bank is to help students of Dr. APJ Abdul Kalam University (UPTU) for their exam preparation.

UNIT 1

Short answer questions (2 marks each)

Define the following terms

Values: Value means importance or the participation. The value of any unit in this existence is its participation in the larger order of which it is a part. E.g. value of a pen is that it can write.

Human Values: The value of a human being is the participation of human being in this order. Hence to understand the human values, we need to understand the human reality along with all that is there in that existence constituting the larger order, and the role of human being in the relationship with each and every unit in the existence.

Value Education: Character oriented education that instils basic values and ethnic values in one's psyche are called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education.

Self Exploration: Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside.

Natural Acceptance: Natural acceptance is a mechanism of self exploration. Natural acceptance is process to understand ourself first. Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. In other words,

Natural acceptance is way to accept the good things naturally.

Experiential Validation: Experiential validation is a process that infuses direct experience with the learning environment and content. When what we already believe to be true of us is validated by some situations, phenomena or outcomes. We may term it as experiential validation. It may be regarded as a philosophy and methodology in which the direct experience and focused reflection of the individual helps to increase knowledge, develop skill and clarify values. Most of what we know about our self is not only through our own opinion of our self but also because of how others view us.

Svatva: Swatva means innateness of self – the natural acceptance of harmony. When I identify my innateness, what I really want to be.

Swatantrata: Swatantrata means being self- organized – being in harmony with oneself. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self organised, i.e. I attain harmony in myself. This is swatantrata.

Swarajya: Swarajya means self-expression, self- extension – living in harmony with others. When I identify my innateness, what I really want to be and establish a dialogue with it, it enables me to become self organised, i.e. I attain harmony in myself. When I start living with this harmony, it starts expressing itself through my harmonious behaviour and work, and it naturally extends to my participation with the surroundings. This is working towards swarajya.

Happiness (Sukh): Happiness may be defined as being in harmony/synergy in the state/ situation that I live in. “A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” It is a holistic and all encompassing state of the mind that creates inner harmony.

Prosperity: The feeling of having or making available more than required physical facilities is prosperity.

<http://niyatigarg.blogspot.com/2017/11/question-bank-of-universal-human-values.html>

Dear students,

Click on above link for question and their answers for all 5 units of HV & PE.

All the best 🍀

But don't depend totally on these answers. These r short, but just to guide u. Extend these on ur own, through notes, I'm sending n ur book.

Date:20/4/2020

Sample Q.Papers

& UNITWISE Question Bank

- 1.a) What is need for Value Education in technical and other professional institutions? [2]
- b) What is the difference between belief and understanding? [3]
- c) In what way can we say that the human body is a self organized unit? [2]
- d) How is the correct appraisal of our physical needs done? [3]
- e) Explain the term “Anu –Sangita”. [2]
- f) What can be the basis of an undivided society – the “World family”? [3]
- g) Define sah-astitva. [2]
- h) Describe the harmony of nature and existence. [3]
- i) What are the objectives of professional ethics? [2]
- j) Differential existence and co-existence. [3]

PART – B (50 Marks)

2. a) Justify the role of self exploration as in the process of Value Education.
 - b) What are pre conditions? What is their source? [5+5]
- OR
3. a) Critically examine the prevailing notion of happiness and prosperity and their consequences.
 - b) What is the true essence of happiness and prosperity? [6+4]
4. a) Elucidate the self (1) as the conscious entity, the body as the material entity .
 - b) “Human being is more than just the Body” –explain.
- Why are the Physical facilities required? What do you mean by right utilization of Body?
- b) Are the activities in “1” continuous or temporary? Justify your answer. [5+5]
6. a) The major crisis in today ‘s society is that of Trust and Respect. Elucidate.

b) What is “justice” What are its four elements? Is it a continuous or a temporary need? [5+5]

OR

7. a) Explain the dimensions of human Endeavour in society conducive to manaviya Vyavastha?

b) What is the meaning of Education and Sanskara? How does sanskara follow education? [5+5]

8. Explain the holistic perception of harmony at all levels of existence and its importance. [10]

OR

9. a) Differentiate between units and space. How are units self-organized in space?

b) Describe the recyclability and self-regulation of nature. [5+5]

10. Mention the steps that you may take to promote ethics among your colleagues among whom unethical practices prevail. [10]

OR

11.a) Explain the holistic alternatives and describe the vision for the holistic alternatives.

b) Explain the competence process in professional ethics. [5+5]

QUESTION BANK

(Unitwise)

Descriptive

Unit -1

Q.1 What is the need for Value Education in technical and other professional institutions?

2 What is the difference between belief and understanding?

Q.3 Justify the role of self exploration as in the process of Value Education?

Q.4 What is Self Exploration? What is its purpose?

Q.5 Self exploration is a process of dialogue between 'what you are' and 'what you really want to be'- Explain and illustrate.

Q.6 What are pre conditions? What is their source?

Q.7 Do you feel that you have some pre-conditions? How do you evaluate them?

Q.8 Critically examine the prevailing notion of happiness and prosperity and their consequences?

Q.9 What is the true essence of happiness and prosperity?

Q.10 Does having physical facilities ensure relationship and right understanding? Justify your answer.

Q.11 Write a note on Human and Animal consciousness?

Q.12 Illustrate Human and Animal Consciousness with a diagram?

UNIT-II.

Q.1 Elucidate the self (I) as the conscious entity, the body as the material entity?

Q.2 What are the consequences of confusion between Sukh and Savidha?

Q.3 "Human being is more than just the Body"- explain?

Q.4 Why are the Physical facilities required? What do you mean by right utilization of Body?

Q.5 Are the activities in 'I' continuous or temporary? Justify your answer.

Q.6 How does realization and understanding lead to definiteness of human conduct?

Q.7 In what way can we say that the human body is a self organized unit?

Q.8 How is the correct appraisal of our physical needs done?

Q.9 Suggest any two programs that you can undertake to improve the health of your body?

Q.10 How do we go into conflicts when our activities are not guided by one natural acceptance?

UNIT-III

- Q.1 The major crisis in today's society is that of Trust and Respect. Elucidate?
- Q.2 What is 'Justice' what are its four elements? Is it a continuous or a temporary need?
- Q.3 How is 'Trust' the foundation values of relationship?
- Q.4 What can be the basis of an undivided society- the 'World family'?
- Q.5 Explain the dimensions of human Endeavour in society conducive to manaviya Vyavastha?
- Q.6 Indicate a few feasible steps to promote harmony in the society and co-existence with nature.
- Q.7 What is the Svabhava (Natural Characteristic) of animal order?
- Q.8 What is the meaning of Education and Sanskara? How does Sanskara follow education?
- Q.9 Write a note on "Recyclability and Self – regulation in nature.
- Q.10 Explain the term 'Anu – Sangita'.

UNIT – IV & V

- Q.1 Differentiate between units and space. How are units self – organized in space?
- Q.2 Draw a chart showing in detail, the different categories of units of nature in co-existence in space.
- Q.3 'Nature submerged in space' – explain the term with reference to existence.
- Q.4 What do you mean by holistic alternatives? What is the vision for the holistic alternative?
- Q.5 Explain the term 'Competence' in professional ethics.
- Q.6 Mention a few steps you may take to promote ethics among your colleagues among whom unethical practices prevail?

Date : 27/4/2020

Lecture : 18 & 19

Unit V

Topic: 26(C)

The ability to identify & develop appropriate technology & management system for eco-friendly & man-friendly production system:

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. Producible 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
- 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.

Lectures:20&21

Unit V

Date:30/4/2020

Topic:(27)

Case studies of typical

Holistic Technologies, management models &

production systems :

The ability & criteria to develop Holistic systems comes through understanding of harmony at various levels along with the appreciation of comprehensive human goal.

Following criteria need to be considered

Renewability

Preservation of natural balance

Utilising local resources and expertise

Decentralized and conducive to meaningful mass employment

Catering to real needs

Matching of production, distribution and consumption etc

Case studies can be done on models like

Biomass based Energy Technologies

Animal driven gadgets

Micro Hydel and wind power Prime movers

Solar energy devices

Eco-sanitation Technologies

Green building materials and techniques

Watershed management

Eco-friendly agriculture

Management models

Gramin Bank

Lizzat cooperatives

Auroville

Ralegaon sidhi

Brahma Kumaris

Emerging Technologies

Every day, the world produces carbon dioxide that is released to the earth's atmosphere and which will still be there in one hundred years' time. This increased content of Carbon Dioxide increases the warmth of our planet and is the main cause of the so called "Global Warming Effect". One answer to global warming is to replace and retrofit current technologies with Holistic alternatives that have comparable or better performance, but do not emit carbon dioxide. We call this Alternate or holistic energy.

By 2050, one-third of the world's energy will need to come from solar, water, bio-mass, wind, geothermal and other renewable resources. Climate change, population

growth, and fossil fuel depletion mean that renewables will need to play a bigger role in the future than they do today. The use of clean alternative energies such as the home use of solar power systems will help ensure man's survival into the 21st century and beyond.

II. ENERGY NEEDS AND FUTURE

According to Index Mundi , the energy needs of individuals in terms of electricity consumption per capita (kWh per person) the highest is in Iceland and lowest is in Afghanistan. India ranks 153rd

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Iceland 52620 kWh/person (Highest)

Norway 24558 kWh/person (2nd Highest)

Kuwait 16091 kWh/person (3rd Highest)

United States 11920 kWh/person (9th)

China 3494 kWh/person (70th)

India 498 kWh/person (153rd)

Pakistan 390kWh/person (159th){as per June 2012 data}

III. HOLISTIC APPROACH TO LIFE

What if the major problems now humanity is facing like poverty, emerging diseases, resources crunch, overpopulation and global warming, to name a

few were so intertwined that we couldn't hope to address one without addressing the others? And what if we really couldn't expect to address many at once without changing our approach entirely?

Earlier

methods to solve the crisis no longer suffice for the task at hand. Only more holistic approach is required like:

- Life cycle thinking
- Global collaboration
- Market based incentives to Holistic production
- Integrated interdisciplinary solutions
- Investments in sustainable systems

IV. POPULATION AND RESOURCES

SCENARIO

Also we must have a close look at the population scenario of the Globe. Global population growth will create a perfect storm of food, water and energy shortages by 2030, according to the UK government's chief scientist. By 2030, world population is expected to hit 8.3 billion, causing a 50 percent increase in the global demand for food and energy and a 30 percent increase in the demand for fresh drinking water a resource that is already in short supply for about a third

of the world's people. Researchers found a six-fold increase in water and energy use for only a two-fold increase in population size. The World Health Organization has reported that environmental degradation due to excessive dependence on Fossil Fuels, combined with the growth in world population, is a major cause of the rapid increase in human diseases.

Lectures: 22 & 23

Date: 6/5/2020

Unit: V

Topic: 28(a).

Strategy for transition from the present state to Universal Human Order:

Today we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This effort is giving rise to many problems manifest today at the level of individual, family, society and the nature. These problems are:

- At the level of individual– Rising problems of depression, anxiety, suicides, stress, insecurity, increasing health problems, lack of confidence and conviction etc.
- At the level of family– Breaking up of joint families, mistrust and disharmony in relationships, divorce, generation gap, dowry deaths, neglect of older people etc.
- At the level of society– Growing incidences of terrorism, violence, communalism, racial and ethnic struggle, corruption, adulteration, exploitation, wars between nations, proliferation of lethal weapons etc.

- At the level of nature– Global warming, weather imbalances, depletion of mineral and energy resources, deforestation, soil degradation etc.

All the problems are a direct outcome of an incorrect understanding, our wrong notion about happiness and prosperity and their continuity.

The implications of value based strategies 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.

Lecture:24

Date:13/5/2020

Topic:

28. Strategy for transition from the present state to universal human order

(b)At the Society Level

:

- Collective measures for prevention and removal of threats to the peace. •Promote the value based education for the ultimate betterment of society. •Framing positive agenda, mission statement, objectives, values and behaviors of the business and service etc.
- Sustainable development •Assigning the possible social role to its respective members • Promoting self awareness and enhancing healthy employer-employee relationship and ultimately the human inter-relationship.

Competence in Professional Ethics

3. Ability to identify the characteristics of people friendly and eco-friendly production system

Use of renewable source of energy and recyclable materials in order to preserve the natural balance.



Case Study

“Nike Reuse-A-Shoe Program”



- Established in the early 1990s
- Collects old, worn-out athletic shoes
- Recycling transforms them into Nike Grind, a material used to create athletic and playground surfaces and more.
- 1.5 million pairs of worn-out shoes are collected for recycling each year

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Competence in Professional Ethics

•Production System

- What to produce
- How to produce
- For whom to produce
- How much to produce



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Competence in Professional Ethics

Some of the holistic technologies and production systems include ;

- Solar Energy Devices·
- Green Building Materials and Techniques·
- Water Shed Management·
- Biomass based Energy Technologies·
- Eco-Friendly Agriculture·
- Eco-Sanitation Technologies

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Above 4 slides are the contents for:

Lecture no:17

Unit V

Topic: 26(b)

Ability to identify the characteristics of eco friendly & people friendly production system.