

**CENTRE FOR DISTANCE EDUCATION**

**Osmania University : Hyd - 7**

**FOUNDATION COURSE IN HUMAN VALUES AND PROFESSIONAL ETHICS, ASSIGNMENT 1<sup>ST</sup> YEAR**

Roll No. **94-**..... Name .....

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| 46. .... | 47. .... | 48. .... | 49. .... | 50. .... |

Please write a or b or c or d against each question.

*Signature*

**Prof. G. RAM REDDY CENTRE FOR DISTANCE EDUCATION  
OSMANIA UNIVERSITY ::HYDERABAD - 500 007**

Date : \_\_\_\_\_ 20

**FOUNDATION COURSE IN HUMAN VALUES AND PROFESSIONAL ETHICS**

**B.A/B.Com/B.B.A - I Year  
RECEIPT**

1. Name of the Candidate :
2. Roll No : 094 -
3. B.A.  B.Com  B.B.A

Put(✓) Tick against the choice of the course

Section Seal

Receiver Signature

**CENTRE FOR DISTANCE EDUCATION**

**Osmania University : Hyd - 7**

**INDIAN HERITAGE AND CULTURE, ASSIGNMENT 1st YEAR**

Roll No. **94-**..... Name .....

- 1. .... 2. .... 3. .... 4. .... 5. ....
- 6. .... 7. .... 8. .... 9. .... 10. ....
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- 41. .... 42. .... 43. .... 44. .... 45. ....
- 46. .... 47. .... 48. .... 49. .... 50. ....

Please write a or b or c or d against each question.

*Signature*

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OSMANIA UNIVERSITY ::HYDERABAD – 500 007**

Date : \_\_\_\_\_ 20

**INDIAN HERITAGE AND CULTURE  
B.A/B.Com/B.B.A – I Year  
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- 1. Name of the Candidate
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Put(✓) Tick against the choice of the course

**Section Seal**

**Receiver Signature**

# CENTRE FOR DISTANCE EDUCATION

Osmania University, Hyd - 7

No.

Date:

Dear Student,

We are sending herewith an assignment to be answered by you on the subject **Indian Heritage and Culture**, in lieu of University Examination of the same. However, the marks you obtain, will have to be forwarded to the Controller of Examinations, O.U. for inclusion in your Marks Memo. Without these marks your result will not be announced and even if announced, by oversight, it is incomplete.

Please write your Hall Ticket Number (Enrolment No.) at the place provided without fail. Otherwise the script sent by you will not be valued.

You are therefore advised to answer the assignment on the sheet attached also and return both immediately, but not later than

Roll No. **94-**

DIRECTOR

Name & Address :

## INDIAN HERITAGE AND CULTURE

### ASSIGNMENT 1st YEAR

Please tick (✓) the correct answer. All questions carry equal marks. Max. Marks : 50

దయచేసి సరియైన సమాధానమును చిక్కు (✓) చేయండి. అన్ని ప్రశ్నలకు మార్కులు సమానము.

- The Constitution of India in its Eighth Schedule recognises  
a) 14 languages b) 15 languages  
c) 16 languages d) 17 languages  
భారత రాజ్యాంగములోని అష్టాదశవ షెడ్యూల్ గుర్తించినది  
a) 14 భాషలు b) 15 భాషలు  
c) 16 భాషలు d) 17 భాషలు
- Who coined the term 'India' which was the twentieth division of the Persian Empire?  
a) Darius b) Herodotus  
c) Indus d) Mendis  
పర్షియా సామ్రాజ్యాలకి ఇచ్చినదాని భాగమైన "ఇండియా" అను పదమును పయోగించినవారు?  
a) డేరియస్ b) హెరోడోటస్  
c) ఇండస్ d) మెండిస్
- The four varieties of monarchy were mentioned in  
a) Tatvika Darsana b) Rajyanga Darsana  
c) Aitareya Brahmana d) Atiratha Brahmana  
నాలుగు రకముల ఏకచ్ఛత్రాధిపత్యమును గూర్చి తెలుపునది  
a) తత్విక దర్శనము b) రాజ్యాంగ దర్శనము  
c) ఐతరేయ బ్రాహ్మణము d) అతిరథ బ్రాహ్మణము
- In 1946, a huge mud brick fortification at Harappa was excavated by  
a) Sir Mortimer Wheeler b) Sir A.H. Wheeler  
c) Sir Vincent Smith d) Sir Alexander Cunningham  
1946లో హరప్పాలోని అతిపెద్ద మట్టి ఇటుకల కోట

- In 1942, numerous settlements of the Harappan culture were recorded along the dried bed of the \_\_\_\_\_ river in the Central Indus valley near Bhawalpur.  
a) Ghaggar-Hakra b) Ganga-Yamuna  
c) Ravi d) Narmada  
1942లో అక్కడక వారెన్నో సంస్కృతిక ఇండ్లను పొందుపరచి నింపు లోయలోని బీడుపడిన \_\_\_\_\_ నది ఒడ్డునున్నది  
a) గగ్గర్-హక్రా b) గంగా-యమున  
c) రావి d) నర్మద
- In the Harappan civilization, regionalisation and farmer movements were noticed roughly from  
a) 1700 B.C. to 1200 B.C.  
b) 2300 B.C. to 1700 B.C.  
c) 2500 B.C. to 2300 B.C.  
d) 3300 B.C. to 2500 B.C.  
హరప్పా సంస్కృతిలోని ప్రాంతీయత మరియు వ్యవసాయ ఉద్యమములు కనబరచిన సుమారు కాలం  
a) క్రీ.పూ. 1700 నుండి క్రీ.పూ. 1200  
b) క్రీ.పూ. 2300 నుండి క్రీ.పూ. 1700  
c) క్రీ.పూ. 2500 నుండి క్రీ.పూ. 2300  
d) క్రీ.పూ. 3300 నుండి క్రీ.పూ. 2500
- The Copper Stage in the Harappan civilization dates from about  
a) 1700 B.C. to 1200 B.C.  
b) 2300 B.C. to 1700 B.C.  
c) 2500 B.C. to 2300 B.C.  
d) 3300 B.C. to 2500 B.C.  
హరప్పా సంస్కృతిలోని రాసియుగము తిధులు సుమారుగా  
a) క్రీ.పూ. 1700 నుండి క్రీ.పూ. 1200  
b) క్రీ.పూ. 2300 నుండి క్రీ.పూ. 1700  
c) క్రీ.పూ. 2500 నుండి క్రీ.పూ. 2300



the \_\_\_\_\_ provide the most graphic picture of the religion and cultural life

- a) seals b) models c) objects d) fossils  
 హారప్పా సంస్కృతికి చెందిన అన్ని వస్తువులకన్న-----  
 వుతము వురియు సాంస్కృతిక జీవనాన్ని  
 రేఖాచిత్రాలుగా అందించినవి.

- a) ముద్రలు b) మాదిరులు  
 c) వస్తువులు d) అవశేషములు

9. A voluntary offering made to the chieftain or a tribe is known as

- a) Prasada b) Bali  
 c) Offering d) None of the above

జాతి ముఖ్యుడికి అందించు స్వచ్ఛంద నైవేద్యమునకు  
 గల పేరు

- a) ప్రసాదము b) బలి  
 c) కానుక d) పై దేదియు కాదు

10. The earliest Indo-Aryan literary source is the

- a) Atharva-veda b) Sama-veda  
 c) Rig-veda d) Yajur-veda

సింధు ఆర్యుల మొట్టమొదటి సాహిత్య ధారము

- a) అథర్వవేదము b) సామవేదము  
 c) ఋగ్వేదము d) యజుర్వేదము

The most important and the holy river for the ancient Indo-Aryan tribes was the

- a) Saraswati b) Ganga  
 c) Yamuna d) Ravi

ప్రాచీన సింధు ఆర్యుల జాతులకు అతి ముఖ్యమైన  
 పావనమైన నది

- a) సరస్వతీ b) గంగ  
 c) యమున d) రావి

12. Samhitas, Aranyakas and Brahmanas date from between centuries B.C.

- a) fourth and sixth b) eighth and sixth  
 c) tenth and eighth d) none of the above

సంహితములు, అరణ్యకములు మరియు బ్రాహ్మణములు  
 క్రీ.పూ. ----- శతాబ్దాలకు చెందును

- a) నాల్గవ మరియు ఆరవ  
 b) ఎనిమిదవ మరియు ఆరవ  
 c) పదవ మరియు ఎనిమిదవ  
 d) పైదేదియు కాదు

13. The vedic tribes lived in tribal groups were ruled by

- a) Ganapati b) Vidatha  
 c) King d) Samiti

జాతి సమూహాలుగ వున్న వైదిక వర్ణాలను పాలించిన  
 వారు

- a) గణపతి b) విధాత  
 c) రాజు d) సమితి

14. Seals found in Mohenjodaro and Lothal point out to close trade contacts between Indus valley and

- a) Egyptian civilizations  
 b) Mesopotamian civilizations  
 c) Persian civilizations  
 d) None of the above

మొహెంజోదారో మరియు లోథల్లో దొరికిన ముద్రలు  
 సింధులోయ మరియు ----- సంస్కృతి మధ్యనున్న  
 వ్యాపార సంబంధముల గూర్చి తెలుపును.

- a) ఈజిప్టు సంస్కృతి b) మొసపోటోమియా సంస్కృతి  
 c) పర్షియన్ సంస్కృతి d) పైదేదియు కాదు

15. Vedangas reflected a new stage in the development of

- a) religious knowledge  
 b) scientific knowledge  
 c) reflective knowledge  
 d) all the above

క్రిందివాటిలో వేదాంగాలు ఏ నూతన అధ్యాయాన్ని  
 ప్రతిబింబించాయి.

- a) మతానుగుణ జ్ఞానము b) శాస్త్రీయ జ్ఞానము  
 c) ప్రతిబింబాత్మక జ్ఞానము d) పైనయిచ్చిన అన్ని

16. All the following texts except one belongs to the category of Shruti

- a) Nirukta b) Jyotisha  
 c) Vyakarana d) Natya

ఈ క్రింది యిచ్చినవాటిలో ఒకటి తప్ప అన్ని శ్రుతి కోవకు  
 చెందుతాయి

- a) నిరుక్తము b) జ్యోతిష్కము  
 c) వ్యాకరణము d) నాట్యము

17. The earliest speculation regarding the origin of the four varnas is found in the mythical story of creation embodied in

- a) Puranas b) Purushasukta  
 c) Mahabharatha d) Dharmasasthras

చాతుర్ వర్ణముల ప్రారంభము గూర్చి మొట్టమొదటి  
 యోచన కలిగిన పౌరాణిక కథా సృష్టిని మిమ్ముకున్నది

- a) పురాణాలు b) పురుష సూక్తము  
 c) మహాభారతము d) ధర్మశాస్త్రములు

18. The chief source for the study of the caste system during the Mauryan period is

- a) Arthasasthra b) Natyasasthra  
 c) Varnasasthra d) None of the above

మౌర్య శకంలో వర్ణాశ్రమ సిద్ధాంతముయొక్క  
 అధ్యయనమునకు ముఖ్యధారము

- a) అర్థశాస్త్రము b) నాట్యశాస్త్రము  
 c) వర్ణశాస్త్రము d) పైదేదియు కాదు

19. Who divided the population of India based on professional attributes during the mauryan period ?

- a) Kautilya b) Megasthenes  
 c) Ashoka d) Chandragupta-I

మౌర్యుల కాలంలో భారత జనాభాను వృత్తిపరంగా  
 ఎవరు విభజించినారు?

- a) కౌటిల్యుడు b) మెగస్తానీసు  
 c) అశోకుడు d) చంద్రగుప్తుడు-I

20. The name of the 22nd Tirthankara who lived at the time of the Mahabharatha war and a contemporary of Krishna is

- a) Neminatha b) Adinatha  
 c) Rishibhanatha d) Parsyanatha

శ్రీకృష్ణుని సమకాలికుడు మరియు మహాభారత యుద్ధ  
 కాలము నాడు జీవించిన 22వ తీర్థంకరుడు

- a) నేమినాథుడు b) అదినాథుడు  
 c) రిషిభానాథుడు d) పార్షనాథుడు

21. During the 13th year of quest, Mahavira obtained the fourth type of knowledge, the

- a) Samyak jnana b) Kevala jnana  
 c) Moksha jnana d) Maha jnana

మహావీరునికి పదమూడవ సంవత్సర సోధనలో  
 లభించిన నాల్గవ శకజ్ఞానము

22. The Samayagadarsana. Samyakjnana and samyag charitha are collectively called as  
 a) triratna b) tricolours  
 c) triplets d) trigunas
- సమయాగ దర్శనము, సామ్యక్ జ్ఞానము మరియు సంయోగ్యలత సమూహమునకు గల పేరు  
 a) త్రిరత్నములు b) త్రిరంగులు  
 c) త్రివిధములు d) త్రిగుణాలు
23. Vyavaharika satta is one of the aspects of the existence of the world, according to  
 a) Ramanujacharya b) Maitri  
 c) Sankaracharya d) Madhva charya
- వీరి ప్రకారము ఒక విషయమైన ప్రపంచ ఉనికిని తెలియజేయునది, వ్యవహారిక సత్య  
 a) రామానుజాచార్యులు b) మైత్రి  
 c) శంకరాచార్యులు d) మధ్వాచార్యులు
24. Who sent the religious missionaries to Andhra and Tamil regions to propagatate the Jainism?  
 a) Samprathi b) Samyuktha  
 c) Sanskrithi d) None of the above
- జైనమత ప్రచారానికి ఆంధ్ర మరియు తమిళ ప్రాంతాలకు మతదౌతులను పంపినవారెవరు?  
 a) సంప్రతి b) సమ్యుక్త  
 c) సంస్కృతి d) పైదేవియు కాదు
25. The spread of Jainism began to decline in the seventh and subsequent centuries as a result of the rise of Saiva and Vaishnava saints in  
 a) South India b) North India  
 c) Western India d) Eastern India
- ఏడవ మరియు తరువాతి శతాబ్దములో జైనమత ప్రచారము క్షీణించుటకు గల కారణము ---- లోని వైవ మరియు వైష్ణవ సాధువులు  
 a) దక్షిణ భారతము b) ఉత్తర భారతము  
 c) పశ్చిమ భారతము d) తూర్పు భారతము
26. The historical existence of Buddha and the generally accepted period is  
 a) 683 B.C. to 563 B.C.  
 b) 563 B.C. to 483 B.C.  
 c) 483 B.C. to 333 B.C.  
 d) None of the above
- బుద్ధుని చారిత్రాత్మక ఉనికి గూర్చి సాధారణంగా అంగీకరించిన కాలము  
 a) క్రీ.పూ. 683 నుండి క్రీ.పూ. 563  
 b) క్రీ.పూ. 563 నుండి క్రీ.పూ. 483  
 c) క్రీ.పూ. 483 నుండి క్రీ.పూ. 333  
 d) పైదేవియు కాదు
27. The religion that inspired the Gandhara art was  
 a) Buddhism b) Jainism  
 c) Islam d) None of the above
- గాంధార కళను ప్రేరేపించిన మతము  
 a) బౌద్ధమతము b) జైన్ మతము  
 c) ముస్లింమతము d) పైదేవియు కాదు
28. In India, 'esoteric' or tantrika, Buddhism, happened to be the  
 a) First phase b) Middle phase  
 c) East Phase d) None of the above
- భారతదేశము లో 'ఎసోటిక్ లిక్' లిక్ ఆంధ్రిక బౌద్ధమతము అనునది

29. Sankara's Philosophy mainly is the gist of  
 a) Upanishads b) Puranas  
 c) Desikas d) Vedas
- శంకరాచార్యులవారి వేదాంతము ముఖ్యముగా వీటి సారాంశం  
 a) ఉపనిషత్తులు b) పురాణములు  
 c) దేశికములు d) వేదములు
30. Which one of the following is not a basic concept of Sankara Vedanta ?  
 a) Nirvisesa b) Ananya  
 c) Sarvasesa d) Anirvachaniya
- క్రిందివాటిలో ఏది శంకరవేదాంతము యొక్క మూలాధారభావన కాదు?  
 a) నిర్విశేషము b) అనన్యము  
 c) సర్వశేషము d) అనిర్వచనీయము
31. In the age of Mahavira, Jainism was known as  
 a) Grantha b) Nigantha Dhamma  
 c) Adigrantha d) Anupamana grantha
- మహావీరుని కాలంలో జైనమతమున గల పేరు  
 a) గ్రంథము b) నిగంధ ధమ్మము  
 c) ఆది గ్రంథము d) అనుపమాన గ్రంథము
32. The five kinds of pure souls in Jainism are referred to as  
 a) Panchamahavratas b) Panchaparamesthi  
 c) Panchamajivas d) Panchhakoshas
- జైనమతంలో ఐదురకముల విశుద్ధ ఆత్మలను ఈ విధంగా పిలువబడినది  
 a) పంచమహావ్రతాలు b) పంచసారమేష్ఠి  
 c) పంచమజీవాలు d) పంచకోశాలు
33. Akbar followed the policy of conciliation towards the Rajputs with a view to  
 a) marrying Rajput ladies  
 b) annexing Rajput states  
 c) isolating Muslim rivals  
 d) strengthening the Mughal empire
- రాజపుత్రులతో అక్కరు సామరస్య స్వవహారము జరుపుటకు గల కారణము  
 a) రాజపుత్ర మహిళలను వివాహమాడుటకు  
 b) రాజపుత్ర రాష్ట్రముల సామంతమునకు  
 c) ముస్లిం శత్రువులను దూరముగ వుంచుటకు  
 d) మొఘలు సామ్రాజ్యాన్ని పటిష్ఠపరచుటకు
34. The greatness of Sher Shah lies in his  
 a) Victories against Humayun  
 b) Superior general ship  
 c) Administrative reforms  
 d) Secular attitude
- షేర్షా యొక్క గొప్పతనము అతని  
 a) హుమాయూన్పై విజయము  
 b) అత్యున్నత సైన్యాధిపత్యము  
 c) పరిపాలనా సంస్కరణలు  
 d) తౌకిక వైఖరి
35. The most important limitation that generally served as a check on the absolution of the sultans of Delhi was the power of the  
 a) Wazir b) Ulemas  
 c) Quran d) Caliph
- ఢిల్లీ సుల్తానుల అత్యధిక నిర్దేశక శక్తికి ఒక విధమైన హద్దు ఏర్పరచు నిరోధముగా ప్రవర్తించిన వారు

36. a) వజీరు b) ఉలేమాస్ c) ఖురాను d) ఖలిఫా  
The state of Jhansi was made a part of the British empire in India through the  
a) Doctrine of lapse  
b) Policy of Subsidiary Alliance  
c) War against Rani Lakshmi Bai  
d) None of the above

భారతదేశపు బ్రిటిష్ సామ్రాజ్యమునందు ఝాన్సి రాష్ట్రం దీనివలన ఏర్పరచబడినది

- a) డాక్ట్రీన్ ఆఫ్ లాప్స్  
b) పాలసీ ఆఫ్ సబ్సిడరీ అలయోన్స్  
c) రాణీ లక్ష్మీబాయికి విరుద్ధముగా యుద్ధము  
d) ఫైదేదియు కాదు

37. Who was governor general when the 1857 revolt broke out ?

- a) Dalhousie b) Curzon  
c) Lawrence d) Canning

1857 తిరుగుబాటు కాలమునందు ఐవరు గవర్నర్ జనరల్ గా ఉండిరి ?

- a) డల్ హౌసీ b) కర్జన్  
c) లారెన్స్ d) కాన్లింగ్

38. The revival of Vedas is attributed to  
a) Swami Vivekananda  
b) Swami Dayananda  
c) Sankaracharya  
d) Ramanujacharya

వేదములను పునరుద్ధరణ కావించినవారు

- a) స్వామి వివేకానందుడు  
b) స్వామి దయానందుడు  
c) శంకరాచార్యులు d) రామానుజాచార్యులు

39. Raja Rammohan Roy was not connected with  
a) the abolition of sati  
b) sanskrit education  
c) widow remarriage  
d) the promotion of English

రౌజా రామోహన్ రాయ్ గారికి ఈ క్రింది దానితో సంబంధము లేదు.

- a) సతి బహిష్కరణ b) సంస్కృత విద్య  
c) విధవ వివాహాలు d) ఆంగ్లభాష యొక్క ప్రచారం

40. The king Sri Krishnadeveraya belonged to which dynasty?  
a) Sangama b) Saluva  
c) Tuluva d) Aravida

శ్రీ కృష్ణదేవరాయలు ఏ వంశానికి చెందినవారు ?

- a) సంగమ b) సాళువ  
c) తుళువ d) ఆరవిడు

41. During whose reign did the Marathas reach maximum expansion ?  
a) Balaji Baji Rao b) Shivaji  
c) Baji Rao-I d) Balaji Vishwanath

ఎవరి పాలనలో మరాఠాలు గరిష్ఠముగా విస్తరింపబడిరి ?

- a) బాలాజీ బాజీరావు b) శివాజీ  
c) బాజీరావు - I d) బాలాజీ విశ్వనాథ్

42. Kanishka Patronised  
a) Mahayana Buddhism  
b) Hinayana Buddhism  
c) Buddhism  
d) Bhagavathism

కనిష్కడు సొరక్షించినది ?

- a) మహాయాన బౌద్ధమతము  
b) హినాయాన బౌద్ధమతము  
c) బౌద్ధమతము  
d) భగవతమతము

- b) హినాయాన బౌద్ధమతం  
c) బౌద్ధమతము  
d) భాగవతము

43. The Rowlatt Act was passed in the year  
a) 1931 b) 1919 c) 1920 d) 1942

రాలట్ చట్టమును ప్రవేశపెట్టబడిన సంవత్సరము

- a) 1931 b) 1919 c) 1920 d) 1942

44. In the Vedic period 'goghna' refers to  
a) One who gifts cattle  
b) One who slaughters cattle  
c) the bridegroom  
d) a guest

వైదిక కాలములో 'గోఘ్న' అనునది దీనికి వర్తించెడిది

- a) గోవులను బహమాన మిచ్చెడివాడు  
b) గోవులను వధించేవాడు  
c) పెళ్ళికుమారుడు d) అతిథి

45. The Chandogya Upanishad explained Dharma in  
a) One way b) Two ways  
c) Three ways d) Four ways

ఛాంద్యోపనిషత్తు దర్శనమునకు ఈ విధముగా విపులకరించెను

- a) ఒక విధానము b) రెండు విధానములు  
c) మూడు విధానములు d) నాలుగు విధానములు

46. Upanishads are books on  
a) religion b) yoga c) philosophy d) law

ఉపనిషత్తులు దీనిని గూర్చి గ్రంథములు

- a) మతము b) యోగము  
c) తత్వము d) న్యాయము

47. The chief impact of Vedic culture on Indian history was the  
a) growth of Sanskrit  
b) consolidation of caste  
c) rise of an other worldly outlook  
d) progress of philosophy

భారతదేశ చరిత్రపై వైదిక నాగరికత చూపిన అతి ముఖ్యమైన ప్రభావము

- a) సంస్కృతభాష పెరుగుదల b) కులాభివృద్ధి  
c) పరలోక దృష్టిలో అభ్యున్నతి d) తత్వభివృద్ధి

48. The Saka era was started by  
a) Ashoka b) Chandragupta-II  
c) Harsha d) Kanishka

"శకము" అనునది మొదలు పెట్టినది

- a) అశోకుడు b) చంద్రగుప్తుడు - II  
c) హర్షుడు d) కనిష్కడు

49. The famous Chinese pilgrim Fa-hien visited India during the reign of  
a) Chandragupta-I b) Chandragupta-II  
c) Ramagupta d) Srigupta

ప్రముఖ చైనా యాత్రికుడు ఫాహియన్ భారతదేశమును దీని కాలములో దర్శించెను

- a) చంద్రగుప్తుడు - I b) చంద్రగుప్తుడు - II  
c) రామగుప్తుడు d) శ్రీగుప్తుడు

50. Where have excavations taken place in connection with Vedic age ?  
a) Pataliputra b) Hastinapur  
c) Kurukshetra d) Chandigath

వైదికకాల సంబంధిత శ్రవ్యకములు ఎక్కడ జరిగినవి?

- a) పాటలిపుత్రము b) హస్తినాపురము  
c) కురుక్షేత్రము d) చండీగఠ్



**CENTRE FOR DISTANCE EDUCATION**

**Osmania University : Hyd - 7**

**FOUNDATION COURSE IN HUMAN VALUES AND PROFESSIONAL ETHICS, ASSIGNMENT 1<sup>ST</sup> YEAR**

Roll No. **94-** ..... Name .....

- |          |          |          |          |          |
|----------|----------|----------|----------|----------|
| 1. ....  | 2. ....  | 3. ....  | 4. ....  | 5. ....  |
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| 16. .... | 17. .... | 18. .... | 19. .... | 20. .... |
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| 31. .... | 32. .... | 33. .... | 34. .... | 35. .... |
| 36. .... | 37. .... | 38. .... | 39. .... | 40. .... |
| 41. .... | 42. .... | 43. .... | 44. .... | 45. .... |
| 46. .... | 47. .... | 48. .... | 49. .... | 50. .... |

Please write a or b or c or d against each question.

*Signature*

**Prof. G. RAM REDDY CENTRE FOR DISTANCE EDUCATION  
OSMANIA UNIVERSITY ::HYDERABAD - 500 007**

Date : \_\_\_\_\_ 20

**FOUNDATION COURSE IN HUMAN VALUES AND PROFESSIONAL ETHICS**

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2. Roll No : 094 -
3. B.A.  B.Com  B.B.A

Put(✓) Tick against the choice of the course

Section Seal

Receiver Signature

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**ASSIGNMENT  
BA, BCom., B.Com.(Computers), BBA I year**

**FOUNDATION COURSE IN HUMAN VALUES AND PROFESSIONAL ETHICS**

1. The \_\_\_\_\_ Education Policy of India expressed concern about the erosion of essential values and increasing cynicism in society.
  - a. 1966
  - b. 1986
  - c. 1990
  - d. 2004
  
2. Who defined value as a belief upon which a man acts by preference.
  - a. Gordon W. Allport
  - b. Perry
  - c. William R.Catten
  - d. Oveil
  
3. Human Values have the effect of .
  - a. bonding
  - b. comforting
  - c. Procuring serenity
  - d. All the above
  
4. Human Values Relates to
  - a. Attitudes
  - b. Beliefs
  - c. Traits and norms
  - d. All the above
  
5. Harmony in self is affected with the following factors
  - a. Lack of confidence
  - b. Unhappiness / conflict
  - c. Lack of quantitative improvement in us
  - d. All the above
  
6. Human Values emerges from
  - a. The society
  - b. One's own awareness
  - c. Choice and Judgment
  - d. All the above



7. Ethical Human Conduct is a combined representation of
  - a. Values
  - b. Policy
  - c. Character
  - d. All the above
  
8. Consciousness is the
  - a. quality or State of Awareness
  - b. Aware of any external object
  - c. Some timing within oneself
  - d. All the above
  
9. Which one is not included in the four orders of nature
  - a. Material order
  - b. Human order
  - c. Animal order
  - d. Culturer order
  
10. Among the following which is not cover under the safety needs.
  - a. protection from Elements.
  - b. Security
  - c. Law
  - d. Food.
  
11. The sequence of needs presented by
  - a. Abram Maslow
  - b. Herzberg
  - c. May O
  - d. Mcgregor
  
12. Prosperity and wealth are
  - a. Two different aspects
  - b. Both are synonymous
  - c.
  - d.
  
13. \_\_\_\_\_ is the most important aspect in a relationship.
  - a. Mutual Fulfillment
  - b. Friendliness
  - c. Obedience
  - d. Suspicious

14. Basic requirements for fulfillment of human aspirations are :
- Right understanding
  - Relationship
  - Physical Facilities
  - All the above
15. \_\_\_\_\_ is the first priority towards realization of aspirations.
- Right understanding
  - Physical Labour
16. Among the following which is not an Ethical value.
- Trust worthiness
  - Respect
  - Responsibility
  - unfairness
17. \_\_\_\_\_ is the unity of character based on moral values.
- Integrity
  - Loyalty
  - Confidentiality
  - Selfishness
18. \_\_\_\_\_ is the bridge between responsibility in private and professional life.
- Integrity
  - Honesty
  - Cooperation
  - Isolation
19. Normative Inquiry is based on
- Truth
  - Belief
  - Personality
  - Values
20. What are the criteria required for a profession is
- knowledge
  - organization
  - public good
  - All the above.

21. The primary source of learning human values is :
- Family
  - Society
  - Office
  - School.
22. Among the following which is not the version of relativism
- Ethical Relativism
  - Descriptive Relativism
  - Moral Relativism
  - Material Relativism
23. Man is a \_\_\_\_\_ Animal
- Economic
  - Social
  - Political
  - All the above
24. Which of the following is the foundational value in relationship
- Trust
  - Friendship
  - Egoism
  - Both b and c
25. The positive values are often referred as :
- patience
  - Hope
  - Patience and Hope
  - Dislike
26. Ethical Human conduct is a combined representation of
- Values
  - Policy
  - Character
  - All the above
27. Basic requirements for fulfillment of human values are ;
- Right understanding
  - Relationship
  - Physical facilities
  - All the above

28. Corporeal Morality is defined by.
- Five conditions (space, time, matter, form, life )
  - Two conditions, (good will, good looking)
  - Four conditions (quality, quantity tumescence, negligence)
  - Three conditions (Respect, honesty, curiosity)
29. Harmony should be maintained in the following spheres.
- Between Body and life
  - Between wisdom and habits
  - Between the self and society
  - Between the purpose of life and the method of living
  - All the above
30. Identify major spheres of environment.
- Atmosphere
  - Lithosphere
  - Hydrosphere
  - Biosphere
  - All the above
31. Identify the non element of justice among the following
- Recognition of values
  - Harshness
  - Moral values
  - Happiness
32. Lack of Understanding of harmony will lead to ;
- Non-cooperation
  - Happiness
  - Mutual trust
  - Patience
33. Right understanding among the individuals helps to
- improve the living of human beings
  - create tensions
  - build jealousy
  - All the above
34. Ethics is a
- Science of Morality
  - Physical Science
  - Science of Religion
  - All the above



35. The term 'Ethics' is derived from the following language.
- Greek
  - German
  - Sanskrit
  - French
36. Among the following personalities who remarked that 'corruption is the most infallible symptom of constitutional liberty.
- Mrs.Indira Gandhi
  - Anna Hazary
  - Edward Gibbon
  - Justice Iyyer
37. The central vigilance commission in India is primarily a
- Constitutional body
  - Advisory body
  - Legislative body
  - All the above
38. Ethical conduct implies
- Mutual fulfillment and Mutual enrichment.
  - The right understanding of reality
  - Acceptable to one and does not give rise to conflict within
  - All the above.
39. Ethical conduct is
- self satisfying
  - people friendly
  - eco-friendly
  - all the above
40. Ahimsa means
- Killing Human beings
  - Causing pain or harm to any living creature.
  - Respecting the people
  - Refraining causing pain to any living creature.
41. In India who propagated or campaigned the concepts of Ahimsa or non violence during the India's National movement.
- Mahatma Gandhi
  - Sardarvallabai Patel
  - Abdul Kalam
  - Balagangadar Tilak

42. Who said that “Non-Violence” is never a method of coercion; it is one of conversion.
- Gautama Buddha
  - Koutilyudu
  - Swamy Vivekananda
  - Mahatma Gandhi.
43. The most important Act brought in India recently to reduce the impact of corruption is
- Right to information Act.
  - Information and Communication Technology Act
  - Nirbaya Act.
  - Anti Dowry Act.
44. According to Sidgwick ethical intuitivism may be divided into \_\_\_\_\_phrases
- 5
  - 4
  - 3
  - 2
45. To ensure health of body we need to take care of the following.
- Ahara (Proper food, Air, Water)
  - Shrama (Physical Labour, Exercise )
  - Medicines
  - All the above.
46. National Whistle Blowing Centre was set in
- U.K.
  - India
  - U.S.
  - Germany
47. The development of human being involves much more than mere
- National Growth
  - Financial Growth
  - Economic Growth
  - Personal Growth
48. Healthy relationships are built on a foundation of secure attachment and are maintained with
- Affection
  - Love
  - Care
  - Both ‘a’ and ‘b’

49. \_\_\_\_\_ is ability to perform a specific task, action or function successfully.

- a. Intension
- b. Respect
- c. Differentiation
- d. Competence

50. All Ethics seeks, and appropriate respect for

- a. Feelings
- b. Relationships
- c. Life
- d. Time

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**Foundation Course in Human Values and  
Professional Ethics**

**U.G. Course B.A., B.Com., B.Sc. – I**

**Editor**

**PROF. PUSHPA MARY RANI**

**Head, Department of Sociology, O.U.**

**Director**

**PROF. H. VENKATESHWARLU**

**Course Writers**

**Prof. Pushpa Mary Rani**

**Dr. B. Ramaiah**

**Dr. Vinitha Pande**

**Mr. K. Bhavani Shankar**



**P.G.R.R. Centre for Distance Education,  
Osmania University, Hyderabad.**





## Syllabus

### Foundation Course in Human Values and Professional Ethics (U.G.Course)

- I. Human Values-definition, Concept, nature ethical Values. Ethical human conduct-values indifferent dimensions of human living. Need and basic guidelines for value education. Values and contemporary realities-importance of value education, the development of Consciousness Self Consciousness
- II. Understanding harmony at different levels of Living, need for right understanding, understanding the human being as co-existence of Self(I) and Body, Harmony in Self (I) understanding myself, Harmony with body – Understanding sanyama and Svasthya, a Harmony in Family, understanding values in human relationship. harmony in nature, Harmony in existence.
- III. Harmony in Society- From Family order to world family order. Human goals towards sustainable Happiness and prosperity of a family and society-five dimensions of human endeavour –education, health, justice, production and exchange. Implications of right understanding values in different dimensions of human living.
- IV. Ethics- Origin, definition and uses, Nature and Scope of ethics, Is Ethics a science? Methods of ethics, professional ethics, what is profession, Business ethics, impact of globalization, personal ethics-implication of value based living work ethics and special ethics, Man's duties towards his fellowmen, man as a social being, Ahimsa (Non-Violence) Gandhi- ethics of Ahimsa, power of Ahimsa.



## Lesson – 1

### Human Values

#### Introduction:

This chapter presents overview of human values and discusses the definitions and nature of human values. It also spells out the features that are common to all human values and what distinguishes one value from another that is between “human” values, “ethical” values and “moral” values.

#### What are Human Values?

Human values are the *virtues* that guide us to take into account the human element when one interacts with other human beings. They are the many *positive dispositions* that create bonds of humanity between people and thus have value for all of us as human beings. They are our strong *positive feelings* for the human essence of the other. It's both what we expect others to do to us and what we aim to give to other human beings (“Do unto the other what you wish for yourself”). These human values have the effect of bonding, comforting, reassuring and procuring serenity.

Human values are the foundation for any viable life within society: they build space for a drive, a movement towards one another, which leads to peace. Human values thus defined are universal: they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

Human values are, for example:

- Civility, respect, consideration;
- Honesty, fairness, loyalty, sharing, solidarity;
- Openness, listening, welcoming, acceptance, recognition, appreciation;
- Brotherhood, friendship, empathy, compassion, love.

Respect is one of the most important human value for establishing relations of peace - and yet it remains elusive: its understanding varies according to age (child, teen, adult), to one's education and surrounding culture. It is better understood when combined with other values: a disposition that is deeper than *civility*, very close to *consideration*, and approaching *appreciation*. Indeed, to respect someone, one must be able to appreciate some of his/her human qualities, even if one does not appreciate his/her opinions or past behaviour.



### **Definitions of Human Values:**

There is no consensus of single definition on human values, therefore, a multiplicity of definitions are provided to understand intrinsic nature of human values;

A Club of Rome report for UNESCO (1987) noted that: *“The concept of value refers to two contrasting ideas. At one extreme we speak of economic values based on products, wealth, prices --on highly material things. In another context, however, the word value acquires and abstract, intangible and non-measurable meaning. Among such spiritual values are freedom, peace, justice, equity. A value system is a group of interconnected values that form a system and reinforce each other. They are anchored in religion or in humanist traditions. To be precise, it is necessary to distinguish clearly between the values themselves and the means of attaining them. In many cases there is broad agreement over ethical goals, but there are differences of opinion over rules of conduct...In any society, therefore, you will now find different systems of values co-existing -- but not peacefully -- side by side.”*

There is considerable confusion surrounding the definition of values. Kurt Baier (1969) notes that sociologists employ a bewildering profusion of terms, ranging from what a person wants, desires, needs, enjoys, prefers, through what he thinks desirable, preferable, rewarding, obligatory, to what the community enjoins, sanctions, or enforces. He cites the following more popular definitions to show the great variety and looseness of the terms employed:

“A thing has or is a value if and when people behave toward it so as to retain or increase their possession of it.” (George Lundberg)

“Anything capable of being appreciated (wished for) is a value.” (Robert Part and E W Burgess)

“Values are the obverse of motives...the object, quality, or condition that satisfies the motivation.” (Richard T LaPiere)

“Values are any object of any need.” (Howard Becker)

“A desideratum or anything desired or chosen by someone, at sometime - operationally: what the respondent says he wants.” (Stuart C Dodd)

“By a social value we understand any datum having an empirical content accessible to the members of some social group and a meaning with regard to which it is or may be an object of activity.” (Znaniecki)



“(A value is) a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available means and ends of action.” (Clyde Kluckhohn)

“Values are the desirable end states which act as a guide to human endeavour or the most general statements of legitimate ends which guide social action.” (Neil J Smelser)

“The noun “value” has usually been used to imply some code or standard which persists through time and provides a criterion by which people order their intensities of desiring various desiderata. To the extent that people are able to place objects, actions, ways of life, and so on, on a continuum of approval-disapproval with some reliability, it appears that their responses to a particular desideratum are functions of culturally acquired values.” (William R Catton, Jr)

“Values are normative standards by which human beings are influenced in their choice among the alternative courses of action which they perceive.” (Philip E Jacob and James J Flink)

“What we properly call a value in life is an organic mixture of need, interest, feeling, purpose and goal. the production and conservation of values is one of the main concerns of human existence.” (Lewis Mumford)

“A value is anything of interest to a human subject.” (Perry)

“Values may refer to interests, pleasures, likes, preferences duties, moral obligations, desires, wants, needs, aversions and attractions, and many other modalities of selective orientation.” (Stephen C Pepper)

“I find it confusing to give the word “values” any narrower meaning than will comprehend interests and expectations, as well as standards of judgement.” (G Vickers)

“A value is a belief upon which a man acts by preference.” (Gordon W Allport)

### **The Concepts related to Human Values:**

Understanding of the nature of human values may be so intimately associated with what might otherwise be considered to be distinct concepts that they cannot be effectively separated from some perspectives:

**(a) Economic value:** The concept of the value of a thing is central to traditional economic value theory for which value is the so-called exchange or market value of a commodity. Economists distinguish between value in this sense and the values of individuals or societies which in welfare economics mean much the same as





preferences or tastes. Such values may then be realized by the appropriate allocation of resources.

**(b) Value assessments and imputations:** Baier (1973) distinguishes between value assessments and value imputations. Value assessments are assertions to the effect that something did, will or would favourably affect the life of someone. Value imputations are assertions to the effect that someone or some group has, holds, or subscribes to some value (eg achievement, work, altruism, comfort, equality, thrift, friendship), or that some such thing is one of his values. The word value then means different things in these two contexts. Assessed values then become measures of the capacities of various kinds of entities, including persons, to confer benefits, whereas imputed values are measures of tendencies of persons to promote certain ends, for certain reasons.

**(c) Instrumental and intrinsic values:** A distinction may also be made between instrumental values, which are the means to something else, and intrinsic values, which are those desired for themselves (such as goodness, truth, and beauty).

**(d) Attitudes and opinions:** Many surveys of the “values” held by people do not find it useful to distinguish between attitudes or opinions held by people and the values that they hold. A survey of values then becomes a survey of attitudes and opinions. Presumably some attitudes may be considered as relating to values, but the distinction is then difficult to establish in that context. It is difficult to identify “values” from such survey data.

**(e) Lifestyles:** Increasingly clusters of attitudes and opinions arising from survey data are used to identify distinct lifestyles. Each such lifestyle is then seen as reflecting a cluster of values, although these are usually considered implicit.

### **Elusive Nature of Human Values**

When we think of our values, we think of what is important to us in life. Each of us holds numerous values (e.g., achievement, security, benevolence) with varying degrees of importance. A particular value may be very important to one person but unimportant to another. The value theory (Schwartz, 1992, 2006a) adopts a conception of values that specifies six main features that are implicit in the writings of many theorists:

(1) Values are beliefs linked inextricably to affect. When values are activated, they become infused with feeling. People for whom independence is an important value become aroused if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it.



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(2) Values refer to desirable goals that motivate action. People for whom social order, justice, and helpfulness are important values are motivated to pursue these goals.

(3) Values transcend specific actions and situations. Obedience and honesty values, for example, may be relevant in the workplace or school, in business or politics,

with friends or strangers. This feature distinguishes values from norms and attitudes that usually refer to specific actions, objects, or situations.

(4) Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people, and events. People decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values. But the impact of values in everyday decisions is rarely conscious. Values enter awareness when the actions or judgments one is considering have conflicting implications for different values one cherishes.

(5) Values are ordered by importance relative to one another. People's values form an ordered system of priorities that characterize them as individuals. Do they attribute more importance to achievement or justice, to novelty or tradition? This hierarchical feature also distinguishes values from norms and attitudes.

(6) The relative importance of multiple values guides action. Any attitude or behavior typically has implications for more than one value. For example, attending temple might express and promote tradition and conformity values at the expense of hedonism and stimulation values. The tradeoff among relevant, competing values guides attitudes and behaviors (Schwartz, 1992, 1996). Values influence action when they are relevant in the context (hence likely to be activated) and important to the actor.

The above are features of all values. What distinguishes one from another is the type of goal or motivation that it expresses. The values theory defines ten broad values according to the motivation that underlies each of them. These values are likely to be universal because they are grounded in one or more of three universal requirements of human existence with which they help to cope. These requirements are needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups. Individuals cannot cope successfully with these requirements of human existence on their own. Rather, people must articulate appropriate goals to cope with them, communicate with others about them, and gain cooperation in their pursuit. Values are the socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction.

We next defined each of the ten values in terms of the broad goal it expresses, note its grounding in universal requirements, and refer to related value concepts. To make the meaning of each value more concrete and explicit, we list in parent these the set of



value items included in the first survey instrument to measure each value. Some important value items (e.g., self-respect) have multiple meanings; they express the motivational goals of more than one value. These items are listed in brackets.

### **Self-Direction**

It means independent thought and action--choosing, creating, exploring. Self-direction derives from organismic needs for control and mastery and interactional requirements of autonomy and independence. (Creativity, freedom, choosing own goals, curious, independent, self-respect, intelligent, privacy)

### **Stimulation**

It means excitement, novelty, and challenge in life. Stimulation values derive from the organismic need for variety and stimulation in order to maintain an optimal, positive, rather than threatening, level of activation. This need probably relates to the needs underlying self-direction values. (a varied life, an exciting life, daring)

### **Hedonism**

It means pleasure or sensuous gratification for oneself. Hedonism values derive from organismic needs and the pleasure associated with satisfying them. Theorists from many disciplines mention hedonism. (Pleasure, enjoying life, self-indulgent)

### **Achievement**

It means personal success through demonstrating competence according to social standards. Competent performance that generates resources is necessary for individuals to survive and for groups and institutions to reach their objectives. As defined here, achievement values emphasize demonstrating competence in terms of prevailing cultural standards, thereby obtaining social approval. (Ambitious, successful, capable, influential) [Intelligent, self-respect, social recognition]

### **Power**

It is related to social status and prestige, control or dominance over people and resources. The functioning of social institutions apparently requires some degree of status differentiation. A dominance/submission dimension emerges in most empirical analyses of interpersonal relations both within and across cultures. To justify this fact of social life and to motivate group members to accept it, groups must treat power as a value. Power values may also be transformations of individual needs for dominance and control. Value analysts have mentioned power values as well. (Authority, wealth, social power) [Preserving my public image, social recognition]



Both power and achievement values focus on social esteem. However, achievement values (e.g., ambitious) emphasize the active demonstration of successful performance in concrete interaction, whereas power values (e.g., authority, wealth) emphasize the attainment or preservation of a dominant position within the more general social system.

### **Security**

Security means safety, harmony, and stability of society, of relationships, and of self. Security values derive from basic individual and group requirements. Some security values serve primarily individual interests (e.g., clean), others wider group interests (e.g., national security). Even the latter, however, express, to a significant degree, the goal of security for self or those with whom one identifies. (social order, family security, national security, clean, reciprocation of favors) [healthy, moderate, sense of belonging]

### **Conformity**

Conformity is a restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. Conformity values derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning. As we define them, conformity values emphasize self-restraint in everyday interaction, usually with close others. (Obedient, self-discipline, politeness, honoring parents and elders) [loyal, responsible]

### **Tradition**

Tradition is respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. Groups everywhere develop practices, symbols, ideas, and beliefs that represent their shared experience and fate. These become sanctioned as valued group customs and traditions. They symbolize the group's solidarity, express its unique worth, and contribute to its survival. They often take the form of religious rites, beliefs, and norms of behavior. (respect for tradition, humble, devout, accepting my portion in life) [moderate, spiritual life]

Tradition and conformity values are especially close motivationally; they share the goal of subordinating the self to socially imposed expectations. They differ primarily in the objects to which one subordinates the self. Conformity entails subordination to persons with whom one frequently interacts—parents, teachers, and bosses. Tradition entails subordination to more abstract objects—religious and cultural customs and ideas. As a corollary, conformity values exhort responsiveness to current, possibly changing expectations. Tradition values demand responsiveness to immutable expectations from the past.

### **Benevolence**



Defining goal: preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group'). Benevolence values derive from the basic requirement for smooth group functioning and from the organismic need for affiliation. Most critical are relations within the family and other primary groups. Benevolence values emphasize voluntary concern for others' welfare. (helpful, honest, forgiving, responsible, loyal, true friendship, mature love) [sense of belonging, meaning in life, a spiritual life]. Benevolence and conformity values both promote cooperative and supportive social relations. However, benevolence values provide an internalized motivational base for such behavior. In contrast, conformity values promote cooperation in order to avoid negative outcomes for self. Both values may motivate the same helpful act, separately or together.

### **Universalism**

It is an understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. This contrasts with the in-group focus of benevolence values. Universalism values derive from survival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources. People may then realize that failure to accept others who are different and treat them justly will lead to life-threatening strife. They may also realize that failure to protect the natural environment will lead to the destruction of the resources on which life depends. Universalism combines two subtypes of concern - for the welfare of those in the larger society and world and for nature (broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment)[inner harmony, a spiritual life].

### **The Structure of Human Value Relations**

In addition to identifying ten basic values, the theories explicate the structure of dynamic relations among them. One basis of the value structure is the fact that actions in pursuit of any value have consequences that conflict with some values but are congruent with others. For example, pursuing achievement values typically conflicts with pursuing benevolence values. Seeking success for self tends to obstruct actions aimed at enhancing the welfare of others who need one's help. But pursuing both achievement and power values is usually compatible. Seeking personal success for oneself tends to strengthen and to be strengthened by actions aimed at enhancing one's own social position and authority over others. Another example: Pursuing novelty and change (stimulation values) is likely to undermine preserving time-honored customs (tradition values). In contrast, pursuing tradition values is congruent with pursuing conformity values.



Both motivate actions of submission to external expectations. Actions in pursuit of values have practical, psychological, and social consequences. Practically, choosing an action alternative that promotes one's value (e.g., taking drugs in a cultic rite—stimulation) may literally contravene or violate a competing value (obeying the precepts of one's religion—tradition). The person choosing what to do may also sense that such alternative actions are psychologically dissonant. And others may impose social sanctions by pointing to practical and logical inconsistencies between an action and other values the person professes. Of course, people can and do pursue competing values, but not in a single act. Rather, they do so through different acts, at different times, and in different settings.

The circular structure in Figure-1 portrays the total pattern of relations of conflict and congruity among values. Tradition and conformity are located in a single wedge because, as noted above, they share the same broad motivational goal. Conformity is more toward the center and tradition toward the periphery. This signifies that tradition values conflict more strongly with the opposing values. The expectations linked to tradition values are more abstract and absolute than the interaction-based expectations of conformity values.

They therefore demand a stronger, unequivocal rejection of opposing values. The circular structure in Figure-1 portrays the total pattern of relations of conflict and congruity among values. Tradition and conformity are located in a single wedge because, as noted above, they share the same broad motivational goal. Conformity is more toward the center and tradition toward the periphery. This signifies that tradition values conflict more strongly with the opposing values. The expectations linked to tradition values are more abstract and absolute than the interaction-based expectations of conformity values. They therefore demand a stronger, unequivocal rejection of opposing values.

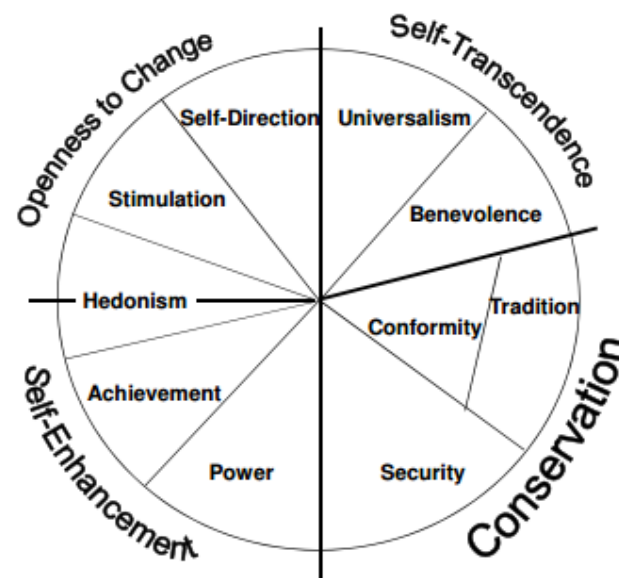


Figure 1. Theoretical model of relations among ten motivational types of value

Although the theory discriminates ten values, it postulates that, at a more basic level, values form a continuum of related motivations. This continuum gives rise to the circular structure. To clarify the nature of the continuum, we note the shared motivational emphases of adjacent values:

- a) power and achievement--social superiority and esteem;
- b) achievement and hedonism--self-centered satisfaction;
- c) hedonism and stimulation--a desire for affectively pleasant arousal;
- d) stimulation and self-direction--intrinsic interest in novelty and mastery;
- e) self-direction and universalism--reliance upon one's own judgment and comfort with the diversity of existence;
- f) universalism and benevolence--enhancement of others and transcendence of selfish interests;
- g) benevolence and tradition--devotion to one's in-group;
- h) benevolence and conformity--normative behavior that promotes close relationships;
- i) conformity and tradition--subordination of self in favor of socially imposed expectations;

Despite extensive discussion of values, and the importance given to “values” in the abstract, it seems to be quite difficult to identify specific values. Although many international organizations claim a strong interest in values, and would claim to be acting to enhance certain values, it is quite difficult to determine exactly what the range of possible values is.



It might for example be assumed that some of the major international conventions or declarations, such as the Universal Declaration of Human Rights, would constitute a prime source from which values could be identified unambiguously. This does not appear to be the case. It would be difficult to respond to the question “How many values are specified in the Declaration?”.

Such difficulties are disguised by the ease with which obvious values are named: peace, justice, health, security, and the like. These might perhaps be treated as “first order” values. Typically, in many studies and list, the number of such values is of the order 5 to 20.

These values can usefully be seen as elements in a much larger set of values. This would then lead to several questions:

- (a) How large is that set and what other elements does it contain?
- (b) Is it useful to look at sets of values composed of 500, 1,000 or 10,000 elements?
- (c) How might such a set be clustered or ordered?
- (d) Do particular values subsume other values in the set?
- (e) How do the first order values emerge from such larger sets?
- (f) Which values tend to be neglected or ignored in focusing on first order values?
- (g) To what extent do the identified values in the set overlap one another, namely to what extent is the set artificially enlarged by the presence of synonyms?
- (h) Where distinct values terms may be judged by some to be synonymous, is the distinction meaningful to others, and valued by them?

**What is the difference between “human” values, “ethical” values and “moral” values?**

Values that are said to be “ethical” are those that command respectful behavior toward others, that is, towards other human beings, without harming them. These can be applied to animal and plant life as well.

“Moral” values are in fact the same, but today, “moralising” rhetoric is not well received. For this reason, some people refer to “ethical values”. However, most people seem more interested yet in “human values”. These are seen as much more





positive, perhaps because we feel directly concerned: we ourselves have a strong desire to have others be “human” to us.

These human, ethical and moral values are universal values, felt deep down inside each of us (our consciousness). They are also expressed formally in laws, constitutions and various international texts (Declarations, Conventions, etc..) asserting Human Rights. The recognition of these universal values by many countries in the world is the first step toward their implementation, calling for everyone to respect them. These texts aim in the first place at guaranteeing the integrity (both physical and psychological) of every human being, precisely because he/she is human: each person holds the right not to be abused, whatever form those abuses may take. But the ultimate goal is to promote a positive and concrete practice (attitudes, behaviours and acts) establishing those human universal values as the basis of human relationships, in a spirit of reciprocity and mutual respect of those values. Human values inspire us to better put into practice our moral values, especially in conflict situations, when we tend to put them aside and become confrontational.

### **Human Values and Peace**

It's by making one's own these human values that we can better feel, keep in mind, appreciate and especially value the importance of connection between human beings. It's then easier to respect the physical or psychological integrity of the other, and to stop oneself from getting carried away by feelings and reactions that could cause injury. By realising our likeness in terms of humanness, I can wish him well; I can wish he lives in peace with himself and with others.

Putting into practice our human values helps us have a contributing attitude towards peace.

Human values are thus an inspiration for peace: by integrating them into our way of managing human relations, they predispose us to use a tool for peace: peace reflexes.

In the Ideas box in the left column, you will find ideas, helpful information and activities to increase and deepen your own ideas concerning human values and to pass on these values around you – especially to children.

### **How Human Values Relate to Attitudes, Beliefs, Traits and Norms**

When trying to explain why individuals' behave as they do, people often refer to attitudes, beliefs, traits, or norms. A crucial way in which each of these concepts differs from values is that it varies on another scale, so it is measured differently. As described above, values vary in importance as guiding principles in life.

Attitudes are evaluations of objects as good or bad, desirable or undesirable. Attitudes can evaluate people, behaviors, events, or any object, whether specific (ice cream) or abstract (progress). They vary on a positive/negative scale. Values underlie our



attitudes; they are the basis for our evaluations. We evaluate people, behaviors, events, etc. positively if they promote or protect attainment of the goals we value. We evaluate them negatively if they hinder or threaten attainment of these valued goals. If we value stimulation highly and attribute little importance to security values, for example, we are likely to have a positive attitude toward bungee jumping.

Beliefs are ideas about how true it is that things are related in particular ways. Examples of beliefs are “war never solves problems,” “Africa is larger than Europe”, and “psychologists are wise.” Beliefs vary in how certain we are that they are true. General beliefs that people hold about how the world functions are called social axioms. Unlike values, beliefs refer to the subjective probability that a relationship is true, not to the importance of goals as a guiding principles in life.

Norms are standards or rules that tell members of a group or society how they should behave. Examples of norms are “children should be seen and not heard,” “we should stand up when the national anthem is played.” Norms vary on a scale of how much we agree or disagree that people should act in a specific way. Our values affect whether we accept or reject particular norms. Because norms prescribe behaviors with specific consequences, we are more or less inclined to accept them depending on whether these consequences are compatible or in conflict with our valued goals. More generally, because norms are social expectations, we are more or less inclined to accept them depending on how important conformity vs. self-direction values are to us.

Traits are tendencies to show consistent patterns of thought, feelings, and actions across time and situations. As noted above, the same term can refer to both a value and a trait (e.g., wisdom, obedience). However, people who exhibit a trait may not value the corresponding goal and those lacking a trait may value the corresponding goal highly. For example, a person may behave obediently yet not value obedience and behave foolishly exhibit them. They describe what people are like rather than what people consider important. People believe their values are desirable but may consider their traits positive or negative.

### Questions

- 1) Write the important definitions and nature of Human Values?
- 2) Explains the importance of Human Values in contemporary society?
- 3) Elicits the concepts related to Human Rights?



- 4) What is the difference between “human” values, “ethical” values and “moral” values? Explain.
- 5) Discuss how human values relate to attitudes, beliefs, traits and norms?

**Lesson - 2**

**Ethical Human Conduct**



## **INTRODUCTION:**

This chapter deals with ethical human conduct and it focuses how do social institutions and practices shape human experience? How do individuals contribute to social stability and change? It also elicits these questions through a critical examination of the perspectives and tools used to understand human behavior, social institutions, and social policies. Further, this chapter combines an exploration of the ethical dimensions of individual and social action with analyses across multiple disciplines including sociology, psychology, media and cultural studies, anthropology, ethics, and political philosophy.

The content of right understanding, discovering the innate harmony at various levels of existence right from the human being to the whole of existence. This included a correct appraisal of the needs, characteristics and activities of the self ('I') and the Body and also the salient aspects of synergy between these. This manifests in the form harmonious interaction of units (both sentient and insentient i.e. consciousness and material) with each other being in co-existence with the all-pervading space. This reality- 'space' is no-activity, transparent, equilibrium energy and the units of nature are 'submerged' in space. Being in space, they are energized, self-organized and fulfill the definite relationship with each other, leading to the complete existential order. All the above investigations were carried out through a process of self-exploration and studying the things around us. While the process of self-exploration has to continue to enable realization and understanding, we can start looking at the significant implications of such an understanding in our life and profession. Here we can also visualize how such an understanding of the truth of existence and our ability to live in accordance with it, can pave way towards collective and sustainable human happiness and prosperity. Such an understanding enables the human being to achieve harmony in oneself, harmony with other human beings and harmony with rest of nature. This unfolding of truth through the process of self-exploration seems to be the direction of evolution of the entire mankind. This also is the purpose of human life. It is for us to get adequately convinced through our own exploration, that this is the only effective way of establishing peace within as well as peace outside.

## **VALUES IN DIFFERENT DIMENSIONS OF HUMAN LIVING**

There is harmony at the levels of human living and based on this understanding of harmony, when we participate in the larger order, this participation at different level is our value. The identification of values starts from the participation of the activities of the Self ('I') in the form of definite conduct of the human being based on realization and understanding. Further, the participation of the human being is seen in two forms behavior and work. We studied about the values pertaining to behavior as the nine values in relationship viz., trust, respect, affection, care, guidance, reverence, glory and love. The participation of a human being in ensuring the role of physical facility



helps and preserves its utility. For example, the utility value of a pen is that it aids in writing. This provides a means to the body. Provide 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. The values are nothing but the participation of the human being in different dimensions of living."

### **THE RIGHT UNDERSTANDING: UNIVERSAL VALUES**

There is an innate harmony and orderliness in the existence. The human beings only need to understand it and not to create it. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony. Thus, the universal human values are nothing but manifestation of the truth of existence (harmony, coexistence) in various dimensions of human interaction in terms of the participation in the universal order. These are naturally acceptable to all human beings and conducive to human happiness. Only our ignorance, our wrong pre-conditionings, our illusion about ourselves, about the existence, about the nature of sensory interactions and about our relationships with things around us, leads to all the difficulties and confusions in appreciating and inculcating these universal values. Continuous self-observation and self-exploration into entire existence enables us to realize this truth. We are able to appreciate the universality and the innateness of human being. On our own right, we can experience how such a realization leads to fulfillment at all levels. Once we are able to get rid of our false pre-conditioning and anchor ourselves to our natural acceptance, the inculcation of human values becomes spontaneous.

And this is true for all human beings and for all times. This is what all of us really cherish and as human beings we also have the requisite potential and wherewithal to realize it. This understanding is thus a source of great solace, great relief and great confidence to the whole human race. The universal values are the truths of existence and are always there. It is for us to discover these through self-exploration and learn to live in accordance with these in order to be happy. The values are not to be enforced through fear. The values are not to be enforced through greed. The values are not to be enforced through, blind faith/ belief. The values are naturally acceptable as we have seen, and hence there is no need for imposition or enforcement. Only right understanding through the process of self-exploration will lead to harmony in the society or organization. This gives a very strong base to ensure value based living among human beings. Any attempt to inculcate values through fear, greed or a false belief will not be conducive to sustainable harmony in the society or organization. Only the process of understanding through self-exploration will work in the long run.

### **ETHICAL HUMAN CONDUCT**



The right understanding gained through self-exploration also enables us to identify the definitiveness of human conduct which may also be called the ethical human conduct. It is the same, for all human beings. So we are also able to understand the universality of ethical human conduct which is in consonance with the universal human values. Accordingly, all debates and confusions about what is ethical for one may not be ethical for others. 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.

Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite. As already mentioned, when I understand the reality correctly, and the underlying harmony at all levels of existence and my participation in it, I am able to perceive the universal human values as a part and parcel of this reality. My imaginations are now always in terms of the definite participation of mine in this existence in terms of fulfillment of these universal human values. Having been convinced about the values and about the inherent harmony in the existence, I am able to develop an ethical sense in all my pursuits. I always think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of my desire, thought and expectation (selection) as guided by right understanding. 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. This can be mainly characterized in terms of the following chastity in conjugal relationship i.e. chastity in husband-wife relationship, rightful production acquisition and utilization of wealth and Human behavior and work with kindness.

This definitiveness of human conduct in terms of values, policies and character is termed as Ethics. On this basis, we get a definite notion of ethics. We get a definite 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. We can see that 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. 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 to me and does not give rise to conflict within. It is in consonance with the



right understanding of the reality the underlying harmony at all levels. It leads to mutual fulfillment with other people and mutual enrichment with rest of nature. Thus, the 'ethical conduct' is self-satisfying, people-friendly, eco-friendly and universal

**ENTITLEMENT- NATURAL ACCEPTANCE LEADING TO INDEPENDENCE AND HOME-RULE**

We will be exploring our entitlement; and in the process of Self-verification and living accordingly, we will be attaining Independence and home-rule. Having discussed the content of right understanding, we can see how we explored our entitlement (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 entitlement, we are able to live accordingly and this way, we become Independence. The more, we attain this self-organized state, were able to live in harmony with others and also we are able to help others attain this state.

This leads to our participation in home-rule. It leads by itself, without any external force. The more we are in dialogue with our innateness, the more organized we become. In short, 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.

**Conclusion:**

Humanity has arrived at a moment of critical choice that presents a unique challenge to its collective intelligence and the technical and social advances it has so far achieved. A choice for status quo solutions will almost certainly lead to accelerating social and ecological disintegration. It could lead to the end of human civilization and even the extinction of our own species. The alternative, a choice for transformational change, can be more than an act of collective survival. It may also set the stage for the next step in life's evolutionary journey.

The major hope for mobilizing social forces behind the affirmative choice is found within an awakened global civil society; an awakening already taking place. The energies unleashed by this awakening are coalescing around a people-centered citizens' vision of just, inclusive and sustainable human societies dedicated to enhancing the social, intellectual and spiritual growth of all people, celebrating the unity and diversity of life and maintaining a sustainable balance between the human uses of natural wealth and the regenerative limits of Earth's living ecosystem. This vision calls for an end to social and environmental exploitation by the powerful at the expense of the powerless. In their place it envisions societies that empower people



through economic and political decentralization to regenerate the local communities and ecologies that such exploitation has devastated.

The status quo solutions are backed not only by powerful institutional interests, but also by supporting economic theories operationalised in a system of national income accounting widely accepted as the authoritative measure of human progress and well-being. Most of human society has become so culturally conditioned by these theories and measurement practices that even those of us who espouse the need for alternatives easily slip into the embrace of their underlying assumptions. Those who call for transformational changes will remain severely handicapped within the larger development debate until they are able to counter mainstream thinking from a strong theoretical footing and offer an alternative operational measurement practice.

#### Questions

1. What is Ethical Human Conduct?
2. How Ethical Human Conduct plays a predominant role in progress and development?
3. Explain values in different dimensions of human living?
4. Describe the relationship between the right understanding and universal values?
5. What is entitlement? Explain how it is natural acceptance leading to independence and home-rule?





## NEED AND BASIC GUIDELINES FOR VALUE EDUCATION

### Introduction

This chapter presents the whole school approach to education for values. The fundamental assumption is that values in here in education. It is not possible to impart value education separately from the processes and orientations of other parts of the school system. The more integrated it is to the educational process as a whole, the better will be the outcome of imparting values. The framework subsumes that value education has to be a planned effort by the school to nurture core universal values held upmost by our Constitution. Value education helps to provide a road map to guide children and youth along a route to live a life based on moral principles which are important both in the individual as well as collective context. Thus, this chapter focuses the basic need of value education, its basic guidelines and content.

Education is necessarily a process of inculcating values to equip the learner lead a life – a kind of life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual leaders and educationists of our country, all in various ways, have emphasized the role of education for ‘character development’, ‘bringing out the latent potentialities and inherent qualities’ and developing an ‘integrated personality’ for the well-being of the individual and the society at large. Whatever term we may use, the importance of developing values has long been embedded in the age old traditions of India’s civilizational and cultural heritage, spanning over the centuries. The diverse and rich cultural heritage that we are so fortunate to inherit in our country is in many ways symbolic of the foundation and wellspring of values from which we draw our values nourishment. Life of individuals and communities and that of our saints, sages and philosophers are examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, exploring simple but revolutionary ideas as a mark of superior conduct and living.

The concern for value education is reflected in our key policy documents from time to time. After independence the National Commission of Secondary Education (1952-53) was a significant landmark in emphasizing character building as the defining goal of education. “The supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realize their full potentialities and contribute to the well-being of the community.”

The Report of the University Education Commission (1962) noted, “If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.” The Report went on to make a case, not for religious or moral education, but for evolving “a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions.” The Education Commission of 1964-66 put the spotlight on “education and national development”, from which perspective it identified the “absence of provision for education in social, moral and spiritual values” as a serious defect in the curriculum. The Commission recommended that these values be taught “with the help, wherever possible, of the ethical teachings of great religions.” Agreeing with the Sri Prakasa Committee Report,



it recommended “direct moral instruction” for which “one or two periods a week should be set aside in the school time-table.”

The National Policy on Education (1986) expressed concern over “the erosion of essential values and an increasing cynicism in society”. It advocated turning education into a “forceful tool or the cultivation of social and moral values.” Education should “foster universal and eternal values, oriented towards the unity and integration of our people”. The Programme of Action of 1992 tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage. The Government of India’s report on Value Based Education (Chavan’s Committee Report, 1999) submitted in both Houses of Parliament, provided impetus to resume work on value orientation of education.

The National Curriculum Framework for School Education (2000), echoing the National Policy on Education (1986), lamented the “erosion of the essential, social, moral and spiritual values and an increase in cynicism at all levels.” Against this backdrop, the framework advanced a plea to integrate value education into the curriculum asserting that “Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within”. It further stated that the “the entire educational process has to be such that the boys and girls of this country are able to see good, love good and do good and grow into mutually tolerant citizens”. The National Curriculum Framework, 2005 echoed the vision of education where values are inherent in every aspect of schooling. The framework articulates the need to reaffirm our commitment to the concept of equality amidst diversity, mutual interdependence of humans to promote values that foster peace, humaneness and tolerance in a multi cultural society. Enabling children to experience dignity, confidence to learn, development of self-esteem and ethics, need to cultivate children’s creativity, making children sensitive to the environment and the need for fostering democracy as a way of life rather than only as a system of governance as well as the values enshrined in the Constitution assume significance in the framework. It further opines that independence of thought and action, capacity of value based decision making, sensitivity to others’ well-being and feelings should form the basis of rationale commitment to values.

The NCF, 2005 particularly emphasizes Education for Peace as one of the national and global concerns. As the position paper on Education for Peace prepared by the National Focus Group as part of NCF, 2005 puts it, “Peace is contextually appropriate and pedagogical gainful point of coherence of values”. Peace concretizes the purpose of values and motivates their internalization.” Education for Peace has been considered as a strategy to make value education operative. It aims at equipping students with the values and attitudes required for living in harmony with oneself and others as responsible citizens.

The shift of focus, over the decades, from religious and moral education to education for peace, via value education, parallels the shifting sense and sensitivities in the larger context of education. The acceptance of education for peace as a necessary ingredient of holistic education in the western context was driven by deepening



anxieties about the rise and spread of violence. A similar pattern is obtained in our context as well. It is in such perspective; value education is subsumed in Education for Peace. If the philosophy and principles as articulated in, 2005 and the position paper on Education for Peace are put into practice, value oriented education will indeed occupy the centre stage.

### **Why Education for Values?**

A most important reason for reorienting education or values is the fact that the current model of education contributes to the lopsided development of students. This model of education puts exclusive focus on cognitive to the total neglect of the affective domain and presents alienation between head and heart. Students are nurtured in a spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from contexts. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them. Their understanding is limited to learning about the subjects. They hardly know how they should live their lives, commit themselves to the welfare of the country, care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education.

Education of this kind turns children into machines. Such a perspective defeats the very purpose of education - the wholesome DEPFE, NCERT development of personality including ethical development which is fundamental for making responsible decision making in case of moral conflicts. The mark of an educated person, wrote Plato in *The Republic*, is the willingness to use one's knowledge and skills to solve the problems of society. Education must imbue children with a proactive social conscience. Society is the empowering context for individuals. No one can become fully human or attain dignity and fulfillment outside the web of relationships and responsibilities presupposed in society. True education equips individuals to live creatively, responsibly, and peaceably in a society and become agents of change for a better society.

Improvement of the quality of education has always been the key concern for education. In recent times, quality education has been defined in more pragmatic terms. It has become synonymous with employability, preparation for the world of work, less and less consideration is given to the subject of education i.e. individual student and his/her full development as a human being. Quality of education should not be considered in fragmented terms but in a more holistic and expanded manner not in terms of number of years of schooling but the quality aspect of the development of the individual; the formation of the whole persons and full flowering of the human being and character building.

Improvement of quality of education is not the only reason for value education. The current resurgence of interest in education as a powerful means to inculcate values among students is also due to the fast degeneration of values in our country. Despite



considerable progress made, our society is shaken by conflicts, corruption and violence. There has been distortion in our value system. Wherever we look, we find falsehood and corruption. Majority of us are interested in our own families and not interested in fulfilling our responsibilities to society.

Although erosion of values existed throughout the history of human DEPFE, NCERT existence and is shared by all cultures but current degeneration of values has become a matter of great concern in our country. The typical examples of value erosions are: people have become greedy and selfish. Honesty has begun to disappear in the society. Violence has become the order of the day. Corruption, abuse and power have become more common.

The problem of declining values is multi dimensional arising out of combination of major social forces such as globalization, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence, terrorism. These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences. Schools are the microcosms of the world. The disorder of the world surfaces to schools in many ways. The state of growing up of children and youth in our country has changed and is further changing fast. We do not need scientific surveys to tell us what our own eyes and ears are revealing. The number of dysfunctional families have grown. Children indulge in crime, violence in school and outside. Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. While the questioning attitude and critical thinking needs to be encouraged in children, we find that many young people and students, treat teachers with disrespect and question out of arrogance and see it as a way of questioning authority. A hurry-up society often lacks a sense of community and fraternity. Peers exert powerful influence on values development. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role models are witnessed more often than ever before. In a general sense, parents, schools and public feel that our youth have lost qualities of civility, respect and responsibility.

There is in fact a public DEPFE, NCERT call for education and action because of the degeneration of our cultural ethos. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools. Children and youth need to be educated to practice the commonly held values of harmony and peace with self and others. Children are envoys of the future. As per the population projection, India will have one of the youngest populations in the world by 2020. This vast human resource will shape the nation and the world. From ecological perspective, child is educated by the entire environment in which it grows and that environment is determined equally by the parents, teachers and society around. The kind of individual we produce in turn determines the kind of society we live in. If we produce individuals who are self-centered, aggressive, competitive and greedy, we cannot have a society that is non-violent, peaceful, cooperative and harmonious.



Education is the main agency for individual transformation and social change. It is not possible to bring fundamental transformation in society unless the individual is transformed. The kind of education we provide to them will have bearing on the values foundation of the society. What is urgently needed is the re-examination of the content and process what each school is teaching to children under their charge.

Although value education is both parent and public responsibility but school, due to its institutionalization nature, ought to take the major responsibility. School personnel have an obligation towards providing value oriented education. It cannot be done in an ad-hoc and haphazard manner but has to be a conscious and deliberate well planned enterprise with knowledge and forethought.

### **Values and the Contemporary Realities**

Whenever there is a discussion about values and value education there is generally a skepticism about the relevance of values in the DEPFE, NCERT present day context. One reason is because our general conception about value education has been mainly expressed in terms of development of values and virtues like honesty, self-control, respect, responsibility, locality for personality/character development of the individual per se without situating them in the prevailing social, cultural realities and conditions. Values should not be treated as ideal concepts but as 'empowering tools' which are helpful in meeting the challenges of the contemporary social world-be it religious fundamentalism, environmental degradation, multi-cultural conflicts, misuse of science and technology, inequalities, ill effects of mass media, globalization, commercialization and so on.

The very nature of value education implies empowering the students with certain attitudes and skills as well as giving them the critical ability to use them in the contemporary every day world, full of myriad challenges. In the context of schools and school education, there are some key challenges particularly in contemporary social contexts that acquire the sense of urgency which need to be addressed to. An attempt has been made to present a brief discussion of why we need to come up with new ways of educating students to allow them to better situate themselves when confronted by the socio-cultural complexities and the role of values in meeting the challenges.

### **Tradition vs. Modernity**

Developing societies like India often face the conflict about tradition and modernization and both adults and young learners have very uneasy attitudes in relation to tradition and modernization. It is important to make young learners develop attitudes where they do not see everything in tradition as bad or everything in modernization as good.

There are many things positive about our traditional culture which need to be appreciated and understood. Researchers, psychologists, historians and thinkers have provided a picture of values that, by and large, characterize Indians with values such



as “tolerance of dissonance, coping DEPFE, NCERT strategies which seeks harmony rather than control over environment” collectivism and the ‘self defined in a social context’ emphasizing modesty, cooperation, duty, acceptance etc. In spite of its vast diversity in cultural disparities, social and economic, there is still a sense of nation and society due to resilience that our varied cultures and traditions provide in the daily life of people. An outlook which requires assimilation, synthesis and retention of what is valuable and adaptation to the present rather than wholesome rejection of values of Indian culture and tradition needs to be developed in our young children. This is what is called harmonizing tradition and modernisation orientations.

The changing time that we live in and the new challenges ahead will require that we prepare our young children to develop their own creative ways to respond to modernization as well as retain their original character of being part of the Indian culture.

**Globalization** One of the contemporary reality is that the socio-cultural environment has been radically transformed. Globalization signifies omnipresent culture. Our cultural horizon today embraces almost all the planet. Societies have become less and less mono-cultural. Consequently, the environment in which we are living is now more complex and multiple with different cultures developing in such a way that it is no longer possible to think of adaptation to a homogeneous environment. It is rather a matter of adaptation to pluri-cultural and highly complex environment. Globalization can lead us to cut throat competitions, rejection of even one’s own valuable culture and traditions. It can also contribute to a new cooperative human society, a more caring and compassionate human being. The right attitude towards globalization can serve as a vehicle for promotion of inter-connectivity and interdependence. While we promote national integration, we must also cultivate values required to live in harmony with global society. We DEPFE, NCERT should make them proud to be Indians as well as proud to be global citizens.

### **Diversity**

India is a multilingual, multicultural and multi religious country. In the age of increasing intermingling of communities and cultures, it is important that diversity within the Indian society is appreciated based on universal principles. Universality and diversity may seem to be incompatible but both have to co-exist in a democratic and diverse society like ours where values of democracy prevail at the same time values of differences are also fully recognized and respected.

Similarly, India is a country where different religious faiths adds to its diversity. It is at the core of the identity of majority of our people, an important force influencing the attitudes and values of people. Openness to the religious beliefs and practices of others, awareness of one’s biases and prejudices towards other’s religion, search for truth, receptivity, analytical as well as respectful attitude to move from exclusive religious loyalty to spiritual values requiring critical mind, to distance oneself from dogmatism, intolerance and violence are some of the key values and attitudes which need to be nurtured in our younger generation to develop inter-cultural and interfaith understanding. The aim of education thus can no longer be solely confined to learning



of specific culture and its traditions but that of learning and appreciation of multi-cultures.

**Inclusivity**

A healthy happy society is one in which all its members feel included and do not feel that they are excluded from the processes of the society because of their colour, culture, caste, religion, gender or community. Young learners must be made to understand that their own life and long term peace, prosperity and happiness is endangered if societies are not build on inclusivity. This principle of inclusion must be part of the day-to-day practices of the school.

**Summary**

In summary, each of the approaches to values education has a view of human nature, as well as purposes, processes and methods used in the approach. For example, the inculcation approach has a basic view of human nature as a reactive organism. The analysis and values clarification approaches, on the other hand, view the human being as primarily active. The moral development approach views human nature as going back and forth between active and reactive, whereas the action learning approach views human nature as interactive. The following table provides an outline of the most important features for each of the approaches.

| <b>Overview of Typology of Values Education Approaches</b> |  |   |
|--|--|---|
| <b>Approach</b>  | <b>Purpose</b>   | <b>Methods</b>  |
| <b>Inculcation</b>   | <ul style="list-style-type: none"> <li>To instill or internalize certain values in students;</li> <li>To change the values of students so they more nearly reflect certain desired values</li> </ul>                           | <ul style="list-style-type: none"> <li>Modeling;</li> <li>Positive and negative reinforcement;</li> <li>Manipulating alternatives;</li> <li>Games and simulations;</li> <li>Role playing</li> </ul> |
| <b>Moral Development</b>                                   | <ul style="list-style-type: none"> <li>To help students develop more complex moral reasoning patterns based on a higher set of values;</li> <li>To urge students to discuss the reasons for their value choices and</li> </ul> | <ul style="list-style-type: none"> <li>Moral dilemma episodes with small-group discussion;</li> <li>Relatively structured and argumentative without necessarily coming to a "right"</li> </ul>      |



|                             |  |   |
|-----------------------------|--|---|
|                             | positions, not merely to share with others, but to foster change in the stages of reasoning of students  | answer  |
| <b>Analysis</b>             | <ul style="list-style-type: none"> <li>To help students use logical thinking and scientific investigation to decide value issues and questions</li> <li>To help students use rational, analytical processes in interrelating and conceptualizing their values</li> </ul>   | <ul style="list-style-type: none"> <li>Structured rational discussion that demands application of reasons as well as evidence;</li> <li>Testing principles;</li> <li>Analyzing analogous cases;</li> <li>Research and debate</li> </ul>   |
| <b>Values Clarification</b> | <ul style="list-style-type: none"> <li>To help students become aware of and identify their own values and those of others;</li> <li>To help students communicate openly and honestly with others about their values;</li> <li>To help students use both rational thinking and emotional awareness to examine their personal feelings, values, and behavior patterns</li> </ul> | <ul style="list-style-type: none"> <li>Role-playing games;</li> <li>Simulations;</li> <li>Contrived or real value-laden situations;</li> <li>In-depth self-analysis exercises;</li> <li>Sensitivity activities;</li> <li>Out-of-class activities;</li> <li>Small group discussions</li> </ul> |
| <b>Action Learning</b>      | <ul style="list-style-type: none"> <li>Those purposes listed for analysis and values clarification;</li> <li>To provide students with opportunities for personal and</li> </ul>  | <ul style="list-style-type: none"> <li>Methods listed for analysis and values clarification;</li> <li>Projects within school and community practice;</li> </ul>   |





|  |   |  |
|--|---|--|
|  | <p>social action based on their values;</p> <ul style="list-style-type: none"><li>• To encourage students to view themselves as personal-social interactive beings, not fully autonomous, but members of a community or social system</li></ul> | <ul style="list-style-type: none"><li>• Skill practice in group organizing and interpersonal relations</li></ul> |
|--|---|--|

**Questions:**

1. Explain the importance of value education in the contemporary society?
2. Differentiate the tradition and modernity in terms of values.
3. Describe the role of values and the context of contemporary realities.
4. Explain the typology of values education approaches.



## Lesson - 4

### THE DEVELOPMENT OF CONSCIOUSNESS

#### Introduction

This chapter focuses that what is consciousness? Are the creatures conscious? It elicits the differences between conscious and biological evolution. It also focuses how a language has a pervading impact in the development of consciousness and self-consciousness as well. Further, the chapter envisages consciousness and its development from Indological (Indian) perspective of understanding.

#### What is consciousness?

Consciousness is the quality or state of awareness, or, of being aware of an external object or something within oneself. It has been defined as: sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is.

As Max Velmans and Susan Schneider wrote in *The Blackwell Companion to Consciousness*: “Anything that we are aware of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives.”



Western philosophers since the time of Descartes and Locke have struggled to comprehend the nature of consciousness and pin down its essential properties. Issues of concern in the philosophy of consciousness include whether the concept is fundamentally coherent; whether consciousness can ever be explained mechanistically; whether non-human consciousness exists and if so how can it be recognized; how consciousness relates to language; whether consciousness can be understood in a way that does not require a dualistic distinction between mental and physical states or properties; and whether it may ever be possible for computing machines like computers or robots to be conscious, a topic studied in the field of artificial intelligence.

In medicine, consciousness is assessed by observing a patient's arousal and responsiveness, and can be seen as a continuum of states ranging from full alertness and comprehension, through disorientation, delirium, loss of meaningful communication, and finally loss of movement in response to painful stimuli.

### **How Consciousness was developed?**

Before we can begin to consider the evolution of consciousness, we have to ask when consciousness first arose. Are human beings alone conscious, or are other creatures also conscious? Is an animal such as a dog, for example, conscious?

Dogs may not be aware of many of the things we are aware of. They are not conscious of much beyond their immediate world, the world defined by the span of their senses. They know nothing of lands beyond the oceans, or the space beyond the earth. Nor can dogs be aware of much beyond the present time. They know nothing of the course of history, or where it might be headed. They are not aware of their inevitable death in the same way that we are. They do not think to themselves in words, and they probably do not reason as we do. And they do not seem to have the self-awareness that we do; they certainly do not get caught up in concern for their own self-image, with all the strange behaviors that engenders. But this does not mean that dogs have no awareness at all.

Dogs experience the world of their senses. They see, hear, smell, and taste their world. They remember where they have been. They recognize sounds. They may like some people or things, and dislike others. Dogs sometimes show fear, and at other times excitement. When asleep, they appear to dream, feet and toes twitching as if on the scent of some fantasy rabbit. They clearly are not just a biological mechanism, devoid of any inner experience. To suggest that they are not conscious is absurd - as absurd as suggesting that my neighbour across the street is not conscious.



Where dogs differ from us is not in their capacity for consciousness but in what they are conscious of. Dogs may not be self-aware, and may not think or reason as we do. In these respects they are less aware than we are. On the other hand, dogs can hear higher frequencies of sound than we do, and their sense of smell far surpasses our own. In terms of their sensory perception of the world around, dogs may be considered more aware than humans.

A useful analogy for understanding the nature of consciousness is that of a painting. The picture itself corresponds to the contents of consciousness; the canvas on which it is painted corresponds to the faculty of consciousness. An infinite variety of pictures can be painted on the canvas; but whatever the pictures, they all share the fact that they are painted on a canvas. Without the canvas there would be no painting.

The pictures that are painted on the canvas of consciousness take many forms. They include our perceptions of the world around, our thoughts, our ideas, our beliefs, our values, our feelings, our emotions, our hopes, our fears, our intuitions, our dreams and fantasies - and more. But none of this would be possible if we did not in the first place possess the capacity for consciousness. Without it there would be no subjective experience of any kind.

### **Are All Creatures Conscious?**

If dogs have the faculty of consciousness, then by the same argument so must cats, horses, deer, dolphins, whales, and other mammals. Why else would we require veterinarians to use anesthetics?

If mammals are conscious beings, then I see no reason to suppose birds are any different. Some parrots I have known seem as conscious as dogs. If birds have the capacity for consciousness, then it seems natural to assume that so do other vertebrates - alligators, snakes, frogs, salmon, and sharks. What they are conscious of may vary considerably. Dolphins "see" the world with sonar; snakes sense infrared radiation; sharks feel with electric senses. The pictures that are painted in their minds may vary considerably; but, however varied their experiences, they all share the faculty of consciousness.

Where do we draw the line? At vertebrates? The nervous systems of insects may not be as complex as ours, and they probably do not have as rich an experience of the world as we do. They also have very different senses, so the picture that is painted in their minds may be totally unlike ours. But I see no reason to doubt that insects have inner experiences of some kind.

How far down do we go? It seems probable to me that any organism that is sensitive in some way to its environment has a degree of interior experience. Many single-celled organisms are sensitive to physical vibration, light intensity, or heat. Who are we to say they do not have a corresponding degree of consciousness?



Would the same apply to viruses and DNA? Even to crystals and atoms? The philosopher Alfred North Whitehead argued that consciousness goes all the way down. He saw it as an intrinsic property of creation.

### **Consciousness and Biological Evolution**

If all creatures are conscious in some way or other, then consciousness is not something that evolved with human beings, or with primates, mammals or any other particular degree of biological evolution. It has always existed. What emerged over the course of evolution were the various qualities and dimensions of conscious experience- the contents of consciousness.

The first simple organisms - bacteria and algae - having no senses, were aware in only the most rudimentary way: no form, no structure, just the vaguest glimmer of awareness. Their picture of the world is nothing but an extremely dim smudge of colour - virtually nothing, compared to the richness and detail of human experience.

When multicellular organisms evolved, so did this sensing capacity. Cells emerged that specialized in sensing light, vibration, pressure, or changes in chemistry. These cells formed sensory organs, and as they developed, the ability to take in information increased. Eyes are not only sensitive to light; they react differently to different frequencies, and can tell from which direction the light is coming. The faintest smudge of the bacterium's experience had begun to take on different hues and shapes. Forms had begun to emerge on the canvas of consciousness.

Nervous systems evolved, processing this data and distributing it to other parts of the organism. Before long, the flow of information required a central processing system, and with it a more integrated picture of the world appeared. As brains evolved, new features were added to consciousness. With reptiles the limbic system appeared, an area of the brain associated with emotion. Feeling had been added.

In birds and mammals the nervous system grew yet more complex, developing a cortex around it. With the cortex came other new abilities. A dog chasing a cat around a corner holds some image in its mind of the cat it can no longer see. Creatures with a cortex have memory and recognition; they can pay attention and show intention.

With primates the cortex grew into the larger, more complex neo-cortex, adding yet more features to consciousness. The most significant of these was the ability to use symbols. Not only did this ability enable simple reasoning, it also led to a new form of communication - symbolic language.

Chimpanzees and gorillas may not be able to speak as we do, but this is not because they lack something in their brains; they lack a voice. They have no larynx, or voice-box, and cannot move their tongues as freely as we can. But they can use other forms of symbolic language. When taught sign language, such as that used by the deaf, they show a remarkable ability to communicate. Coco, a gorilla in California, now has a vocabulary of more than a thousand words, and composes sentences in sign language.



## Language and Consciousness

For one reason or another, human beings evolved slightly differently. We have a well-developed voice-box, and after the first year of life the tongue frees up, permitting the complex sounds necessary for speech. With these two seemingly small advances, everything changed.

Being able to speak allows us to share our experiences with each other. Whereas a dog learns principally from its own experience, and builds up its knowledge of the world from scratch, we can learn from each other. We can build up a body of collective knowledge and pass it on from one generation to another - the foundation of a cohesive society.

This new ability has expanded our consciousness in several ways. Our experience of space expanded as we learnt of events beyond our immediate sensory environment. And as we learnt of events that had happened before our own lives, our experience of time expanded.

As well as using speech to communicate with each other, we can also use it to communicate with ourselves, inside our own minds. We can think to ourselves in words. Of all the developments that came from language, this has probably been the most significant.

Thinking allows us to conjure up associations to past experiences. When we think of the word "tree", images of trees readily come to mind. Or if we think of a person's name, we may find ourselves remembering past experiences with that person. Other creatures may well experience associations to past experiences, but their associations are almost certainly determined by their immediate environment; what is out of sight is out of mind. Thought liberated human beings from this constraint. We can deliberately bring the past back to mind, independently of what is happening in the present.

In a similar way, thinking expanded our appreciation of the future. We can think about what might or might not happen, make plans and take decisions. A new inner freedom had been born - the freedom to choose our future and so exercise a much greater influence over our lives.

Thinking in words opened our minds to reason. We could ask questions: Why do stars move? How do our bodies function? What is matter? A whole new dimension had been added to our consciousness - understanding. We could form hypotheses and beliefs about the world in which we found ourselves.

We could also begin to understand ourselves. We could think about our own conscious experience. We became aware not only of the many aspects and qualities of our consciousness, but also of the faculty of consciousness. We are aware that we are aware - conscious of the fact that we are conscious.



Consciousness could now reflect not only upon the nature of the world it experienced, but also on the nature of consciousness itself. Self-reflective consciousness had emerged.

### **Self-consciousness**

As we reflect upon our own consciousness, it seems that there must be an experience - an individual self that is having these experiences, making all these decisions, and thinking all these thoughts. But what is this self? What is it really like? What does it consist of?

Questions such as these have intrigued and puzzled philosophers for centuries. Some, like the Scottish philosopher David Hume, spent much time searching within their experience for something that seemed to be the true self. But all they could find were various thoughts, sensations, images and feelings. However hard we look, we never seem to find the self itself.

Not finding an easily identifiable self at the core of our being, we look to other aspects of our lives for a sense of identity. We identify with our bodies, with how they look, how they are dressed, and how they are perceived by other people. We identify with what we do and what we have achieved; with our work, our social status, our academic qualifications, where we live and who we know. We derive a sense of who we are from what we think our theories and beliefs, our personality and character.

There is, however, a severe drawback to such a sense of self. Being derived from what is happening in the world of experience, it is forever at the mercy of events. A person who draws a strong sense of identity from their work may, on hearing that their job is threatened, feel their sense of self is threatened. Someone else, who identifies with being fashionably dressed, may buy a new set of clothes every time the fashion changes, not because they need new clothes, but because their sense of self needs to be maintained. Or if we identify with our views and beliefs we may take a criticism of our ideas to be a criticism of our self.

Any threat to our sense of self triggers fear. Fear is of great value if our physical self is being threatened. Then we need to have our heart beat hard, our blood pressure rise, and our muscles tense. Our survival may depend on it. But this response is totally inappropriate when all that is being threatened is our psychological self.

Having our bodies repeatedly put on full alert is a principal cause of stress. We can easily end up in a permanent state of tension, opening us up to all manner of physical illnesses. Our emotional life may suffer, leading to anxiety or depression. Our thinking and decision making can likewise deteriorate.

Fear also leads to worry. We worry about what others might be thinking of us. We worry about what we have done or not done, and about what might or might not happen to us. When we worry like this, our attention is caught up in the past or the future. It is not experiencing the present moment.



Perhaps the saddest irony of all is that this worry prevents us from finding that which we are really seeking. The goal of every person is, in the final analysis, a comfortable state of mind. Quite naturally, we want to avoid pain and suffering, and feel more at peace. But a mind that is busy worrying cannot be a mind that is at peace.

Other animals, not having language, do not think to themselves in words, and do not experience many of the worries that we do. In particular, they do not experience all the worries that come from having a vulnerable sense of self. They are probably at peace much more of the time. Human beings may have made a great leap forward in consciousness, but at our present stage of development we are no happier for it - quite the opposite.

### **Transcending Language**

There is, it would appear, a downside to language. Language is invaluable for sharing knowledge and experience - without it human culture would never have arisen. And thinking to ourselves in words can be very useful when we need to focus our attention, analyze a situation, or make plans. But much of the remainder of our thinking is totally unnecessary.

If half my attention is taken up with the voice in my head, that half is not available for noticing other things. I don't notice what is going on around me. I don't hear the sounds of birds, the wind, or creaking trees. I don't notice my emotions, or how my body feels. I am, in effect, only half-conscious.

Just because we have the gift of being able to think in words does not mean that we have to do it all the time. Many spiritual teachings seem to have recognized this. In Buddhism, for example, students are often advised to sit with a quiet mind, experiencing "what is" without naming it in words or putting it into some category - to see a daffodil as it is, without the labels "daffodil", "flower", "yellow" or "pretty". To see it with the mind in its natural state, before language was added to our consciousness.

### **Consciousness from Indological Perspective (*Sat Chit Ananda*)**

Returning the mind to this simple pre-linguistic state of consciousness is not easy. A lifetime of conditioning makes it hard to stop thinking and let go. This is why many spiritual teachings include practices of meditation designed to quieten the voice in the head, and bring us to a state of inner stillness. In Indian philosophy, this state is called samadhi, "still mind".

Furthermore, it is said that when the mind is still, then one knows the real self, and the nature of this self is, according to the ancient Vedic teachings, sat-chit-ananda.

It is sat - "the truth, unchanging, eternal, being". It is always there, whatever our experience. It never changes. It is not a unique self; it has no personal qualities. It is the same for everyone. It is the one undeniable truth - the fact that we are conscious.





It is chit - “consciousness”. It is not any particular form or mode of consciousness, but the faculty of consciousness. It is that which makes all experience possible.

And it is ananda - “bliss”. It is the peace that passeth all understanding, that lies beyond all thought. It is the state of grace to which we long to return; from which we fell when we began to fill our minds with words.

This is the self that we have been seeking all along. The reason we have had such difficulty finding it was that we have been looking in the wrong place. We have been looking for something that could be experienced - a feeling, a sense, an idea. Yet the self cannot be an experience. It is, by definition, that which is experiencing. It is behind every experience, behind everything I see, think, and feel.

What the mystical traditions around the world seem to be saying is that the self, that sense of I-ness that we all feel, but which is so hard to pin down or define, is actually consciousness itself. The pure self is pure consciousness - the faculty of awareness common to all sentient beings.

Moreover, when we come to know this to be our true essential nature, our search for identity ends. No longer is there any need to buy things we don't really need, say things we don't really mean, or engage in any other unnecessary and inappropriate activities in order to reinforce an artificially derived sense of self. Now we discover a deeper inner security, one that is independent of circumstances and events. Here is the peace we have long been seeking. It is right here inside us, at the heart of our being. But as with the self, we have been looking for it in the wrong place - in the world around.

### **Conclusion**

With the advent of human beings, the awakening of consciousness took a huge leap forward. Consciousness began becoming aware of itself. But at present this leap is only partially complete. We may be self-aware, but we have not yet discovered the true nature and potential of consciousness. In this respect our inner evolution has some way to go.

Throughout history there have been those who have evolved inwardly to higher states of consciousness. They are the saints and mystics who have realized the true nature of the self. Such people are examples of what we each have the potential to become. There is nothing special about them in terms of their biology. They are human beings, just like you and me, with similar bodies and similar nervous systems. The only difference is that they have liberated themselves from a limited, artificially derived sense of identity and discovered a greater peace and security within.

In the past the number of people who made this step was small, but the times we are living through make it imperative that many more of us now complete our inner evolutionary journey into full wakefulness.



The many crises that we see around us - global warming, desertification, holes in the ozone layer, disappearing rainforests, polluted rivers, acid rain, dying dolphins, large-scale famine, a widening gap between the “haves” and the “have not’s”, nuclear proliferation, over-exploitation, and a host of other dangers - all stem in one way or another from human self-centredness. Time and again we find decisions being made not according to the merits of the situation at hand, but according to the needs of the individual or special interest groups. Governments strive to hold on to power, businesses seek to maximize profit, leaders want to retain their status, and consumers around the world try to satisfy their own needs for identity and security. In the final analysis, it is our need to protect and reinforce an ever-faltering sense of self that leads us to consume more than we need, pollute the world around, abuse other peoples, and show a careless disregard for the many other species sharing our planetary home.

Even now, when we recognize that we are in great danger, we fail to take appropriate remedial action. We continue driving our cars, consuming dwindling resources, and throwing our waste into the sea because to do otherwise would inconvenience ourselves.

The global crisis now facing us is, at its root, a crisis of consciousness. The essence of any crisis, whether it be a personal crisis, a political crisis, or, as in this case, a global crisis, is that the old way of functioning is no longer working. Something new is being called for. In this case the old way that is no longer working is our mode of consciousness. The old mode is destroying the world around us, and threatening the survival of our species. The time has come to evolve into a new mode. We need to wake up to our true identity, to make the step that many saints and mystics have already made, and discover for ourselves the peace and security that lie at our core.

With the advent of human beings, evolution has ceased to be a blind affair governed by random genetic mutations. A new degree of freedom has appeared; we can think ahead and determine our own future. Our further evolution is now in our own hands - or rather, in our own minds.

Our next step is to rise beyond the handicaps that came with the gift of language and discover who we really are. Then, free from the need to reinforce an artificially derived sense of identity, we will be able to act in accord with our true needs - and with the needs of others and the needs of our environment.

Relieved of unnecessary fears, we will be in a much better state to cope with the many changes that we will undoubtedly see over the coming years. Liberated from unnecessary self-centeredness, we will be free to care for each other, to offer others the love we so much want for ourselves. And we will be in a much better position to build a new world - one that is not so driven by this halfway stage in the unfolding of self-consciousness. Our task is to manifest this change on earth, now - both for our own sakes and for the sake of every other creature.



**Questions:**

1. What is consciousness?
2. Write a note on the development of consciousness?
3. Are all the creature conscious – Comment
4. Describe the impact of language on consciousness?
5. What you mean by self-consciousness?
6. Describe the consciousness from Indian Context.



Lesson 5

**Understanding Harmony at different levels of living**

**Introduction**

Harmony is an alignment or congruence among four elements: what we say, what we think, what we feel and what we do. When there is harmony, alignment, and congruence between our thoughts, feelings, actions and words we experience an inner and outer sense of peace, called harmony. Harmony is deeply connected with the balance of mind, body and soul. As long as we can remember, we've always been striving for the golden mean – that state, in which we become conscious of every detail of our inner and outer world, we accept things as they are and just then are we able to embrace the new ones.

Consider the following life areas and reflect on whether you feel in, or out of, harmony with each - is the way you feel about, the way you think about, the way you act around (or about) and the way you speak about each of the following in alignment, congruent, harmonious?

- Your finances
- Your career and livelihood
- Your relationships at work
- Your (love) partnership and intimacy
- Your personal environment and organization
- Your personal, professional and spiritual development
- Your health and wellness
- Your family and friends
- Your play and recreation

When we feel out of sorts, frustrated, lost or confused, it's most often because we are experiencing disequilibrium among our mind, body and spirit - between what we are thinking, feeling, saying or doing. The downside of this state of disequilibrium is that we often make unwise and unhealthy work, career, life, and relationship choices. In disharmony, we keep sending ourselves mixed messages and it's no wonder we live in a state of confusion and self-doubt. Think of some decisions you made recently that turned out to be self-defeating or not so healthy. Consider, were you in alignment in what you were thinking, feeling and saying as you made the decisions or did you experience a sense of



internal conflict? Did you make that decision from a place of harmony? If not, where were you conflicted? And why? What wasn't working?

When one is in harmony with one's self, one sings, internally and externally, the notes of gentleness, mildness, respect, humility, modesty, tolerance and forgiveness.

When one approaches life and living from a place of harmony, one experiences the qualities of true and real courage, strength, wisdom, will, confidence, motivation, self-discipline, inner peace and love, compassion and what is known as "right knowing, "right action" and "right understanding" - qualities that are not available when one is in a state of disharmony. Harmony comprises of several aspects at various levels. Let us start exploring it from the lowest level

### **Physical Facilities**

Some of our desires or wants are related with physical things. For instance a big house, a Car, lot of money and property, best mobile in the market etc. These can be categorized under physical facilities. Interestingly all our desires are not physical; there are desires other than physical facilities. For instance taking care of parents, peace of mind, being healthy etc. On the basis of this premise we can propose the following:

- Physical facilities are necessary for human beings
- Physical facilities are necessary for human beings; they are also necessary for animals

Interestingly

**Physical facilities are necessary and complete for animals, while they are necessary but not complete for humans.**

Animals need physical things to survive, mainly to take care of their body. If their basic needs are satisfied, they are fine. (At least this is what we know about animals so far). They may not have desires like acquiring knowledge or having a formal degree. However in case of human beings it is not the same. There is sequence of



needs which needs to be satisfied. Abraham Maslow for example has presented in 'hierarchy of needs' in his theory of motivation.

- Biological and Physiological needs - air, food, drink, shelter, warmth, sex, sleep, etc.
- Safety needs - protection from elements, security, order, law, limits, stability, etc.
- Belongingness and Love needs - work group, family, affection, relationships, etc.
- Esteem needs - self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility, etc.
- Self-Actualization needs - realising personal potential, self-fulfillment, seeking personal growth and peak experiences.

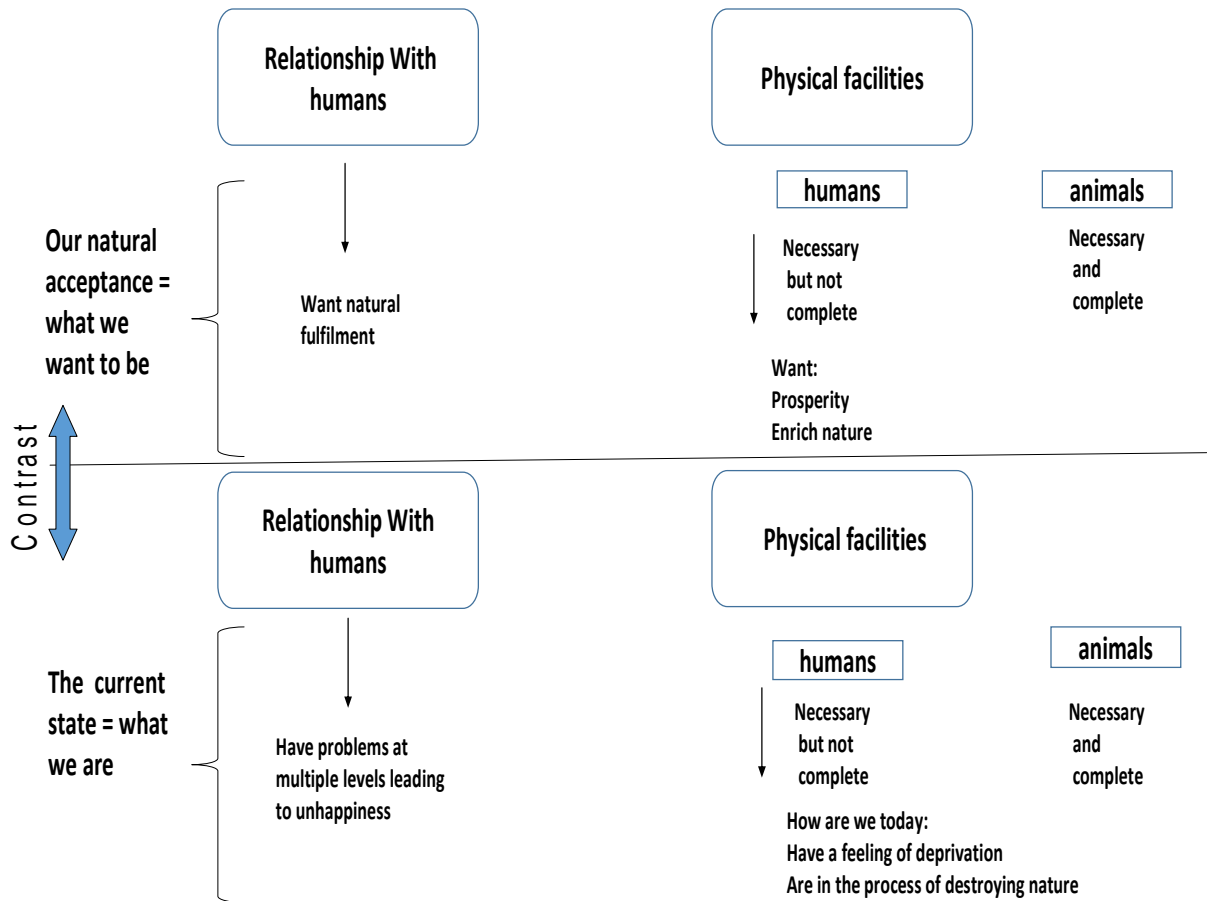
Thus it is very clearly established that while physical needs are necessary for human beings, they are not complete by themselves to fulfill all our needs. Our needs are more than just physical facilities. Besides physical facilities we want relationship with other people like our family, friends, teachers, colleagues. We aspire for good relationship with all of them. If we have problem in these relationships, we are troubled.

Thus broadly we have two categories of our needs and our expectations from these needs are different.

**Physical Facilities:** We need prosperity in our lives. Prosperity is the feeling of having or being able to have more physical facilities than is needed. Prosperity and wealth are two different aspects. For ensuring feeling of prosperity, identification of need for physical facilities is essential over and above having wealth. Thus conceptually prosperity is much broader than wealth. The sense of prosperity leads us to feeling of sharing and thus facilitates enriching others apart from enriching ourselves.

**In Relationships:** Mutual fulfillment is the most important aspect in a relationship. If there is any problem in any of our relationships then there is discomfort and a feeling of uneasiness and botheration. This we can experience in our every day relationships.

**What we want to be Vs What we are**



There is an assumption at large that accumulation and presence of wealth can take care of all our needs and resolve all our problems. But having wealth does not ensure being prosperous since prosperity includes wealth and component of enriching. Instead of enriching nature we have been exploiting it merely for our selfish consumption. Our exploitation of nature has seen devastating effects all over the world.

However the present state of affairs both in physical facilities and in relationships is not what it ought to be. At every level of our interaction whether individual, family or society the problems at human relationships are increasing. Wars, violence, killing, crime are the reflections of deteriorated forms of human relationships. We want to feel prosperous but sadly end up working only for accumulation of wealth. Though we intend to enrich nature but are ending up exploiting and destroying it. The same scenario is with relationships with humans. We are unable to have fulfilling relationships all the time whether at individual level, family or at society or world at large.



There is serious contrast and contradiction in what we want to be (or do) and what we actually are? We want something but we have ended up having something completely different.

In our quest to understand what is the problem and where does it lie we need to introspect and ask ourselves whether are we understanding human relationships? Do we have time to spend in our relationships? Do we actually understand what the expectations of others from us are? If we know do we really care to fulfill their expectations?

Our interactions have increased multifold especially at secondary and tertiary level. The interactions in our relationships are very complex and have multiple expectations which are not mutually fulfilling. This lack of fulfillment is reflected in our state of mind and our attitudes towards self and others. Irrational assumptions and taken for granted attitude in relationships lead to problems in relationships apart from mistrust and absence of love and respect.

Several debatable and introspective questions thus arise due to these contrasts. For instance is our unhappiness (at individual or family level) due to lack of physical facilities or lack of relationships? Is presence of only physical facilities sufficient for harmony and happiness? What will happen if the relationships are not mutually fulfilling? Can family survive only on the basis of relationships without physical facilities? The breakdown of families is due to lack of physical facilities or fulfillment in relationships?

A thorough introspection will clearly reveal that lack of relationships has been a critical factor in creating problems. We are spending more time on generating physical facilities rather than on our relationships. There is a serious need to bring about a balance. Even if the tilt is more towards relationships there is absolutely no problem.

### **The Need for Right Understanding**

To resolve the issues in human relationships, there is a need to understand them first and this would come from the right understanding of relationship.

Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner which creates disharmony with other human being as well as with rest of nature.

To ensure prosperity and to ensure nature, we need to have the right understanding. This enables us to work out our requirements for physical facilities and hence distinguish





between wealth and prosperity. With nature as well, we need to understand the harmony in nature and how we can complement this harmony.

During the research and exploration of comprehensive human goals, we find that all four goals shown in the figure are required for human society. We cannot be 'complete human being' without anything less than this. This is the fundamental minimum requirement to ensure sustainable happiness and prosperity of a family, society and the Nation. We can't cut down any of these. This is the minimum level that each one of us wants, and also the maximum we can think of. We can't think of anything more than this. This is the target for each one of us, the whole human race and the human tradition. The moment we leave anyone of them out, there will be loss of continuity, and the goal of a "Complete Human" cannot be achieved. We will find that these goals are not only comprehensive but also universal. 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. Now we will try to explore that how these comprehensive human goals are related to us. The sequence formulated below helps us to understand:

1. Right Understanding    2. Prosperity    3. Fearlessness (Trust)    4. Co-existence



In Every Individual

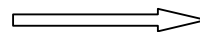
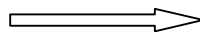
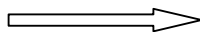
In Every Family

In Society

In Nature

***Identification of the Comprehensive Human Goal***

1. Right Understanding    2. Prosperity    3. Fearlessness (Trust)    4. Co-existence



***Sequence Goals for Human Society***

The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society. With



right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous. Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow. When human beings with right understanding interact with nature, it will be in consonance with the co-existence and will be mutually enriching

There is a need to evaluate ourselves as of today i.e. where are we with respect to the Comprehensive Human Goals. We are talking so much about information and skills, but we are ignoring the need for right understanding, we are ignoring the need to understand happiness correctly. We are not able to see that the need for physical facilities is limited and that, we can have more than what we need! We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment. In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions.

We are becoming increasingly more fearful of each other, other, paranoid that the other human being is out to get me, finish me. So, most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace. We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people and Nations, which is the basis of fearlessness, peace and harmony. Instead of co-existing, we are busy figuring out better ways to exploit nature. The results are there for all of us to see today. We have tended to assume that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycles, in pursuance of our whims and fancies. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction. As per the results till now, we have missed out on the core things, and there is need for us to re-align our focus towards ensuring the right understanding and relationship. For this, we have to understand the harmony at all levels of our living. We have to move from living with assumptions to living with right understanding.

Each one of us needs to start this journey within to be able to contribute towards rectification of this dangerous situation. The problem with us today is that the



program to ensure the first step, i.e. right understanding in the individual, is missing. The route to prosperity and social harmony is through right understanding only.

It can be said that we need to work for the following three:

- Right Understanding
- Relationship
- Physical Facilities

Where is this right understanding needed? It is needed

- To Study ourselves
- To Study Family
- To study society
- To study nature/existence

These are also related with the various levels of our living as briefed below.

#### Living in Myself

We all have desires, thoughts, beliefs, imaginations and choices. This is the first level of our living. Before expressing ourselves in relations, we think and whatever we receive from the other, it again passes through our internal processes. We refer to this as (our) self. This inner world (or myself) co-exists with the body and together we refer to this as a 'human being'. We should know ourselves and test our beliefs by passing them through our own natural acceptance.

#### Living in Family

All of us are born to our parents and this is the closest relationship in the family. This is the first web of relationships for each one of us and subsequently we live in more relationships including our siblings, friends, classmates, teachers and others. How we see ourselves, decides how we see the other and our relationship with another human, another person. If we understand ourselves better and clearer, we are able to see other clearer and better. This understanding is vital for understanding our relationship with other. In order to ensure harmony in family and society, we need to understand the expectations in human relationships and whether they can be fulfilled.

#### Living in Society

Our family is part of a larger group of people we live with where there are interdependencies around food, clothing, housing, services, health, education, justice etc. As we understand ourselves and our relationship with others in family, we also understand the other in society and are able to fulfill our relationship with them.

#### Living in Nature/ Existence



We are on this Earth with plants, trees, animals, trees and types of resources and other human surrounding us and we live in this large eco-system that we call nature. Irrespective of where we are whether village, town or city we are a part of an eco-system or natural habitat. Our Earth is a part of the solar system that co-exists with all that there is in this existence. When we understand nature, we are able to engage in relationships which are mutually fulfilling.

In order to have happiness and ensure its continuity, we need to ensure harmony at all levels of our living. This implies that we have to understand all these four levels of living. Thus the right understanding means the harmony at four levels –

- Harmony with Self
- Harmony with Family
- Harmony with Society and
- Harmony with Nature/Existence

Thus the basic aspirations of humans are continuous happiness and prosperity. The process of fulfilling this basic aspiration is by understanding and being in harmony at all levels of living

### **Summary**

Some of our desires or wants are related with physical things. For instance a big house, a car, lot of money and property, best mobile in the market etc. These can be categorized under physical facilities.

Interestingly all our desires are not physical; there are desires other than physical facilities. For instance taking care of parents, peace of mind, being healthy etc. Besides physical facilities we want relationship with other people like our family, friends, teachers, colleagues. We aspire for good relationship with all of them. If we have problem in these relationships, we are troubled

The needs of the human being can be seen to consist of the need for (1) right understanding, (2) relationship and (3) physical facilities in the right order.

Even if we desire prosperity for ourselves and prosperity for nature, we are unable to ensure this today. What is happening in reality is quite the contrary, with nature getting steadily depleted and distributed and we continue to feel deprived.



Right understanding is essential for the fulfillment of relationship and for right identification of physical facilities. We have to ensure right understanding. Today we are largely pre-occupied with the accumulation of physical facilities and tend to ignore the need for relationship and right understanding.

The need for right understanding and relationship distinguishes human being from an animal. To live only for physical facilities is called 'animal consciousness' while to live with all three- right understanding, relationship and physical facilities leading to mutual happiness and mutual prosperity is called 'human consciousness'

In order to have happiness and ensure its continuity, we need to ensure harmony at all levels of our living. This implies that we have to understand all these four levels of living. Thus the right understanding means the harmony at four levels –

- Harmony with Self
- Harmony with Family
- Harmony with Society and
- Harmony with Nature/Existence

### **Self-Examination Questions**

#### **Short Answer Questions**

1. What do you mean by Physical facilities? What are the needs of human beings?
2. List down the harmony at different levels.

#### **Long Answer Questions**

1. Explain the importance of right understanding in human prosperity
2. Describe about comprehensive human goals.

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**Unit-II**

**Lesson 6**

**Understanding the Human Being as Co-existence of Self (I) and Body**

**Introduction**

Human being is the co-existence of Self (I) and Body. 'I' imparts a sense of aliveness in the person. This aliveness has been referred to as 'Jivana' which also means Jivan. We perform multiple activities throughout the day. We consciously choose, decide and perform an activity with the knowledge that it is 'I' who is performing these activities. It is not the body chooses, decides and performs these activities – without our consent or participation. We use our bodies to perform activities and the choice, decision and the manner in which to perform these activities are done by 'Jivan' ('I').

When we savor delicious food, latest music, it is again 'I' that comes in to picture. Of course it happens through the means of physical body. We feel pleasure, pain, happiness and sadness. The entity that experiences such feelings is 'I'. Thus human being is co-existence of both these entities. There is exchange of information between the two. The physical body is a tool and a medium with the help of which 'I' receives all the life experiences. Interestingly even if we discuss the individual needs of 'I' and the body, we should be aware that even what we identify as the needs of the body, ultimately are the needs of 'I'. It has been asserted by intellectuals that physical body is only matter and feels neither pleasure nor pain. The body of dead would never complain of pain or discomfort. It implies that every pleasure or displeasure generated in the body is experienced by 'I' alone. The needs of 'I' are subjective in nature as against the needs of the physical body which are objective and physical in nature and are far easier to understand.

**Needs of Self ('I') and Body**

The basic need of 'I' is happiness (Sukha) and the needs of the body are physical facilities (Suvidha)



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The needs of 'I' are qualitative in nature i.e. happiness, trust, respect etc. and are continuous in time. The needs of body are quantitative in nature i.e. food, clothing, shelter and are temporary in time.

The needs of 'I' for happiness is fulfilled by the right understanding and the right feelings while the need of the Body are fulfilled by food, clothing, shelter etc.

We can list out our needs and identify which needs are related to 'I' and which are related to Body. We see that many of our needs are related to 'I' and others to the body. Today since we are unaware of how to fulfill the needs of 'I' i.e. continuous happiness, we tend to think that unlimited physical facilities will secure continuous happiness for us and when we go to do it we are not successful. For instance money is just representation of physical facilities, and this representation is based on our notions and conventions. Today, we focus on money, with the notions "Just have money, the rest of it will come," "happiness, health, everything can be bought", "eat, drink and be merry!". When we think in terms of physical facilities the needs turn out to be definite. When we think in terms of money, need for money turns out to be undefined. The way to work out the need for money is thus to first identify the need for prosperity, and in order to be prosperous, find out what the need for physical facilities is, and then to find out how much money is needed to acquire the required quantity of physical facilities.



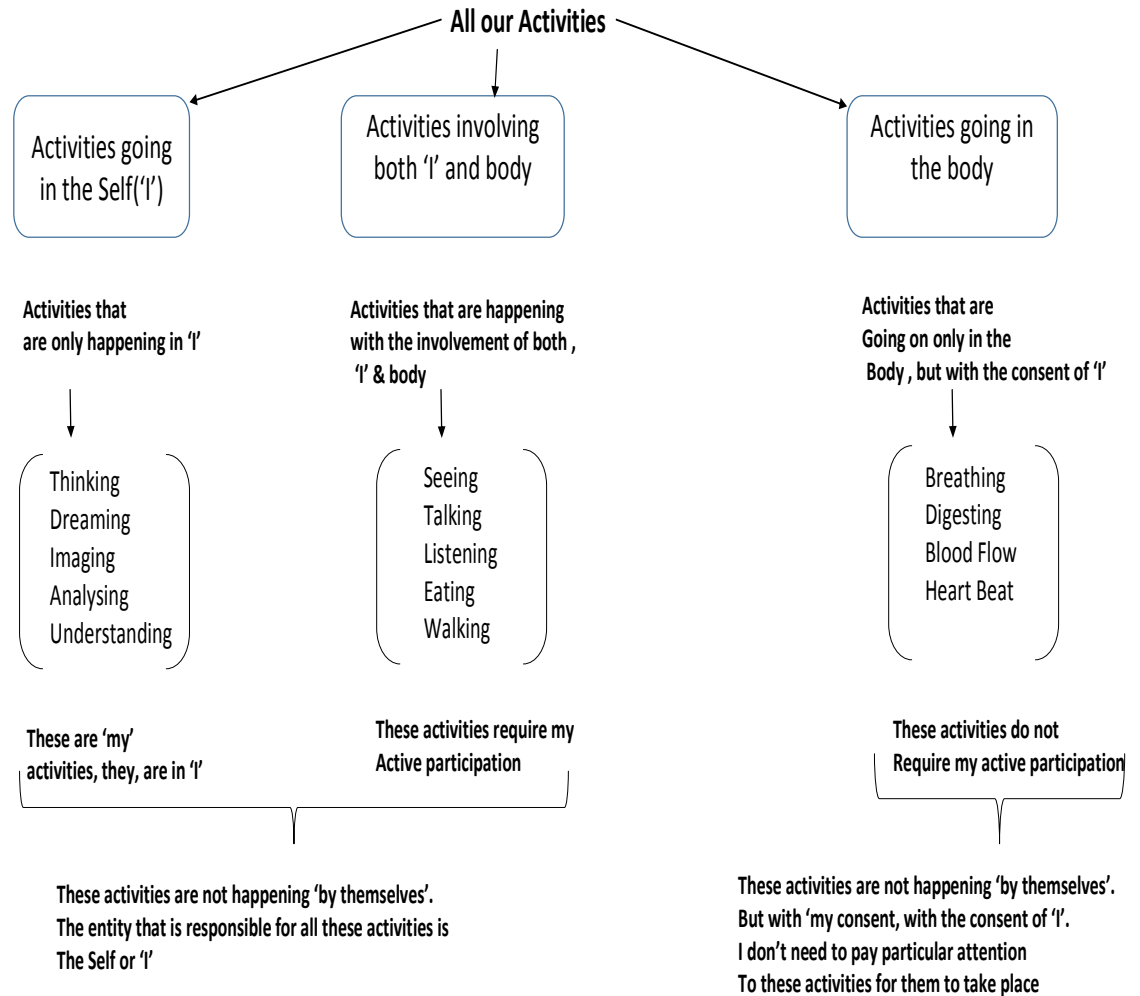
|            |                            | I  | Body                              |
|------------|----------------------------|--|-----------------------------------|
| Needs      | Needs are...               | Trust , Respect                            | Food, Clothing                    |
|            |                            | Happiness(Sukh)                            | Physical Facilities(suvidha)      |
|            | In Times , needs are...    | Continuous                                 | Temporary                         |
|            | In Quantity , needs are... | Qualitative(no quantity)                   | Quantitative(limited in quantity) |
|            | Needs are fulfilled by...  | Right understanding and right feeling      | Food , Clothing , etc.            |
| Activities | Activities are...          | Desiring, Thinking, etc.                   | Breathing, heart-beat , etc.      |
|            |                            | Knowing, Assuming, Recognizing, Fulfilling | Recognizing, Fulfilling           |
| Type       | it is of type...           | Conscious(non-material)                    | Physico-Chemical(material)        |

### Activities

The activities in 'I' are desiring, selecting, thinking, imagining while activities in the body are digesting, breathing, heartbeats etc.

Activities in 'I' can also be understood as knowing, assuming, recognizing and fulfilling. The recognition and fulfillment of 'I' depends on assuming. Assuming depends on knowing; without knowing correctly, we only assume or operate on the basis of beliefs. Activities in the body are recognizing and fulfilling. The body does not have the capacity to assume. Thus, the recognition and fulfillment in the Body is always definite.





All activities can be seen as i) going on in 'I'; ii) going on in the Body iii) Both in 'I' and Body. Activities involving both 'I' and the body are those where a continuous effort from 'I' and an activity in the Body, both are involved. Such activities generally involve our sense organs which are conducted by 'I' on the body.

Listening as an activity where 'I' and a sense organ ears are involved, similarly walking involves 'I' and the work organ legs.

**Body as an instrument of 'I'**

'I' is the conscious entity; the body is the material entity. The awareness of being, of being alive is in me, in 'I'. I am. I exist. The body is. I am the one that knows I exist. It is not the body that knows.



We all want to live. I want to live. The Body is my instrument through which I live. I am the one who takes decisions and the body acts accordingly. For example eating as an activity involves both 'I' and the Body. You decide to eat and pass on the information to body. Thus the food is picked, chewed and swallowed. It is the self that chooses to eat and makes a choice of what to eat and how much to eat. Every moment in chewing, you are choosing how to chew, how to move the food around and how much more food to pick etc. All this is taking place in 'I' and it is being done by you. The body is used as an instrument in the process of eating.

I want to live with continuous happiness. This is my need. It is not the body that needs happiness. Physical facilities are a need of the Body only. Broadly there are three requirements related to the body. They are nutrition, protection and right utilization. The needs of the body are limited in time, and limited in quantity.

The basic program of 'I' is to have the right understanding and feeling, the understanding and feeling of harmony at all four levels of living. Ensuring physical facilities for the body is only a small aspect. Ensuring physical facilities consists of production, protection and right utilization.

Our aim is to live in harmony at all four levels of living. We are largely unaware of Self (I) and the needs of 'I'. For complete fulfillment there is a need to focus on 'I'.

I am the seer, doer and enjoyer. Body is an instrument.. I am the Seer. I am the one that sees and understands. I sometimes use the body as an aid to see. 'Seeing' here means 'understanding'. Seer is also called *drasta*. I am the doer. I am the one who decided for doing things. Decisions, choices are continuously being made in me. I may express these decisions through body. Doer is also called *karta*. I am the enjoyer of all that is done. Enjoyer is also called *Bhokta*.

This if we have to understand human beings as members of a group, family, society, we need to understand in terms of Self ('I') and the body and the co-existence which exists between them.

### **Summary**

The human being can be seen as a co-existence of the Self (Jivana) and the body. The 'I' is conscious in nature while the body is material in nature. There is exchange of information between 'I' and the Body.

The basic need of 'I' is happiness (sukha) and the needs of the body are physical facilities (suidha). The needs of 'I' are qualitative and continuous such as happiness, trust, respect whereas the needs of the body are quantifiable and temporary in time and are food, clothing and shelter.

The activities in 'I' are desiring, thinking, imagining, knowing, assuming, recognizing and fulfilling. While activities in the body are digesting, breathing, heartbeats etc.



We can list out our needs and identify which needs are related to 'I' and which needs are related to the Body. I am, the Body is. The awareness of being is in 'I'.

Today we are largely unaware of our Self (I) and the needs of 'I'. As a result, we are not paying attention to the needs and program of 'I'.

I am the seer, doer and enjoyer. Body is an instrument.

### **Self-Examination Questions**

#### **Short Answer Questions**

1. What do you mean by 'I' and the Body?
2. 'I am the seer, doer and enjoyer.' Briefly explain.

#### **Long Answer Questions**

3. Explain the needs and activities of the Self 'I' and the Body
4. What do you mean by Body as an instrument of 'I'

#### **References**

RR Gaur, R. Sangal and G.P. Bagaria (2013) Human values and professional Ethics; New Delhi: Excel Books

A.N. Tripathi, 2003. Human Values. New Age International Publishers



**Unit-II**

**Lesson 7**

**Harmony in Self ('I') – Understanding Myself**

**Introduction**

We studied in earlier lesson that human being is co-existence of the Self (I) and the Body. We studied about the needs and activities of the Self and the Body. We also saw that the Body is my instrument and I am the seer, doer and enjoyer. I am continuously active to fulfill my need for happiness. In this lesson we will study about the Self and the state of harmony in self.

Knowing ourselves better helps us in the following ways:

- Self (I) is the basis of everything we do. All the desires and expectations we have are based in 'I' whether it is to be famous, get great job, good relationships in our family.
- Happiness and unhappiness are states in the Self (I). Hence we need to study ourselves to understand happiness better and the causes for happiness.
- Studying ourselves helps us have more clarity about how we are within. As we gain clarity about ourselves, it helps us become self confident. It also facilitates in developing proper synergy between the Self and the Body.
- We are in relationship with other people, the more we understand ourselves, the more we understand the other person as well, and our relationship with them.



- Understanding Self helps us to understand what is valuable to us and how to fulfill them.

Whenever there is perfect mutual harmony within all constituent ingredients of an environment, a joint venture grows fruitfully and meaningfully towards collective happiness and prosperity of the entire environment. To support the activities of fulfilling these characteristic desires every 'I' has been provided with three characteristic tools by nature: ability to know (**gyan shakti**), ability to desire (**iccha shakti**) and ability to act (**kriya shakti**). Another characteristic of every 'I' is the freedom of action: to know or not to know, to want or not to want and to act or not to act. In this sequence, the natural instinctive desires, the natural tools like knowledge, want and desires for fulfillment of the want leading to action and the freedom of action are the basic characteristics of every 'I'. Whatever follows thereafter under the influence of these characteristics are the activities of 'I'. In addition to these characteristics there are others like thinking (Vichara shakti), imagining (Kalpana shakti), analyzing (Vishleshan shakti) and expecting (Aashavaad).

### **Attributes of Self**

If we look at two attributes of Self, we can categorize it in to powers of the Self (Shakti) and the corresponding activities (Kriya) as the manifest outcome of these powers. Let us put this understanding more specifically.

Power: It is the basic capacity in the Self. This is further categorized in to the following:

- Desire (Iccha)
- Thought (Vichaar)
- Expectation (Asa)

The corresponding activities are:

- Imaging (Chitran)
- Analyzing (Vishlesan)
- Selecting/ tasting (Chayana/ Asvadana)

The concept of power is used with reference to Self as the capacity for a certain activity of the self i.e. the capacity for the activity of imaging is desire; the capacity for the activity of analyzing is thought; the capacity for the activity of selecting/tasting is expectation. For



example, our desires are in the form of images. Every desire you have e.g. to have respect, to have knowledge is in the form of image. Thus when we study the activity, we understand the power behind it.

### **Power of Expectation – Activity of Selecting/ Tasting**

Similarly take another example of selecting/tasting. One could plan one's career by selecting engineering or medicine or management. In case you selected engineering, you would again select a stream- civil, computer, mechanical etc. With every selection one is making there is a taste associated with it. A selection is always made in order to fulfill a taste we already have in us about something favorable or unfavorable. This process of selecting/tasting is continuous one. Selecting and tasting are complimentary to each other. Based on a selection our taste changes, then the next selection we make are with the changed taste.

The activity of Selecting/Tasting is the basic level via which the Self (I) interacts with the Body. All the inputs/information from the Body are passed on to 'I' via tasting, while all directives to the Body from 'I' are from the activity of selecting

### **Power of Thought- Activity of Analyzing**

We all think through out the day. For example, you keep thinking of how to solve a problem, or what the design for your house should be like, how to secure a good life, how to get good marks etc. When we look at it carefully, it turns out that what we call as thought today is actually analyzing. In analyzing, we split image we have in desire in to smaller details- or detailing out is called analyzing and the power behind is thought.

### **Power of Desire- Activity of Imaging**



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There is no human that does not desire. As mentioned above the desires are in the form of images. For example wanting respect, success, become knowledgeable etc, each of these desires is in the form of images

All the activities are interrelated, continuous and flow from outside (the body) to inside ('I') and from inside (in 'I') to outside (the body)

### **From outside (the body) to inside ('I')**

- 'I' receives sensations from the Body and this is tasted in 'I'
- Based on this taste, thoughts could be triggered
- Based on these thoughts, desires may be set

For example, we see a car (Taste in 'I' from information obtained via eyes in the Body); this is Selecting/Tasting

Based on this we start thinking about the car

It slowly forms an image in us as we 'leading a good life' by using a car, and in this way, 'a good life by having a car' becomes a desire in us.

### **From inside (in 'I') to outside (the body)s/taste to fulfill these thoughts.**

In the above example we saw selecting/tasting can lead to thoughts, and thoughts could lead to desires. The flow is possible the other way round i.e. based on desires, thoughts are formed and we then make selection/taste to fulfill these thoughts.

- We have desire of a good life by having a car
- We go about fulfilling this desire for a good life, which means we start thinking about how to get the car, how much money it would take, how we can have that money etc.
- Based on that we make selections and actually choose the car, model, colour etc.

This flow is from inside to outside.



The activities of desire, thought, expecting are discernible i.e. we can make out they are happening. Together these three – desires, thought and action are called imagination.

Today our desires, thoughts and expressions are being said either on the basis of some preconditioning or sensation.

Today we are operating on the basis of preconditioned desires (set from outside), or on the basis of sensation (coming from the body). If our desires are being set either by preconditioning (manyata) or by some sensation from the body, we are (partantra). In this state, not only are our desires, thoughts and expressions in conflict among themselves, they are also in conflict with our own natural acceptance and this creates unhappiness in us. The basic issue is that our imaginations are in conflict with our natural acceptance.

Our desires thus keep shifting because their source is outside and these preconditioned desires may come from what we read, see, hear, from media, friends, society etc. Hence we are always wavering in what we want; we are not able to be certain about it. For example at one moment we are told gentlemen put on well-creased garments, finely knit and weaved and we hence aspire to be a gentleman of that kind. We want to come to College and watch friends wearing or faded or even torn jeans, which are considered to be the look of season, and we rush to the shop to get a pair of similar jeans.

Our aspiration, what we really think we want to do may be nothing but some influence we picked up from outside, with the result that it keeps wavering.

Harmony in Self is affected by the following factors:

### **Lack of Confidence**

Since our desires are shaky, we are not sure about them and don't know what it is that we ultimately want. As a result we lack self confidence, in the true sense. Our confidence seems relative i.e. we keep comparing ourselves with others in order to feel confident. For example I feel confident of my torn jeans, I feel others appreciate it or I feel confident of myself if I





can speak English. My source of self confidence is not in myself i.e. it is not absolute. Rather, my source of self confidence is outside. As long as others feel I am fine, I feel good i.e. it is relative.

### **Unhappiness/ Conflict**

Since our desires, thoughts and expectations are in conflict, it become the cause for our unhappiness leading to stress and tensions. Moreover such desires will also be in conflict with our natural acceptance, thus guarantying our own unhappiness. For example we may strongly believe that only way to succeed is by cheating the other person and thus have a programme of cheating for our entire life. But when we try to cheat, when we try to exploit, it creates conflicts at that very instant – since exploiting the others is not naturally acceptable to us thus leading to conflicts and unhappiness in us.

### **Lack of qualitative improvement in us**

This is because we get conditioned to ignore the need of the 'I' and focus largely on fulfilling the needs of the body. As a result, we live with a sense of lack of fulfillment. We are doing many things, accumulating a lot, progressing on paper, but we don't feel that we have improved, that we have become better. It seems that only the things around us are changing! For example I now have a great job, a good title, a doctorate degree, many research paper to my credit, a big house, plenty of money but I am still the same i.e. there is little or no qualitative improvement in me, only quantitative changes in the external world.

### **State of Resignation**

Many of us try to understand the meaning of life and our place and purpose in the scheme of things, as we seek solutions to the problems that concern us, be it social or environmental problems, or regarding the purpose of life. However because we do not understand ourselves properly and have contradictions within, we slowly start getting disillusioned. We feel that there are no solutions to these issues, and end up in a state of resignation.

To sum up, if our desires, thoughts and expectations are based on pre-conditioning, we are generally in state of great confusion.



### Living with pre-conditionings

Desires, thoughts and expectations keep changing as new inputs keep coming and the activities in 'I' take a zigzag path.

This leads to confusion, happiness, conflict and stress.

We have lack of clarity about the self relationships, society, nature and existence.

We have lack of self-confidence

We have a feeling of being unfulfilled, unsettled.

We operate largely on the basis of the environment driven from the outside-either from sensation or based on pre-conditioning.

Living on the basis of pre-conditioning (good life means having a big house and a good car) or sensation (happiness out of taste from the Body) means being in a state of being decided by the other or outside i.e. enslaved (paratantra). We are at the mercy of the pre-conditioning and the sensation. Whereas we want to be in state of self-organization of being decided by our own self, in our own right (svatantra)

There is a need to verify our desires, thoughts and expectations on the basis of natural acceptance. As we access our natural acceptance, it becomes possible for us to have the right understanding of the harmony at all levels of our living.

When we have the right understanding, we are able to see our true nature and what we truly want. We are also able to see and understand the harmony at all levels of our living. Our desires thus start getting set on the basis of this right understanding-instead of being driven by pre-conditioning/sensations.



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Our desires, thoughts and selections get aligned with the understanding of the harmony at all levels of our being. They become definite and they are in harmony among themselves. This helps us and leads to harmony within and in our living: with the body, family, society and nature/existence.

Operating on the basis of our natural acceptance thus leads to operating on the basis of our **Realization and Understanding**. Realization means to be able to see reality and Understanding means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization. If realization and understanding are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance and this result in unhappiness.

When we have Realization then Understanding becomes according to realization. When this happens, then imaging or desires get set according to this understanding. Consequently analysis or thoughts become according to the imaging/desires and hence the expectations or selection/taste are according to thoughts/analysis. This is called **Self-organization or Svatantrata**. This leads to happiness and its continuity. There is no conflict now, since we have understood the harmony at all levels of our living, and our desires, thoughts and expectations have become definite and are in harmony- according to this understanding.

When we do not have the right understanding, our desires keep shifting and this indefiniteness is reflected in our thoughts, and selections we make and finally in our behaviour and work. Thus while on one hand we talk of protecting nature and on the other we have a way of life that depletes natural resources and pollutes nature. While on one hand, we talk of world peace, on the other we keep preparing for war. There are multiple such examples to see the problems we are facing on account of this indefiniteness in human conduct or behaviour. Such examples of contradicting desires, thoughts and actions can be seen at the level of Self (I) in our relationships in family, general issues in society and in our interaction with nature.

Thus the way to ensure Harmony in the Self (I) is a four step process:

- Becoming aware that human is the co-existence of 'I' and the Body
- Becoming aware that the Body is only an instrument of 'I'. 'I' is the seer, doer and enjoyer.



- Becoming aware of the activities of Desire, Thoughts and Expectations and pass each of these desires, thoughts and expectations through your natural acceptance.
- Understand the harmony at all levels of our existence by verifying the proposals being placed at the level of our natural acceptance. This leads to realization and understanding which in turn becomes the basis of desire, thoughts and expectation- this leads to harmony in 'I' in continuity.

### Summary

The basic human aspiration is to have continuous happiness and prosperity. Happiness is a state in which there is synergy, there is harmony. To understand the conflicts inside us, we need to understand why these conflicts arise, we need to understand ourselves, the activities in our Self 'I'

If we look at two attributes of Self, we can categorize it in to powers of the Self (Shakti) and the corresponding activities (Kriya) as the manifest outcome of these powers. Let us put this understanding more specifically.

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All the activities are interrelated, continuous and flow from outside (the body) to inside ('I') and from inside (in 'I') to outside (the body)

Living on the basis of pre-conditioning (good life means having a big house and a good car) or sensation (happiness out of taste from the Body) means being in a state of being decided by the other or outside i.e. enslaved (paratantra). We are at the mercy of the pre-conditioning and the sensation. Whereas we want to be in state of self-organization of being decided by our own self, in our own right (svatantra)

Operating on the basis of our natural acceptance thus leads to operating on the basis of our **Realization and Understanding**. Realization means to be able to see reality and Understanding means to be able to understand the self-organization in all entities of nature/existence and their inter-connected organization. If realization and understanding are not activated, we have conflicting desires, thoughts and expectations and they are in conflict with our natural acceptance and this result in unhappiness.

### Self-Examination Questions

#### Short Answer Questions

1. Why is it important to study our selves
2. What do you mean by Living with preconditioning?

#### Long Answer Questions

3. Explain the attributes of Self
4. Describe about Realization and understanding.

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RR Gaur, R. Sangal and G.P. Bagaria (2013) Human values and professional Ethics; New Delhi: Excel Books



A.N. Tripathi, 2003. Human Values. New Age International Publishers

## Unit-II

### Lesson 8

#### Harmony with the Body – Understanding Sanyama and Svasthya

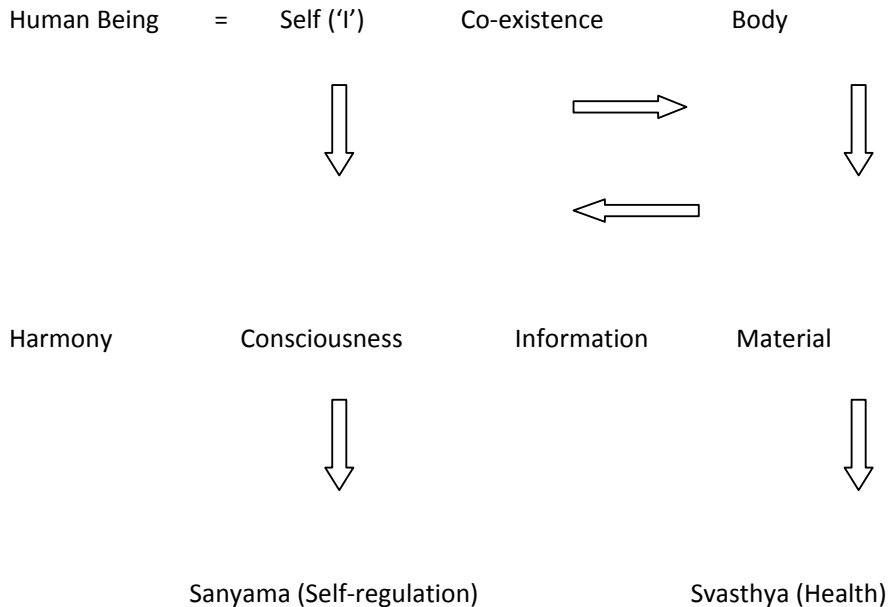
##### Introduction

Human body is a self-organized and highly sophisticated mechanism. We observe that the Body is made up of several organs and glands which work in close coordination with various organs performing different functions. Owing to the multiple functions of the body and coordination between them we are able to use our body in multiple ways with so much of versatility. The body with multiple cells are very well organized that all humans have a definite shape and look. Each cell has a role to play in the over all working of the body. Close Observations of the body reveals that each cell is self-organized and participating in the self-organization of the body as a whole.



### Harmony of 'I' with Body: Sanyama and Svasthya

The harmony of 'I' with the Body is in the form of Sanyama on the part of 'I' and Svasthya on the part of the body.



**Sanyama (Self Regulation)** – It is the feeling of responsibility in the self 'I' for nurturing, protection and right utilization of the body. The word Sanyam means constraint and restraint both. The word constraint is related to controlling unethical subjective activities such as indulging in destructive thoughts, carrying ill-well for others etc. and the word restraint is related to controlling undesirable physical activities such as over indulgence in eating, sleeping etc. whereas 'I' can be constrained from indulging in certain specific thoughts and desires, a physical body can be restrained from performing certain acts. Thus the expression Sanyam indicates both subjective and objective implications. When Sanyam is intended to cause a body to remain in good health, it indicates certain constraints must be observed by 'I' on desires before restraining the body from acting out those desires. We all know that eating healthy and nutritious food only to the extent of just necessities of the physical body insures that the body remains perpetually in good health. As only 'I' can restrain the body from overeating a constraint must be observed first by 'I' on his desires to overeat. Similarly, only when 'I' constrains the easy going attitude, one can inspire the body to undergo an exercise regimen. In short Sanyam must be observed first at the subjective level before practicing it at the objective level.



Sage Patanjali in Yogasutra says that combined applications of three techniques Dharana, Dhyaan and Samadhi enable one to achieve Sanyam.

As 'I' come to realize that the Body is my instrument and that the body needs to be given nutrition protected from the environment and utilized to work as an efficient and effective tool for the right purpose, I become responsible to the Body. This sense of responsibility flows naturally and doesn't have to be imposed. Thus there is no feeling of control or imposition, but a feeling of responsibility that is regulating the way we take care of and use our body.

When I live with Sanyama there is a harmony among the different parts of the body and the body acts according to me as a useful instrument. Thus we define Svasthya as having two elements

Svasthya (Health) =

- The Body acts according to the need of 'I'
- There is harmony among the parts of body.

So Svasthya is condition of the body where every part of Body is performing expected functions. There is harmony within the body and it is fit for use by the Self.

On the part of the Body, its being in harmony with 'I' is conducive to Svasthya. Infact, the word Svasthya literally means being anchored to the Self, being in close harmony with the Self.

You will observe that there is a strong coupling between 'I' and the Body. If I am in disharmony, say in anger or stress or despair, it immediately starts affecting the body adversely. It is now well established that there are diseases of the body that are caused or accentuated due to disharmony in 'I'. These are called psychosomatic diseases, such as Asthma, allergies, migraine, Diabetes, Hypertension etc. On the other hand, when there is a strong disturbance in the body manifesting in the form of severe pain, it distracts 'I' from its normal functions.





Now, one more thing can to be observed. If there is Sanyama health can be ensured and if Sanyama is not there a good health can also be lost. So Sanyama is vital for the Svasthya and needs to be given due priority. We plan to earn and save lot of money so that we get well treated in a good quality hospital when we fall sick but are we equally serious in ensuring Sanyama?

Our lifestyles have become very busy and unnatural. Having junk food and having meals at odd hours have become the order of the day. Physical activity and work are lacking. We are fulfilling the continuous needs of Self ('I'), namely happiness, by trying to extend pleasant body sensations which proves contrary to the health of the body. In an attempt to keep enjoying tasty food, we ignore the fact that we are eating for the nourishment of the Body and not to perpetuate the happiness of 'I'. As a result the body is abused repeatedly and falls sick. One can easily see that so many ailments are prevailing and increasing in modern society due to our indulgence and addictions primarily for lack of Sanyama.

Our focus today seems to be more on fighting germs in the body than on helping the body restore itself to its natural state of harmony. We end up consuming a lot of harmful substances in the name of medicines. In fact today we are focusing a lot more on what to do if we fall ill rather than learning to live healthy. We are building hospitals and inventing sophisticated equipment for diagnosis and external intervention on the body rather than focusing on ensuring health of the body so that we do not fall sick or become unhealthy.

We have polluted our environment today and it is directly or indirectly harming us. The heavy usage of chemical fertilizers, pesticides has made our food toxic. The industries and vehicles are releasing chemicals which are adding to air pollution. Our water is also polluted due to industrial effluents, sewage etc. This is not conducive to the health of people. Increase of hospitals or medical grants is no substitute to Sanyama.

Self ('I') should take responsibility for proper nurturing, protection and right utilization of the Body. It is essential to understand the functioning of the body instrument which has a limited life span and undergoes a pattern of growth and decay. It is also vital to understand the purpose for which this instrument has to be used.

- **Nurturing of the Body (Posana)-**
- **Proper food, air water (Ahar)**



While selecting food for the body, I need to make out the elements which make a complete food so that it gives required nutrients and energy to the body. The process of taking food, digesting it and throwing out the unnecessary part are all important. Ingestion, Digestion and Excretion are vital for nurturing the body.

### Protection of the Body (Sanrakshan)

The clothes and shelter we choose for protection need to be such that they ensure proper interaction of the body with the environment. To ensure the health of the body we need to take care of the following:

- **Ahara** (Proper food, air water) – **Vihara** (proper upkeep of the body)
- **Shrama** (Physical Labour) – **Vyayama** (Exercise) Labour means employing the body physically for production and maintenance of physical facilities.
- **Asan** (Body posture exercises) – **Pranayam** (Regulation of breathing)
- **Ausadhi** (Medicines) – **Chikitsa** (Medication) - Treatment of the body. When the body gets hurt, or is in disorder by either misuse or because of adversities of the environment etc, there is a natural tendency of the Body to heal and come back to its natural desired state of health. We are required to facilitate this process and not suppress it. Thus when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

With all the care we take, the body may require treatment at times. There are several approaches to ensure this. It may be that just by going without food sometimes, the body gets cured. Right choice for food may also help. The treatment of the body can be done by proper exposure of the body to the air, water or sun too. In certain situations it becomes necessary to take proper medicine to aid this process of healing; however, the treatment needs to be in consonance with the harmony within the body as well as between the Self and Body. Here one thing to understand is that the system of the body works in a self organized way and I only need to facilitate Self-Organization of the body by arranging for material things. One thing to take care about is that while curing the body of one problem, we need to choose ways which do not give rise to other problems. Thus appropriate systems of treatment need to be adopted in specific situations.

### Right Utilization of the Body (Sadupyoga)



Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument has to be used. Normally we tend to believe that the body is an instrument for sensory enjoyment. This is not correct. We also happen to use our body to exploit other human beings or rest of the nature which is also not right utilization. It is important to realize that the human body is an instrument to facilitate right understanding and its actualization in life.

Understanding the harmony between the Self and the Body also enables us to adopt an appropriate lifestyle. The quantity of physical facilities required to fulfill these needs can be determined appropriately in the light of Sanyama and Svasthya. The correct appraisal of needs constitutes the first step towards ensuring prosperity.

When we look at the needs of the body, it becomes clear that the need for food, clothing and shelter is limited. We have a common misconception today that our needs are unlimited. However, on considering the needs of the body in order to maintain health and right utilization it means how to be limited.

If you look around the nature, it turns out, that in nature the availability of facilities is more than our needs! As long as we are looking at the real needs of the body there is enough in nature already for all of us. Today we have assumed our needs to be unlimited (by confusing 'I' with the body) and hence keep running after "unlimited amounts". We even fail to see that the word "unlimited" means having no end, and hence try accumulating endlessly! If we are able to see this simple point that there is a difference between the needs of the self and the needs of the body and the needs of the body are limited, then there is a possibility of prosperity for each one of us.

### Summary

Human being is co-existence of the Self 'I' and the Body.

The harmony of 'I' with the Body is in the form of Sanyama on the part of 'I' and Svasthya on the part of the body.

**Sanyama (Self Regulation)** – It is the feeling of responsibility in the self 'I' for nurturing, protection and right utilization of the body. The word Sanyam means constraint and restraint both.

Sage Patanjali in Yogasutra says that combined applications of three techniques Dharana, Dhyaan and Samadhi enable one to achieve Sanyam.



When I live with Sanyama there is a harmony among the different parts of the body and the body acts according to me as a useful instrument. Thus we define Svasthya (Health) as having two elements

- The Body acts according to the need of 'I'
- There is harmony among the parts of body.

Self ('I') should take responsibility for proper nurturing, protection and right utilization of the Body. It is essential to understand the functioning of the body instrument which has a limited life span and undergoes a pattern of growth and decay. It is also vital to understand the purpose for which this instrument has to be used.

To ensure the health of the body we need to take care of the following:

- **Ahara** (Proper food, air water) – **Vihara** (proper upkeep of the body)
- **Shrama** (Physical Labour) – **Vyayama** (Exercise) Labour means employing the body physically for production and maintenance of physical facilities.
- **Asan** (Body posture exercises) – **Pranayam** (Regulation of breathing)
- **Ausadhi** (Medicines) – **Chikitsa** (Medication) - Treatment of the body. When the body gets hurt, or is in disorder by either misuse or because of adversities of the environment etc, there is a natural tendency of the Body to heal and come back to its natural desired state of health. We are required to facilitate this process and not suppress it. Thus when unpleasant sensations come from the Body indicating disorder, they are to be properly interpreted and attended to.

Right utilization of the body as an instrument necessitates understanding the purpose for which this instrument has to be used. Understanding the harmony between the Self and the Body also enables us to adopt an appropriate lifestyle.

### Self-Examination Questions

#### Short Answer Questions

1. Define Sanyama and Svasthya.
2. What do you mean by Sadupyoga?

#### Long Answer Questions



3. What should be done to ensure health of the body?
4. What is our attitude towards the Body? What are its consequences?

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## Unit-II

### Lesson 9

#### Harmony in the Family - Family- Basic Unit of Interaction, Understanding Values in Human Relationships

### Introduction



Man is a social animal. He lives in social groups in communities and in society. Human life and society almost go together. Man cannot live without society. Man is biologically and psychologically equipped to live in groups, in society. Society has become an essential condition for human life to arise and to continue.

The relationship between individual and society is ultimately one of the profound of all the problems of social philosophy. Man depends on society. It is in the society that an individual is surrounded and encompassed by culture, a societal force. It is in the society again that he has to conform to the norms, occupy statuses and become members of groups.

The question of the relationship between the individual and the society is the starting point of many discussions. It is closely connected with the question of the relationship of man and society. There are two main theories regarding the relationship of man and society. They are the social contract theory and the Organismic theory.

Every individual is thus the product of social relationship. He is born to a society which subtly moulds his attitudes, his beliefs and his ideals. At the same time society also grows and changes in accordance with the changing attitudes and ideals of its members. Social life can have no meaning except as the expression of the lives of the individuals.

Society has meaning to the individual only because it supports and contributes to the ends, the purposes of individuals themselves. It is these ends which gives society a unity. It is by helping the development of individuality of the individual that society achieves its purpose and significance. As says Maclver, "Individuality in the sociological sense is that attribute which reveals the member of a group as more than merely a member." For he is a self, a centre of activity, of feeling, of function, of purpose.

The more a society is complex and organised, the more the society affords opportunity for initiative and enterprise, the greater the degree of individuality among the members. There is no inherent antagonism between individuality and society, each is essentially dependent on other. According to Maclver, "in the real world of man, society and individuality go hand in hand". It would be however misleading to say that there exists complete harmony between individuality and society.

Society is a system of relations among individuals. The system moulds our attitudes, beliefs and our ideals. This does not mean that individuals belong to society as the leaves belong to the trees or the cells to the body. The relations between the individual and society are closer.

Society is a relation among individuals; its members. It is the sum of individuals who are in state of interaction. But this interaction creates something which is more than the sum of individuals. And it is this interaction which differentiates society from the mere aggregation of individuals.



There is, thus, a fundamental and dynamic interdependence of individual and society. The only experience that we know is the experience of individuals.

It is only in the light of our interests, our aspirations, our hopes and fears, that we can assign any function and any goal to society. Conversely individuals have interests, aspirations, goals only because they are a part of society. To quote Ginsberg, "Society is the condition of his having any ends at all since social life moulds all his ideals and gives definiteness and form to all his impulses." It follows that the relationship between individual and society is not one-sided.

It may be concluded that individual and society are interdependent. The individual and society interact to one another and depended on one another. Both are complementary and supplementary to each other.

### **Family as Basic Unit of Human Interaction**

Family is the first place to understand our interpersonal relations. Each one of us is part of family that usually consists of father, mother, brothers and sisters. These relations usually extend to other close relatives like grand parents, aunts, uncles, cousins, nephews, nieces, etc. Then there are friends, teachers and colleagues with whom we usually interact in our day to day life.

The basic foundation stone of human existence is human values. An individual can neither sustain alone nor can he make a meaningful group if people do not follow certain values. The other side of the story is that whenever human existence is threatened, it has been primarily because of violation of basic values. Family being the first and major agency of socialization has great influence and bearing on the development of the child. It has been shown by various studies that most of the children who are successful/great achievers and well-adjusted come from the families where sustaining wholesome relationships exist. Therefore, it is the home, which sets the pattern for the Child's attitude towards people and society, aids intellectual growth in the child and supports his aspirations and good values.

The main source of learning human values is a family. Family works as a training centre for the children to learn human values and it becomes a live laboratorial for adults to test the functionality and impact of values which they learnt earlier. We require human values when people interact with each other and family is the basic unit of human interaction. Members of a family are naturally attached to each other and thus a family becomes an anchor that roots us. It is also gives us the confidence to reach for the stars. Thus it gives us both Roots



to hold and Wings to fly. It is not surprising that children who grow up in happy families are more successful and well adjusted in life.

The major role played by the family is inculcation of values in children, which shape the future of the country. Hence it is imperative to understand the role of family with special reference to children.

Different sources and different individuals define it differently. Moreover, the meaning changes for people across space and time. For example, how you defined family when you were ten years old may be different than how you would define it now or how you'll define it when you're sixty-five. Births, deaths, divorces—these events alone can dramatically alter how you define family. However, as a culture we often use the term “family” to describe things and relationships beyond that which we stereotypically define as family. Consider the following:

- Ancestors
- Children (e.g., “Do you have a family?” is a phrase where “family” often means “children”)
- Feeling (e.g., “It’s a family thing”)
- Ownership (e.g., family heirloom, family quilt, family pictures)
- Shared knowledge and practices (e.g., traditions, family dinners, family reunion)
- Moral high ground (e.g., politicians frequent use of the term “family values”)

We may want to think of family as a natural feature of human life, but in fact its meaning is **socially constructed**. In other words, “the meaning we attach to family is a matter of collective definition and human agreement.” The definition of family changes from context to context. Moreover, no two family members experience or define family in the same way.

Family is a vital component of our everyday lives, but it is not something that can be easily defined. The debate over what constitutes a family—who is to be included, how private or public it is, and how individuals balance personal needs with family responsibilities—reflects the values we hold as a society. Additionally, while people often think of family solely in personal terms, these relationships are also shaped by social structure. Our attitudes, behaviors, and experiences are not completely random but are formed by the social forces operating in the society in which we live. In other words, the family is both a public institution and a private relationship.

Because families appear to be intimate and private, we often forget that families also serve much larger functions within society as a whole. Sociologists talk about family as a **social institution**: established and organized systems of social behavior with a particular and recognized purpose. Institutions are the building blocks of a particular society. Key social institutions in modern society include the family, marriage, religion, education, the government, politics, and the economy. Some sociologists also add the military, health care, and varying forms of mass media to the list.

The institution of family remains at the center of social life in virtually all societies—even though these families take different forms. The reason for this is that families serve certain





social functions. Reproduction is essential to the survival of humans as a whole, and all societies must have a way of replacing their members. Within families, sexual relationships among adults are regulated; people are cared for; children are born, protected, and socialized. In sum, families serve certain functions within the larger society.

Studying the family as an institution simply recognizes that families are organized in socially patterned ways. Institutions are “there”—we do not reinvent them every day. Although individuals and families do adapt in ways that allow institutions to evolve, they still exist in ways that make it appear as though they are the only options available to us. For example, perhaps you find it difficult to imagine living in a family where the husband has more than one wife (e.g., polygamy).

Being a member of a family group also means having certain legal and cultural rights and responsibilities, spelled out in formal laws, as well as informal traditions. As another example, consider contemporary debates surrounding gay marriage. Heterosexual privileges also shape the resources available to certain families since our society presumes that all families will be heterosexual. As a consequence, those living in gay and lesbian families then have to invent new practices that are not typically supported by the institutional fabric of society. For example, consider typical traditional marriage rites that take place within heterosexual relationships: engagement, wedding shower, bachelor/bachelorette party, rehearsal dinner, wedding ceremony, and honeymoon. For gay and lesbian couples, no corresponding rites of passage exist to signify important changes in their adult roles or family relationships. In part, this lack of rites and rituals has stemmed from society’s long-standing condemnation of homosexuality. Lesbian and gay couples do not receive the same legitimation and support as heterosexual relationships. As a consequence, many lesbians and gay men are choosing to create their own rituals and (wedding) ceremonies to mark their own significant life transitions.

Beyond debates over the definition of family or expectations of how it meets society’s needs, the family are also a powerful cultural symbol. In other words, we also need to consider what the family stands for.

Friends are a significant part of our lives for all of us. We have teachers who enable us to learn and understand various things in life. We have recognized and identified these individuals, that we feel, understand us, have similar interests or tastes and we had an affinity for them. Besides our home, schools or colleges, we live in a bigger social order, where a whole range of relationships support the existence of our family. The corner grocery shopkeeper, the milkman, the washer man, the maid or the helper in the house, each one of them brings a certain value to our living. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. Such relationships are abundant and again a reality in each of our lives. So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships .This is an indivisible part of our living.



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The time of infancy to death people belong to a family. That family may change over the years, going from a mother and father to a husband and children but nonetheless everyone belongs to a family. Most people do not choose their family yet there is a love between the members that no other love can compare to. This love is something called unconditional love. Unconditional love is a term that refers to a love that does not lessen or waver with troubles. A mother loves her child even if he is a thief. Unfortunately not all families are perfect and in some families there is no love. In the past, families were regarded as a private thing with private occurrences but that has now changed. As we begin to understand our relationships in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Family is the first place to understand our relationships, recognize the feelings in these relationships live according to these feelings and attain mutual happiness. As we begin to understand that relationship exists between my Self ('I') and the 2 other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings.

Our natural acceptance is to feel related to everyone. We can easily, explore this within ourselves. We find that in reality we not only want ourselves to be happy but also want to make others Happy, even beyond the confines of our family. We see this with our friends, our colleagues, our co-workers, our teachers and people in the social web that we live in and even the stranger on the road! Whoever we come in contact with, our natural acceptance is to be in harmony, to co-exist with them. Our competence might be limited at the moment and we might feel we are unable to do so but we spontaneously accept that we wish for their happiness as well, along with ours this is our intention. We expect the same from the other. We feel relaxed when we are with people who we feel related to us and we enjoy a feeling of assurance and trust when we live in this social web. Harmony in the family is the building block for harmony in the society. Harmony in society leads to an undivided society when we feel related with each and every human being. Today our feelings for others have become very limited and each one of us lives in a very small web of relationships. Even these simple relationships in a family may appear burdensome to a lot of us, not to talk of the world family? Our natural acceptance, however, is for relatedness with all and we can very naturally expand into the world family. This is the basis of an undivided society a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation in it.

Family is the first place rather birth place to understand our relationships, we become aware of our relatedness to all human beings, recognize the feelings in these relationships and live according to these feelings and attain mutual happiness. It has been asserted that our natural acceptance is to feel related to everyone.



Families live together, in a relationship of mutual fulfillment (common goal) and society is group of people living together, but not in relationship of mutual fulfillment (differing goals). The base of harmony in society is harmony in family for which the base is harmony in human being.

Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs 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 with nature means there is a relationship and complementarities among all the entities in nature including human beings.

Human being is living at different levels: with oneself, with family and society, with existence. For happy and prosperous living, one needs to cultivate harmony and values. Harmony means feeling comfortable with yourself as well as with others. To ensure comfort, one has to ensure harmony within oneself as well as with other members of the family. It has been found that persons, who are feeling disturbed at family life, are sooner or later deemed to feel upset with their professional life. The reason being that they have not felt harmony at the basic level of family that can support their needs and let them free from worries of the family life.

### **Harmony in the Family**

Healthy families have harmonious relationships. We are born in these relationships and we live in a bigger social order where a whole range of relationships support the existence of our family. We can look further into this chain of social dependency and find that there is still a bigger web of interdependency. So, starting from our family and including our teachers, friends and all the different social relationships, each one of us is born and lives in such relationships. It is the Self ('I') that recognizes the relationship. Thus a relationship exists between the Self ('I') and the other Self ('I'). Relationships in a family or in a society are not created, they just are. We can understand these relationships and based upon this understanding, it will be natural to have right feelings (values) in these relationships. The society is an extension of family and it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race, from family order to world family order. With the understanding of values in human relationships we are able to recognize the connectedness with every individual correctly, and fulfill it. When we understand the values in relationship with other units in nature too, we are able to recognize our connectedness with them too, and fulfill it. This enables us to participate in the universal human order.



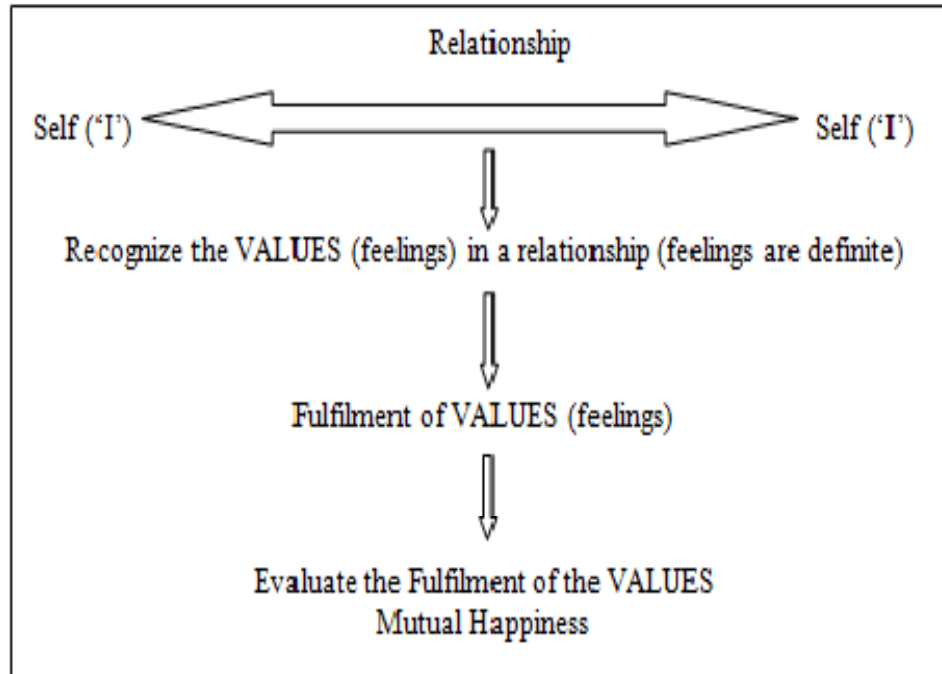
### **Recognizing Relationships based on only the Body**

We are unable to see ourselves as co-existence of the Self ('I') and the Body. As a result, we see ourselves as a body and we also see the other as a body and we subsequently reduce our relationships and the feelings in the relationship to the level of our body. We tend to assume that we have relationship with our blood-related family members only. However, this wrong evaluation does not mean that the relationship with others is no more there. Consequently, when we are faced with stranger, it makes us uncomfortable. However, if we are able to see the relationship, then it puts us at ease. Struggling against relationships only increases the problem for us; it increases the contradiction in us. We are at ease only when we are in accordance with our natural acceptance, which is to recognize and fulfill our relationship with one, many and in fact, every human being. When we see the relationship, we accept it. When we are not able to see it, we have a sense of opposition or lack of belongingness. We can see evidence of this today in our families and neighborhoods. Try to observe how you see the relationship when a fresh student enters your institute, or a newly-wed bride enters the in-laws' house. Our ability to see relationships with other human beings depends on whether we are able to see the relationship at the level of I. At this level, slowly you will find that nobody is a stranger. The feelings in relationship are the same with every human being, only that we are not aware of them.

Harmony among family members is essential to ensure its smooth growth. For this, it is essential that each member of the family should be in harmony with himself or herself and should try to feel comfortable with others. The problem with harmony includes ego-centric behavior, lack of respect, lack of trust and transparency. Strong and consistent family values are important in building trust and confidence in each family member. These are certain essential family values that must be cultivated to ensure harmony and peace in the family.

### **Justice (Nyaya)**

Justice is the recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness (Ubhay-tripti). There are four elements of justice: recognition of values, fulfillment, evaluation and mutual happiness ensured. Mutual fulfillment is the hallmark of justice and is essential in all relationships.



#### **Feelings (values) in relationship:**

It is the need of the Self ('I') to be in relationship with the other. Being in relationship we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and are the values in the relationship. Feelings of one Self ('I') with other ('I') are definite, can be identified, understood and fulfilled. If we do not understand them, then we have problem, we feel we are never able to satisfy the other and this leaves us with grudge, even in our closest relations.

1- Trust (Vishwas) FOUNDATION VALUE

2- Respect (Sammaan)

3- Affection (Sneh)

4- Care (Mamta)

5- Guidance (Vatsalya)

6- Reverence (Shradha)

7- Glory (Gaurav)



Questions

8-

Gratitude – (Kritagyata)

9- Love- (Prem) COMPLETE VALUE

**Trust (Vishwas)**

Trust or *vishwas* is the foundational value in relationship. The feeling of Trust in relationship is defined as "To be assured that each human being inherently wants oneself and the other to be happy and prosperous. When we are assured that the other is for my happiness and prosperity, I have trust in the other. When this is doubted, I lack the trust and it becomes the source of fear. You may give an easy 'Yes' to the first question. In the third question, you give a small thought and say 'Yes' again. In the second question, you hesitate to answer first, then you become choosy and tend to say that there are a few whom I want to make happy, and I am not concerned about the rest. Or, you may also say that I want to make some people unhappy, or, you may say that I want to make only those happy from whom I derive happiness, and other such things. But you are not able to give an easy Yes in the beginning. When you examine, you find that there are two parts in this exploration Intention (wanting to-our natural acceptance) & Competence (being able to do). Intention is what one aspires for (our natural acceptance), competence is the ability to fulfill the aspiration. Let us extend the exercise a little further. In the table below, ask yourself the questions that are given to the left, under 'Intention, and if your answer is 'Yes', put a tick mark next to it. Then, repeat the same thing for the questions to the right side, under 'Competence'. Wherever your answer is no, or you have a doubt and are not sure of your answer, put a question mark.



INTENTION (NATURAL ACCEPTANCE)

- 1 a) I want to be happy
- 2 a) I want to make the other happy
- 3 a) The other wants to be happy
- 4 a) The other wants to make me happy
- What we really want to be?

COMPETENCE (ABILITY TO FULFIL)

- 1 b) I am always happy
- 2 b) I make the other always happy
- 3 b) The other is always happy
- 4 b) The other makes me always happy
- What we are?

**Answers**

| Intention (natural acceptance)          | Competence (ability to fulfill)        |
|---|--|
| √ 1 a) I want to be happy               | ? 1 b) I am always happy               |
| √ 2 a) I want to make the other happy   | ? 2 b) I make the other always happy   |
| √ 3 a) The other wants to be happy      | ? 3 b) The other is always happy       |
| √ 4 a) The other wants to make me happy | ? 4 b) The other makes me always happy |
| What we really want to be?              | What we are?                           |

You can verify this yourself; you cannot have a problem in relationship, unless you have ended up doubting the intention of the other person, no matter how close you are to them. For example, assume you are walking in your college campus and your close friend walks. You look at him and smile, but he barely notices you, and keeps walking, with his head down. You feel angry and disappointed that he did not acknowledge your presence. You tend to assume that he wants to ignore you. Later on, you find out that he was disturbed since he had lost his wallet. You immediately feel alright and you are not angry any. What happened here? You doubted your friend's intention. It is not that he intended to or wanted to ignore you, only that he was preoccupied with something else. However, you doubted his intention, and for that instant, you felt a sense of opposition for him, not a feeling of relationship. When you found out later on that he had lost his wallet, you immediately realized that it was not his intention to ignore you, only his competence was lacking at that moment. In this example, we can clearly see a problem arising in you due to doubt on intention, and disappearing when the doubt on intention is gone. This problem in you



creates a conflict with your own natural acceptance, and at that very instant, you are unhappy.

If only you had known from before that at the level of intention, your friends, and all others wish only well for you, whereas, their competence to fulfill the intention was lacking, you could have been saved from this unhappiness and conflict in yourself. You can verify this for yourself in numerous examples at home, outside the home, and in society. When we explore our natural acceptance we find that we want to make the other happy and ourselves happy. This is our intention. This can be verified by each one of us. This is also true of the other. The other also always wants to make me happy and him/her happy. This is also his/her intention. My natural acceptance is the same as the natural acceptance of the other. i.e. in relationship, the other's intention, the other's natural acceptance is the same as mine.

The unwavering confidence in us about our own intention and the other's the feeling of trust. Having trust means we are assured at all times about the other person in relationship, no matter what the other's competence is. Trust comes from having this right understanding of the Intention of every human being. When I have the right understanding, I end up becoming an aid to the other. I help them improve their competence and help them also to have the right understanding. Thus, with the right understanding, not only am I fine at all times, I am also working to help others also be like me. We can see that just as our competence is lacking and we fail to always make the other happy, the others competence is also lacking, which is why they fail to always make us happy in relationship. But when the other fails, we very quickly doubt their intention, which is what causes the problems in relationship.

Trust is the foundation of relationship. It is important to be able to differentiate between the intention (wanting to) and the competence (the ability to do so.) The intention of the other is always to make us happy, just like we always have the intention of wanting the happiness of the others. But our's, as well as the other's competence is lacking, for which we have to accept responsibility to improve and work towards having the right understanding for this improvement.

A relationship without trust results in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situations like war. Trust is thus called the foundation value or '*Adhara Mulya*'. Our natural acceptance is to live with a feeling of relatedness to all and this means that we have the assurance in us at all times that each and every human being wants my happiness, just like we want the happiness of other human





beings. However, since we are not competent and similarly the other is also not competent, we need to work towards improving our competence and help the other improve theirs.

Trust in the general sense of well-being in relation to one's self and toward others, is an essential attribute of human character as well as of interpersonal interaction. There is common agreement that trust is an essential factor in successful social environments and interactions. Persons need to feel secure in their expectations for good outcomes as they go about transactions, it is believed, the more optimal are the satisfactions for participants. Relations between members of households and kin networks, for instance, are typically characterized as high in trust, and it is notable how solutions to the most difficult problems of human dependency such as infancy, old age, and disability, are undertaken at great sacrifice within their confines. Trust worthy expectations also flow through social networks.

### **Respect (Sammana):**

Respect ( *Sammana*) means Right Evaluation, that we correctly evaluate the other person-without over – evaluating , under – evaluating or evaluating the person otherwise. The word 'Respect' is coming from the 'Latin' root *respicere* (to look back) indicates, to respect something to pay attention or give consideration to it.

Respect means: Continuous acceptance of talent and personality in other human being.

We make mistakes in our evaluation in the following three ways.

1. Over Evaluation ( *adhi-miilyana*) - To evaluate more than what it is. E.g. if you are wrongly flattered you feel uncomfortable.
2. Under Evaluation ( *ava – miilyana* ) - To evaluate less than what it is. E.g. if you are condemned, you feel uncomfortable.
3. Otherwise Evaluation ( *a – miilyana* ) – To evaluate otherwise than what it is. E.g. if you are evaluated as something else, you feel uncomfortable.

Respect is most important universal human value. Everyone wants respect in daily relations. Moreover expressing respect to other persons leads one to learn more. When we treat other people with respect, we help them gain confidence and reveal inner potential that otherwise might go untapped. In our daily relations, we have to interact with people from different backgrounds. It is easy and even ego-boosting to respect people similar to us. But it is valuing people different from us that unveils the most noble forms of respect.



To respect each other means to take feelings, thoughts, needs, and preferences of others into account. It also means acknowledging and valuing everyone's thoughts, feelings and contributions to the family as a whole. Respect is indeed earned. The only way to earn and keep someone's respect is to first show them respect yourself. Respect as an important family value will extend out of the home and into school or other social settings.

### **Affection (Sneh)**

It is the feeling of being related to the other. This feeling of affection will come only if trust and respect are assured

### **Care (Mamata)**

The feeling of care is the feeling to nurture and protect the body of our relative.

### **Guidance (Vatsalya)**

'The feeling of ensuring right understanding and feelings in the other (my relative)' is called **Guidance (Vatsalya)**. We understand the need of our Self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels. The other is also similar to me in the potential of Desire, Thought and Expectation. Right Understanding and feelings is also a need of the other and the other is related to me. As a result I have the responsibility to help the other. Based upon this, I am able to recognize this feeling of ensuring Right Understanding and feelings in my relative. This is called Guidance.

In family, we find people of different age and experience are living. They have different types of experience and learning. We need to be wise from the experiences of others. In life, it has been experienced that if we do not work and live with understanding, the external forces compel us to learn and we have to pay cost of it! What mistakes a particular member has made on certain occasion and how to meet that challenge, one needs guidance of others. Since we all understand the other members of the family are similar to us in potential of desire, thought and expectation; I need to guide them in proper way to ensure right understanding.



**Reverence ( *Shraddha* )**

The feeling of acceptance of excellence in the other and spontaneous effort towards' is called Reverence (*Shraddha*). We understand that we aspire for continuous happiness and to realize it, we have to understand harmony at all the levels of our living, and live accordingly. When we see that the other has achieved this Excellence – which means to understand and to live in harmony at all levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her. This feeling of accepting the excellence in the other is called Reverence (*Shraddha*).

**Glory (Gaurav)**

It is the feeling for someone who has made efforts for excellence.

**Gratitude (Kritagyata)**

Gratitude is the feeling of acceptance for those who have made effort for my excellence.

**Love (Prema)**

The feeling of being related to all is love. This feeling is called complete value since this is feeling of relatedness to all human beings.

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 fulfillment in that



relationship. Working on the five dimensions of human endeavor 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. Thus, a number of family units in the form of a village and a number of villages integrate to larger clusters of human society expanding in this sequence finally to a universal human order on this planet. Living in this order, we are able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We are able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

Harmony in the family is the building block for harmony in society. Harmony in society in turn leads to undivided society when we feel related with each other. Our natural acceptance is for relatedness with all and we can naturally expand in to the world family. Thus forms the basis of **Akhand Samaj** (undivided society), a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation.

When we understand relationship we respond other wise we react. Society is an extension of family and that it is possible to live in harmony with every human being, thus laying the foundation for an undivided human race from family order to world family order. The harmony at society level has been discussed in the next unit. However in succeeding lesson we will understand harmony in nature and significance of interconnectedness and mutual fulfillment.

### Summary

The relationship between individual and society is ultimately one of the profound of all the problems of social philosophy.

Family is the first place to understand our interpersonal relations. The basic foundation stone of human existence is human values. An individual can neither sustain alone nor can he make a meaningful group if people do not follow certain values. The other side of the story is that whenever human existence is threatened, it has been primarily because of violation of basic values.



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The institution of family remains at the center of social life in virtually all societies—even though these families take different forms. The reason for this is that families serve certain social functions.

Healthy families have harmonious relationships. We are born in these relationships and we live in a bigger social order where a whole range of relationships support the existence of our family.

We are unable to see ourselves as co-existence of the Self ('I') and the Body. We tend to assume that we have relationship with our blood-related family members only.

Harmony among family members is essential to ensure its smooth growth. For this, it is essential that each member of the family should be in harmony with himself or herself and should try to feel comfortable with others.

These are certain essential family values that must be cultivated to ensure harmony and peace in the family.

Justice is the recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness (Ubhay-tripti). There are four elements of justice: recognition of values, fulfillment, evaluation and mutual happiness ensured. Mutual fulfillment is the hallmark of justice and is essential in all relationships.

It is the need of the Self ('I') to be in relationship with the other. Being in relationship we have feelings for the other. These feelings cannot be replaced by any material or physical things. These feelings are definite and are the values in the relationship. The important feelings (values) are:

- 1- Trust (Vishwas) FOUNDATION VALUE
- 2- Respect (Sammaan)
- 3- Affection (Sneh)
- 4- Care (Mamta)



- 5- Guidance (Vatsalya)
- 6- Reverence (Shradha)
- 7- Glory (Gaurav)
- 8- Gratitude – (Kritagyata)
- 9- Love- (Prem) COMPLETE VALUE

A relationship without trust results in opposition, the relationship itself gets shaken up. Lack of trust is what ultimately leads to extreme situations like war. Trust is thus called the foundation value or '*Adhara Mulya*'.

Harmony in the family is the building block for harmony in society. Harmony in society in turn leads to undivided society when we feel related with each other. Our natural acceptance is for relatedness with all and we can naturally extend in to the world family. Thus forms the basis of **Akhand Samaj** (undivided society), a feeling of relatedness with all. As we begin to understand and become aware of the harmony at this level in our living, we begin to see our responsibility and participation.

### Self-Examination Questions

#### Short Answer Questions

1. What is justice? What are its elements
2. Write about 'Trust'.

#### Long Answer Questions

3. Explain why family is basic unit of interaction
4. Describe about various values which are important in relationships.

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RR Gaur, R. Sangal and G.P. Bagaria (2013) Human values and professional Ethics; New Delhi: Excel Books



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## Unit-II

### Lesson 10

#### Harmony in Nature – Understanding the Interconnectedness and Mutual Fulfillment

##### Introduction

The basic human aspiration of every human being is continuous happiness and prosperity. Exploring the meaning of happiness, we found that happiness is to understand and live in harmony at all levels of living. So far we have discussed the harmony at the level of human being and family. The harmony at society is being discussed in the following unit. There is also a relationship between human being with the rest of the nature.

Everything around us in Nature can be categorized in to four orders as mentioned below:

- Material Order (Padartha Avastha) e.g. soil, water air etc
- Plant/bio Order (Prana Avastha/Pranic order) e.g. grass, plants, trees, flowers, fruits etc.
- Animal Order (Jiva Avastha) e.g. Animals and Birds
- Human Order (Knowledge- Gyana Avastha) – Human Beings



The huge land mass of continents, gigantic water bodies like ocean, seas, mountains, the atmosphere above, mineral resources etc all fall in to Material order or Padartha vyavastha. The material order is visible in the form of stars, planets, moon and several astronomical bodies. Our land mass is covered with grass and small shrubs, plants, trees, flora and fauna and forests. All this is part of Prana vyavastha and it is the next big order on our planet. However the material order is far greater in quantity compared to plant/bio order. Animals and birds form the third largest order i.e. Jiva vyavastha and again we see that plant/bio order is far greater in quantity than the animal order.

Humans are the smallest order and they are referred to as human order or gyana vyavastha.

### **Interconnectedness and Mutual Fulfillment (Parasparta aur Paraspar Poorak respectively)**

#### 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. 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 di-oxide and thus help in the movement of the Material order. Thus Pranic order and Material order mutually exist in a relationship of mutual fulfillment with each other. They also co-exist, they don't deny the other. There is mutual interdependence and co-existence.

#### Material Order, Plant/Bio Order and Animal Order

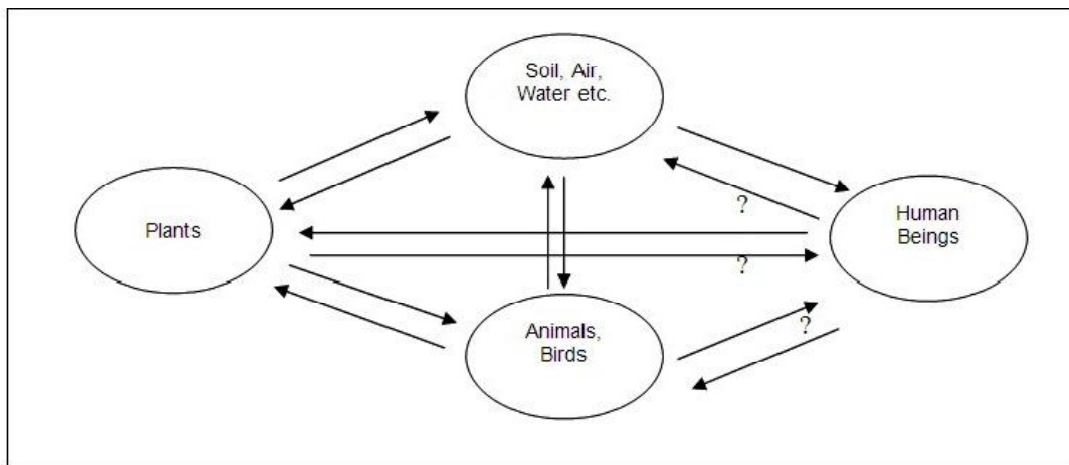
The Material Order provides the basis for movement of all animals, birds and fishes. Water, Oxygen and other gases are necessities for both plants and animals. At the same time Animal order helps enrich the soil with its excreta which helps the plants with nutrients. The Plant/Bio order provides food for animals, birds and fishes. The animal order helps in pollination of the flowers of the Pranic order. The relationship across all three orders is – naturally one of mutual fulfillment. None of these orders denies the others.





## Material Order, Plant/Bio Order, Animal and Human Order

It is clear that the above mentioned three orders are fulfilling to each other. When we look at the connectedness with human beings, we find that each of these orders is fulfilling the human order. This we can verify looking at the multiple uses we are drawing out of these entities. We humans have also natural acceptance to be mutually fulfilling to these three orders. However, we are not able to ensure this mutual fulfillment. 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 eco-system, but we have destroyed forests and 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 thus see that the three orders besides the human order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfillment with these three other orders. This is because we have not understood the harmony that exists between these orders. We have not even understood our own needs properly nor have we understood harmonious ways to fulfill our needs. Consequently we have disturbed our selves and also the balance among other three orders. This is evident when we see that we have pretty much plundered the body of the earth of all the heat absorbing materials like coal and oil and burnt these fossil fuels in our atmosphere causing deterioration in the temperature regulation of our planet. We have significantly deforested huge forests, thus altering the weather systems. Our cities and industries have spilled huge amounts of industrial and human waste into water bodies and even drinking water has to be chemically treated before it can be consumed by humans. The air we



breathe is polluted and the food we eat is full of chemicals. The effect of this disharmony is now affecting our lives in the form of diseases.

On the other Hand if we explore our natural acceptance, we find that we want to live harmoniously with nature. This is important for our own happiness.

### **Recyclability and Self-Regulation in Nature**

There are several cyclical processes that we can see in the nature. For example the cycle of water evaporating, condensing and precipitating back to water giving the weather phenomena. The quantity of water on surface of Earth remains conserved by itself and there is no need for human intervention. We have studied cycle of Carbon, Nitrogen and Oxygen in the nature. The cycle keeps 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 amount of soil, plants and animals remains conserved. It never happens that the number of trees shoots up and there is lack of soil for the trees! The appropriateness of conditions for growth of both plants and animal are self-regulated in nature keeping the population proportion naturally maintained.

We will find that the population of grass, deer and tigers remains such that all can continue. This phenomenon is termed as self-regulation. You will appreciate that a single breed of animals, number of males and females generated through procreation is such that continuity of species is ensured by itself. This happens with humans too, but inhuman practices have led to disproportionate numbers of men and women. Nature exhibits self-regulation in various ways across the Plants/Bio, Animal and Human orders, but we humans have disturbed it due to lack of understanding. We seldom see a problem of over population of species in nature (some of what we see is man created) nor do we see any instance of some by-products from nature not being absorbed and becoming a source for pollution (ex. Nature does not reduce plastic and foam)

Each order is composed of a number of 'things'. Each one of these things is also called a 'Unit'.

### **Activity (Kriya)**



An activity means something that has motion and/or has result. The material order is active in multiple ways, and same is with the plant order, animal order or human order. All units around us including ourselves are active all the time. They are interacting with the environment. In activity there is a state or configuration and motion simultaneously. This remains all the time.

### Activity in Material Order

All material things i.e. units in the material order can be understood as an activity of units coming together to form a bigger unit. We call this **composition**. For example the chair made of smaller pieces of wood. Bigger units can also separate from each other to form smaller units and we call this **decomposition**. Like a wooden chair can decay after two years, thus any unit in the material order can be understood as an activity of Composition/Decomposition.

### Activity in Plant Order

The plant order is basically structurally made up of the material order. However, an additional activity of respiration is exhibited by the plant order. For example we know that plant breathe. Plants are made up of smaller cells that also breathe or pulsate. So when we look at all the units that make up the plant order we will find that they can be understood in terms of composition/decomposition and respiration. Not only do plants compose (forming new plants) and decompose (decaying), they are also breathing, or pulsating which we call respiration

### Activity in Animal order

When we explore the animal order we find two fundamentally different set of activities. One set of activities is the **physico-chemical** or the activity of the body and the other is **conscious** activity of the Self.

### Activity in the Human order



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As has been mentioned above, human beings are co-existence of a physico-chemical body and conscious Self or 'I'. The activities in the human body are similar to that in the animal body. When it comes to consciousness 'I', however the humans display more than just an ability to select or make choices as animals. Humans have the activities of Desiring, Thinking and Selecting/Tasting with a possibility or need for understanding and realization. Only humans have this need and that is why it is called Gyana Avastha- the Knowledge order.

Thus underlying every unit there are physical, chemical and conscious activities all units can be understood as co-existence of these activities. Each unit in existence exhibits **innateness**, (Dharana) an intrinsic quality that cannot be separated from it.

When we look at the different t orders, we find that each order has a certain value. In a fundamental way this is the usefulness or participation of the order in existence. This is referred as natural characteristic (Svabhava).

The fundamental natural characteristic of material order is composition/decomposition; that of plant/bio order is to nurture or worsen. Nurture means to be supportive and aid other pranic activities in the growth of pranic units. To worsen means to be a deterrent, repressive to other pranic activity. For example eating right things in right quantity nurtures and reverse of the same worsens the body. The Svabhava of the Self 'I' of the animal order is cruelty (Kruturata) and non-cruelty (Akrurata). Cruelty is the feeling that it can fulfill its needs through violence and forcefulness. The natural characteristic or Svabhava of the Self 'I' of the human beings is Perseverance (dheerata), Bravery (Virata) and Generosity (Udarata). Only when we live according to our basic human characteristic we can find harmony.

Each unit conforms through the principle of conformance or **anu-sangita**. The material order exhibits constitution conformance; the plant order conforms to seed conformance; animal order conforms to breed conformance. In human order we are according to our desires, thoughts and selections. Together we call these '**Sanskara**'. Hence human order conforms to Sanskara conformance.

There is need to work in the direction of development of mankind from animal consciousness to human consciousness. To ensure harmony in nature it is critical to understand the interconnectedness between the various orders (material, plant/bio, animal and human) and also facilitate their mutual fulfillment.



### Summary

There is a strong relationship between human being with the rest of the nature. Everything around us in Nature can be categorized in to four orders as mentioned below:

- Material Order (Padartha Avastha) e.g. soil, water air etc
- Plant/bio Order (Prana Avastha/Pranic order) e.g. grass, plants, trees, flowers, fruits etc.
- Animal Order (Jiva Avastha) e.g. Animals and Birds
- Human Order (Knowledge- Gyana Avastha) – Human Beings

There is interconnectedness and mutual fulfillment between all the orders of nature.

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. Plants help move the nutrients through the various layers of the soil.

The Plant/Bio order provides food for animals, birds and fishes. The animal order helps in pollination of the flowers of the Pranic order. The relationship across all three orders is – naturally one of mutual fulfillment. None of these orders denies the others.

We thus see that the three orders besides the human order are in harmony and are fulfilling to the human order. However, we as humans have not yet understood and learnt to live in relationship of mutual fulfillment with these three other orders.

Each order is composed of a number of 'things'. Each one of these things is also called a 'Unit'. An activity means something that has motion and/or has result. The material order is active in multiple ways, and same is with the plant order, animal order or human order. All units around us including ourselves are active all the time.

The fundamental natural characteristic of material order is composition/decomposition; that of plant/bio order is to nurture or worsen. The Svabhava of the Self 'I' of the animal order is



cruelty (Krutata) and non-cruelty (Akrutata). Cruelty is the feeling that it can fulfill its needs through violence and forcefulness. The natural characteristic or Svabhava of the Self 'I' of the human beings is Perseverance (dheerata), Bravery (Virata) and Generosity (Udarata). Only when we live according to our basic human characteristic we can find harmony.

Each unit conforms through the principle of conformance or anu-sangita. In human order we are according to our desires, thoughts and selections. Together we call these 'Sanskara'

### **Self-Examination Questions**

#### **Short Answer Questions**

1. What are the four orders in Nature?
2. Write about interconnectedness and mutual fulfillment (Parasparta aur Paraspar Poorak).

#### **Long Answer Questions**

3. Explain the various cyclical processes in Nature
4. Describe the various activities in various orders of Nature.

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**Unit-II**

**Lesson 11**

**Harmony in Existence - Understanding Existence as Co-Existence**

**Introduction**

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. Our natural acceptance has been a key mechanism to explore the harmony of 'Self' and harmony with the Body. We feel related with others and we experience the feelings (or values) in our



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relationship. This feeling of relationship starts from our family and then extends to the world family. Beyond humans, we have harmony in nature. Every thing that we can see around us can be understood as a part of one of the four orders of nature namely the material order, plant/bio or pranic order, animal order and the human order.

These four orders are interrelated, in harmony and our natural acceptance is to live in harmony with all these orders. When we look at the existence around we see space. Space comprises of several units. To put it in an equation,

Existence=Space+ Units in space

Nature has four orders and there are units in each order. Each unit is limited in size. The size can vary from a small atom to big galaxies. Each and every unit is finite and limited in size, be it the smallest particle or largest galaxies. Space is actually unlimited. Space has no size unlike units, it is not bounded. Space is not bounded; there is no beginning or end to space.

Space has no activity. Space is energy in equilibrium. All units are energized in space. Space is reflecting i.e. every unit is reflected in the other units in space. It is due to this reflection that there is a relationship and this is why all units are related to each other. Space is transparent. To briefly state there are two kinds of realities in existence- space and units in space. These units are in co-existence with space and in co-existence amongst themselves. The entire existence is thus nature submerged in space. Each unit is energized and active in space; self-organized in space and recognizes and fulfills its relationship with other units in space. Space is in continuum; it is all pervading and is no activity. We are also units in space and there is acceptance in us for self organization.

Since the units in space are mutually fulfilling it is also being in co-existence.

The important proposals with regard to harmony at various levels are:

**Existence is Co-Existence.** Co-Existence is in the form of:

- Every unit is submerged in space (Harmony in Existence)





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- Every unit is related and mutually fulfilling to every other unit (Harmony in Nature)
- Human being is related and wants to be mutually fulfilling to every other unit. (Harmony in Society)
- 'I' is related and wants to be mutually fulfilling to every 'I' (Harmony in Family)
- 'I' is related and wants to be mutually fulfilling to Body (Harmony with Body)
- Different activities in 'I' are also interrelated and active to be in harmony (Harmony in I)
- Realisation and understanding ensure harmony in desires, thoughts and expectations.
- Understanding the self ('I'), the activities in 'I' and their interrelation, understanding the reality of 'I' as being distinct from the body is called knowledge of Self ('I').

Understanding the harmony at all the levels above means we have understood existence. This is called knowledge of Existence (astitva darshan or gyan). Having understood 'I' and the entire existence, we understand our relationship with every unit in existence and fulfill it, leading to mutual happiness and prosperity. This is called knowledge of human conduct (manaviyata purna acharana gyan).

The knowledge of these three put together is called right understanding: understanding of existence, understanding of the Self and understanding human conduct. This is the same as understanding the harmony at all four levels of our existence.

When we have this right understanding, the activities of Realization and Understanding- which are currently dormant in 'I' also get expressed; hence we also call this **Activity completeness** or **Kriyapurnata**. All the activities in 'I' are now expressed not only desiring, thinking and selection as is the case now.



When there is completeness in the ability of 'I' to live with right understanding at all the four levels, leading to mutual fulfillment, it is called Conduct Completeness **Acharapurnata**

Each material and conscious unit is submerged in space and being in space, each unit is energized, self-organized and recognizes and fulfills its relationships with other entities. Existence is in the form of Co-Existence. It is in harmony. We don't have to create harmony, it already exists. We have to only understand it to be in it. This means that having the knowledge of existence and knowledge of self ('I') gives the knowledge of humane conduct (how to live in existence, with four orders)

There is a subtle difference between the words 'existence' and 'co-existence'. While existence indicates physical presence of an entity or entities, co-existence is the awareness at subjective level, of the co-habitation of different entities at a given place. Had the intelligent human beings ever thought over the grossly visible phenomenon of co-existence around, humanity would never have reached a stage of being blamed for the acute depletion of natural resources and the extinction of many animal and plant species. The mutual interdependence between universe and the four orders of nature makes it obligatory for all of them co-exist collectively rather than individually. A unified effort in bringing pleasure and happiness to the entire co-existence comprising plant order, animal order and human order alike without unduly disturbing the balance in material order too.

The collective and hierarchical involvement of three co-existing aspects of human personality-body, mind and soul-is seen as a holistic approach in one's performance of duties. When one involves himself in all the affairs of his life with due consideration for each and every unit participating meaningfully in his life, thoughts and actions, it is holistic living.

There is a concentric pattern of three spheres of existence, one engulfing the other in a hierarchical pattern with each outer sphere being superior to the inner. The scriptures say that entire creation is distributed in 14 Bhuvans or realms of existence arranged in a concentric pattern. Human beings are said to have access to only three realms, namely, **Bhoo, Bhuvah and Suvah**. The Bhoo – physical realm (the inner 'I') of existence consists of all material order, the physical bodies of all plant order, animal order and human order. The Bhuvah- the mental existence – the middle 'I' dwells within the minds of all living beings. Suvah- the spiritual existence- the outer 'I' represents the collective awareness of the entire universe consisting of all animate and inanimate creation.



Harmony in existence is possible only if we understand existence as co-existence. If human beings learn that it is in their own interest and that of their progeny to understand that entire existence is co-existence, they will spontaneously adopt a lifestyle conducive to harmony and prosperity of this entire co-existence.

### Summary

Existence is nothing but the nature in space. Our natural acceptance has been a key mechanism to explore the harmony of 'Self' and harmony with the Body.

We feel related with others and we experience the feelings (or values) in our relationship. This feeling of relationship starts from our family and then extends to the world family. Beyond humans, we have harmony in nature.

When we look at the existence around we see space. Space comprises of several units. To put it in an equation  $\text{Existence} = \text{Space} + \text{Units in space}$

Nature has four orders and there are units in each order. Each unit is limited in size. The size can vary from a small atom to big galaxies. Each and every unit is finite and limited in size, be it the smallest particle or largest galaxies. Space is actually unlimited. Space has no size unlike units, it is not bounded. Space is not bounded; there is no beginning or end to space.

The knowledge of these three put together is called right understanding: understanding of existence, understanding of the Self and understanding human conduct. This is the same as understanding the harmony at all four levels of our existence.

When we have this right understanding, the activities of Realization and Understanding- which are currently dormant in 'I' also get expressed; hence we also call this **Activity completeness** or **Kriyapurnata**. All the activities in 'I' are now expressed not only desiring, thinking and selection as is the case now.

When there is completeness in the ability of 'I' to live with right understanding at all the four levels, leading to mutual fulfillment, it is called Conduct Completeness **Acharapurnata**



There is a subtle difference between the words 'existence' and 'co-existence'. While existence indicates physical presence of an entity or entities, co-existence is the awareness at subjective level, of the co-habitation of different entities at a given place. The collective and hierarchical involvement of three co-existing aspects of human personality-body, mind and soul-is seen as a holistic approach in one's performance of duties

Harmony in existence is possible only if we understand existence as co-existence. If human beings learn that it is in their own interest and that of their progeny to understand that entire existence is co-existence, they will spontaneously adopt a lifestyle conducive to harmony and prosperity of this entire co-existence.

### **Self-Examination Questions**

#### Short Answer Questions

1. What do you mean by Existence?
2. What is Activity completeness and Conduct completeness?

#### Long Answer Questions

3. Explain the various forms of co-existence
4. Describe about harmony in existence.

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## **UNIT – III**

### **LESSON - 12**

#### **HARMONY IN THE SOCIETY – FROM FAMILY ORDER TO WORLD**

#### **FAMILY ORDER**



## OBJECTIVES

After reading this lesson you will be able to:

- Explain Human Goals.
- Able to identify Comprehensive Human Goals
- Human Goal & Dimensions of Human Endeavour.

## INTRODUCTION

As we begin to understand our relationships in the family and live harmoniously in these relationships, we become aware of our relatedness to all human beings. Individuals understand these relationships first in the family, recognize the feelings in their relationship, and live according to these feelings to attain mutual happiness. These relationships are not only confined to the family but are extended to all the members in the society.

Every individual in the society wishes to live in harmony with all the people. Family is the first place to understand our relationships, recognize the feelings in these relationships live according to these feelings and attain mutual happiness. As we begin to understand that relationship exists between my Self ('I') and the other's Self ('I'), we begin to see that relationships are not limited in the family but extend to include all human beings. Our natural acceptance is to feel related to everyone. We can easily, explore this within ourselves. Individuals find that in reality, not only want to be happy but also want to make others happy. We see this with our family, friends, colleagues, etc. in the social web that we live in, want to live in harmony and to co-exist with them. Individuals try to make others happy and wish the same response from others. With this kind of behaviour, an individual enjoys a feeling of assurance and trust and feels relaxed in the society.

**Human Goal towards Sustainable Happiness & Prosperity of a Family and Society:**

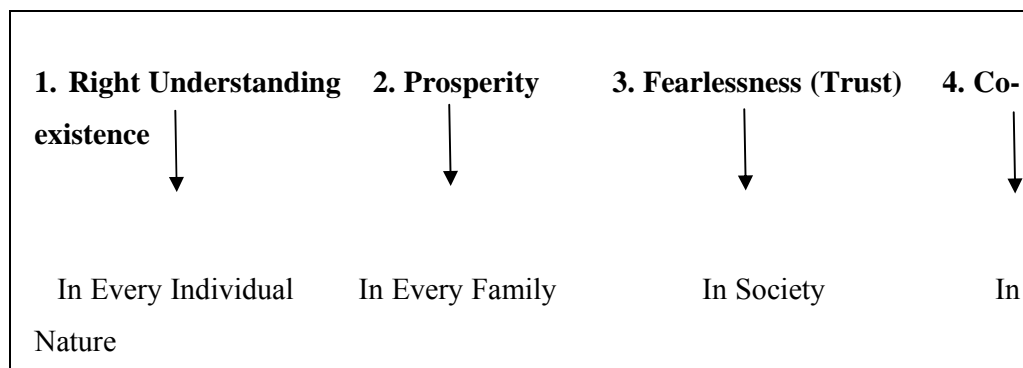


Harmony in the family is the building block for harmony in the Society. Harmony in society leads to an undivided society. Having understood the comprehensive human goal, Individuals in the society are able to be in harmony not only with human beings, but also with the rest of nature. Individuals are related to every unit in the nature and ensure mutual fulfillment in that relationship. Individuals in order to fulfill their basic aspirations in the society, need to understand the comprehensive human goals i.e. right understanding in every individual, prosperity in every family, trust and fearlessness in society and their co-existence with nature.

It is necessary to develop an appropriate systems and programs to cater to the five salient dimensions of human endeavour that are to be shaped and implemented in society i.e. Education, Health, Justice, Production and Exchange. Individuals in the society try to explore various possibilities to be rich and happier. However, the happiness will not be complete if other people in the society are not happier. So the individuals in the human society have to design plans and live in harmony not only in the family but extend it to the world family. This will help us to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet.

To understand the basic aspirations of all human beings in the society, the following comprehensive human goals are framed which needs to be understood. This is what will be helpful to the fulfilment at the individual level as well as sustainable prosperity, peace and harmony in the society:

Figure 1: Identification of the Comprehensive Human Goal





### **Right Understanding**

Right understanding is necessary for the human being, for all human beings. When one does not have the right understanding, one remains disturbed and also acts in a manner so as to create disharmony with other human being as well as with rest of nature. Individuals in the society can solve society's problems when one sees beyond the contradictions of life. When we live in a higher consciousness, we obtain the higher knowledge that see the higher harmony which enable the resolution of every problem.

### **Prosperity**

Prosperity is needed in every family. Prosperity in the family means that the family is able to identify its needs and is able to produce/achieve more than its requirements. It is the state of flourishing, thriving, success or good fortune. Prosperity often encompasses wealth but also includes other factors, which are independent of wealth to varying degrees, such as happiness and health.

### **Trust (Fearlessness)**

Every Individual on this planet is eager to live and is afraid of death. The fear of death might be reckoned as a prime fear but the most primeval and basic fear is that of expectation being defeated. Individuals are afraid of losing with which they are attached to (the family, for example) gives birth to the fear of death and therefore the former is the most basic fear because one is attached to the body and is afraid to lose it. Fear resides within and not outside of us. If the individual succeed in cultivating fearlessness no incident, no external circumstances can strike fear in us.

Fear is only an illusion created by the mind; lack of fear is also an illusion created by mind. All Individuals on this planet knowingly or unknowingly commit mistakes and some of them go on committing mistakes to cover the earlier mistake, which leads to fear. In order to be fearless one has to recognize his/her mistakes and rectify them.



### **Factors for Fear**

There are many factors which can develop fear among the individuals. They are:

- i) Ignorance and distorted perception of the world
- ii) Fear of the unknown
- iii) Fear of future due to insecurity
- iv) Fear of the past is due to guilty feelings attached to our past actions
- v) Death is another major cause of fear for many people

### **Steps to attain Fearlessness**

- i) One can overcome fear, when he/she can enquire into the nature, its cause and can resolved these causative factors.
- ii) Individuals have to take the responsibility of their actions and stop doing the things, which bring disharmony in the society.
- iii) Individuals have to accept their limitations and perceive the cosmic order as a humble spectator.

Trust in society means every member of society feels related to everyone else and therefore there is trust and fearlessness.

### **Co-Existence**

Co-existence with nature means there is a relationship and complementarities among all the entities in nature including human beings. The world is full of diversity – different nations, cultures, religions, communities, languages, and beliefs. People can exist in happy if everything in this world is in harmony. People have to live in harmony in the world. According to Niyati Garg, for peaceful co-existence in the diverse society, the following must happen:

- i) People must recognize that traditional interpretations of peaceful co-existence are outdated.





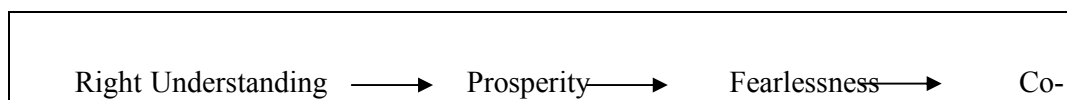
- ii) Governments and individuals must recognize that society needn't be homogeneous or institutionalized to serve an important purpose for people.
- iii) Members of varying cultures, countries and faiths must learn to respect the traditions, beliefs and boundaries of one another.
- iv) Religions and politics must be separate and
- v) People must agree to disagree regarding certain moral values and beliefs and come to recognize that others can be different from them and yet be equally capable in their own unique manner.

The above-mentioned goals are comprehensive and universal and are equally applicable to all human beings and for all times. Thus, it becomes the goals of human society or the basic need of human civilization.

#### **Relation Between Four Goals**

- i) The harmony in the society begins from the individual. We need to ensure right understanding in the individual as the foundation of harmony in the society.
- ii) With right understanding, the need for physical facilities in the family can be ascertained. By assessing our needs correctly and by producing more than required, the family can be prosperous.
- iii) Assurance of right understanding in the individuals and prosperity in the families, understanding of human relationships leads to harmony and trust (fearlessness) in the society. When every individual is able to live harmoniously in relationship, and the needs of all the families are ensured, fearlessness (mutual trust) in society will naturally follow.
- iv) When human beings with right understanding interact with nature, it will be in consonance with the coexistence and will be mutually enriching.

We may understand it in the following sequence





existence

## 2.1. Current Situation in the Context of Comprehensive Human Goal

During the research while evaluating the current situation in this context, we need to evaluate ourselves as of today i.e. where are we with respect to the Comprehensive Human Goals.

**Right understanding in Individuals:** Every Society is talking much about information and skills, but is ignoring the need for right understanding, is ignoring the need to understand happiness correctly. We are ignoring the need to understand and be in relationship.

**Prosperity in Families:** We are not able to see that the need for physical facilities is limited and that, we can have more than what we need! We are only talking about how to generate more wealth. All our economy, education, market is luring individuals to generate as much wealth as possible. We feel proud in declaring the number of billionaires and trillionaires in our society, without ever evaluating whether this is taking us to the state of prosperity! We seem to have forgotten that the need to have wealth is connected with the need to keep the body healthy and use it for the right purpose and not for maximizing accumulation for the purpose of sensory enjoyment.

**Fearlessness (trust) in Society:** In place of working for fearlessness, we are working for strategic powers. In the name of defence, we are misusing the valuable resources of nature to make weapons and ammunitions. We are becoming increasingly more fearful of each other, other, paranoid that the other human being is out to get me, finish me. So, most of the countries in the world are busy preparing for war, in the hope that more and more competence for war will lead to peace. We have organizations like United Nations, but here too, we do not have programs to ensure mutual trust among people, which is the basis of fearlessness, peace and harmony.



**Co-existence with nature:** Instead of co-existing, we are busy figuring out better ways to exploit nature. The results are there for all of us to see today. We have tended to assume that the goal of our technological development is to get victory over nature, to subjugate the entities in nature and to disrupt nature's cycles, in pursuance of our whims and fancies. We even have disregarded the obvious truth that nature is our basic support system and disturbing its balance will result in our own destruction.

Until now, we have missed the core things, and there is need for us to re-align our focus towards ensuring the right understanding and relationship. For this, we have to understand the harmony at all levels of our living. We have to move from living with assumptions to living with right understanding.

Each one of us needs to start this journey within to be able to contribute towards rectification of this dangerous situation. The problem with us today is that the program to ensure the first step, i.e. right understanding in the individual, is missing. The route to prosperity and social harmony is through right understanding only.

### **3. Human Goal & Dimensions of Human Endeavour**

Now we will visualize how the five salient dimensions of human endeavour are to be shaped and implemented in society, in the light of the comprehensive human goal. It will be necessary to develop appropriate systems and programs to cater to the above goal in order to ensure human welfare.

The five dimensions of human endeavour are:

- 1) Education-Right Living
- 2) Health-Self-regulation
- 3) Justice Preservation,
- 4) Production-Work and
- 5) Exchange–Storage

**3.1. Education–Right Living:** 'Education - Right Living' is made up of two words - Education and Right Living. The content of education is the understanding of harmony at all the four levels of our existence - from myself (I) to the entire existence.



Right Living refers to the ability to live in harmony at all the levels of living. From this we derived education is to understand harmony at all four levels of living. Right Living is commitment and preparedness to live in harmony at all four levels of living.

Here we will emphasize that it is important to realize that understanding of harmony is accompanied by learning to live in harmony at all the levels and doing things that ensure harmony at all the levels. The competence gained from understanding enables the individuals to live in harmony. Individuals have to ensure the availability and continuity of Education-Right Living in our society. This dimension of society works to ensure 'Right Understanding' and 'Right Feelings' in every individual and ensures that our succeeding generations have both the content and the environment available to work towards achieving their goal of continuous happiness and prosperity. This is the goal and objective of education.

**3.2. Health – Self – Regulation:** Health refers to a feeling of responsibility for nurturing, protecting and rightly utilizing the body. When the body is lit to act according to the needs of the self ('I'), and there is harmony among the parts of the body, it is referred to as health or self-regulation, which is the basis of Health.

Individuals have to realize that the body is his/her instrument, and that the body needs to be given nutrition, protected from the environment and utilized to work as an efficient and effective tool for the right purpose. The individual is responsible to his/her body and this feeling of responsibility will regulate the way him/her to take care of and use of the body.

If the individual is in anger or stress or despair, it immediately starts affecting the Body adversely. Now the Body will be affected which leads to health problems that are caused due to disharmony with "I". These are called psychosomatic diseases, such as asthma, allergies, diabetes, etc. On the other hand, when there is a strong disturbance in the Body manifesting in the form of severe pain, it distracts "I" from its normal functions.



Now, it is observed that if there is harmony between Body and “I” the individual will be in healthy condition (good health) and if there is disharmony between Body and “I”, a good health can be lost.

**3.3. Justice-Preservation:** Justice refers to harmony in the relationship between human beings, while preservation refers to harmony in the relationship between human being and the rest of nature.

There are four elements of Justice. They are:

- i) recognition of values
- ii) fulfillment
- iii) evaluation
- iv) mutual happiness

We say there is justice in a relationship when there is mutual fulfillment i.e. both individuals are satisfied which means the values are rightly recognized, fulfilled, rightly evaluated and mutual happiness is ensured. Mutual happiness is the goal in relationship and each one of us has a responsibility in ensuring a continuity of justice in our society.

**Preservation:** In the society, besides human – human relationships, individuals also have to work to ensure that their relationship with the rest of nature is mutually enriching for humanity as well as for nature. This dimension of our society works to ensure preservations. This involves three aspects. They are:

- i) Enrichment ( I cultivate paddy; this enriches paddy as the quantity grows)
- ii) Protection (I protect it so that it is fit to eat)
- iii) Right utilization ( I use it for nurturing the body and do not let it go wasted)

**3.4. Production – Work:** Work refers to the physical efforts by humans on the rest of nature, while production refers to the output/physical produce that is obtained through these efforts. There are two important points when we discuss on production work, ‘What to produce’ and ‘How to produce’. The decision of what to produce depends on the right identification of individual needs and necessities.



First we have to identify the physical needs of the body, which are the very basic in nature i.e. food, protection and right utilization of the body. For the right utilization of the body one needs food, clothing, shelter and various kinds of instruments.

Secondly, “How to produce” refers to the technology or systems employed in production process. While designing or developing the technologies, one has to understand that our living depends upon the balance and harmony with nature. When the individuals design or implement any production process within the framework that is present in nature, nature also responds in harmony. For example: When a seed is planted in soil and water is added, it grows to be a tree and in turn provides fruits and flowers. The leaves dry up, fall to the ground, and enrich the soil forming nature manure. Seeds fallen from the ripped fruits on the ground will get fertile soil and more trees are grown. Everything in the nature is regenerated. This is nature's way of enriching the soil. We can see mutual enrichment in nature in this way. This process is also cyclic. It is not that the seed grows once, and then the whole process is over. This process continues.

Thus it is observed, that the processes in nature are both cyclic and enriching. Numerous such examples can be taken, between plants and soil, within plants, between plants and birds, and animals, etc. There is an inherent balance, in the species, in the entire cycle. Individuals are busy make their imagination and make believe worlds of aims and misconstrued notions or existence. However, when individuals start noticing this, will be highly delighted.

When you walk next time on the road or in the park, observe the trees, plants or animal species and try to understand its processes. Production is already taking place in it. Once a plant starts to grow in nature, it manages its own fertilizer, its own water. Trees and plants grow of their own accord. Individuals can only facilitate that process, by first understanding it, and then learning the skills. The basic requirements for human and animal survival are already occurring in nature.

Individuals when they discuss or talk of production with respect to human beings, it is not that we are going to produce something in nature for the first time, but

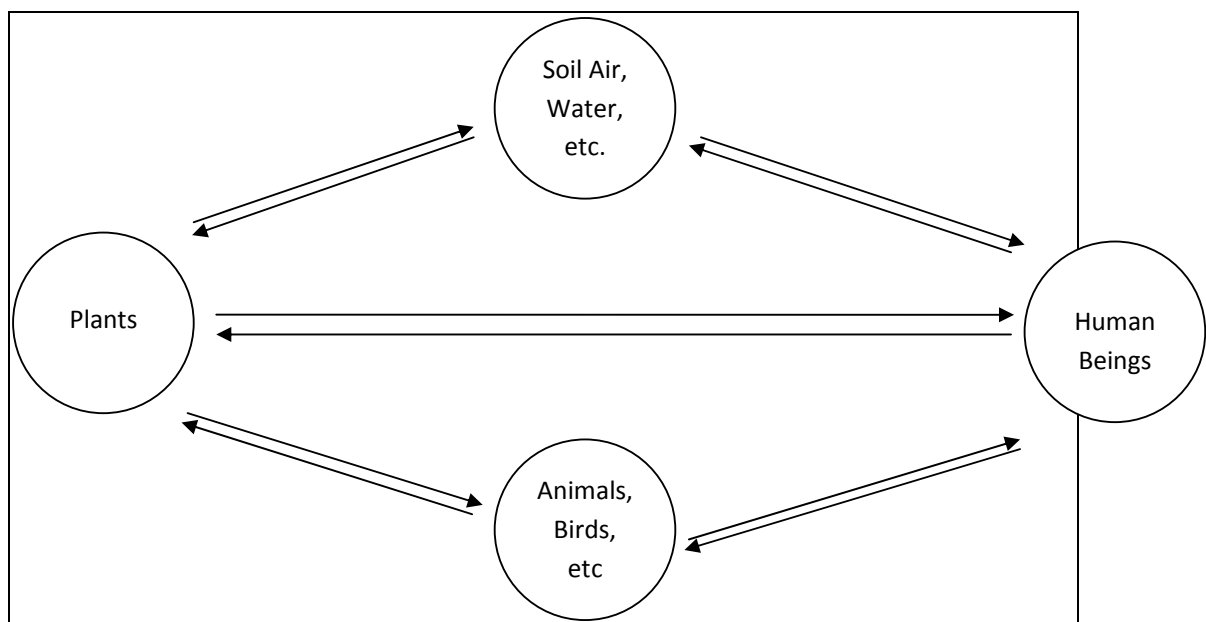


we are only extending the process. Plants and trees grow and provide food to the individuals. Individuals only work out on how best we can have more of its by developing certain varieties of seeds.

Even today, most of the work in basic production is being done by nature: for example, in agriculture, most of our effort is in sowing, collecting and storing the food. Rest of the work is being done by nature. Hence, when we are talking of production, it is desirable to extend this production system that is already inherently present in nature, which is cyclic and mutually enriching. For example, tomatoes are grown in nature, we eat them and finally it goes back to soil through human excreta. We can extend this process by making jars or tomato ketchup out of tomatoes and eat the ketchup. This making of tomato ketchup is production, which is essentially an extension of the cyclic production process already taking place in nature.

How many trees can a person plant in his lifetime? Certainly, an individual can plant more than four, it can even be ten, twenty or hundred or even more than hundred. So, if aware, a human being can be enriching for nature in a much more effective manner than an animal can do as we could see from Figure 3 below;

**Figure – 3 Cyclic Production Process**





In nature, there are four different kinds of entities.

- 1) First kind of entity includes materials such as air, water, soil, metals & non-metals, etc.
- 2) Second kind has plants, herbs, etc.
- 3) Third kind has animals & birds, and
- 4) Fourth kind includes human beings.

When we look at their interrelationship, we find that the materials, plants and animals are enriching for the other entities including human beings. We observed that the four entities are interwoven, cycles and enrichment in nature. Based on these cycles and mutual enrichment only, the production is naturally taking place in the nature.

Humans only have to understand this feature of nature. The purpose of science and technology is to facilitate the cyclic processes in nature and make human beings more and more fulfilling to the earlier entities. But, in reality we observe that human beings are neither enriching (fulfilling) for humans not for the other three kinds of entities. If only we understand the processes in nature, we can design our production systems through application of science and technology in such a way that this mutual fulfillment is better ensured, rather than disturbing it.

**3.5. Exchange-Storage:** Human beings are social being, who cannot survive all alone on this planet. They have understood that they cannot survive without the support of other co-human beings and started living in harmony in nature.

Individuals in the society exchange the goods or physical facilities between the members of the society, and store the goods or physical facilities that are left over after fulfilling the needs of the family. It is important to note that exchange and storage is done for mutual fulfillment and not for madness of profit or exploitation or hoarding. Each family has the capacity to produce more than what it needs for itself. For example, In India, 57 per cent of the people depend upon agriculture and produce the food, which is more than enough for their survival. The same way the potter produces pots more than their family's requirements and so on. Individuals in the society manufacture or produce more than their requirement and exchange with other





individuals for the goods or food required for their survival. This exchange can take place in the form of commodities themselves, or through currency, wherever required.

When the individuals produce more than required, they exchange for their current needs and store for future needs. This storage is to be used when the production is not taking place, or some relative needs it. One thing to observe in the two activities is that individuals are exchanging so that all are able to fulfill their needs together. It is meant for mutual fulfillment, and not to exploit the other, not with a madness of profit. This is what is naturally acceptable to us, though we may be living far from it.

Similarly, individuals are storing for proper utilization of the physical facility in the future. When the individuals recognize that the relationship, which exists between him / her and others, is going to die, or the nature is going to die, they cannot think of exploiting anything. This is nature acceptance of all the human beings.

#### **4. Universal Human Order: Synchronization from Family Order to World Family Order**

Once the individual understands the comprehensive human goal, he/she will be able to live in harmony not only with human beings, but also with the rest of nature. We must understand that the individuals are related to every unit in the nature and ensure mutual fulfillment in that relationship. Working on the five dimensions of human endeavor in the light of right understanding, we will be 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. Thus, a number of family units in the form of a village and a number of villages integrate to larger clusters of human society expanding in this sequence finally to a universal human order on this planet. Living in this order, we will be able to plan for the need of physical facilities, the availability of natural resources and the role of human beings in ensuring the need at the level of planet. We will be able to work for inculcation of universally acceptable human values through education, plan systems to ensure justice for all human beings, make policies for the well-being of all.

#### **5. Conclusion**



Individuals live in the Society to satisfy their basic needs. One has to understand the values in relationship, which helps us to extend our harmonious living with people in the society. The comprehensive human goal is right understanding in every individual, prosperity in every family, fearlessness (trust) in the society, and co-existence in nature. Lack of understanding of harmony will lead the individuals for non-cooperation and will not be able to work for the fulfillment of comprehensive human goal today. The programs to fulfill the human goals are required to include in the essential five dimensions of the society i.e. Education - Right Living; Health - Self-regulation; Justice - Preservation; Production - Work; Exchange - Storage. Education is to understand harmony at all four levels of existence. Right Living is the commitment and preparedness to live in harmony at all levels. Self-regulation is the feeling of responsibility for nurturing, protecting and rightly utilizing the body. Health is the state of body when it is fit to act according to the needs of the Self or I, i.e. there is harmony among the parts of the Body. Justice is the recognition, fulfillment and evaluation of values in 'Human-Human relation leading to mutual happiness.

### Questions

1. Explain how human goals are useful in bringing happiness and prosperity in a family?
2. Explain human goals and describe how they are useful for the individuals to lead a harmony life.
3. Define Human Goals and explain the dimensions of human endeavour

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### **UNIT – III**

#### **LESSON - 13**

#### **IMPLICATIONS OF RIGHT UNDERSTANDING**

##### **OBJECTIVES**

After reading this lesson you will be able to:

- Explain the role of values in different dimensions of human living.
- Explain the Universal Values emerging from the Right Understanding
- To describe Ethical Human Conduct and its Definitiveness
- Understand the Implications of value-based Living



## INTRODUCTION

In the earlier lesson we have understood that human beings live in harmony with other human beings and nature to satisfy their needs. Individuals while taking up any activity have to explore and understand the things around us. This process of self-exploration has to continue to enable realization and understanding, which helps the individuals to start looking at the significant implications of such an understanding in our life and profession.

Individuals in the society can visualize how the understanding of the truth of existence and our ability to live in accordance with it, can pave towards collective and sustainable human happiness and prosperity. Thus understanding helps the human being to achieve harmony in oneself and harmony with other human beings and harmony with the rest of nature. This universal truth has unfolded the direction of evolution of entire mankind.

### **Values in Different Dimensions of Human Living**

Individuals live in harmony at various levels of human being for their survival. They try to understand the value system, which exists among the individuals in the society, and try to participate in various activities in the society. This definite conduct or behaviour is based on realization and understanding about the nature and human beings in the society.

The participation of human being is seen in two forms, i.e. behaviour and work.



**Behaviour:** There are nine values pertaining to behaviour as the nine values in relationship. They are:

- i) Trust: It is the foundational value in relationship. Having faith in others and believing them. Mutual trust is a shared belief that people can depend upon each other to achieve a common purpose. It is the expectation of people that they can rely on our word and is built through integrity and consistency in relationships.

There are four elements of trust. They are:

- a) Effective listening: people trust each other, when they share the feelings and respond to each other feelings properly. If a person does not listen to others, he/she may not establish trust.
  - b) Empathy: It helps the individual to understand what others may be feeling or thinking. It helps us to understand how or why others are reacting to situation, it sharpens our judgments and informs our decisions.
  - c) Justice: If we know that a person believes in justice, we trust him to make the right judgement.
  - d) Honesty: We always trust people whose integrity cannot be doubted.
- ii) Respect: it means right evaluation of an individual as he/she is. Usually , people make mistakes in evaluation in the following three ways.
    - a) Over evaluation: To evaluate more than what it is

If an individual is wrongly flattered they feel uncomfortable. For example, a child is sitting at home and there are guests around. Father



says that 'my son/daughter is secure more marks in the state. Check for yourself: do you feel comfortable or do you feel uncomfortable?

b) Under evaluation: To evaluate less than what it is

If an individual is condemned, they feel uncomfortable. For example, the child is at home and this time father says that my child good for nothing. He/she is the laziest person in all of India! You obviously feel uncomfortable and don't find it acceptable.

c) Otherwise evaluation: To evaluate otherwise than what it is.

If an individual are evaluated as something else, they feel uncomfortable. For example, the child is at home and there are guests around and the father says, 'you donkey' can't you understand this much? Child feels offender by this and feels uncomfortable with this evaluation.

iii) Affection: it is feeling of being related to the others. Affections come when one recognizes that he along with others wants to make each other happy and both of them are similar. When one feels that he/she is related to the other, that feeling is called affection.

iv) Competition: When there is lack of affection among the individuals, it leads to competition. People assume that competing with others will grow the abilities. But the fact is that human can grow only in relationships. We want excellence and not competition.

v) Care: Individuals as a co-existence of the Self (I) and the Body, take the responsibility of nurturing and protecting the body of our relative.



- vi) Guidance: It is the feeling of ensuring right understanding in the other is called Guidance.
- vii) Reverence: The feeling of acceptance of excellence in the other is called reverence.
- viii) Glory: Individuals in the society invest their time, energy and their belongings to achieve excellence (to understand and to live in harmony at all levels of living ensuring continuity of happiness) to make others excellent. This gives them a feeling of glory.
- ix) Love: The feeling of being related to all is love. This feeling or value is called the complete value, since this is the feeling of relatedness to all human beings.

**Work:** Likewise working with material things, there are two values.

- a) Utility value: The participation of a human being in ensuring the role of physical facility in nurture, protection and providing the means for the body.
- b) Artistic value: 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 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. Taking the example of a book, when we are printing a book, it adds utility to the paper. The content that is printed helps us store it for a longer time so that we could refer to it from time to time.



The design of the pen, keeping the font size of the letters so that the book is legible, designing its size that it is easy to carry it, etc is adding artistic value to the book.

### **Universal Values emerging from the Right Understanding**

Individuals in the society can lead a happy life when they are in harmony with the others and nature. Human beings only need to understand it. The universal human urge for happiness and prosperity is actually the quest for understanding this harmony and being in tune with it. The universal human values are the parameters which designate this harmony at various levels and highlight the universal purpose in terms of understanding this harmony.

The universal values are the truths of existence and are always there. It is for us to discover these through self exploration and learn to live in accordance with these in order to be happy. These values cannot be enforced through fear or greed or false beliefs.

- The values are not to be enforced through fear
- The values are not to be enforced through greed
- The values are not to be enforced through blind faith or belief

The values are naturally acceptable and hence there is no need for imposition or enforcement. Only right understanding through the process of self-exploration will lead to harmony in the society or organization.

### **Ethical Human Conduct and its Definitiveness**





Each and every species has its specific characteristics. Like mango has a definite 'mango-ness', iron has a definite 'iron-ness', the same way human beings have a definite humaneness.

The right understanding gained through self-exploration also enables the human being to identify the definitiveness of human conduct which may also be called the ethical human conduct, which is same for all human beings. Individuals 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 most of them are unable to ensure that. This is because most of us are presently living on the basis of our pre-conditionings or assumptions which are not in consonance with the truth or the right understanding. This situation will not provide or gives satisfaction to the individuals. Unless we have the right understanding, we will not be able to identify the definitiveness of ethical human conduct. It can be understood in the following terms.

- i) Values: Values are a part of ethical conduct and are the outcomes of realization and understanding, which are always definite. When the individual understands the reality correctly, and the underlying harmony at all levels of existence and participates in it, he/she will be able to perceive the universal human values as a part and parcel of this reality.
- ii) Policy: Individuals in the society for live in harmony has to develop an ethical sense in all the pursuits. He/she has to think, behave and work towards nurturing this harmony. This leads to adopt policies conducive to



human welfare – conducive to enrichment, protection and right utilization of mind, body and wealth.

- iii) Character: The definiteness of one's desire, thought and selection gives definiteness to his/her living. Definiteness of character is the outcome of the definiteness of one's behaviour and work.

Based on definite notion of ethics, once can judge his/her act as ethical or unethical. Ethics can be imbibed in an individual only through inculcation of values, policies and character and this is possible through the process of ensuring right understanding through self-exploration.

A human being with ethical human conduct coupled with professional skills only can be a good professional, namely, a good doctor, a good engineer, good manager, a good teacher, etc.

Gaur, Sangal and Bagaria (2010) have mention that the individuals qualify the ethical human conduct on the basis of the following:

- i) Ethical conduct implies that it is naturally acceptable to me and does not give rise to conflict within.
- ii) Ethical conduct implies that it is in consonance with the right understanding of the reality – the underlying harmony at all levels.
- iii) Ethical conduct implies that it leads to mutual fulfillment with other people and mutual enrichment with rest of nature.

Thus, the ethical conduct is self-satisfying, people-friendly, eco-friendly and universal.



Every individual can attain freedom and lead a happy life by self-verification and right understanding of nature at various levels of our living. Self-exploration helps the individual to change one's goals, priorities and helps in right selection suitable for living in harmony.

### **Implications of value-based Living**

The implications of value-based living can be understood in the following terms.

- i) At the level of individual: The individual with right understand and self-exploration will get rid of the contradictions and conflicts within and attain a state where he/she is able to answer the questions by exploring the self. Once individuals explore the self, they get rid of the tensions, frustration, depression and other situations which she/he doesn't want to be in and will facilitate definite and predictable human conduct in him/her. This transitions leads towards happiness and prosperity in the individuals.
- ii) At the level of family: Value based living will facilitate peace and harmony in the family, with just and fulfilling behaviour. Once an individual in aware of the problems which are prevalent in the family, he/she tries to self-explore the causes and tries to solve them in a systematic manner. This helps the individual to reduce competitive and consumeristic behaviour in family celebrations like marriages, parties and other social occasions. People feel prosperous and the feeling to nurture others will grow in families.



- iii) At the level of society: Every individual strives to satisfy his physical needs. Once these needs are satisfied individuals strive for fearlessness and mutual trust in the society. In order to lead a life in harmony and gain mutual trust of the members of the society, individuals will try to reduce the differentiations made based on body (in terms of gender, age, race, etc.) physical needs (wealth, power, food) and beliefs (in terms of isms, sects, etc.). With this most of the conflicts which exist in the society i.e. nationalism, terrorism, consumerism etc can be solved. Individuals in the society for the fulfillment of human goals will start designing plans and projects at the level of society and nations and not the individual levels. With this, people develop relationships, which are based on trust.
- iv) At the level of nature: Individuals cannot survive without nature and their survival is largely dependent upon nature. Individuals have to understand this basic value in the process of production. The problems of pollution and resource depletion can be solved, when people judge their needs for physical facilities correctly and fulfill these in a recyclable manner matching with the process of nature. Human beings have to cut down problems of greenhouse gases, ozone depletion, ecological imbalance, etc.

### **Conclusion**

The right understanding among the individuals enables them to discover that values are a natural outcome of the right understanding and need not to be imposed on others through fear, greed or blind belief. Once people understand the importance of co-existence in harmony, he/she will try to modify their act or plans



in accordance with the values dominated in the society. Thus it helps to improve the living of human beings at different levels i.e. at the level of individual, family, society and nature.

### QUESTIONS

1. Explain the role of values in different dimensions of human living.
2. Explain the Universal Values emerging from the Right Understanding.
3. Describe Ethical Human Conduct and its Definitiveness.

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## LESSON- 14

### ETHICS ORIGIN, DEFINITION AND USES

#### Introduction

Generally when people think of ethics, they think of rules for distinguishing between right and wrong. There are some golden rules such as “Do unto others as you would have them do unto you”. The most common way of defining “ethics” norms for conduct that distinguish between acceptable and unacceptable behavior. Most people learn ethical norms at home, at school, in church and in other social settings. Although most people acquire their sense of right and wrong during childhood, moral development occurs throughout life and human beings pass through different.

Stages of growth as they mature. Ethical norms tend to be broader and more informal than laws. Another way of defining “ethics” focuses on the disciplines that studying standard of conduct, such as philosophy, theology, law, psychology or sociology.

Ethics is a science of morality, which deals with rightness and wrongness of conduct. Conduct is a purposive action, this involves choice and will. Actually it is an expression of character. The will is self in action. Therefore what we understand is Ethics is a science of human character as expressed in right or wrong conduct. It can be said that Ethics is a science of morality.



Coming to the concept the word 'Ethics' is derived from Greek Word 'Ethica' which comes from the substantive 'ethics'. What does Ethics mean? Ethos means Customs, usage or habits. It is also called 'moral philosophy'. Further, it should be noted that the word moral is derived from the Latin substantive 'mores', what do mores means? They mean customs or habits. Some of the customs are not merely the way of acting but they are also approved by the group.

'Ethics' literally means the science of customs or habits of men. Habits are the expression of settled disposition of the will or character. Character is the permanent habit of willing, the inner bent of the mind which is expressed in habited conduct. Character is the inner counter part of conduct, which is its outer expression. Therefore Ethics is the science of character and conduct. It evaluates voluntary actions and habitual actions of persons and considers their rightness and wrongness.

Ethics is concerned with evaluation of conduct with reference to an ideal. Ethics seeks to determine supreme ideal involved in human conduct, it teaches us how we can pass correct moral judgements upon human conduct, consider it as right or wrong with reference to the Supreme ideal of human life. It can be said that Ethics is the science of the ideal involved in human life.

According to Mackenzie Ethics is "the study of what is right or good in human conduct "or the "science of the ideal involved in human life".

It is the science of rightness and wrongness of human actions. It is a science of moral evaluation of the voluntary actions of persons. It can be said as a science of the highest Good of man. Ethics is also the Science of the moral good of man. The ideal involved in human life includes Truth, good and beauty.

### **Origin of Ethics**

Ethics: The term is derived from the Ancient Greek ethos, where it may fairly be said that systematic thinking about ethics as a form of practical reason began. Ethics and morality are often used as interchangeable terms, although ethics is strictly the



reflection upon morality. Ethical questions are, therefore questions of scope and justification.

The foundation of ethics as a reflective moment is inextricably bound up with the foundation of THEOLOGY and of POLITICS. It is reasonable to think of an ethico-political theological moment: a moment that persists, at least in sediment form, even into MODERNITY and post-modernity. Neither ethics, theology nor politics is surrendered in the skeptical pluralism of the present, on the contrary they may seem surprising in a skeptical age, but it is a conclusion avoided only with difficulty.

All societies invoke some rules of conduct for their members. Indeed a settled, if possibly diverse, pattern of folkways and mores are probably an indispensable prerequisite of SOCIETY. Such rules need not, however, be ethical in the sense of being reflectively arrived at or reflectively justified. They may be formed from habit or tradition, frequently backed up by and even integrated with religion, religious practices and a cosmological view of the place of that society in the universe. When such practices are settled and unreflective it is inappropriate to speak of that society as having ethical practices as such although it is clear that the practices they do have are equivalent to one of the prime functions of ethics; namely the ordering of society and the maintenance of its practices and its continuity. Ethics proper, however, occurs when the reflection on scope and justification becomes conscious and, more or less, deliberate. Socially this appears to have required a breakdown of traditional tribal order, or at least a weakening of the primacy of that order and intellectually a distancing from or at least a critical attitude towards prior religious frameworks. Ethics requires a certain independence of mind and practices. It is an attempt to place the conduct of individuals and the bonds between them on a reflective and created basis rather than on those given of habit, custom, practice or religion. Ethics requires a break with tradition, for that tradition may be reclaimed, renewed, and affirmed as one's own, but to make it transparent. Such an act requires of tradition in that ethical thinking requires of traditional practices, habit, institutions, mores and folkways that they be justified according to criteria not found immediately within the





practice or institution. For instance, the institutions of religion cannot ethically justify the religion, or the practice of SACRIFICE cannot ethically justify the practice of sacrifice.

Ethics, so understood, is different from morality, and its emergence can, therefore be dated as an event in western history. Understood as a distinct reflective practice in the domain of practical reason ethics is strictly western in origin but there are some broad equivalents in other traditions.

Systems of ethics, understood as the more or less formal reflection upon practices and institutions, began with the Greeks and were fully developed as a branch of practical reason by Aristotle.

Ethical thinking, however, as the reflection upon these mores rests on taking a distance from the mores of that community.

It is also clear that an ethics based on rampant individualism will not do on both theoretical and practical grounds. If individuals are socially embedded, a view that seems unassailable, then the actions of individuals are not always entirely of their own making. Individuals are, in the current conception, decentred.

The weakness of many ethical systems has been in their justification of externally imposed rules, more, folkways, habits traditions, social form as ethical forms having universal validity. This universality is just the opposite of what they have been and are. There are two implications of this worthy of mention. First, ethical systems appear as natural. Second they appear as objective but also as alien; as objects. Both of these perceptions are at the heart of traditional conceptions of ethics. Both seem inimical to what is required for the moral life.

### **Defining Ethics and Ethical Behaviour**

It is difficult to set standards for judging what is ethical and what is not, although a laid down list unethical activities is already available for reference. A broad definition of ethics would be 'A systematic enquiry into human conduct in order to discover



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both rules that ought to govern our actions and the goals we should seek in life' (Johnson, 1984). In other words, ethics aims at developing the standards for human conduct. According to Terry L.Cooper "Ethics involves ultimate ends" (as quoted in Denhardt, 1988). Though ethics is the science of morals, a theoretical examination of morality , it is not just confined to the right rules of conduct, now it is widely being associated with professional standards rather than being merely debated at a philosophical plane.

Ethics requires inquiry and contemplation into truth , that is seeking the right answer to one's question with the help of ethical deliberations, the administrator questions the 'adequacy' and 'meaning' of proposed action in the light of obligations to the organization as well as to the public. In the words of Gibson Winter, "Ethical reflection mean that ethics looks to the future, it is concerned with the goodness and rightness of a person's doing and making; it is concerned with the constituted social identity only for the sake of the project being constituted, it looks to the past for the sake of the future. It judges the past because the future bears new possibilities'.

It is widely felt that it is not easy to legislate morality, still a code could help in regulating ethical behavior by providing greater degree of precision and refinement needed for conduct for conduct of administrative matters. It could incorporate provisions that would clearly state standards, help in anticipating problems and developing some broad solutions. There is a need to evolve such a code because without it evaluation of performance becomes difficult, and also since actions of the administrators need to be gauged against certain set standards.

A code of ethics could thus serve as a written standard of behavioural norms. Major characteristics of any code should be:

- I. It must serve as a norm of behavior according to which fresh entrants be counseled;



- II. It must serve as a comprehensible guide for everyday behavior at the work place, a standard on which sanctions could be based and by which behavior could be evaluated; and
- III. It must serve as tool of administrative control.

Administrative culture is an integration of various factors, beliefs, viewpoint of not host the public servants but of all those who come in contract with them. No type of ethical training can erase what they have imbued in their early years of life. Standards of ethics are deteriorating day by day; instances of misconduct can be cited from different fields and professions. It has also been felt that we must resist moralizing and be practical about accepting moderate levels of immorality in life.

Certain moral norms like honest, truthfulness, discipline, fairness, tolerance, justices etc. are a part of moral order of any society and the code of ethics has to be based on them. To say that it is impossible to agree on a basic moral foundation leaves public servants without any ethical guidance for solving leaves public servants without any ethical guidance for solving their decisional problems and they become free to operate in a state of confusion, ambiguity and amorality. Evolving a code of conduct is therefore quite an arduous task. It is just not possible to provide an exhaustive list of what a code must entail. A lot of spadework has to go into the task of formulating a code, the areas it should cover and the norms it must include, and the exercise must be undertaken at the central, state and local levels of the government.

### **Uses of the Study of Ethics**

A science is criticism of common sense. So Ethics, as the science of morality, criticizes vague and sometimes inaccurate, popular notions of right and wrong. It exposes the defects and inconsistencies of the social customs and usages, social, political, and religious institutions, and gives us a real insight into the nature of the moral ideal.



The result of this criticism is to dispel many erroneous notions and to move many inconsistencies in popular beliefs.

Ethics prepares the way for its constructive function. It separates the essential from the inessential, the permanent from the transitory, the spirit from the form of social or moral institutions and rationalizes our notions of right and wrong.

Moral insight into duties makes their performance possible. Theory inevitably acts on practice. Theoretical Ethics is the secure foundation of practical or applied Ethics. The concrete duties of life should be determined with reference to the moral ideal. Knowledge is a condition of virtue.

Ethics indirectly exerts a paramount influence on all departments of our practical life. The right solution of the vital problems of religion, politics, economics, legislature, education, etc. depends upon the correct notions of right and wrong. Religion must have foundation in Ethics.

Economics should be based on ethics. Production, distribution and consumption of wealth should be based on justice and equity. In education Ethics is to decide what impulses and dispositions in children should be strengthened and what should be suppressed. Ethics should embrace all departments of human action, exert an elevating influence upon them, and raise humanity to a higher level.

### **Moral Concepts**

Ethics is the science of morality of conduct. It deals with rightness and wrongness of actions. It deals with moral good and evil. It deals with merit and demerit of moral agents doing right and wrong actions. It deals with rights, duties and virtues of persons in society. It deals with freedom and responsibility of persons. It deals with these fundamental moral concepts involved in moral consciousness. The notions of right and good are the most fundamental of all moral concepts.

### **Right and Wrong**



The 'right' is a means to the realizations of the 'good'. An action is right if it tends to bring about what is good. AN action is wrong if it tends to bring about what is evil. The conception of right is subordinate to the conception of good. The right is subservient to the good. The good is an end which a person ought to realize in order to realize his deeper self. It is an end which satisfies his rational nature. It fulfills the demands and satisfies his total self –sentient as well as rational. The concept of right is derived from that of a moral law or law of duty. A moral law is not law of nature. It is not a statement of what always happens. A moral law is that which ought to be. The right is the fundamental category of rural ethics. The good is the fundamental category of teleological ethics. The notions of 'right' and 'good' are fundamental in morality.

### **The Good and the Highest Good**

What fulfils a need or satisfies a desire is good. Health, wealth, Knowledge, culture, etc., are good. Certain things satisfy our biological needs. They are bodily goods. Certain things satisfy our economic needs. They are economic goods. Certain things satisfy our social needs. They are social goods. Certain things satisfy our intellectual, moral and aesthetic needs. They are truth, Good and Beauty. There is a hierarchy of goods at the top of which there is the highest good. It is good itself. It is not a means to any other higher good. The highest good is the absolute good. The subordinate goods are instrumental or relative goods.

### **Right and Duty**

Man is a social being. He is a member of society. He realizes his highest good only through society. Society concedes to its members certain moral rights for the common good. The individual members enjoy rights which are protected by society. Their rights cannot be infringed by others. Their rights ought to be respected by others. Society punishes those who choose to violate the rights of others. Rights and duties are correlative to each other. They are meaningless apart from each other.



They derive their being and authority from society. It concedes rights to individuals and enforces rights and duties upon them. It creates, sustains, maintains and enforces rights and duties. This is the meaning of moral rights and duties.

The words 'right' and 'duty' are used in another sense. If an action is right in a particular situation, we ought to do it, i.e., it is your duty to do it. The sense of 'ought' is the sense of duty. If an action is wrong, we ought not to do it, i.e., it is our duty not to do it. 'Wrong' is opposed to 'right'. 'Right' and 'Wrong' are here predicates of actions.

### **Duty and Virtue**

When we judge an action to be right, we feel it our duty to do it. When we judge an action to be wrong, we feel it our duty not to do it. We ought to do what is right. We ought not to do what is wrong. It is our duty to do what is right. It is our duty to avoid what is wrong. If we habitually perform our duties, we acquire virtue. If we habitually commit wrong actions, we acquire vice, Virtue is the excellence of character. Vice is the taint of character. Duties refer to external actions. Virtues refer to the inner character. Duties refer to particular actions. Virtues refer to the permanent acquired dispositions or character.

### **Lesson – 14**

#### **Self Examination Questions**

#### **Short Answer Questions**

1. What does Ethics mean? Explain.
2. Define Ethics and discuss its origin.

#### **Long Answer question**

1. List out the uses of the study of Ethics.
2. Ethics is a Science of morality – discuss.



## Lesson -15

### NATURE AND SCOPE OF ETHICS

#### Introduction

In this lesson we shall discuss the nature and scope of ethics. The concept and definition of ethics we have already covered in the previous lesson. Here we will be discussing ethics as a normative science, ethics is not a practical science, is ethics a science or a part of philosophy? Ethics is not a natural or positive science etc. Moreover we will also discuss the scope of ethics.

At the end of this lesson the concept, the nature and scope of ethics will be clear to the students.



### **The Nature of Ethics**

Ethics is a Normative Science—Ethics is a science which is systematic in knowledge. It deals with human conduct together with their motives systematically. It is science in so far as it depends upon observation, classification, and explanation of human conduct with reference to an ideal.

But Ethics is not a positive science which is systematic in explanation of the causes and effects of things. A positive, natural or descriptive by their causes. It tries to know what a thing really is by discovering its relations to other things, especially its causal relation. Ethics is not concerned with the nature, origin and growth of human conduct. It does not explain human actions by means of certain laws. It is not concerned with conduct as a fact or event in space and time, determined by an antecedent event and determining a succeeding event. It is concerned with judgement upon conduct, its rightness or wrongness. Ethics is not concerned with human conduct as it is, but as it ought to be. It passes judgment of value upon human actions with reference to the moral ideal. It is not concerned with judgements of fact, but with judgements of value. Judgements of fact are judgements of what is. Judgements of value are judgements of what ought to be. The former are called factual judgements. The latter are called critical or appreciative judgements. Thus Ethics is not a positive science but a normative science.

A positive science is also called a natural science. A normative science is also called a regulative science. Positive science are concerned with facts or events, and investigate certain uniformities or laws which govern them. They describe the ways in which certain classes of objects are found to exist, or the ways in which facts are judged. But normative sciences are not concerned with actual facts or their laws, but with norms which regulate human life. A positive science deals with facts. A normative science deals with values. The former gives us systematic explanation of facts. The latter gives us systematic valuing of our voluntary actions.





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Normative sciences seek to determine Norms, Ideals, or Standards. There are three Ideals of human life, viz. Truth, Beauty and Good. These are the supreme values in human experience. They correspond to the three aspects of our conscious life-knowing, feeling and willing. Logic is concerned with the general conditions, involved in the pursuit of Truth. /Esthetics is concerned with the creation and appreciation of Beauty. Ethics is concerned with what is right in human action in the pursuit of Good. Thus Logic, /Esthetic and Ethics are normative sciences, because they are concerned with the Ideals of Truth, Beauty and Good respectively. They are concerned with facts or events that happen in nature. Logic interprets and explain our judgements of intellectual value. /Esthetics interprets and explains our judgements as esthetic value. Similarly, Ethics interprets and explains our judgements of moral value. Logic is the science of Truth. Ethics is the science of Good. Esthetics is the science of Beauty. Truth is the ideal of Knowledge. Good is the ideal of will. Beauty is the ideal of feeling or emotion.

Ethics is not a Practical Science- A science teaches us to know, and an art to do. But a practical science teaches as to know how to do. It lies midway between science and art. A practical science is concerned with means for the realization of a definite end. Thus medical science is a practical science, since it does not seek to determine the ideal of health but points out the means by which health may be best produced. But Ethics cannot be regarded as a practical science. It merely tries to ascertain the moral ideal but does not lay down rules for the attainment of it. It does not teach us how to live a moral life. It is the business of a normative science to define an ideal, not to lay down rules for its attainment. Esthetics is a normative science. It is concerned with the ideal of Beauty; but it is not part of its business to enquire how Beauty is produced. So Ethics, as a normative science, discusses the ideal of goodness or rightness, and is not directly concerned with the means but which this ideal may be realized. It is gives us a knowledge of building principles of life, but does not tell us how to apply them. Thus Ethics, though a normative science, is not a practical science. But the study of Ethics has a bearing on our moral life. It is a theory



of morality, and theory is bound to act on practical life. But this does not make Ethics a practical science.

Ethics is not an Art- If Ethics cannot be regarded as a practical science, still less can it be regarded as an art. We cannot speak of an art of conduct at all. This is no branch of study which can teach us the art life. Even if it teaches us the moral precepts or rules of moral conduct, it cannot teach us how to realize them in practice. Even if we know the moral precept, we may not be able to realize them owing to infirmity of character and lack of strength of the will. Ethics is a theoretical science. It determines the nature of right and wrong with reference to the supreme Good. But it does not teach us the art of living a moral life. It does not lay down moral precepts. It does not teach us how to control our passions, resist temptations, strengthen our will and cultivate a virtuous life. Thus Ethics is neither science nor an art. It is simply a normative science.

Is there any Art of Conduct? It is not all proper to speak of an art conduct. The term 'art' is used in somewhat different sense. The industrial arts are not quite of the same nature as the fine art. The former are directed to the production of objects useful for some ulterior end, whereas the latter aim at the production of objects which are ends in themselves. The former produce objects which have utility, whereas the latter produce objects which are intrinsic goods. But in both cases there is a definite product which it is the object of the art to bring forth,. But in the case of morality this is not true. There is no product in this case but only an activity which is valued with reference to an ultimate end, i.e., the Summum Bonum.

The will or volition is the sense of virtue, even if it is not expressed in overt action. Art consist in the acquisition of a skill in producing a thing. Morality consists in an attitude of the will, when there is no overt or outward action. Motive, intention, purpose, and choice are considered right or wrong. Art leaves them out of account. Kant says, "A good will is good not because of what it performs or effects, not by its aptness for the attainment of some proposed end, but simply by virtue of the volition.". The morality of an action depend as upon its inner motive and intention,



other than upon its outer consequence, when there is harmony between them. It depends upon both when there is harmony between them. When a person in distress comes to you for help, and your heart melts at his misery but you have no means to help him, your attitude of the will is right. When there is no scope for overt action, the right attitude of the will constitutes morality. An art aims at the production of a result, while morality is concerned with purity of inner motives and intentions and attitude of the will where overt actions are not possible. But the best of motives and intentions will not make one an artist. He must acquire a skill to paint good pictures.

### **Is ethics a science?**

Ethics is a science because it aims at systematic explanations of rightness and wrongness or our voluntary actions in the light of the Highest Good Man. It aims at systematic valuing. It is not a natural science because it does not explain our volitions and voluntary actions by their antecedent mental events like psychology. A science aims at systematic knowledge. Ethics also aims at systematic knowledge. So Ethics is a science. All science (e.g., sociology, economics, politics, etc.), do not yield such knowledge as admits of verification by experiment. Positive science aim at systematic causal explanation of facts. Ethics aims at systematic evaluation of our volitations and actions. It is a normative science.

### **Is ethics a science or a part of philosophy?**

A science deals with a particular department of phenomena. It deals with a limited portion of our experience. But Ethics deals with the whole of our experience, like philosophy, though it deals with it from the standpoint of the pursuit of ends or ideals. Hence Mackenzie regards Ethics as a part of philosophy. It deals with the whole of human experience, but only from the point of view of will and activity. It considers man as doing or pursuing an end, but not as knowing or feeling. It seeks to determine the nature of the good which he seeks in his whole activity.



But Ethics should be treated as a normative science rather than as a part of philosophy. It is a science in so far as it deals with moral phenomena as distinguished from other kinds of phenomena. It observes and classifies moral phenomena and explains them by the moral ideal. It distinguished and reduced them to a system. Therefore its method is scientific. OF the three parts of the universe- God, world and man, Ethics is particularly concerned with man. It is the business of Ethics to determine what human good is, and not what universe and the cosmic good or the goal of the universe. So Ethics in not a part of Metaphysics.

But Ethics, as a normative science, closely approaches philosophy. In determining the moral ideal or the highest good of man Ethics has to transcend observation. In order to enquire into the validity of the moral ideal, Ethics has to enter into philosophical investigation. The question of the validity of the moral ideal leads us on to the discussion of the ultimate nature of the reality. But metaphysical problems of the ethical investigations are only assumptions taken for granted and ethics does not enquire into their ultimate nature and validity. The existence of God the immortality of the soul, and the freedom of the will are the postulates of morality. But these postulates are not proved by Ethics. Hence Ethics should be regarded as the normative science of conduct, and not as a part of philosophy.

Ethics should not be identified with Metaphysics for three reasons. First, it assumes the validity of moral judgements, and seeks to reduce them to a system. Secondly, it abstracts the moral value from the logical value, and the aesthetic value. Thirdly, it abstracts the judgements of value from the judgements of value as well as the judgements of fact. It investigates the relations value to reality. The Good or the moral value is the supreme value, superior to Truth and Beauty; and true metaphysics is metaphysics of Ethics. Therefore Ethics should not be regarded as a part of Metaphysics.

**Ethics is not a Natural or Positive Science**



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There is a difference between a normative or regulative science and a natural, descriptive or positive science. The former deals with judgements of value while the latter deals with judgments of fact. The former deals with what ought to be, while the latter deals with what is. A natural science is concerned with facts or events.

But a normative science deals with a standard of value. First, a natural science observes the phenomena accurately with which it deals. Secondly, it distinguishes the different kinds of phenomena thus observed, and classifies them according to their similarities and differences. Thirdly, it must not only accurately observe and classify, but it must also explain. To explain a phenomenon is to find the cause which produced it. A phenomenon is explained when it is referred to other antecedent phenomena within a particular system. Explanation in science is partial or limited. It contents itself with a perceived coherence of its data relatively to a limited sphere, spatial, mechanical, chemical or biological. Explanation in science means the process. By which a phenomenon is related to the other phenomena within a system, and apprehended as a coherent member of the system. Philosophy goes beyond the partial explanation of a science. It seeks to relate the different systems to one another and to the reality as a whole.

Can Ethics be said to be explanatory in any similar sense? Herbert Spencer and other hold that Ethics is a natural science. It differs from other natural sciences only in that its explanation is more thorough-going. It seeks to explain the moral phenomena by referring them to the known conditions of the individual and social life of man. Herbert Spencer tried to trace them to even the biological phenomena of animal life, He treated moral phenomena as a product of the social, mental and biological evolution. He treats Ethics as a branch of sociology and biology.

But this view is entirely erroneous. Ethics is the science of the Good. It is not a natural or positive science. It is not concerned with facts. It is a normative or regulative science. It is a science of the ideal. It does not investigate what is. But it seeks to answer the question: what ought to be? Ethics is the science of the Ought, the ideal good. It investigates the nature of the ultimate Good of human life. It



interprets and explains judgements of moral value in the light of the highest Good of man.

Ethics differs from the natural; science, because it explains man's voluntary actions not by their invariable antecedents or causes, but by reference to the ideal of the Highest Good. It assumes that voluntary acts, which are moral phenomena, cannot be accounted for by their antecedent physical, physiological, or mental phenomena. They can be explained or evaluated by reference to the moral ideal which transcends facts.

Ethics differs from the natural sciences, because it treats man as a self-conscious being, who is conscious of his relation to the physical and social environment, whereas the latter treat man as a biological animal who is originally related to his physical environment. Man is conscious being. He is also self-conscious. He is conscious of his relation to nature and society. He is not, therefore, a part of nature. He cannot spring out of nature, nor merge in nature. He is a spiritual being seeking to realize ideals. So human conduct and character, which involve the moral ideal cannot be explained by their antecedent physical, physiological or mental events. Hence Ethics is not a natural, positive, or descriptive science.

### **The Province or scope of Ethics**

The province or scope of Ethics is the range of its subject-matter. Ethics, as a normative science, seeks to define the moral ideal. Ideal it is not concerned with the nature, origin or development of human conduct. It is concerned with the ideal or standard to which our conduct should conform. But in order to enquire into the ideal of conduct, it must know the nature of conduct. Conduct is the expression of character. Character is the settled habit of will. It is the permanent disposition produced by habitual actions. Ethics is sometimes said to be the science of character. But in order to enquire into the nature of character. Ethic must enquire into the nature of the springs of actions, motives, intentions, voluntary actions, and non-voluntary actions and so on. Thus Ethics must be founded on a psychological basis.



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But Ethics enquires into the springs of action, motives, intentions, and voluntary actions, only to pass moral judgements upon them. The fundamental problem of Ethics is the nature or the moral ideal or standard with Reference to which we pass moral judgements. It answers the question: what is the Good or the moral Ideal? What is the summum Bonum, or the Chief Good? What is the Good in all good acts? But though Ethics investigates the nature of the moral ideal, or the Good, it does not formulate rules for the realization of the moral ideal.

When an action conforms to the moral ideal, it is said to be right; when it does not conform to it, it is said to be wrong. Right actions are said to be duties, the end which is sub served by the moral laws is said to be good. There is a hierarchy of ends. So there are relative goods and the absolute good ethics is concerned with the highest or absolute good. Thus, the fundamental notions of Ethics are right, duty and good, the nature of which it investigates.

Ethics is concerned with the nature, object faculty, and standard of moral judgements. Moral judgement are accompanied by moral sentiments. e.g., the feelings of approval and disapproval, remorse, and the like. Ethics has to discuss the nature of moral sentiments and the relation of moral sentiments to moral judgements. Moral judgement are also accompanied by the sense of duty, 'oughtness or moral obligation. When we perceive an act to be right, we feel under a moral obligation to do it; when we perceive an act to be wrong, we feel under moral obligation not to do it. Ethics has to account for this sense of duty or moral obligation. What is the nature of moral obligation? What is the origin or moral obligation? What is the source of moral obligation? To whom are we responsible for our conduct?

Our right actions have merit; our wrong actions have demerit. Ethic enquires into the criterion of demerit. It tries to find out what makes an action meritorious. Merit and demerit are called deserts. They are investigated by Ethics.



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Ethics assumes the freedom of the will. It discusses the nature of human freedom. We are responsible for our actions. Ethics enquires into the nature of responsibility. Criminals are responsible for their crimes. So they ought to be punished. Ethics gives the moral justification for punishment.

Ethics determine the nature and kinds of rights, duties and virtues determined by the ultimate moral standard. Virtue and vice come within its scope.

Though Ethics has a province of its own, yet it is not entirely divorced from all other departments of study. It has indirectly to treat several problems which are psychological, philosophical, sociological, and political in nature. The psychological problems with which Ethics is concerned are those of the nature of voluntary actions, classification of the springs of actions and the relation between desire and pleasure. The philosophical problems are those of the essential nature of human personality, the freedom are those of the essential nature of human personality, the freedom of the will, immortality of the soul, existence and perfection of God, and the moral government of the universe. The sociological problem is that of the relation of the individual to the society. The political problem is that of the relation of the individual to the state, of the ethical basis and moral functions of the State, and of international morality.

A science is criticism of common sense. So Ethics as the science of morality, criticizes vague and sometimes inaccurate, popular notions of right and wrong. It exposes the defects and inconsistencies of the social customs and usages, social, political, and religious institutions, and gives us a real insight into the nature of the moral and to remove many inconsistencies in popular beliefs.

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Economics should be based on Ethics. Production, distribution and consumption of wealth should be based on justice and equity. In education ethics is to decide what impulse and dispositions in children should be strengthened and what should be suppressed. Ethics should embrace all departments of human action, exert an elevating influence upon them, and raise humanity to a higher level.

### **Lesson –15**

#### **Self Examination Questions**

##### **Short Answer Questions**

1. Is ethics a part of philosophy?
2. Is Ethics a positive Science?

##### **Long Answer Questions**

1. Write an essay on Nature of Ethics?
2. Discuss in detail the scope of Ethics.
3. Is Ethics a Science



## Lesson-16

### The Methods of Ethics

#### Introduction:

There are various methods of ethics, we shall have a glance at some of them. Different schools have adopted different methods to investigate moral phenomena. Some of the methods are the physical and biological method, historical or genetic method, the psychological method, and the metaphysical method, now, let us briefly discuss some of the methods, of ethics-

#### 1. The Physical and Biological method

Pleasure is a sign of increase of vitality, and pain is a sign of decrease of vitality. Herbert Spencer traces morality to the conduct of savages and ultimately to the conduct of animals which seek pleasure and avoid pain, vital force is ultimately a form or matter and motion. Therefore Herbert Spencer deduces moral laws from sociological laws, sociological laws from psychological laws, psychological laws, from biological laws and biological laws from physical or cosmological laws, Spencer treats Ethics as a natural or positive science and applies the physical and biological methods to it.

Ethics is a science of the ought or Ideal. It is a normative or regulative science. The ought cannot be evolved from the Is, the ideal from the actual, value from facts. Ethics can never compeered the highest good by following



the methods of natural sciences. Ethics is a normative science and therefore its method can never be the physical or biological method. Morality is unique in nature. It cannot be regarded as a physical, biological or social phenomenon.

## **2. The Historical or genetic method**

According to Herbert Spencer, Leslie Stephen and other revolutionist's moral notions and institutions have gradually evolved from crude customs and usages of primitive people. Infact, morality is a product of social evolution. What is the main aim of ethics, its main business is to account for the origin and development of the moral ideas and institutions. Ethics is a part of sociology. Its methods are sociological, genetic or historical.

The business of Ethics is not to trace the origin and growth of moral ideas and institutions but to evaluate them with reference to the moral ideas. One should not forget that morality cannot be evolved from non-moral elements. The moral ideal cannot be evolved from actual facts. Ethics is not concerned with historical facts themselves but with their moral values. It can interpret their moral worth in the light of the moral ideal alone.

## **3. The Psychological method**

Bentham, J.S.Mills, Hume, Alexander Bain and others are of the opinion that moral phenomena are phenomena of consciousness and that they admit of psychological treatment. Ethics should adopt the psychological method and try to determine the highest Good of man by analyzing the motives of human's actions and tracing the origin of sympathy and conscience and the live. Their ethical doctrine of Hcdonise that pleasure is the supreme good is based upon the actual fact that men naturally seek pleasure and avoid pain. This view may not be right. Actually psychology deals with mental phenomena as they actually happen. Ethics is concerned with the moral ideal



according to which we ought to act. Psychology can investigate the nature of moral phenomena and analyse them into their component factors without reference to the moral ideals it cannot interpret their meaning and validity. Psychology can explain the nature and origin of moral phenomena, but it cannot explain their rightness and wrongness. But Ethics alone can explain their moral worth by the moral ideal. It is a fact that every one derives pleasure does not prove that pleasure is desirable. Actually one is a statement of fact and the other is of ideal. The actual cannot explain the ideal.

#### **4. The metaphysical method**

Green, Hegel and other absolute idealists hold that moral ideal of man can be deduced from the nature of reality as a whole. The ultimate reality is absolute. It is the External Spirit which manifests itself in nature and partially reproduces itself in the finite spirits. Nature, Share in the nature of the Driven spirit and gradually realizes the moral ideal which is revealed to it by God. The moral ideal in man is an imperfect reflection of God who is the eternal embodiment of moral perfection. Actually it is a revelation of divine perfection to man. The method of Ethics is the metaphysical method as Ethics is based on Metaphysics.

This view may not be right, Ethics is a normative science. With what is it concerned? It is concerned with the moral ideal. The method of Ethics cannot be the empirical or scientific method adopted by natural sciences. Its method cannot be metaphysical method which is adopted by philosophy, Ethics is not a branch of metaphysics, though it is closely connected. Actually it is not based on Metaphysics but Metaphysics is based on it, because it enquires into the validity of the moral ideal. Metaphysics is based on natural sciences as well normative sciences.



### 5. The True method of Ethics is both Empirical and Transcendental

The true method of Ethics is both scientific and metaphysical, it is empirical as well as transcendental like any other science Ethics accurately observes the moral phenomena, classifies them according to their similarities and differences and also explains them. But it does not explain them by relation to other antecedent phenomena. A moral phenomenon is explained by ethics by showing them to be an integral part of the organic system of the whole universe. It explains moral phenomena by correlating them not only to other phenomena but to the whole system of reality. In fact, this is a higher form of explanation. To be clear, the method of Ethics is Scientific as well as metaphysical and explains them by correlating them to an organic system.

The Methods of Ethics defines three basic methods of ethics: (1) egoistic hedonism, (2) intuitionism, and (3) universalistic hedonism. The analysis of these methods attempts to determine the extent to which they are compatible or incompatible. Sidgwick describes how each method may provide its own definition of the ultimate goal of ethical conduct. Thus, for egoistic hedonism, the private happiness of each individual is the ultimate good. For intuitionism, moral virtue or perfection is the ultimate good. For universalistic hedonism, the general happiness of all individuals is the ultimate good. Sidgwick describes how each of these methods defines rational principles of conduct, and how they each interpret moral duty differently.

Methods of ethics are rational procedures that enable us to determine what we should voluntarily do (or what it is right for us to do) in a particular situation. Ethics is a study of the principles that govern right action or conduct. It is different from politics, because it is concerned with what is right for each individual, while politics is concerned with what is right for society. It is also a philosophical rather than a scientific inquiry, because it is mainly concerned with what *ought* to be, rather than with what *is*. However, judgments about what *ought* to happen in a particular



situation often depend upon judgments about what actually *is* happening in that situation, and thus ethical judgments often depend upon scientific judgments.

Psychological hedonism should be distinguished from ethical hedonism, says Sidgwick. Psychological hedonism affirms that the motives of human action are to be found in the pursuit of pleasure or in the avoidance of pain. Ethical hedonism, on the other hand, asserts that actions are good insofar as they produce pleasure or prevent pain. Psychological hedonism is a theory of psychological motivation, while ethical hedonism is a theory of ethical conduct. Psychological hedonism and ethical hedonism may be combined or separated as methods of defining the ultimate goal of moral conduct.

Ethical hedonism may be divided into egoistic hedonism (including Epicureanism) and universalistic hedonism (including utilitarianism). While egoistic hedonism affirms that each individual should aim to promote his/her own private happiness, universalistic hedonism affirms that each individual should aim to promote the happiness of all individuals.

Egoistic and universalistic principles may be combined in ethical hedonism, because individuals may rightly or wrongly believe that promoting their own private happiness will promote the general happiness of all individuals. However, the egoistic principle that the private happiness of each individual is more important than the general happiness of all individuals may conflict with the universalistic principle that an individual should sacrifice some of his/her own happiness for the sake of the happiness of other individuals. The egoist may consider his own private happiness to be the ultimate good, but the universalist (or utilitarian) may consider the general happiness of all individuals to be the ultimate good.

Ethical intuitionism affirms that proper conduct is defined by rules or principles that may be known intuitively. It affirms that the rightness or wrongness of actions may be known intuitively, even if the consequences of those actions have not been determined.



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Ethical intuitionism, according to Sidgwick, may be divided into three phases: (1) perceptual, (2) dogmatic, and (3) philosophical. Perceptual intuitionism affirms that some ethical truths may be intuitively apprehended. Dogmatic intuitionism affirms that some ethical truths may be accepted without being intuitively apprehended. Philosophical intuitionism affirms that some ethical truths may be intuitively apprehended without being undeniably or absolutely self-evident.

Insofar as some actions may be judged intuitively to be right or wrong, those actions may be judged as right or wrong on the basis of their motives or other intrinsic qualities. Intuitionism affirms that some actions may be intrinsically right or wrong, regardless of their consequences. It also affirms that some actions may be judged as right or wrong, regardless of how those actions compare with actions required by moral duty.

Sidgwick defines a moral duty as a right action for which a moral motive is at least occasionally necessary.<sup>1</sup> A duty is an action that is obligatory and that is owed to someone or something. Types of moral duty include duty to one's family, duty to one's friends, duty to one's community, duty to one's country, duty to those from whom one has received help, duty to those who are in need, and duty to those who are suffering.

Sidgwick defines virtue as a praiseworthy quality that is exhibited in right conduct and that extends beyond the limits of moral duty. Practical wisdom and rational self-control are intellectual virtues, while benevolence and common humanity are moral virtues. Justice, good faith, veracity, gratitude, generosity, courage, and humility are other moral virtues.

An important question to be considered by any method of ethics is whether some actions are intrinsically good or whether they are merely good as a means to attain an ultimate good. Another important question is whether there is a reliable way of deciding what action should be performed in a particular situation in order to achieve the ultimate goal of moral conduct. Another important question to be



considered is how to determine the ultimate goal of moral conduct. Ethical hedonism defines the highest good as the greatest amount of happiness that is attainable by an individual or society. It affirms that the greatest amount of happiness that is attainable by an individual or society is equal to the sum of the greatest amount of pleasure or pain that may be produced by the actions of that individual or society. However, the quantitative method of empirical hedonism may not always be reliable in determining what action is the best means to attain an ultimate good.

Egoistic hedonism and universalistic hedonism may be described as intuitive methods of ethics if they intuitively accept the principle that the enjoyment of pleasure and the avoidance of pain are the only rational aims of human action. They may intuitively rely on psychological hedonism as a theory of motivation, but they do not necessarily have to rely on it, and they may also disagree with the intuitionist principle that the rightness or wrongness of some actions does not depend on the consequences of those actions.

Sidgwick explains that universalistic hedonism should be clearly distinguished from egoistic hedonism. Universalistic hedonism affirms that all individuals have an equal right to be happy and that there is no individual whose happiness is more important than that of any other individual. It also affirms that the rightness or wrongness of actions depends on whether they promote universal happiness. Moral virtues such as benevolence, generosity, and good citizenship may be better promoted by universalistic hedonism than by egoistic hedonism, says Sidgwick.

However, Sidgwick admits that a problem with universalistic hedonism is that an individual may have to decide whether an action is right or wrong by estimating not only how much personal happiness will be produced by that action but also how much general happiness will be produced by that action. An individual may have to be able to compare the pleasures or pains of other individuals with his/her own pleasures or pains. Thus, an individual may have to be able to estimate the total





amount of his/her own pleasure or pain, and may have to be able to estimate the total amount of the pleasure or pain that may be experienced by other individuals.

Another problem with utilitarianism is that there may be many ways of determining how the greatest possible amount of happiness should be distributed among the greatest number of individuals. There may be many ways of distributing happiness among all the individuals who are to benefit from a given action.

Sidgwick criticizes Kant's concept of a "categorical imperative" for being ambiguous and misleading. The categorical imperative is to "act only in such a way that you can will that the maxim of your action should become a universal law."<sup>2</sup> Sidgwick argues that the categorical imperative fails to distinguish between subjective and objective moral duty. An individual may subjectively feel that he/she is acting rightly by complying with the categorical imperative, but may objectively be wrong.

Sidgwick also criticizes Kant's concept of free will for failing to distinguish between freedom and rationality. For Kant, the moral freedom of an individual depends on the degree to which the individual is able to act rationally. If an individual is acting rationally, then he/she will act according to the categorical imperative, and the maxim of each of his/her actions will be capable of becoming a universal law of morality. However, Sidgwick argues that moral freedom is the freedom to choose between right and wrong, and that it may be the freedom to act rationally or irrationally. Thus, there may be confusion as to what constitutes "true" freedom. According to Sidgwick, Kant's interpretation of free will is ambiguous in its conclusions as to whether "rational" freedom is the same as, or different from, "moral" freedom, and this ambiguity is also present in Kant's concept of the autonomy and heteronomy of the will.

## Lesson – 16

### Self Examination Question



### Short Answer Questions

1. Write a note on Historical method.
2. What do you know about metaphysical methods?

### Long Answer Questions

1. How does Physical method differ from Psychological Method.
2. Write an essay on methods of Ethics.

## Lesson- 17

### Professional Ethics

#### Introduction

Here we shall first try to understand the profession in right perspective and then visualize other related aspects. Moreover, an effort will be made to have a glance at the current scenario in regard to professional ethics- resulting in wide spread unethical practices in a number of ways.

Through Professional education, one acquires the specific skills and knowledge in order to make this Contribution in the larger order. To be clear, ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goals; which helps one to participate meaning fully.



At present the issues pertaining to the unethical conduct of profession are becoming a matter of concern. With increase in skills and know – how and with the availability of sophisticated technologies and system for large scale not working to harness these skills , the human beings have acquired tremendous power to influence the lives of their fellow beings, as well as state of nature . In this situation, it becomes crucial to ensure the ethical utilization of the professional capabilities. Such competence can only be acquired through right understanding and the orientation to live in accordance to ethical conduct.

### I. What is a Profession?

#### History

1. **"Profess"**: a public declaration, vow on entering a religious order. a commitment (vows) to serve for a good end.
2. **16th century**: commitment to learned pursuits (three learned professions are divinity, law, and medicine, then the military); being an authority on a body of knowledge, belonging to an occupation; being skilled, being a fractioned, not an amateur.
3. **19th century (late)**: "New professions have come into existence, and the old professions are more esteemed" Oxford English Dictionary)

#### An Occupational Group...

1. Delivers important services
2. Makes a commitment to serve the public
3. Claims a special relationship to the marketplace, not merely in the rough and tumble; distinguished from a trade.

#### An Occupation Becomes a Profession...



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1. When group of individuals sharing the same occupation organize to work in a morally permissible way, or to work to support a moral ideal. (i.e. Doctors organize to cure the sick, librarians organize to promote access to information, etc.)

2. Members set and follow special standards for carrying on their occupational work.

\* At least one of these standards must go beyond what law, the marketplace, ordinary morality (what a ordinary moral person must do) and public opinion demand. (i.e. a good mercenary only needs to fulfill the terms of his contract, a good, professional soldier must serve his country honorably, even when ordinary morality, law, and public opinion do not require it.)

\* These special standards are morally binding to “professed” members of the profession. If a member freely declares (or professes) herself to be part of a profession, she is voluntarily implying that she will follow these special moral codes. If the majority of members of a profession follow the standards, the profession will have a good reputation and members will generally benefit; if the majority of members violate these voluntary standards, professed members of a profession will be at a disadvantage or at the least receive no benefit from declaring a profession.

A Professional Is...

A member of an occupational group (characterized above) who:

1. Sees other members, including those employed elsewhere, as peers/colleagues
2. Exercises judgment in the performance of occupational tasks and follows relevant professional standards.
3. Accepts the profession's agreement to work in a morally permissible way (often expressed as a code of ethics) as determining in part the obligations of the role.



Therefore it can be said that a profession is a channel for participation by human beings in the larger order in pursuance of comprehensive human goals. Actually in this process, one is able to contribute towards the livelihood of one's family and also participate in the larger order constituting the society and nature around. Most of these activities require a certain degree of skill and are expected to be performed in consonance with the comprehensive human goals. The success rate of any professional activity is to be judged from this point of view 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. Actually profession is a service.

When we try to choose a professional career what is in our mind? What do we consider as a good profession? To what professions do people in Society give value or importance? The general perception in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, more perks etc.

### **Professional Codes of Ethics**

A code of ethics...prescribes how professionals are to pursue their common ideal so that each may do the best she can at a minimal cost to herself and those she cares about (including the public...). The code is to protect each professional from certain pressures (for example, the pressure to cut corners to save money) by making it reasonably likely (and more likely than otherwise) that most other members of the profession will not take advantage of her good conduct...A code is a solution to a coordination problem." (Davis, Michael. "Thinking Like an Engineer").



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(For the next section, it may be helpful to look at a code of ethics. Take a look at the National Association for Professional Engineers Code of Ethics. What sections of the code mention the following obligations?)

Individual Professional Obligations:

1. An individual's professional obligations are derived from the profession and its code, tradition, society's expectations, contracts, laws, and rules of ordinary morality
2. A professional has obligations to his/her

Employer

Clients/Customers

Other Professionals- relations of collegiality, specific expectations of reciprocity

Profession as a collectivity

Society - responsibility to serve the public interest

Upshot: A professional is not a mere hired gun; responsibilities go with knowledge and position.

### **Individual Responsibility:**

1. Sphere of tasks – daily/regular responsibilities
2. For outcome caused by one's actions or decisions
3. Liability = answerability for one's actions or decisions
4. Capacity - to appreciate, to control one's behavior
5. Moral responsibility - looking ahead to and caring about what happens to oneself and others.

Levels of failing to meet one's individual responsibility:



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Negligence – failure to meet the appropriate standards of care (or that level or quality of service ordinarily provided by other normally competent practitioners of good standing in that field, contemporaneously providing similar services in the same locality and under the same circumstances).

Gross negligence – falling way below the standard of care

Deliberate wrongdoing.

Professional Ethics:

1. Define the profession's special relation to the market place.

Members earn livelihood in professional roles, accepting certain standards.

2. In the form of:

- a. Codes
- b. Other measures
- c. Continuing Education
- d. Support mechanisms for members

### **Professional Competence/Autonomy**

Competence

Entails knowledge and responsibility i.e. meeting an appropriate standard of care.

### **Autonomy**

Individual- governs his or her own conduct, often using moral rules as a basis, and exercises a considerable degree of discretionary judgment within her daily work, but accepts the limits within a cooperative practice.

Profession- Prescribes standards for itself. Is accountable to the public.

When Obligations Conflict, important questions to ask:



- What seems to be the primary obligation?
- Which violation will cause more harm?
- Knowledge/consent of those affected?
- Is there a way to make these obligations compatible?

### **Tension Between Professional Standards and Moral Rules**

e.g. Judge foreclosing on a widow. Look for alternative that does the least harm.

### **Ethics as a Context of Professional Work (and identifying ethical issues in what you teach)**

- I. Ethics and other professional standards: some similarities
  - A. Same purpose as other standards, namely
    - 1. Standardize profession's work
    - 2. Protect public, serve client, support other standards, etc.
  - B. Similar development
    - 1. Begins with common sense
    - 2. Modified based on experience of profession
    - 3. Never final (since experience continues)
  - C. Needs practical context to make sense
    - 1. Each profession is defined by a certain sort of judgment, not merely by the knowledge such judgment presupposes:  
  
e.g. you are not an engineer because you know what engineers know but because you can—and generally do—show the good judgment characteristic of engineers.





2. Judgment can only be exercised in a context.

A large part of what makes a professional's judgment useful is its ability to appreciate certain features of certain contexts

e.g. engineer sees hoisting of a large beam as an engineering problem (what forces are at work, etc.), while lawyer sees it as a legal problem (what liability might arise).

II. Once you begin thinking about the ethical issues professionals in your field encounter on a day-to-day basis, it becomes relatively easy to identify ethical issues in what you teach. What follows are a few suggestions of how to begin to do this, and how to focus students' attention on these issues without greatly changing your class syllabus.

A. Read your profession's code of ethics—what issues?

If it's in the code, it probably comes up.

B. Draw on your practical experience—what bothered you?

C. Ask practitioners what comes up in their work?

D. Collect newspaper stories, novels, short stories, web sites, and the like that deal with your profession—what comes up there?

E. Look through texts on your profession's ethics. (For example, see the Codes of Ethics Collection, divided by professional category link)

F. Ask your students to write up problems (based on their work experience or on the work experience of someone they interview) (For engineering instructions, you can see examples of cases developed by graduate students in the Ethics-in-Basket link)



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G. Think about writing a report on research, design work, or evaluation of the material covered in course: what problems arise in reporting technical results?

H. Ask: how the activity in which such technical judgment is relevant could harm someone or embarrass members of your profession?

II. Ethics in the classroom: Strategy—make room for judgment by adding context.

E.g.

A. Rewrite problems to include more information;

e.g. instead of “liquid” emptying into a “basin”, why not a specific highly toxic chemical emptying into a specific river? Did students notice how much was going in? Why didn't they flag the problem? How many people might die as result? Responsibility beyond particular technical questions?

Not just safety, also utility (e.g. specs not suitable to locale), cost (e.g. unnecessarily expensive materials), and so on.

B. Create mini-design problems: group similar problems, ask students to do the usual calculations, then give enough context so that what has been calculated are various solutions to same practical problem and ask for a recommendation. Which approach should we take and why? One approach could be cheaper in the short run, another cheaper in long run, another safer, and so on. What is professional responsibility here?

C. Forensics: Assign students to study report of some disaster (or scandal) relevant to material of course: How do “we” avoid such a disaster “next time”?

Disasters are effective in teaching ethics because they are both real and dramatic.



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Students develop a sense for how easy it is to mess up (that is, add to their “moral imagination”), how important professional standards really are.

Tip: Don't use too many disasters. If you only use cases studies in your class that show failures to exercise ethical judgment, students may become cynical about the very possibility of professionals behaving ethically.

### D. Investigate technical standard (relevant to course)

e.g. How was this table developed? Why do we record lab observations in ink, at time, in books that cannot leave lab? (What disasters led “us” to draw line here?) Stories.

### E. Assign responsibilities now.

e.g. treat lab rules as professional standards, explaining rationale for these standards (safety, preserving immediacy to catch small clues, making it possible for others to pick up where you left off, protecting against suspicion, and so on)—or (as in D) make students figure out their rationale.

e.g. do work with “real world” effects (sampling river for EPA)

## **Professional Ethics in the Light of Right Understanding**

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. Of this, one important domain happens to be in the form of Production and production related activities. It also makes available the necessary physical facilities (livelihood) for oneself and one's family. Here, one has to interact with other human beings as well as the living and non-living entities of rest of nature. Through professional education, one acquires the specific skills and knowledge in order to make this contribution in the larger order. Ethical conduct of profession implies the right utilization of one's professional skills towards



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the fulfillment of comprehensive human goal and thus, meaningfully participate in the larger order. Therefore, it is expected from a competent professional to carry out's one profession with right understanding, it is essential to develop the value competence or the ethical competence in the human beings along with the requisite skills. Presently, there is an increasing thrust on sophistication of professional skills and most of the effort in education is directed towards this objective.

The issues pertaining to the unethical conduct of profession are becoming a matter of widespread concern. With increase in skills and know –how and with the availability of sophisticated technologies and systems for large scale networking to harness these skills the human beings have acquired tremendous power to influence the lives of their fellow beings as well as the state of nature on this planet. In such a situation, it becomes crucial to ensure the ethical utilization of the professional capabilities. And such competence can only be acquired through right understanding and the orientation to live in accordance with it i.e. ethical human conduct.

If we look at the driving ethos in the present times, it is noticed that the main thrust all around is towards the so called economic development which in practice essentially reduces widespread tendencies towards wealth accumulation or profit maximization and proliferations of physical facilities which are imagined to be the means to achieve happiness and prosperity. As a result, all the skills, know –how, technologies and resources get harnessed in this direction only. Thus creating multiple global maladies as well as contradictions and dilemmas at various levels. The globalization of this trend is already resulting in hazardous consequences. Hence, it is becoming increasingly urgent to rectify this situation and this can be done effectively only through the development of right understanding.

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



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certain degree of skill and are expected to be performed in consonance with the comprehensive human goal. 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 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 we interact with other human beings and with rest of nature in a mutually fulfilling manner. Thus profession is a 'service'.

The general perception, in which the professions are presently looked at, is in terms of being able to earn more and more money, getting more power, getting more perks or comforts etc.

The real way to ensure ethical conduct of profession is to have a correct understanding of profession, a correct understanding of happiness and prosperity and then to develop the competence to fulfill this notion. The whole purpose of value education is to enable the development of this understanding and competence which is essential to ensure professional ethics.

A person acts unethically primarily because of lack of correct understanding about happiness and prosperity. If a person views happiness in terms of maximization of sensory enjoyment and prosperity in terms of accumulation of physical facilities, then the motivation naturally becomes that of wealth maximization. In this pursuit, all other considerations become secondary. Immediate attractiveness of the outcome of such pursuits tends to make people adhere to this wrong notion firmly. As many other people seem to be following the same path and apparently 'gaining' from it, this is believed to be the only pragmatic way of living. In this context, the ethical considerations are considered to be too idealistic to follow in real life.

As already mentioned, 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:

### **Competence in Professional Ethics**

1. Clarity about the comprehensive human goal: Samadhana- samridhhi- Abhaya-sabastitva and its fulfillment through universal human order from family 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 behavior, 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 understands in real life.

### **Issues in Professional Ethics –The Current Scenario**

The issues in Professional ethics are becoming very complex in the current scenario. The unethical practices are rapidly increasing and their impact is also becoming far-reaching. 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 and to beat the system. A good number of people have started nurturing the feeling that with money, everything can be accomplished, any person can be



'purchased', and any system can be bent to one's advantage. 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. These are also manifesting in the form of hawala and benami transactions, in fact, leading to parallel black market economy. 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 property, and causing serious degradation to environment.

This menace becomes even more serious as unethical policies are adopted collectively by large industries, cartels, multinational corporations and even national governments. As a result, there is a sort of 'legitimization' of these unethical policies by projecting them to be in the interest of large groups of people. We also observe strong influences being exercised by various such groups which are frequently referred to as drug-mafia, builder-mafia and arms-mafia etc. by the media. Such vested interest groups lobby together and destabilize the economies and even government of different nations.

We know how misleading propaganda, advertisements using sex-appeal the influence of show- business and celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare.

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 sales 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.

It is true that the adverse impact of this malaise is being widely felt, and the concern for rectifying the situation is increasing in the society. Many agencies such as the government bodies, Professional societies, NGOs, media and professional educators etc. are all trying to devise ways and means to control the situation. However, all the methods being adopted are either of symptomatic nature or punitive measures or crisis management techniques rather than real solutions to the whole problem. For example, the following methods are being increasingly proposed and implemented:

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





The focus in these methods is primarily towards curbing the ill effects rather than rectifying the root cause, namely the faulty world-view, which continues to remain dominant. The real way out is to work towards developing the ethical competence by transforming the consciousness of the people through right understanding. Unless the inherent dichotomy between the wrongly perceived notion of happiness through wealth maximization and the expectations of human welfare, the expectations of common good is resolved, no breakthrough is possible.

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 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 fulfillment 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.

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 succor; however in such a situation the business men 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, unethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albert at the cost of greatly endangering public health and safety.



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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 the 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 injuries 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.

Let us highlight the dilemma in any profession which arises when the prime motivation is towards profit maximization. Take the example of practicing medicos with the urge of profit maximization. Supposing there is an epidemic and a large number of people become sick, the doctors endowed with materialistic world view will feel excited as it would give them an opportunity to earn a lot of money. Thus, the degradation in the health of society becomes a welcome opportunity for those whose expected role in the society is to facilitate the health of people. Here again the dilemma always persists whether to give importance to one's profit or to the welfare of people needing help. Driven by the profit mania one can adopt methods of extreme exploitation of the patients who are already in serious trouble.

With all this, a continuous contradiction persists in the mind of such people as these unethical processes are not naturally acceptable to anyone. They create tension and anxiety at the personal level and is tempted to adapt dual

personality in terms of trying to be ethical and it reality acting differently. There is a need to hit the nail on the head. The resolution of all these contradiction and dilemmas can only come through right understanding. Thus, the crux of all this discussion is that sincere effort towards building up the ethical competence of human beings in general and professional in particular through proper value education is the only effective way to safeguard professional ethics.



### **Professional Ethics**

For an act or institution fall into the domain of ethical consideration it must raise questions about conduct; either about how an individual or a group ought to behave, or about the conduct of a particular practice. On the face of it these two questions might be, and indeed often are, taken to be separate. Thus, the question how ought one to conduct one's life and the question of what constitutes good practices in the treatment of, for example, cancer appear to be different. The first question clearly raises issues of morality, of what it is to be a good person, of what values to hold or disown, of what general practices to adopt or not as the case may be, of how to lead one's life. It is, in Aristotelian terms, an issue of practical reason, a question that falls into the domain of praxis, of that practical form of life known as the bios praktikos, to distinguish it from the bios theoretical, the theoretical or contemplative life. In Kantian terms it centres around the question, 'What may I do? Where the 'may' is understood in the morally permissive sense i.e., what am I morally permitted to do? In utilitarian terms it raises the question of whether the consequences of an action are good or beneficial. The second question, the question of what counts as good practices in the treatment of cancer, appears to relate, however, not to praxis, but to techno or skill and beyond that to the practices of skill or technical knowledge, techne in already established institution. The issue of whether being an oncologist as such is good or bad is rarely, if ever, seriously raised, for there is a settled and long-standing tradition that being a healer is good and needs no further justification. By contrast it is often held that the issue of what counts as a good or bad practice in oncology appears to be a technical and, therefore, not a moral one. Thus what counts as good practice in oncology is understood in technical terms and does not, it is frequently argued, fall into the domain of morality, although the wider life that a particular oncologist leads may well do so.

The general moral conduct of an oncologist with respect to a patient is regarded as based on a duty of care and trust. That trust involves adopting and maintaining maxims of honesty towards the patient, giving honest opinions, keeping contracts,



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and, in a professional sense, serving the client's best interests. In these matters the professional is generally held to be responsible to the client or through the courts, to the state. Thus a breach of trust or dishonesty is potentially actionable in law certainly as a civil matter and in more serious cases even as a criminal matter. In this respect professional ethics falls into the domain of praxis, of practical reason and is a general moral matter or even a matter for the state as the guardian of the public interest.

A professional is expected to exercise sound JUDGEMENT in their area of expertise, to show an appropriate level of skill and technical knowledge and to apply that in an appropriate way in the best interests of his or appropriate way in the best interest of his or her client. Where there is no client as such, as may be the case in matters of pure research, then the professional is excepted to act to the best of their ability at their task, to show sound judgment, to pursue knowledge fearlessly, not to be swayed by extrinsic factors in the use of their judgment and to be scrupulously honest in the recording of results and the drawing of conclusions. Here the conduct of the professional is not normally a matter for the profession itself and its governing body. Techne, technical knowledge, skill and its proper application, falls outside the competence of the courts. Disciplinary matters within professions are contained within professional bodies although courts can interfere in cases of loss where the professional can be shown to have acted in a manner not appropriate to the normal conduct of a reasonable and competent practitioner of that profession. Here expert testimony from other members of the profession would be needed to show that the standard of care fell short of that normally expected.

The status of the profession itself ought also. Although it rarely does, fall under the domain of professional ethics concerns. A morality of practical reason permits the examination of the conduct of a particular professional with respect to the categories of trust, contract, and general conduct. By contrast the criteria related to techne form part of the normal scrutiny of activity within the profession i.e., was the standard of service or care delivered that which a reasonable and competent



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professional would be expected to give in the circumstances. But what is notable is that neither of these categories, nor current practice, permits the profession as such to be subject to ethical scrutiny. THE profession itself, the institution and existence of that profession is not subject to scrutiny as a normal part of ethical reflection within these professions. Thus the institution of BUSINESS, or accountancy or ADVERTISING or banking or commerce is not subject of professional ethics, although conduct within business might be or conduct towards clients or other business might be. The same point applies to virtually any profession; the scope of professional ethical questions are primarily limited to conduct within the profession or conduct towards the client but not to the activity of that profession in an of itself. These wider concerns, if raised at all, are generally regarded as the concern of society, but not of the profession. Thus, if a society permits business, banking, commerce, USURY etc., then the assumption is that business, banking, commerce, usury etc., are morally acceptable. Professions however, tend not to look to their own moral status but only to matters of techne regarding the wider question as the concern of society. In consequence it may well be that the moral status of particular professions never seriously examined. Indeed frequently it is the case that not only is there no mechanisms are positively discouraged.

That professional ETHICS is limited to a concern with conduct within the profession and to conduct towards clients but not to issue of whether the profession is ethical is a direct consequence of that rupture that took place in early MODERNITY that, among other things, distinguished civil, SOCIETY and the state. CIVIL society can be broadly understood as the economic and social relations of a people and is taken to be composed of private acts and private inter-relations which need have no overt concern for the common good. Professional ethics arose as a direct consequence of the self governing nature of the traditional professions. There had long been a clear model for that in the profession of the priest. The early Hebrew religion set priests and priestly functions apart from society, and that model was followed throughout the development of the Christian church. The apostles were



themselves chosen and distinguished, set apart from others, and the early fellowship of the Christian church with its emphasis on egalitarianism gave way to a distinct priestly and or monastic class.

Within the limited focus of what has come to count as professional ethics certain criteria that cut across all professions can be determined. Externally, these criteria include good faith and honesty in contractual matters with clients. Internally criteria include applying technical skill for the best interests of the client, applying best judgment and practice to the benefit of the client and not to the benefit of the professional, engaging and maintaining trust, not abusing position or knowledge, and main tainting and keeping confidences.

Internally, the application of techne, acting to the best of one's ability gives rise to the possibility of the Aristotelian virtues, of arête, of excellence. Here the motive for the practices is that of the intrinsic reward from prime performance. A professional who performs to the best of their ability in order to produce a larger fee is not acting ethically, according to arête for the reward is extrinsic. A professional who acts to the best of their ability for the sake of the activity itself and as an incidental consequence of that obtains a higher fee, is being virtuous is exhibiting arête. The outward and visible manifestations are the same but the internal aspects are entirely different. While professions ought to establish and debate the morality of their own existence, and not leave this to society, excellence of techne does indeed seem to be a matter for professions alone.

Professions have enjoyed a peculiar and privileged monopoly. There is., perhaps, good reason for divesting them of the monopolies and insisting that they account for themselves to a wider arena than hitherto. Monopolies are usually regrettable and frequently abusive of their position. The demands of contemporary DEMOCRACY require the maximum accountability and the maximum transparency of decision.

**Lesson –17**



### Self Examination Questions

#### Short Answer Question

1. What is a profession.
2. What do you mean by professional Ethics?

#### Long Answer Question

1. Discuss the Professional codes of Ethics.
2. Explain the issues in Professional Ethics in Current Scenario.
3. Write an essay on professional Ethics.

### Lesson-18

#### BUSINESS ETHICS AND PERSONAL ETHICS

##### Introduction

Business in the ultimate analysis is an economic activity and involves transactions between people. Good business is one where all the parties involved benefit and hence it is perceived to be a win –win proposition. Good business can be distorted if the element of greed gets in. When greed intervenes, the net result is corruption. When business has to deal with government, corruption takes the form of the public servant misusing the public office for private gain. So far as the business itself is concerned, the corruption element comes in (though it may not be legally called so) when the stake holders in the business are exploited and the greed of people in turn affects the key business decisions.

There has been a close association between corruption and business right through the ages. It is like the link between life and disease. Parasites and disease causing



germs have been part of human evolution. Corruption too can be seen in a larger perspective as a disease of the society especially when business and its interaction with governments are concerned.

### **Impact of Globalization**

In recent times, there have been two developments which have focused attention on the need for reducing corruption and ensuring transparency and fairness in business transactions the world over. The first is the phenomenon of globalization. The second is the dramatic failure of large enterprises which were not honest in their operations. Following the collapse of the communist's countries in 1990s and the communication revolution wrought by the information technology.

Globalization from an economic point of view means that (i) physical resources in terms of plant and machinery (ii) financial resources in terms money invested in capital markets and industries in the form of FDIs, (iii) technology, and (iv) labour cross national borders. Globalization, according to some is a increasingly challenging the old concept of sovereignty of nations and particularly after the internet revolution. Globalization means that business transactions today are conducted from a global perspective. Every business can source its inputs in the form of skills and raw materials from anywhere in the world and the entire world is also a market so far as many industries are concerned. Corruption is a phenomenon which has been noticed in many countries. Especially in the context of globalization, businesses operating across borders view corruption as a very important element which influences decisions about investment along with the ease of doing business and repatriation of profits etc.

### **Ethics and Corruption**

Lord Action's insightful remark "Power corrupts and absolute power tends to corrupt absolutely' appears to have universal validity. Corruption has always been a primary concern in all systems of governance at all times. In most societies, corruption is so obvious and yet so mysterious.





Corruption has been defined as “the use of public power for private profit in a way that constitutes breach of law”, and as dishonesty and illegal behavior in position of authority and power. In other words, it implies the exploitation of one’s official position for one’s own interest and at the cost of public good.

It is commonly accepted that corruption is dysfunctional to the system of governance and to society as a whole. It promotes illegality, immorality, subjectively, inequity, injustice, waste,, inefficiency and inconsistency in administrative conduct and behavior. Moreover, it erodes the faith of the common man in the legitimacy of the politico-administrative system and eventually, saps the idealism of those in public service and destroys the moral fabric of society.

Corruption appears to be a regular repetitive and an integral part of the organizational society. It is universal in its pervasiveness. According to Ralph Braibanti, government corruption is found in all forms of bureaucracies in all periods of time. Further, corruption appears to be a phenomenon common to democratic as well as non-democratic regimes. Edward Gibbon, the great historian of the Roman Empire, remarked: “Corruption is the most infallible symptom of constitutional liberty”.

Indira Gandhi, India’s Prime Minister (1966-77; 1980-84) had once remarked that corruption was a global phenomenon. She was right, yet globalization of corruption should not be taken as an excuse for complacency in combating it. Wherever there is excessive concentration of power and too little accountability, turpitude and payoffs rule the roost. Though corruption knows no boundaries, it appears that it is more “responsive” to poverty –stricken areas. According to the Transparency International, graft and poverty go hand in hand.

### **The Dishonesty Debacle**

There is an increasing realization that if an enterprise does not observe the basic principles of honesty, it is bound to suffer. The dramatic collapse of the south East



Asian tigers in the late 1990s followed by the dotcom burst and the collapse of the Fortune 500 companies in New York Stock Exchange like the Enron have highlighted the fact that however clever may be the management in terms of financial engineering and window dressing of account, ultimately, if there is corruption and lack of transparency in running businesses, the business is bound to fail. The dramatic failure of what were perceived to be highly successful companies like Enron, strikes at the very root of the trust and confidence of the investors and the stakeholders of the enterprise in the capital market. Hence the increasing concern about the value framework under which business operates which is called corporate governance. Corporate governance moral framework under which business take decisions.

The link between economic development and checking corruption is well known. The developed countries are also among the less corrupt.

### **Potentiality of Ethical Organizations**

Incidentally business can use today certain instruments available and use them intelligently. The first requirement is that business enterprise itself should have a policy of observing the highest standards of integrity. This calls for a counter intuitive approach. In a society, which is feudal and corrupt and has a politics based on corruption, how can businesses enterprises swear by integrity and a high levels of honesty? Nevertheless, there are excellent examples like the house of Tatas who have over a century built an ethical organization. And they have paid a price for this. For example, their effort to get into aviation faulted. In recent times companies, their effort to get into aviation faulted. In recent time, companies like Infosys and other companies in the I T sector have been able to hold better standards of integrity.

Nevertheless, there are business enterprises with good cultured standards and healthy policies of integrity. In today' context, a company with a reputation for integrity has some advantages: It gets a good reputation as bond. It is perceived to



be a good employer. This help it to attract and retain talent which is most vital in this era of global competition. Loyalty to the organization, commitment, and innovation are vital. Therefore, we find today in the global context, having a policy of integrity and running the business operations in an honest manner is good not merely from a business point of view or the bottom line point of view.

One organization we can fully use is the Central Vigilance Commission, although primarily this is an advisory statutory body. It has been given the responsibility of protecting the whistle blowers. A bill meant for protecting the Whistle Blowers drafted by the Law Commission in 2002, the Public Disclosure (Protection of Whistle blowers) Act is still gathering dust in the government shelves.

### **The Awakened Citizenry**

Apart from the institutions like CV, other methods are available to the business to reduce the impact of corruption Perhaps the most useful instrument is the Right to Information Act enacted by the government in 2005. This provides an opportunity for accessing information and providing greater transparency in decision making by the public authority. Brought up in a culture of secrecy, naturally there will be lot of resistance to citizens' access from the side of the public authority. But depending upon the activism of the Information Commissioners and information Commission, it should be possible for bringing in lot more transparency in decision making in itself and change the culture of organization to create an environment for greater transparency and less scope for corruption.

In the long run, ultimately, it is the education of the citizens and their willingness to assert themselves of their rights that can help to bring about overall improvement. Fortunately, there are many leaders and NGOs who are active in this area. Aruna Roy and her MKSS in Rajasthan, Dr. Jayaprakash Narayan and Lok Satta in A.P, Madhu Kishwar in Delhi, Anna Hazare in Maharashtra are some names that readily come to mind. These are committed people educating the people at large and actively involved in checking the level of corruption in the country. After all, it is because of



such activists, that in 2005, the Right to Information Act could be passed. In short, the business by contributing to the fighting of corruption at different level can help not only in improving public governance but also in augmenting development.

## INDIVIDUAL /PERSONAL ETHICS

### Introduction

In this lesson we will be studying the individual or personnel ethics. This lesson will focus a ethics human conduct. Which each one of us would like to have. This will help in having positive signs of improvement in living of human beings at the level of individual family, society.

What is innateness of human beings? What is our humaneness in reality?

As we identify a neem tree or a mango tree by its well defined specific characteristics which always remain the same; as we identify water or air or iron or a cow by their respective characteristics- their innateness, similarly let us also try to identify the innateness of a human being. So as a mango tree has a definite 'mango-ness', iron has a definite 'iron-ness' cow has a definite 'cow-ness'; similarly let us understand our humaneness.

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.

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 endless 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 the following terms:

- 1. Values (Mulya):** Values are a part of our ethical conduct. They are the outcome of realization and understanding, which are always definite. As already mentioned, when we understood the reality correctly, and the underlying harmony at all levels of existence and my participation in it, we are able to perceive the universal human values as a part and parcel of this reality. My imaginations are now always in terms of the definite participation of mine in this existence in terms of fulfillment of these universal human values.
  
- 2. Policy (Niti):** Having been convinced about the values and about the inherent harmony in the existence. One can be able to develop an ethical sense in all my pursuits. One should think, behave and work towards nurturing this harmony. It leads us to adopt policies conducive to human welfare- conducive to enrichment, protection and right utilization of mind, body and wealth. This is an outcome of the definiteness of our desire, thought and expectation (selection) as guided by right understanding.
  
- 3. Character (charitra):** The definiteness of desire, thought and selection gives definiteness to one's living. Definiteness of character is the outcome of the definiteness of my behavior and work. This can be mainly characterized in terms of the following:
  - ❖ Chastity in conjugal relationship i.e. chastity in husband-wife relationship. (svanari, sva-purusa)
  - ❖ Right production acquisition and utilization of wealth (sva-dhana)
  - ❖ Human behavior and work with kindness (dayapurna karya-vyavahara)



This definitiveness of human conduct in terms of values, policies and character is termed as Ethics.

On this basis, we get a definite notion of ethics. We get a definite 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. We can see that the ethics in the living of an individual can be in bided 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 skill only can be a good professional, namely, a good engineer, a good manager, a good teacher and researcher, a good technocrat, etc.

We can further qualify the ethical human conduct on the basis of the following:

- 'Ethical conduct' implies that it is naturally acceptable to one and does not give rise to conflict within.
- 'Ethical conduct' implies that it is in consonance with the right understanding of the reality- the underlying harmony at all level.
- 'Ethical conduct' implies that it leads to mutual fulfillment with other people and mutual enrichment with rest of nature.

Thus, the 'ethical conduct' is self-satisfying, people- friendly, eco- friendly and universal.

### **Identifications of Svatva Leading to Svatantrata and Svarajya**

We had said that we will be exploring our Svatva; and in the process of self-verification and living accordingly, we will be 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 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. You will note that this is a natural process. It leads by itself, without any external force. The more we are in dialogue with our innateness, the more organized we become.

From here we get an important message: the effort ensuring orderliness in the society is possible and is sustained by ensuring by 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.

### **Development of Human Consciousness**

Having gone through the self-exploration, we can see how it helps us to initiate the development process of our consciousness. Accordingly it affects a change in one's goals, priorities and selection criteria. In 'animal consciousness' we give all the weightage to physical facilities, to the maximization of sensory pleasures, to accumulation of wealth. Our criteria of evolution are primarily body – centric, targeted towards maximizations of comforts and sensory pleasures.

As we transform to the human consciousness, we are able to base our thoughts and activities on right understanding, give relationship a higher priority than physical facilities, identifying our physical needs and ensure it through avartansila production, enriching rest of the nature as well.

### **Implications of values- based Living**

The implications of values- based living can be studied in the following terms:

1. **At the level of individual:** Transition towards happiness and prosperity will take place at the individual level. The individual will slowly start getting rid of the contradictions and conflicts within, and attain a state where one is able



to answer his/ her questions by exploring within the self. This will help the individual get rid of the tension, frustration, depression, one-upmanship and other such situations that he/she doesn't want to be in and will facilitate definite and predictable human conduct him/her. The feeling of Sanyama will enable a proper care and use of the Body. It will instill self confidence and spontaneous joyfulness in the individual. This will in turn help the individual reduce the feeling of financial insecurity caused due to ill-health.

2. **At the level of family:** The value- based living will facilitate peace and harmony in the family, with just and fulfilling behavior. People will feel prosperous and the feeling to nurture others will grow in the families. This will help raise the feeling of togetherness in the families, and reduce the family feuds. Such harmonious living will also help reduce the competitive and consumeristic behaviour in family celebrations like marriages, parties and other social occasions.
3. **At the level of society:** When relationship gets higher priority over physical facilities, fearlessness and mutual trust start emerging in the society. Differentiations on the bases of body (in terms of gender, age or race), physical facilities (in terms of wealth or posts) and beliefs (in terms of isms, sects, etc) will be reduce. The conflicts between communities, nations, races, factions and problems like naxalism, terrorism, consumerism can be solved to a large extent without any coercion or war. The feeling of undividedness will surface in the society. Fulfillment of human goal will start getting to the fore in our plans and projects at the levels of societies and nations and a universal human order based on trustful relationships can slowly emerge.
4. **At the level of nature:** Human beings will be in a better position to place themselves in relation with other units in nature. The problems of pollutions and resource depletion can be solved as people are able to judge their needs for physical facilities correctly and fulfill these in a recyclable manner matching with the process of nature. Better of greenhouse gases, ozone





depletion, ecological imbalance. The population of animals and birds can be saved from extinction and forests can be replenished.

One important point to be noted here is that, to validate the above, the qualitative shift in our participation in harmony at the four levels is a significant indication. The above mentioned implications will take place and start showing in the world outside slowly.

### **Summary**

1. Identification of the innateness of human being, Svatva, leads to Svatantrata and Svarajya.
2. Right understanding helps the human being to transform animal consciousness to human consciousness.
3. This will help show positive sings improvement in living of human beings at eh level of individual, family, society and nature.

### **Lesson-VI**

#### **Self Examination Questions**

#### **Short Answer Questions**

1. What do you know about business Ethics.
2. Write a note on Personal Ethics.

#### **Long Answer Questions**

1. Discuss the impact of Globalization on business Ethics.
2. Write a note on Ethics and corruption



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3. Explain the development of human consciousness.

**Lesson-19**

**WORK ETHICS AND SPECIAL ETHICAL**



## Introduction

An important dimension of ethics in public administration is work ethics. It represents a commitment to the fulfillment of one's official responsibilities with a spirit of dedication, involvement and sincerity. It also implies that a government functionary would love his work and not treat it as a burden or a load. And that efficiency, productivity and punctuality will be the hallmarks of his administrative behavior.

Efficiency has been a constant concern of administrative analysis and good governance. The nation, transcending the classical school has permeated the New Public Management philosophy. Efficiency implies doing one's best in One's job, with a concern for maximum possible utilization of human , material and financial resources and even time to achieve the prescribed and desired objectives a genuinely efficient person has a regard for the higher goals of governance, including public welfare, and he devotes himself to the expeditious achievement of those goals. Hence, an efficient person is also an ethical person. He is a custodian of administrative morality that is basically rooted in a conviction in the desirability of ethical conduct.

Government schools, government dispensaries and government officers provide an unsatisfactory look and render dissatisfactory services. (Exceptions are there, government schools in the USA have earned enviable reputation for their high standards). In fact, the overall work culture in public systems in India is relatively poorer than that prevailing in the private sector. Even when we compare India with China, South Korea and Japan, we have staggeringly low per capita productively. The answer might lie in systemic flaws- poor infrastructure, sloppy monitoring, lackluster control and evaluation, and almost an absence of reward and punishment system. Yet, the major factor behind the poor quality of output of public systems is the carelessness and callousness on the part of government functionaries. Most of them do not have a feeling of 'one-ness' or 'ownership' with their organization and their



job. They do not put up their best in their work and are half-hearted in their involvement in duties.

Once we agree that work ethics is important to organizational morality and once we accept that sound time management and a respect for punctuality and promptness (as against procrastination) in work disposal is a valued attribute, we should device strategies for improving work ethics in developing countries including India.

There should be prescribed specific norms of productivity and work performance for organizational units and even individuals. Moreover, a 360o performance appraisal system should be adopted. This would be feasible only if job descriptive and role and responsibilities of each position are specified. There should be maximum delegation of powers at every level with a concurrent system of effective monitoring and work audit. Punctuality and promptness in administrative affairs must be valued and along with the quality of work performed; these should become criteria for reward and punishment in organizations. The seniors should lead by example. They should motivate their juniors to take initiative, responsibility and be enterprising and efficient. Conversely, those suffering from indolence, indecision, inefficiency and dishonesty should be punished. This would set an example and create a healthy work culture by those who conduct the public business.

### **Special Ethics, or Ethics Applied**

Man, as a moral being, is now to be viewed in his relation to God, to the human family, to civil society, and also as conceived to have some relations to himself. It is only by means of these relations in which he is placed that the natural law, with its precepts, has actual application to man as directive of his moral action. It is the office of ethics considered under these respects.

### **General Notion of Right and Duty**

The term “right “is used in several distinct senses: V.G., rights is often synonymous with law; it may also mean the just, equitable thing founds the law. Since law is based on what is just and right; and when it has the complete requisites of law, it



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must be declaratory and directive of what is equitable, good, right; the name of that right which it defines and ordains, is given to the law which is based on it. Hence, what is in itself law is often termed right: Thus natural right, positive right, civil right, general national right “jus gentian”, international right, etc., are all expressions that are frequently used in the sense of law.

Right, as related to duty, is the moral faculty to have and to keep what is one’s own, because really one’s own. This moral faculty may have for its object the acquiring of an end by its just means. This right, as to its object is really identical with the just, equitable, or good, truly and rightfully possessed. In what follows, the term “right” will be employed according to this second meaning attributed to it; i.e., the moral faculty to have and to hold what is justly one’s own, because one’s own.

Duty is the moral obligation always to act with right reason; to do good and avoid evil; to render due service and equitable return for good received to God, and to all rational creatures with whom we are any wise connected as objects of our deliberate action.

Right, considered as God’s gift to man, may be considered as twofold: first gift by creation of a rational or personal nature , which has already explained, founds in man his first duty of paying to God supreme homage, thanks, and love, and this right and this duty are necessarily the first right and duty in man. Secondly, God proposes to man, as the complement of his existence, the state of future beatitude by way of a good or right for him to acquire, through the means which God ordains that this act of God’ s bounty to man freely use. It is manifest that this act of God’s bounty to man founds for him two principal duties God; one of which is supreme homage, thanks and love, as for the gift of his being; and the other is that of obedience to God by tending to this ultimate state through the means which God prescribes to his reason. In this second caste, the good is proposed as a right to be acquired by man’s own co operation; and it is, therefore, made dependent on man’s free action. Observe, however, that this gift, with the duty on which it depends as a



necessary condition, has presupposed to it man's personal existence with rational empire over self.

The right in man to possess and own the gifts has God give to him, as already defined, a moral faculty in him; and as a moral faculty, it originates in God's intention as we may truly conceive it, and must conceive it. Now, it is the final cause which is the first principle of right, and which first gives it being; for the final cause is the first and chief among causes, and to it every effect is principally to be attributed; in respect to the final cause, the other causes belong to the order of means, and they have only instrumental and secondary virtue.

### **Man's Duties towards his fellow Men**

All man's duties, to God, to himself, and to his fellow man, can be reduced to well-ordered love. In this mode of conceiving duty, all the virtues and all the rules of rectitude must be understood as means of rightly ordering and perfecting love. This is a generalization which is both legitimately and conveniently made.

### **Special Ethics**

As man's action must start from himself, he best understands what pertains to others by comparison with what he perceives in himself; hence, his duty towards his fellow beings is fitly enunciated in rules which include a comparison to himself; "love thy neighbor as thyself; do unto others as thou wouldst have others do unto thee". It is clear that love, as operative, always tends to unity.

Man's love starts with himself, and is stronger for himself than it is for his fellow man; first, because he is one substance with himself, and is, therefore, nearest to himself; and secondly, because his fellow-man is only like -him in specific nature. Man naturally loves himself in a great degree than he is able to love a likeness of himself. Indeed, all animals naturally love their own species, and tend, therefore, to union with them; because they love that which is like to themselves.



Man may love the good that is in himself, or in another; or, if a good be wanting to either, he may desire that it be acquired and securely possessed; in the first case, the love is styled the love of benevolence or friendship; in the other case, it is called the love of concupiscence.

### **Man as a Social Being; the Family**

Man's first relation to other human beings is that which he has to the family. This is manifest; for he has his origin in the family, in the sense, that by the law of nature, he is born and reared in the family. Therefore, man is naturally or according to his genetic origin as a rational animal, a member of human society. But, because the family in which he is born is presupposed to him, the series of preceding families goes back till it reaches the first family; which must have been created, since a series actually infinite, is absolutely impossible. Hence, man's social relation that was simply first, away that of man and woman; and this is the first basis of all social relations. Man is a social being then, by his natural origin; and society is necessary for his perpetuation as a species.

Man being physically unable to provide for himself in his infancy and childhood, indeed, among all the animals, he is, at his birth, the least capable of helping himself; it follows, then, that man is also dependent on others for the preservation of his life. Man is born in society, so he is naturally ordained to live in society, though he should choose to live solitary for a part of his life, on account of special and unusual reasons.

Since the components are logically prior to the compound which results from their union, it is evident that the family is presupposed to civil society, or is logically prior to it; for, civil society is a multitude of families, ordinarily inhabiting the same territory, and reduced to unity by government and laws that are common to them.

It is man and wife that principally and most properly constitute the family, the essential end of their union, intended by nature, being the preservation of the



human species; as thus united and forming the family, man and woman constitute, under a particular respect, but one person civilly.

Man is naturally the head of the family; or, the woman is naturally subject to her husband; but she is not his servant, however. Observe that there are two distinct manners in which a person may rule as superior over others; first, he may govern others so as principally to intend merely his own advantage; and, in this case, the condition of his inferiors is that of servility or slavery. The woman is not the servant of her husband, nor is she at all subject to him in this manner. Secondly; there is a superiority of one person over others arising from greater natural power or more of special gifts from nature.

But that man is naturally principal or head in the family, may be shown by way of indication from well known facts; for, just as we learn from the powers and perfections of any created thing, as manifested in its action, the end for which it is naturally designed, so, the respective duties for which man and woman as constituting the family are intended by nature, are made evident by their distinct virtues and qualities. Each one of them is endowed by nature with special and characteristic qualities, both of body and mind, as Aristotle and Xenophon point out.

Man has intrepidity of soul, and strength of body; the first enables him to conquer the fear of danger; the second empowers him to endure the hardships of toil and exposure to the weather; his inclination is to be abroad, and exposure rather in outdoor employments. The woman is more timorous of spirit, and more weak and delicate of body; and she is inclined to the shelter and retirement of home.

The internal bond of family unity is well ordered love; so long as love that is pure and strong rules the family, it is indestructible, except by extrinsic physical violence which forcibly separates its members from their happy union.

### **Respective Duties of Parents and children**

It is the natural duty of parents to provide suitable means of living for their children during their minority. This duty follows from the truth, that, as the parent is, under





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nature, the free efficient cause of the child's existence; 2<sup>nd</sup>, the child is physically unable during its minority to provide for itself the means of living. Therefore, nature manifests under this two-fold respect, the duty of parents to feed and clothe their offspring. The like intention of nature is evident in the analogous action of irrational animals towards their young, in which they are impelled and guided by a instinct naturally implanted in them. The young of all animals are, in a greater or less degree, dependent for a time, on the progenitors that gave them life; and of all animals, the young of the human species are the most incapable of providing for themselves, and their helpless state endures longer than that of any other animal species. It is, therefore, a natural and necessary duty of parents to support their children during minority.

Parents are also bound to give their children suitable education. The duty of educating their children naturally rests on parents, for the same reasons that make the providing of food and raiment a duty naturally incumbent on them. The preserving, developing and perfecting of the human species, both physically and morally, are thus made by nature greatly dependent on parents.

Education has for its proper object the physical, intellectual and moral welfare of the children, both as regards the time being, and the future when they are to act for themselves. Hence the health of children should be guarded; they should be inured to habits of well ordered industry; their understanding should be developed by exercise, according to their capacity, and informed with the state of life in which they are to be placed. Parents are bound to teach their children, both by precept and by example, to practice virtue and avoid evil; to know and to fulfill their duty to their equals, and their inferior. Therefore, education is both of the intellect and the will or heart. A defective or vicious education in childhood has been styled "a second original sin;" for, as by the first one, human nature lost many gifts that exalted it preeminently, so, the privation of so great a boon as good education in childhood, lowers the future man far beneath what naturally he ought to become.



Parents have authority over their children, and they are there by empowered by nature to govern their children during minority. This authority is an essential means for parents to discharge their duty towards their children. Its justice and necessity arise also from the natural inability of children rightly to direct their own conduct.

### Lesson-19

#### Self Examination Questions

##### Short Answer Questions

1. What do you mean by Work Ethics?
2. What are the duties of Children.

##### Long Answer Questions

1. Explain man as a Social being.
2. What do you know about special Ethics? Explain.
3. Explain the duties of parents.



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## Lesson-20

### AHIMSA (NON-VIOLENCE)

#### Introduction

In the regeneration and divinisation of man, the first step is to eliminate his beastly nature. The predominant trait in beasts is cruelty. Therefore, wise sages prescribe Ahimsa (non-injury). This is the most effective master-method to counteract and eradicate completely the brutal, cruel Pasu-Svabhava (bestial nature) in man.

Practice of Ahimsa develops love. Ahimsa is another name for truth or love. Ahimsa is universal love. It is pure love. It is divine Prem. Where there is love, there you will find Ahimsa. Where there is Ahimsa, there you will find love and selfless service. They all go together.

The one message of all saints and prophets of all times and climes, is the message of love, of Ahimsa, of selfless service. Ahimsa is the noblest and best of traits that are found expressed in the daily life and activities of perfected souls. Ahimsa is the one means, not only to attain Salvation, but also to enjoy uninterrupted peace and bliss. Man attains peace by injuring no living creature.



There is one religion - the religion of love, of peace. There is one message, the message of Ahimsa. Ahimsa is a supreme duty of man.

Ahimsa, or refraining from causing pain to any living creature, is a distinctive quality emphasized by Indian ethics. Ahimsa or non-violence has been the central doctrine of Indian culture from the earliest days of its history. Ahimsa is a great spiritual force.

### **Meaning of Ahimsa**

Ahimsa or non-injury, of course, implies non-killing. But, non-injury is not merely non-killing. In its comprehensive meaning, Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand.

Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is Sakti (power). Ahimsa is true strength.

### **Subtle Forms of Himsa**

Only the ordinary people think that Ahimsa is not to hurt any living being physically. This is but the gross form of Ahimsa. The vow of Ahimsa is broken even by showing contempt towards another man, by entertaining unreasonable dislike for or prejudice towards anybody, by frowning at another man, by hating another man, by abusing another man, by speaking ill of others, by backbiting or vilifying, by harbouring thoughts of hatred, by uttering lies, or by ruining another man in any way whatsoever.

All harsh and rude speech is Himsa (violence or injury). Using harsh words to beggars, servants or inferiors is Himsa. Wounding the feelings of others by gesture, expression, tone of voice and unkind words is also Himsa. Slighting or showing deliberate discourtesy to a person before others is wanton Himsa. To approve of another's harsh actions is indirect Himsa. To fail to relieve another's pain, or even to



neglect to go to the person in distress is a sort of Himsa. It is the sin of omission. Avoid strictly all forms of harshness, direct or indirect, positive or negative, immediate or delayed. Practice Ahimsa in its purest form and become divine. Ahimsa and Divinity are one.

### **Ahimsa, a Quality of the Strong**

If you practice Ahimsa, you should put up with insults, rebukes, criticisms and assaults also. You should never retaliate nor wish to offend anybody even under extreme provocation. You should not entertain any evil thought against anybody. You should not harbour anger. You should not curse. You should be prepared to lose joyfully even your life in the cause of Truth. The Ultimate Truth can be attained only through Ahimsa.

Ahimsa is the acme of bravery. Ahimsa is not possible without fearlessness. Non-violence cannot be practiced by weak persons. Ahimsa cannot be practiced by a man who is terribly afraid of death and has no power of resistance and endurance. It is a shield, not of the effeminate, but of the potent. Ahimsa is a quality of the strong. It is a weapon of the strong. When a man beats you with a stick, you should not entertain any thought of retaliation or any unkind feeling towards the tormentor. Ahimsa is the perfection of forgiveness.

Remember the noble actions of great sages of yore. Jayadeva, the author of *Gita-Govinda*, gave large and rich present to his enemies who cut off his hands, and obtained Mukti (liberation) for them through his sincere prayers. He said: "O my lord! Thou hast given Mukti to Thy enemies, Ravana and Kamsa. Why canst Thou not give Mukti to my enemies now ?" A saint or a sage possesses a magnanimous heart.

Pavahari Baba carried the bag of vessels and followed the thief saying: "O Thief Narayana! I never knew that You visited my cottage. Pray, accept these things." The thief was quite astonished. He left off his evil habit from that very second and became a disciple of Pavahari Baba.



Remember the noble actions of saints like Jayadeva and Pavahari Baba, you will have to follow their principles and ideals.

### **Gradational Practice of Ahimsa**

When thoughts of revenge and hatred arise in the mind, try to control the physical body and speech first. Do not utter evil and harsh words. Do not censure. Do not try to injure others. If you succeed in this by practice for some months, the negative thoughts of revenge, having no scope for manifesting outside, will die by themselves. It is extremely difficult to control such thoughts from the very beginning without having recourse to control of the body and speech first.

First control your physical body. When a man beats you, keep quiet. Suppress your feelings. Follow the instructions of Jesus Christ in his *Sermon On The Mount*: "If a man beats you on one cheek, turn to him the other cheek also. If a man takes away your coat, give him your shirt also." This is very difficult in the beginning. The old Samskaras (impressions) of revenge, of "a tooth for a tooth", "tit for tat", "an eye for an eye", and "paying in the same coin" will all force you to retaliate. But you will have to wait coolly. Reflect and meditate. Do Vichara or right enquiry. The mind will become calm. The opponent who was very furious will also become calm, because he does not get any opposition from your side. He gets astonished and terrified also, because you stand like a sage. By and by, you will gain immense strength. Keep the ideal before you. Try to get at it, though with faltering steps at first. Have a clear-cut mental image of Ahimsa and its immeasurable advantages.

After controlling the body, control your speech. Make a strong determination, "I will not speak any harsh word to anybody from today". You may fail a hundred times. What does it matter ? You will slowly gain strength. Check the impulse of speech. Observe Mouna (silence). Practice Kshama or forgiveness. Say within yourself: "He is a baby-soul. He is ignorant, that is why he has done it. Let me excuse him this time. What do I gain by abusing him in return ?" Slowly give up Abhimana (ego-centred attachment). Abhimana is the root-cause of human sufferings.



Finally go to the thoughts and check the thought of injuring. Never even think of injuring anyone. One Self dwells in all. All are manifestations of One God. By injuring another, you injure your own Self. By serving another, you serve your own Self. Love all. Serve all. Hate none. Insult none. Injure none in thought, word and deed. Try to behold your own Self in all beings. This will promote Ahimsa.

### **Benefits of The Practice Of Ahimsa**

If you are established in Ahimsa, you have attained all virtues. Ahimsa is the pivot. All virtues revolve around Ahimsa. Just as all footprints are accommodated in those of the elephant, so also do all religious and ethical rules become merged in the great vow of Ahimsa.

Ahimsa is soul-force. Hate melts in the presence of love. Hate dissolves in the presence of Ahimsa. There is no power greater than Ahimsa. The practice of Ahimsa develops will-power to a considerable degree. The practice of Ahimsa will make you fearless. He who practices Ahimsa with real faith, can move the whole world, can tame wild animals, can win the hearts of all, and can subdue his enemies. He can do and undo things. The power of Ahimsa is infinitely more wonderful and subtler than electricity or magnetism.

The law of Ahimsa is as much exact and precise as the law of gravitation or cohesion. You must know the correct way to apply it intelligently and with scientific accuracy. If you are able to apply it with exactitude and precision, you can work wonders. You can command the elements and Nature also.

## **GANDHI: ETHICS OF AHIMSA**

### **ETHICS OF NON-VIOLENCE**

M.K. Gandhi, revives Buddha's ethics of ahimsa, and applies it to social, economic and political problems. He evolves a new outlook on life based on the doctrine of





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ahimsa and sees to solve all social, political and economic problems in the light of this principle. HE gives a new orientation to the problem that faces humanity today and offers a new solution. Buddhism and Jainism preached ahimsa in India long ago. Hinduism also inculcated ahimsa for the attainment of liberation. But they did not apply it to the social, economic and political problems. Gandhi says, "My contribution to the great lies in my presenting for acceptance Truth and ahimsa in every walk of life, whether for individuals or nations. Gandhi was influenced by Tolstoy who believed in absolute altruism. Tolstoy maintained that the true self could be realized in acts of self-sacrifice alone and that moral goodness was identical with altruism. He showed that egoism in the form of gratification of sensibility was self-defeating.

Truth and Social service- Mahatma Gandhi is an apostle of ahimsa. The basic principle of life is based on Truth Gandhi gives a succinct account of his philosophy. He says; "I often describe my religion as religion of truth. Of late, instead of saying God is Truth; I have been saying Truth is God, in order more fully to define my religion. We are sparks of Truth. The sum total of sparks is indescribable as-yet-unknown Truth, which is God.

"The bearing of this religion on social life is or has to be seen in one's daily social contact. To be true to such religion one has to lose oneself in continuous and continuing service of our life. Realization of Truth is impossible without a complete merging of oneself in identification with this limitless ocean of life. Hence, for me, there is no escape from social service; there is no happiness on earth beyond or part from it. Social service must be taken to include every department of life. In this scheme there is nothing low, nothing high. For all is one though we seem to be many.

God- He says, "God is life. Truth, light. He is love. He is the supreme Good". "to me God is Truth and love. God is fear lessness; God is the source of light and life, and yet. He is above and beyond all these. He is the most exciting personage in the world. And with all He is ever-forgiving, for He always gives us the chance to repent.



He is the greatest Democrat the world knows, for he leaves us unfettered to make our own choice between evil and good". Truth and Harmlessness constitute the essence of God, "God is that indefinable something which we all feel but which we do not know". "There is an indefinable mysterious power that pervades everything.

That informing Power or spirit is God". God is Truth-Knowledge- Bliss (sat-chit-anads). "The word 'satya' (Truth) is derived from 'Sat' which means being. And nothing is or exists in reality except Truth. And where there is Truth, there also is knowledge, pure knowledge. And where there is true knowledge, there is always bliss".

Gandhi looks upon God as an impersonal, omnipresent power or spirit that pervades the universe and that is imminent in the human soul. He is Truth, Love and Bliss. He can neither be perceived nor grasped by the intellect, but He can be felt. He can be imperfectly grasped by the intuition which is direct realization.

Service of man – God –realization is the Highest Good. It can be attained through the realization of oneness of life or spirit of all service of all mankind and sentient creation. God can be realized through service of all mankind. Love and ahimsa are the only means of God-realization. Purity is essential for realization of God. Gandhi say, "To see the universal and all pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. Identification with everything that lives is impossible without self-purification. God can never be realized by one who is not pure in heart". Perfect self-control depends upon God's grace.

### **Ethics of Ahimsa**

Ahimsa-Ahimsa is not merely a negative virtue of non-killing and non-injury, but a positive virtue of doing good to others. Ahimsa is supreme kindness and supreme self-sacrifice. It is non-violence in thought, word and deed. It is not only abstinence



from killing and doing harm. It is also abstinence from causing pain through word or thought and resentment. It is non-violence in every form- in thought, word and deed.

But non-violence or non-injury in thought, word and deed constitutes the negative aspect of ahimsa. It has positive aspect, which is more important than the negative aspect. It is to only complete absence of ill-will towards mankind and sentiment creation but involves over-flowing love and affection for them. Ahimsa means non-injury and love. God is Truth and love. And we realize Truth by loving the whole animal world including mankind. "Ahimsa is the basis of the search of Truth. The search is in vain unless it is founded on ahimsa as the basis. The only means for the realization of Truth is ahimsa. A perfect vision of Truth can only follow a realization of ahimsa".

Ahimsa requires truthfulness and fearlessness. Gandhi says, "There is only one whom we have to fear, that is God. When we fear God, we shall fear no man; and if you want to follow the vow of Truth, then fearlessness is absolutely necessary". This doctrine of fearless pursuit of truth is called Satyagraha (firmness in truth). Life should be ruled by the law of Truth regardless of consequences.

Gandhi says, "Ahimsa is the means; Truth is the end, Ahimsa is our supreme duty". "Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them." "Non-Violence and Truth are inseparable and presuppose each other".

He Says, "Non- Violence implies as complete self – purification as is humanly possible." It implies "a living faith in the existence of the soul as apart from the body". Non-violence is soul force. It is power of Atman. It is power of Love. "It is uttermost selflessness. Selflessness means complete freedom from a regard for one's body. "Ahimsa does not simply mean non-killing". "Anger is the enemy of Ahimsa; and pride is a monster that swallows it up". Ahimsa implies conquest of anger and pride. "A Satyagrahi will always try to overcome evil by good, anger by



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love, untruth by truth, himsa by ahimsa". Ahimsa implies absence of hatred. Hate ought to be conquered by love.

We can win over the opponent only by love, never by hate. "In its positive form, ahimsa means the largest love, greatest charity. If I am a follower of ahimsa. I must love my enemy. Active ahimsa calls forth the greatest courage. Non-Violence is the weapon of the strongest and bravest". It is the opposite of cowardice. It is not fight the attack of the evil- doer.

He says, "Ahimsa is the extreme limit of forgiveness. But forgiveness is a quality of the brave. Ahimsa is impossible without fearlessness". "Soul- force requires the control of all bodily and selflessness, harmlessness, freedom from

anger, pride, and hatred, love for all men and creatures, fearlessness, and courage, humility forgiveness, and absolute self-surrender to God". "One who believes in non-violence believes in a living God." Gandhi was influenced by Christ who says, "Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you .And unto him that smite thee on the one cheek offer also the other; and him that take away thy cloke forbid not to take thy coat also. Love ye your enemies and ye shall not be condemned: forgive, and ye shall be forgiven".

Non-violent, Non-co-operation with Evil-Gandhi says, "Hate the sin and not the sinner". "For we are all tarred with the same brush , and are children of one and the same Creator, and as such the divine powers within us are infinite.

His moral weapon of non-violence non-co-operation is a most potent weapon to fight an evil system with. It took the forms of passive resistance and civil disobedience in the field of politics to fight the evil of foreign domination.

Non-violence is an active moral fight against wickedness. It is not physical resistance to evil; It is moral resistance to it. Gandhi says, "Non- violence in its dynamic



condition means conscious suffering. It does not mean meek submission to the evil of the evil-doer, but it means the putting of one's whole soul against the will of the evil-doer, but it means the putting of one's whole soul against the will of the tyrant.

Gandhi says, "Non-violence is never a method of coercion; it is one of conversion". "The satyagrahis object is to convert, not to coerce, the wrong-doer". "They must not be violent in thought, word and deed towards the enemy". "Satyagraha postulates the conquest of the adversary by suffering in one's own persons". All social, economic, political, religious evils are based on violence. They can be ended by non-violence. Non-violence is not only a moral weapon of an individual. It is a moral weapon of the masses; organized and well-disciplined mass non-violence is an infallible moral weapon against all kinds of evil, social, economic, religious, national or international.

Self-purification-He says, "To see the universal and all-pervading spirit of Truth face to face one must be able to love the meanest of creation as one self.

A Satyagrahi must observe the five vows of truthfulness non-violence, non- thieving, non-possession, and sex-control. Gandhi advocates rigid ethical discipline, severe sense-control, almost an ascetic morality. A Satyagrahi should cultivate humility, silence, renunciation, self-sacrifice, and compassion for all, and abstemiousness for drinks and drugs . He should earn his bread, labour and reduce his wants to minimum, respect every man and woman, and respect all religions. He should perform his duties conscientiously without insisting on his rights, and be ready to sacrifice himself for the service of humanity. He says, "Exploitation is the essence of violence". "The principle of non-violence necessitates complete abstention from exploitation in any form".

### **The Power of Ahimsa**

The power of Ahimsa is greater than the power of the intellect. It is easy to develop the intellect, but it is difficult to purify and develop the heart. The practice of Ahimsa develops the heart in a wonderful manner.



He who practices Ahimsa develops strong will-power. In his presence, enmity ceases. In his presence, cobra and frog, cow and tiger, cat and rat, wolf and lamb, will all live together in terms of intimate friendship. In his presence, all hostilities are given up. The term 'hostilities are given up' means that all beings - men, animals, birds and poisonous creatures will approach the practitioner without fear and do no harm to him. Their hostile nature disappears in them in his presence. The rat and the cat, the snake and the mongoose, and other beings that are enemies of each other by nature, give up their hostile feelings in the presence of the Yogi who is established in Ahimsa. Lions and tigers can never do any harm to such a Yogi. Such a Yogi can give definite orders to lion and tigers. They will obey. This is Bhuta-Siddhi (mastery over the elements) obtainable by the practice of Ahimsa. The practice of Ahimsa will eventually culminate in the realization of unity and oneness of life, or Advaitic (non-dual) Consciousness. The Yogi then enjoys the highest peace, bliss and immortality.

#### **Limitations to The Practice Of Ahimsa**

Absolute Ahimsa is impossible. It is not possible to the most conscientious Sannyasin or monk. To practice that, you must avoid killing countless creatures while walking, sitting, eating, breathing, sleeping and drinking. You cannot find a single non-injurer in the world. You have to destroy life in order to live. It is physically impossible for you to obey the law of non-destruction of life, because the phagocytes of your blood also are destroying millions of dangerous intrusive spirilla, bacteria and germs.

According to one school of thought, if by the murder of a dacoit many lives are saved, it is not considered as Himsa. Ahimsa and Himsa are relative terms. Some say that one can defend oneself with instruments and use a little violence also when one is in danger; this is not considered to be Himsa. Westerners generally destroy their dear horses and dogs when they are in acute agony and when there is no way of relieving their sufferings. They wish that the soul should be immediately freed from the physical body. Motive is the chief factor that underlies everything.



A renunciate or monk should not defend himself and use violence even when his life is in jeopardy. To an ordinary man, Ahimsa should be the aim, but he will not fall from this principle if, out of sheer necessity and with no selfish aim, he takes recourse to Himsa occasionally. One should not give leniency to the mind in this respect. If you are lenient, the mind will always take the best advantage of you and goad you to do acts of violence. *Give a rogue an inch, he will take an ell:* the mind at once adapts this policy, if you give a long rope for its movement.

Ahimsa is never a policy. It is a sublime virtue. It is the fundamental quality of seekers after Truth. No Self-realization is possible without Ahimsa. It is through the practice of Ahimsa alone that you can cognize and reach the Supreme Self or Brahman. Those with whom it is a policy may fail many a time. They will be tempted to do violent acts also. On the contrary, those who strictly adhere to the vow of Ahimsa as a sacred creed or fundamentals cannon of Yoga, can never be duped into violence.

### **A Universal Vow**

Ahimsa is a Mahavratam or "great universal vow". It should be practiced by all people of all countries. It does not concern the Hindus or Indians alone. Whoever wishes to realize the Truth must practice Ahimsa. You may encounter any amount of difficulties; you may sustain any amount of losses, but you must not give up the practice of Ahimsa. Trial and difficulties are bound to come in your way to test your strength. You should stand adamant. Then alone will your efforts be crowned with sanguine success.

There is a hidden power in Ahimsa which protects its practitioners. The invisible hand of God gives protection. There is no fear. What can pistols and swords do ?

Even now there are people who do not give the least pain to any living creature. They carry sugar and rice for distribution to ants in their holes. They do not use lights



at night for fear of killing the small insects. They are very careful while walking in the streets, as they do not wish to trample upon small insects.

## **Violence**

In the same way that one person's 'terrorist' is another person's 'freedom fighter', so one person's 'violence' is another person's 'just order'. These counter understandings or definitions are embodied in narratives that opposing sides tell in conflicts in many parts of the world. Thus, attempts to define 'violence' outside of any context of language and culture-in-use must be considered sorely inadequate.

Certain actions, such as killing another person, are generally thought of as 'violent'. Yet, this leaves much unexplained and many distinctions and disagreements marked. For instance, those killed in automobile accidents are not said to have died violent deaths in the same way as those shot to death in, say, a robbery attempt.

The same holds true with 'coercion'. Although violent acts are generally considered 'coercive', not all coercive acts are thought of as violent. For example, a criminal and a police officer may commit the same act, and yet their differing status leads us to call the former 'violence' and the latter 'enforcement of the law'. Their actions may be equally coercive, and yet assigned radically different moral status. Thus we see that our very descriptions of some rather than other acts as 'violent' or 'coercive' presumes prior commitments to certain kinds of acts which we wish to justify.

The same issues arise in distinguishing 'violence from 'POWER'. In matters of CIVIL DISOBEDIENCE, those committed to 'non-violence' will distinguish the use of power from the use of violence and employ non-violent forms of power. They will argue that power need not always be viewed negatively as inevitably violent.

## **Lesson-20**

### **Self Examination Questions**





**Short Answer Questions**

1. What do you mean by Ahimsa?
2. How does Ahimsa benefit a person?

**Long answer Question**

1. Explain Gandhi's Ethics of Non-Violence.
2. Write an essay on power of Ahimsa.
3. What kind of changes does Ahimsa get in a person?

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