

Implications of Holistic Understanding of Harmony on Professional Ethics

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

- The participation of human beings at different levels in the larger order is our “Value”. The identification of values starts from the participation of the activities of the Self (‘I’) in the definite conduct of the human being based on realization and understanding. The participation is seen in two forms: Behavior and Work.
- Values of behavior as the nine values in relationship: trust, respect, affection, care, guidance, reverence, gratitude, glory and love.
- Working with material things, we have two values
 - i. Utility-value(Upayogita Mulya): The participation of a human being in ensuring the role of physical facility in nurture, protection and providing means for the body. Ex:Anything useful to us has utility value like a shirt, pen etc.
 - ii. Artistic Value (Kala Mulya):The participation of a human being in ensuring the role of physical facility to help and preserve its utility. Ex: The way these things are designed for convenience, attractive look etc.

➤ **Universal Values Naturally Emerging from the Right Understanding**

- There is an innate harmony and orderliness in the existence. Human beings just need to understand it (not create).
- 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 for human participation and highlight the universal purpose of understanding this harmony
- Thus, the universal human values are nothing but manifestation of the truth of existence (harmony, co-existence) 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.
- These values cannot be enforced through fear(bhaya) or greed(pralobhana) or blind faith/false beliefs(āsthā)
- 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 fulfilment 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 Right Understanding of the harmony helps in inculcating the universal values.

➤ ETHICAL HUMAN CONDUCT:

- **Values:** Desirable or useful qualities in a person
- **Morals:** knowing what is right and what is wrong after reading/observing/experiencing something
- **Moral Values:** The relative values that give us protection and respect if used correctly.
- Example: courage, commitment etc.
- **Ethics** = Moral values in action(knowing the difference between right/ wrong usage of morals and doing the right thing even if it is risky or painful)
- **Ethical Human Conduct** = Behavior which is ethically correct. It is self-satisfying, people-friendly, eco-friendly and universal.
- Examples of Ethical Values = Keeping promise, honesty, loyalty, fairness, concern for others, commitment, abiding by law etc.
- **Good Professional** = A person having Ethical Human Conduct + requisite Professional Skills
- **Professional Ethics** = The personal, official or business rules that govern our behavior within the context of a particular situation.
- Ex: Ethics in border security, lawyers, doctors in the gender testing of the fetus etc.
- The Right Understanding gained through Self Exploration enables us to identify the **definitiveness of human conduct** which is also called the **Ethical Human Conduct**. It is the same for all human beings, and is in agreement with the universal human values

- **The definitiveness of ethical human conduct** refers to the degree of certainty or agreement about what constitutes right or wrong behavior. Ethical conduct refers to actions and decisions that are in line with moral principles and values, and that promote the well-being of individuals and society as a whole. The level of definitiveness of ethical human conduct is influenced by a variety of factors, including cultural, social, and philosophical beliefs.
- **Characteristics (Definitiveness) of ethical human conduct:** It is a combined representation of (The definitiveness of ethical human conduct is understood in terms of)
 - i. **Values (Mulya):** Values can be witnessed in relationships. The ability to recognize the relationships is due to imagination and being self organized in work. It enables us to understand the relationship between various orders of nature too. We have many relations in life, but the actual purpose of relationship is to be understood. For example, the purpose of relationship between parents and children is fulfillment and protection and living in order. Trust is the functional value that helps us to maintain the continuity of relationship.

There are 30 Values in all for a human being:

a. Values in self (Jivan Mulya):

1. Happiness (Sukha): Definiteness of expectation (selecting/ tasting) based on definiteness of thought manifests as happiness.
2. Peace (Shanti): Definiteness of thought based on definiteness of desire manifests as peace.
3. Satisfaction (Santosh): Definiteness of desire based on understanding manifests as satisfaction.
4. Bliss (Ananda): Understanding based on realization manifests as bliss.

b. As a Human being participation in larger(Universal) order(Manav Mulya) :

5. Perseverance (Dhirata): After understanding the system, patiently participating in it.
- 6.Bravery (Veerta): Helping other in understanding and participating in system.
- 7.Generosity (Udarta): Using our mind, body and wealth in system.
- 8.Kindness (Daya): To give opportunity or thing to a person who have ability
- 9.Beneficence (Kripa): To give ability to a person who have opportunity or thing
- 10.Campassion (Karuna): Providing both ability and thing to a person.

c. Values in Human— Human Relationship (Sambandh Mulya):

- 11Trust(Viswasa): To be assured that each human being inherently wants oneself and the other to be happy and prosperous
- 12Respect(Sammana): accept somebody for who they are, even when they're different from you or you don't agree with them.
13. Affection(Sneha): It is the feeling of being related to the other
- 14.Care(Mamata): feeling to nurture and protect the body of our relative
- 15.Guidance(Vatsalya): The feeling of ensuring the right understanding and feelings in the other
- 16.Reverence(Shraddha): The feeling of acceptance of excellence in the other
- 17.Glory(Gaurava): feeling for someone who has made efforts for excellence.
- 18.Gratitude(Kritagyata): feeling of acceptance for those who have made efforts for my excellence
- 19.Love(Prema):The feeling of being related to all or Emotion of strong affection and personal attachment

20. Complimentariness (Soujanya): it is an expression of trust and seen in terms of cooperation
21. Compliance (Souhardra): It is an expression of respect and feeling of Mutual Development
22. Commitment (Nista): It is an expression of affection and feeling of care & guidance
23. Generosity (Udarata): It is an expression of care and expresses as the feelings of Being kind, attentive, and honest. One gives not only what he possesses in material things like wealth but also non material things like ideas to another with the act of free will and without feeling of obligation.
24. Spontaneity (Sahajata): It is an expression of guidance and spontaneity is defined as acting in accordance with or resulting from a natural feeling, impulse, or tendency, without any constraint, effort, or premeditation
25. Obedience (Pujyata): It is an expression of Revere and is defined as social influence in which a person yields to explicit instructions or orders from an authority figure even when you think you have a better way
26. Ease (Saralata): It is an expression of Glory. You easily accept the person into a relationship (Ex: friend) when you rightly understood that he/she is making efforts for excellence.
27. Self-restraint (Saumyata): It is an expression of gratitude. Ex: refraining from cheating, holding back from saying things you don't mean when angry.
28. Unanimity (Ananyata): It is an expression of love. It may be defined as all the people in a group are having the same mind and are in complete agreement towards a decision.

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

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

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

ii. Policy (Neethi) – It refers to developing an ethical sense in all our pursuits and think, behave and work towards nurturing this harmony. It is a manifestation of right understanding in deciding upon the enrichment, protection and right utilization of the three resources namely, Mana (mind), Tana (body) and Dhana (wealth) in three parts

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

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

3. Policy for Universal Human Order (Dhanna Niti): right utilization of self, body and wealth

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

1. Having personal trustworthy relationships

2. Access to rightful acquiring of wealth

3. Compassionate behavior and work

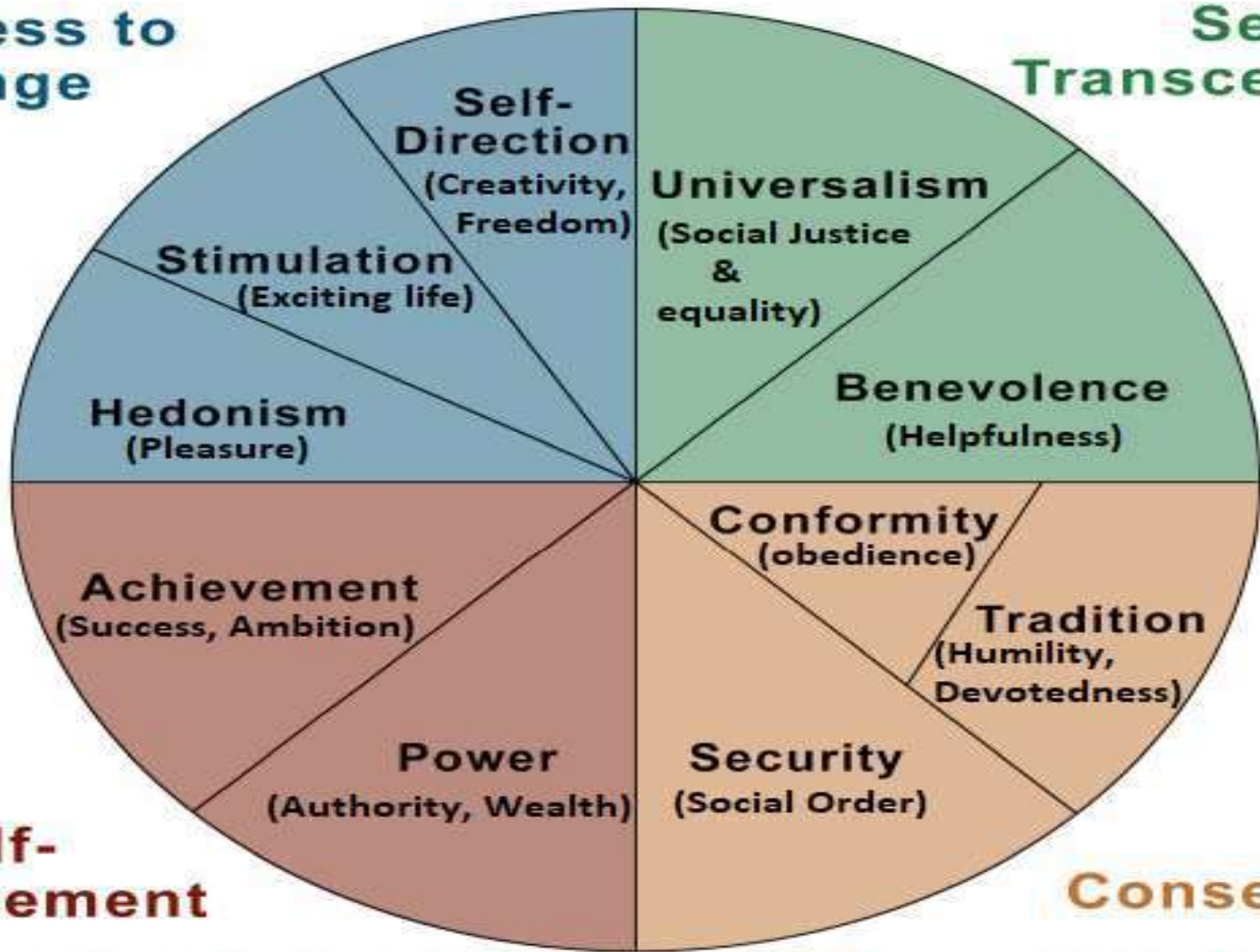
- This definitiveness of human conduct in terms of values, policies and character is termed as Ethics.
- A human being with ethical human conduct coupled with requisite professional skills becomes a good professional like a good doctor, a good teacher etc.
- Ethical conduct should be naturally acceptable to us and should not give rise to conflicts within.
- It should be in consonance with the right understanding of the reality.
- It should lead to mutual fulfilment with other people and mutual enrichment with rest of the nature.
- It should be self-satisfying, people-friendly, eco-friendly and universal.

➤ **Acceptance of Basic human values:** Schwartz has identified 10 basic human values. These include the core values recognized in cultures round the world and are mentioned in different cultures, religions and philosophical discussions of values. Each of the ten basic values can be characterized by describing its central motivational goal:

1. Self-Direction: Independent thought and action; choosing, creating, exploring.
2. Stimulation: Excitement, novelty, and challenge in life.
3. Hedonism: Pleasure and sensuous gratification for oneself.
4. Achievement: Personal success through demonstrating competence according to social standards.
5. Power: Social status and prestige, control or dominance over people and resources.
6. Security: Safety, harmony, and stability of society, of relationships, and of self.
7. Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. Benevolence: Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Openness to Change

Self-Transcendence



Self-Enhancement

Conservation

Organised by Motivational Similarities and Dissimilarities

➤ **Sustainability and Resources:**

❖ **Triple Bottom Line(TBL):** According to TBL theory, companies should be working simultaneously on these three bottom lines

i. Profit: In the context of the triple bottom line, profit can mean more than just how much money a company makes. A company must ensure it earns its income in ethical, fair manners. This includes soliciting business partners and vendors with which it aligns philanthropically. It also defines how a company develops its strategy or financial operating plan. For instance, profit also ties to a company's responsibility to pay its lenders, creditors, and employees what is due to them and to have a sense of financial responsibility for these obligations.

Some users of the triple bottom line may also say profit refers to not only a company's profit but the profit of those around the company. This specifically refers to the community in which the business operates. This may include:

- Ensuring the company is paying its fair share of local, state, or federal income taxes on a timely basis
- Making sure the company is fostering economic wealth within its community by shopping local or utilizing small businesses.
- Committing to financially investing in the community through partnerships, developments, or corporate sponsorships.

ii. People: In the context of triple bottom line, people refers to every individual that is in touch with a company. This includes but is not limited to:

- **Employees.** This means ensuring workers receive a fair wage in a safe environment that encourages professional development.
- **Vendors.** This means ensuring a diverse set of suppliers are used and prioritizing small businesses or minority-owners when appropriate.
- **Customers.** This means ensuring customers have fair access to products and their feedback regarding equity or safety are considered.

Traditionally, a company would prioritize investors or shareholders. Triple bottom line shifts the focus to individuals potentially not financially invested in the company but still tangentially involved with its operations. Now, instead of attempting to create value by only increasing investor returns, triple bottom line strives to create value by encouraging volunteerism of its employees or support or business success of small suppliers, for example.

iii. Planet:

- The largest deviation from purely financial reporting relates to reporting on environmental impacts. Often, a company must be forced between a lower-cost option or a more environmentally-friendly alternative. A company may also choose between a less favorable alternative; for example, eco-friendly transit will likely be slower than aircraft.
- Instead of reporting a company's positive changes to the planet, it is often much easier to assess the impacts of the alternatives elected by the company. Imagine a company that redesigned its distribution channels to reduce its energy use; such an activity would be reported as saving a certain amount of greenhouse gas emissions.

- **Holistic** = a belief that all parts are interconnected to form a whole (dealing with the whole rather than the individual units)
- **Humanistic education**(Manviya Shiksha), **humanistic constitution**(Manviya Samvidhan), **and humanistic universal order**(Manviya Vyavastha) are based on the belief that all individuals have the inherent capacity for self-expression and self-realization, and that it is the responsibility of society to provide the conditions that support this capacity. The basis for this belief is rooted in the idea of humanism, which is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition.
- **Humanistic Education:**Inculcation of the right understanding at all four levels (from self to entire existence) and development of the competence to live in accordance with it forms the core of humanistic education. One should be able to evaluate all the endeavors in the light of the right understanding. Humanistic education will incorporate appropriate integration of values and skills so that human beings are able to understand their physical needs correctly and adopt suitable techniques and production systems to cater to these needs in an eco-friendly and people-friendly manner. An adequate research effort is needed to evolve and implement the models of such an education. To begin with, the education of a child starts at home. The child learns and understands things living in close relations at home. So every model will entail the right kind of environment at home for the child to develop. When the child needs more exposure to skills and knowledge, he/she will need a formal system, in the form of some collective effort in society. To start with it is necessary to introduce the required inputs of value education. But in the longer run, the whole education system will need to be re-designed in the light of the right understanding.

- **Humanistic Constitution:** In addition, the right understanding also provides us the basis for a humanistic constitution which is essential to provide clear guidelines and policy framework conducive to the development of an un-fragmented human society and a universal human order. Working towards the comprehensive human goal and developing the competence for ethical human conduct will be among the salient directive principles of a humanistic constitution. It will safeguard the social justice in true sense. Presently, human society is divided into various castes, creeds, religions, and nationalities whose objectives and interests are proving contrary to those of others. Accordingly, a major part of human endeavor is used in handling these conflicts and contradictions. Paradoxically, human beings are spending a substantial part of their energies and resources in preparing themselves for war, only to ensure peace!
- This can only be there because of our ignorance, because of our incorrect assumptions/beliefs about happiness and about reality. Presently, our effort is directed towards trying to stop a wrong behavior by means of an equally or more wrong behavior – a crime by executing a bigger crime, violence by greater violence. This can never be successful in the long run and only gives rise to a vicious circle to perpetuate the wrongdoings. Things can only be set right by developing human consciousness, by developing the right understanding and living among people and in no other way. Thus, the right understanding also offers a satisfactory and spontaneous resolution of the prevailing human conflicts ranging from the family level and going up to the global level.
 - To begin with, the family will be the smallest unit of order in society. Moving from family to the world family, the constitution will provide the basis of harmonious living. These are relevant issues in terms of visualizing the holistic way of life in the present scenario.
- **The humanistic universal order** is based on the belief that all individuals are connected, and that the well-being of one person is linked to the well-being of others. The humanistic universal order is based on the idea that all individuals have a shared responsibility to care for one another and to create a world that is just, fair, and sustainable.