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Chapter

Personal Ethics

Ethics is a personal phenomenon. Business ethics cannot be adopted to the personal ethics, where each individual is unique by himself. General personal ethics forms the foundation of individual morality. The conscience, interpretation of what is good and bad, right and wrong are the consequences of personal ethics.

Personal ethics varies from person to person, depending on their own cultures, values, moral behaviour, beliefs, religious, practices, family, society, personal experiences, individual intuition, mindset and so on. Each of them is weighed differently by different persons based on the situations and places. Hence, one cannot clearly and assertively define this subject. There are different theories of ethics to determine, which may be referred to as moral theories.

In India it is generally accepted through our epics and Bhagavad Gita and the practice of ethics is the daily affair by the individual. But on analysis with the recent trends the inherited quality of ethics is fading away. The society needs ethical acts and ethical people for happiness and peace. 0

UNDERSTANDING PERSONAL ETHICS

Personal ethics is the moral foundation on which people build their lives. They assist in decision making and participating in actions that meet individual moral standards. Ethics represents the core value system used for every-day problem solving. They create a framework for determining "right" versus "wrong". Ethical life is based on a wide variety of factors. They are not absolute rules. For many people, to define personal ethics is difficult. They simply consider their "inner-voice" as the ethical guidance which they need. After all, individual **intuition** plays an important role in what one finds ethical. Then what is "intuition"?

Capacity to use and understand the creative inner language is **intuition**. Our intuition is key to our personal creativity. It helps us to keep going in moments of uncertainty. It connects us to our inner compass. In life there are many situations for which no one gives

Hence, intuition is considered one of the fundamental and essential components of personal ethics. Naturally, with individual thoughts, intuition, mind and action, the personal ethics differs from person to person.

When defining personal ethics there are several aspects along with intuition, which vary from person to person. The different aspects influencing personal ethics and behaviour of the individuals generally fall into following:

- Value of self
- Value of others
- Value of society

VALUE OF SELF

Value of self is weighed as how a person presents himself, which may be the indicator of personal ethics. This refers to trustworthiness, honesty, reliability and consistency.

In other words, “you can see the physical manifestation of your personal ethics in decisions and behaviours that impact your relationships with others, your role in society and your personal identity”. Though this framework is not necessarily comprehensive, it provides a basic platform on which to evaluate the role of ethics in everyday life.

Value of Others

Ethics relates considerably to how one person treats other persons in terms of respect, concern for their well-being and recognition of their autonomy. It strongly impacts the depth and longevity of relationships.

Value of Society

It is another aspect that how one interacts with society as a whole also speaks to their ethical standards. This includes compliance with the law, conforming to generally accepted social norms and contributing to the community.

Components of Personal Ethics

Personal ethics is based on the persons, society, area, nation, nature, climatic conditions, education, sex, religion, family and so on. Personal ethics can be concluded on one’s own experiences. However, there may be moral grounds to measure the ethics and the same may be considered as its components. Some of them are discussed in brief below.

(1) Perception: Perception represents how we interpret what we “see”. No doubt you have attended some sporting event, watched a movie, or listened to the some lecture with your friends. Did you and your friends completely agree on what you saw and heard, or were there differences in what you perceived. Perception is based on information and we all selectively process information. As the risk of over-simplification, that means we choose to accept or reject information on the basis of how we see the world. For example, scientific advances, which are perceived by many to hold the promise of making the world better,

are held back by the perceptions of others who are concerned about the dangers science can wield or command. Another example is that, the economic growth is constrained by growing environmental concerns. Many perceive that economic growth is outpaced by the growth of social problems. The question here is, "what happens when perceptions differ?" Obviously, the question is not easily answered. But there may be arguments and interpretations of that information which are based on their perceptions and on the values that hold. As each and every information discussed may be a direction, and direction of those thoughts influenced by individual perception, which is very important. When one discusses questions such as these, one will discover that disagreement or conflict arises because of one's perceptions and one's values often differ from those of others.

Perception has many implications in organizational situations in the sense that biased assessments of ourselves and others can occur in many ways. For example, perception distortions may occur during the hiring process and factors like stereotyping, halo effect or selective perception can affect the appraisal. There are several areas of performance appraisal where perceptual distortions occur. First, a work group is likely to blame other groups or departments for their own failure. For example, the marketing department may blame production department for poor sales or it may blame administration for low hiring and training budgets. Secondly, a superior may evaluate many subordinates at the same time and it is likely that first two or three subordinates in the beginning will be rated higher than the following subordinates due to possible fatigue and boredom. Also, if the first two evaluations happen to be excellent then the following subordinates will be judged by comparison thus creating a bias in the mind of the evaluator. Thirdly, research has indicated that in evaluating performance, both effort and ability are taken into consideration, but more weight is given to effort. Thus a poor performance would be seen as "not trying hard enough", rather than lack in ability. Finally, if the superior has a particularly favourable impression of a subordinate, the minor instances of poor performance may be ignored. Halo effect and stereotyping may also influence evaluation.

Our perception is also attributable to the knowledge of certain causes that may facilitate a certain type of behaviour. Knowing the cause of a behaviour contributes to the accuracy of our own perception about such a behaviour. For example, if a supervisor believes that poor productivity is attributed to the poor performance of subordinates, he will have a different behaviour towards them than if he believes the causes of poor performance to be beyond their control. Accordingly, we must ascertain whether the behaviour of other people is due to some of their inherent characteristics or whether such behaviour is in response to certain situational characteristics. This would affect our perception about other people.

(2) Compromise: Compromise may be referred to as a way of "quick fix" to resolve conflicts. We always struggle with compromise as expressed by familiar concept of good/evil, active/passive, positive/negative, light/dark, virtue/vice, male/female and so as these polar opposites are intentions, but they can complement and balance each other. Sometimes compromise may be good, if long-term considerations are evaluated. But when used as an easy "quick fix", there are dangers. There is a price to be paid for

compromising one's values. Sometimes that price may be inconsequential as it relates to ethics and values. Sometimes the price of ethical compromise may seem very small, and we rationalize questionable behaviour on this basis. Generally, compromise at any level makes it easier to compare in future. Eventually, we might begin to rationalize to the point where we cannot distinguish between what we considered right and wrong.

Compromise is to bring amicable solutions without being unfair. Compromise is to give up the issues and values either partially or fully. Certain situations require series of compromises to drive the destiny to the desired point. This may be an arrangement with the client or with the workforce. Human situations cannot always have a definite package. Series of discussions may be needed to win over the people. Certain flexible postures have to be maintained, whereby both the parties may lose. This may be followed by three steps like (i) persuasion; when it fails, the next course is (ii) negotiation; when this also fails, the last would be (iii) litigation.

Compromise cannot be appreciated always since it is not healthy in all situations. During inevitable situations, one has to compromise without undue rigidity. It is always a great question, that how to make compromise without losing conviction. Whereas in losing situations, perhaps everybody has to make some compromise for the larger good. To an individual there may be four situations:

I win – you win

I win – you lose

I lose – you win

I lose – you lose.

The best and the most positive situation for compromise is “I win – you win”. This sort of compromise will formulate a strong **personal ethics**.

Best saying is “Lose battles to win War”.

(3) Values: Values are evident in all our behaviour. Our values represent the standards we use to guide our action. Each of us operates from a value system that is likely to be different from the value systems of others with whom we are associated. Furthermore, our values may change overtime, individually, or collectively as you will see shortly. Values change complicate the process by which we seek agreement with others and often are at the roots of ethical conflict. For each individual, values shape reality. Because each individual's values are unique, and perceptions of right or wrong are unique. Many of us however operate under the assumption that others will see things in the same ways we do. Sometimes this occurs whereas sometimes it does not occur. Where the assumption of similar values is false, we cannot tend to level those with different values as unethical. Because, there is no set of “ethical absolutes” to which every individual subscribe. Individuals differ. Although it is important to recognize that individuals differ, the mere recognition of differences is an over-simplification and does not provide a satisfactory guide for ethical decision making. Perhaps the best we can hope for this that each individual establishes a set of criteria that guide his or her actions and it does not change very often.

Religion is another primary influence of culture. Many citizens in several developing countries believe in astrology, and some of the business individuals will not undertake a course of action until it is approved by an astrologer. Whereas some religions oppose this kind a superstition. Family plays a vital role in culture. Organization culture also represents a potent secondary influence.

(6) Morale, Morality and Moral Character: Morale refers to confidence, and determination of an individual or a group of persons. A moralist may be a person who practises and teaches morality. He is also a follower of a natural system of ethics. Morality is the degree of conformity to moral principles. It is the right of moral conduct. It is a science and particular system or moral behaviour or character. Moral character is the quality of a person or group of persons who behave according to moral principles. There are generally accepted moral qualities which build an individual's character. Honesty, truthfulness, sincerity, timely-action, generosity, transparency, act of selflessness, co-operation, integrity, inner energy, strong will power and compassion are some of the qualities of moral character.

Morals stand as guiding principles and values, internal qualities and make to act and response to the situation at the right time and right place. We make moral decisions based on the practices without much debate and thought as these are well accepted principles and values. This is believed very deeply by many persons in the different parts of the world, especially in the east. Moral values are inherited from the parents, family system, teachers, religion, friends and well-wishers and experience. These provide the context or framework for our moral actions.

(7) Beliefs and family system: Beliefs are criteria of thoughts. They are the ways an individual expects people to think about the given concepts. Beliefs are different from norms, and do not find any action. Whereas the family system makes individual to act without raising question on belief.

Family systems in China, Japan, India, Arabian countries are entirely different from western countries. Here, there is a lot of cultural belief and system differences. Many of the systems are based on norms which may be natural or created. Long practices in the family system may be compulsory to practise, irrespective of acceptance to the present situations. There are lot of barriers between Hindu family and Mohamadean family system or any other family system.

To sum up, in respect of giving an insight on personal ethics, it raises a lot of variation in finalising the exact concept of personal ethics. However, some of the well accepted ideas/components/tools like perception, compromise, values, moral standards, morality, belief, family system culture and so on help in determining the meaning of personal ethics.

But there is a conflict on personal ethics, which may be clarified in the following explanation.

False Notion on Personal Ethics

While every person inevitably must decide for himself or herself how to regard his moral obligations. It is likely that personal conscience will embrace a wider range of values and

beliefs that core universal ethical norms. When these “extra” values supplement ethical norms with personal moral convictions that are compatible with the dictates of normative ethics, there is no conflict between universal ethics and personal ethics. Unfortunately, some people are “moral imperialists” who seek to impose their personal moral judgments on others as if they were universal ethical norms. A bigger, (sometimes related) problem is that some people adopt personal codes of conduct that are inconsistent with universal ethical norms. Clearly, not all choices and value systems, however dearly held, are equally “ethical”. If they were, there would be no legitimate basis for distinguishing between Hitler and Gandhi.

A person who believes that certain races are inferior to others and therefore it is “right” to oppress or persecute those races has adopted a personal value system that is inherently “unethical” according to the universal and consensus values associated with normative ethics. Similarly, an individual who has decided that lying is proper if it is necessary to achieve an important personal goal cannot assert personal ethics as a shield against impropriety.

Simply put, all individuals are morally autonomous beings with the power and right to choose their values, but it does not follow that all choices and all value systems have an equal claim to be called ethical. However, there are various norms and theories to determine ethics based on long practices, customs and universal acceptance.

Factors Influencing Personal Ethics

Though the ethics are inherited quality of an individual, there are certain factors which influence ethics to change or mould personally. These factors may be as external factors influencing personal ethics. Personal ethics act as the foundation for the moral compass; the internal guide that tells what’s right and wrong. They drive one’s actions and, to a certain extent, one’s emotions, on a daily basis. But where do they come from? And why do people who appear similar sometimes have completely different sets of personal ethics?

So, you may not realize that the ethical principles you’ve built your life on are not an established set of rules handed to you at birth. They grow and develop with you over time and many things influence how they’re crafted. These are discussed as direct speech to understand clearly. These are discussed below.

1. Family Influences Personal Ethics

While your parents can’t dictate your morality, they are typically the first to voice and demonstrate ethical boundaries for you. Most parents consider it one of their critical jobs to instill a strong sense of right and wrong in their children. When parents tell their children that stealing is wrong, they are building a foundation for their child’s personal ethics. Parents have a strong impact. How parents behave has a strong impact as well. Children absorb the actions of their family, which contributes heavily to their sense of morality.

2. Religious Beliefs Impact Personal Ethics

Religious beliefs have a unique impact on personal ethics. In general, religion allows people to accept an established set of moral rules. By following these spiritual laws,

people feel they are behaving ethically. Religion often promises rewards as motivation for following the “rules”. Interestingly, religion can inspire all kinds of acts, including violence. Some devout followers can come to embrace an ethical code that allows for incredible cruelty to be done in the name of a greater spiritual being, e.g., practising terrorism in the name of god.

3. Culture Affects Ethical Norms

Culture can dictate the ethical norms that people are used to and come to expect. The culture you live in may impact your ethical code more than you even realize, simply because it surrounds you. The customs and traditions of the society you inhabit become ingrained in your psyche, and the ethics of the group are generally accepted. Racism, gender discrimination and other forms of prejudice can become an accepted part of a person’s ethical standards when surrounded by people who do it and allow it.

4. Personal Experiences

The events that happen in your life can also impact your ethics. Emotion and personal understanding may cause a powerful shift in beliefs. For example, many people claim to be against the death penalty. However, if a loved one is murdered, they may find themselves feeling differently when looking into the eyes of the person responsible.

5. Internal Reflection

Personal ethics are also developed by our feelings. When we do something that is against our moral code, we feel bad, guilty or ashamed. Likewise, when we do something that fits into our ethical idea of “right” we feel good, proud or happy. This causes a sort of immediate feedback for creating our moral standards and making ethical decisions.

The concept of personal ethics is incredibly complicated. It develops from a variety of factors and deserves in-depth exploration.

EVALUATORY CHANGES IN PERSONAL ETHICS

In recent past we see a tremendous changes in individual’s underlying personal philosophies. When you begin your career, you can expect to encounter value conflicts. Such conflict can be very stressful and have serious effects on your life and your productivity. Differences in viewpoints will skew how people see the world.

There has been debate surrounding ethics and the human conditions. Ancient philosophers such as Aristotle, Plato and Socrates questioned the nature of ethics, asking if the concept was an innate human characteristic (existing at birth) or one created by the brain as a result of its environment. They also dealt deep into the core of the issue and asked, “Is it human nature to be ethical?” or are ethical choices the result of deliberate thoughtful consideration? Must one study “how” to be ethical or is it an unconscious routine? Are moral laws objective and defined by rational reason? Or are they based on personal, subjective feelings? Furthermore, the great philosophers asked, “**Must one be**

responsibility replaces into right. Every person started to be assertive in demanding the individual's right. More than competition which of old ethics, the individual status job, interest, wealth, identity, protections are the main focus to any person in the society. The new ethics are purely focusing on self-interest rather than sacrificing, which is old ethics. The word sacrifice has become an unwanted or a funny word to the younger generations. Sacrifice will take place only to protect self-interest, as the present society is gradually going away with the value of compassion or caring for others. The new ethics encourage action based on situations rather than absolution. Individuals are disinterested in risk taking, as every possible thing should be easy to understand in the new ethics, rather than risk assuming unlike in the old ethics. Work life balance and quality of life are present mantra for the new generation. Thrift and investment are considered old ethics and consumerism to be new ethics.

The present situation is where the east is looking west and west is trying to adopt east. According to Father Griffiths of England, who has been living a profound, sacred, and simple life in India since 1955, in reconstructing his orientation towards work and life which may form a part of personal ethics, says "India has been much more like a revelation to me, and I find living in this simplicity more enjoyable than I do living in the west with all its complications". The elaborate system of material conveniences built up in the west is not necessary for the real enjoyment of life. "The young Indians are looking to west, with that came all the cultural values of the west. But in our Ashram we are invaded by young people from the west, who are looking for what the east can give them" – Sadhguru.

Hence, there are various value systems in India which direct a lot towards personal ethics. The Gita, *Buddisam*, *Manusmurthi*, etc., give a lot of practical principles to practise ethics by the individuals. In the west many research studies have been undertaken to identify, define and practise individual ethics. A few of them are:

Perception on personal ethics of the research studies towards organisations

- (1) According to Kenneth Blanchard, in his article, "Ethics in American Business," advocates **five principles** of ethical power for individuals as:
 - (i) **Perspective:** A person believes that he is ethically sound and that he is guided by his conscience. A company's mission clearly stated and guided by values, hopes and behaviour is vital for its ethical stance.
 - (ii) **Purpose:** An organization keeps to its purpose when work and life remain in perspective of employees, managers and employees need to take time to pause and reflect and evaluate where they are going and determine how they are going to get there.
 - (iii) **Patience:** Patience is needed to an individual and to an employee in the organization. It is to believe that holding to their ethical values will lead them to success in the long run. This involves maintaining a balance between obtaining results and caring how they achieve those results.

- (iv) **Persistence:** A person's behaviour must be consistent with his intentions. It involves having a commitment to live by ethical principles that does not falter over time.
 - (v) **Pride:** A person feels pride when he feels good about himself. There is a realization of self-esteem. When employees have patience and persistence and ethical principles they value, pride will be the result. This feeling gives way to ethical behaviour.
- (2) According to Louise in his article on "Work Ethics Stress", he has given four principles of work ethics for an individual as:
- (i) **Honesty:** It is the reputable, truthful and sincere attribute that is free of fraud or deception. "It is the most important ethics for me because it transforms ideal into reality, while of great value to communication and relationship."
 - (ii) **Punctuality:** It is arriving on time for work. It also demonstrates respect for co-workers and others who may be affected by its influence.
 - (iii) **Fairness:** It is being just and compassionate in communication and action. It is a trait that should be unbiased, without prejudice and demonstrating impartiality. "I believe that those who demonstrate fairness are more likely to receive the same."
 - (iv) **Integrity:** It is the soundness and consistency of actions that demonstrate ethics. It is my integrity and ensures that I adhere to the code of conduct that makes me an exemplary employee and role model.

CONTEMPORARY ETHICAL THEORIES RELATED TO PERSONAL ETHICS

Contemporary ethical theories are based on age-old ethical theories and practices. There are three major theories of contemporary ethics like; virtue ethics, feminist ethics and discourse ethics. A brief discussion of the same follows:

(i) Virtue Ethics [Virtue of Humility]

Virtue refers to moral excellence, or goodness. Virtue of humility refers to a person when he is humble in expressing or acting with moral excellence or goodness. Virtue ethics is considered to be an alternative to moral principle. The act of virtue ethics refers to honesty, courage, temperance, integrity, compassion, and self control.

There are a lot of differences found in virtue ethics which looks at moral issues from a very different perspective than action based ethics. And it does not follow that the conclusions of virtue ethics will differ radically from the conclusions of an action based ethics.

It is said that the virtues are to be understood, as disposition which will not only sustain practices and enable us to achieve the good to practice, but will also sustain us in the relevant kind of quest for the good, by enabling us to overcome the harms,

dangers temptations and situations which we encounter, and which will furnish us with increasing self-knowledge and increasing knowledge of the good. The word virtue is always accompanied with moral virtue. Moral virtue is an acquired disposition that is valued as part of the character of a morally good human being and that is exhibited in the person's habitual behaviour. There are different theories of virtue based on moral life which is to develop those general dispositions called moral virtues. And to exercise and exhibit them in the many situations that human life sets before us.

Theories of moral virtues based on habits and practices are:

- (i) Aristotle: habits that enable a person to live according to reason.
- (ii) Aquinas: habits that enable a person to live reasonably in this world, and be united.
- (iii) MacIntyre: disposition that enables a person to achieve the good at which human "practices" aim.
- (iv) Pincoff: dispositions that we use when choosing between person or potential future selves.

From the above theories it is understood that the moral virtues useful either "for everyone in general or for the possessor or of the quality."

Pincoff's theory of virtue seems more adequate than a theory, like MacIntyre's, which confines virtue to traits connected to practices. For the virtues, seem to be dispositions that enable us to deal with well with all of the emergencies of human life and not merely emergencies of practices. Both Aristotle and Aquinas, felt that in articulating the moral virtues, they were articulating those habits that enable a person to live a human life well and not merely to do well in social practices. There are four classical virtues both Aristotle and Aquinas agree as; courage, temperance, justice and prudence. Added to this, faith, hope and charity are also virtue ethics.

In India, dealing with the weak person or enjoying the materialistic benefit is not encouraged as the value of human being. Whereas quite often, we may hit the weak person instead of wrong person, because the wrong man is a strong person. It is the "wrong" which requires to be set right. Again it is practised that weak person may actually be strong enough individually, with due merit of his own personal values; but he is weak in the midst of powerful adversaries that operate around him. With the egoistic tempers, we more often lose sight of kindness. In such situations – *sama* – counselling, *dama* – rewarding, *bedha* – discriminating and *danda* – punishing are to be followed by orders, that should follow one after another. But many times the order or sequence is disturbed. If *danda* – punishing comes first and the last *sama* – counselling comes last may hit the morale of the people. This will lead to the situation where instead of making the "weak people" stronger, it may make the "strong people" weak.

In virtue ethics, "good actions come from good persons".

Virtue humility or ethics may be defined as, "virtue ethics contends that morally correct actions are those undertaken by actors with virtuous characters. Therefore, the formation of a virtuous character is the first step towards morally correct behaviours.

(iii) Discourse Ethics

It is to solve ethical conflicts by providing a process of norm generation through rational reflection on the real-life experience of all relevant participants. Discourse ethics may be based on philosophy and fundamentalists from different religions. The philosophical underpinning of the theoretical approach may be referred to discourse ethics. Whereas the norms ultimately cannot be justified by rational arguments, but that they have, to be generated and applied to solve ethical conflict on a day-to-day basis. Many time discourse ethics, is more a recipe for practical conflict solution than an ethical theory. In simple terms, the only condition for it to work is the assumption that all human beings share the experience, and that the norms of peaceful resolution of conflict is the best way to organize social interaction. Nevertheless discourse ethics has been the underlying concept for the settlement of numerous disputes about environmental impacts of corporate decisions. In which various stakeholders with completely divergent value systems had to come to a common decision on certain controversial projects.

Exhibit

Ethical Issues at the Macro Level

- (1) **Tobacco is the Killer Unkilled:** India is among the top consumers of tobacco in one form or the other. Its people spend Rs. 500 crore annually on tobacco. The Supreme Court directed the Government to ban smoking in all public places and public transport vehicles throughout the country because of its ill effects on health. Lot of advertisements have been put on TV and newspapers to educate people not to consume tobacco. In spite of all this, the Government seems to be less effective in its drive against smoking. WHO has estimated that 4.9 million people annually die in the world from smoking related diseases of which two-thirds are in the developing countries and tobacco may take 10 million lives every year by 2020. Over 150 million children in the world die of tobacco induced diseases, one-third of which under five years are due to acute respiratory infections and tobacco smoke. In India over eight lakh people are killed annually by tobacco related diseases and several lakh more are disabled. 20 million children in India are getting addicted to smoking every year; 50,000 children are becoming smokers every day as compared to 3000 in the US. Children are tempted to smoke by advertisements. Government has recently banned to films and serials show smoking scenes. There are 125 crore smokers worldwide over 40% being from developed countries. This figure is going to increase to 160 crore by 2020. There are 208 million tobacco users, of which 150 million smokers in India.
- (2) **Expensive Phones:** People are getting mad enough to fling their expensive phones in anger. Hollywood star Russell Crowe was caught in the act, but pleading guilty and many enraged citizens who often throw their phones when angry. Crowe who was arrested and charged by the police for second

2. Do you find the three imaginary characters are created for three conflicting aspects of a single mind? Morality, guilt and greed. Discuss these three characters based on your thinking.
3. Why could Raghunath not have the moral courage to practise transparency and tell Satyadas: "On your previous visit you left behind some gold coins and a ring. I waited for a long time for you to return. Only then I sold them to invest in my business and in building a his house. I want to repay you. Let us work out a repayment schedule. Comment.

(2) Recovery Police Style

Mr. X was then working in Delhi in the central police force on deputation. During a holiday in his home-town, a classmate of Mr. X invited him over to his place for tea. A deputy commissioner of police (DCP), a common friend. Mr. Y was the other invitee. Since it was raining, they had an extended tea session. When the rain stopped, Mr. X and Y both took leave of the host to return home.

Y requested X to drop him home as he had sent his vehicle away. X had parked his old car on the road. As he opened the door, he noticed that some burglar had broken into the car and had stolen the tape-recorder fitted in it. The rains had given the thief a good cover. X was aghast. Addressing the DCP, X said, "Look, both of us are senior police officers. Is it not ironical that X should be a victim of a theft, and that too in your jurisdiction, when both of us were socialising?"

The DCP, who was visibly embarrassed, muttered, "I am sorry about this theft. Please lodge a complaint. We will do our best to recover what was stolen". X said, "My friend, you are as much aware as a I am that there is no chance of recovering my stereo system. Why do you want me to lodge a complaint and add this to the long list of undetected cases in your town? Even if you do succeed, do you think I will come all the way from Delhi to depose in the court, spending more money on my travel than what the lost stereo costs?" X started the car, telling the DCP to forget the incident.

What is your opinion towards the status of police officers?

PROMOTE HAPPINESS

Happiness is internal joy/values experienced and expressed externally. Happiness and sadness are said to be the states of mind. As Hindu Upanishad says, "Mind itself is responsible for its bondage as well as liberation. Happiness never comes from the objects, events, personalities or even from the knowledge. The real happiness is in the subject, who is considered one's real self; our happiness is not on self start. But many times it depends on others. So our happiness and joyfulness is momentary and is dependent and it won't last longer. In other words an individual uses other person as a source of his happiness. The source may be family, friends, relatives, environment or any object. When he enters into a relationship with objects, he tries to squeeze happiness out of these objects. Many times in the absence of these objects it is very painful for him as those objects are temporary. But without relationship there is no fulfilment of life.

Relationships are formed at different levels to fulfill different needs. Needs may be physical, psychological, emotional, social, financial, family and so on.

Whatever be the nature of the needs, we form relationship to fulfil our needs, otherwise the relationship will turn to bad. If an individual looks closely, then the needs within himself rise because of a certain sense of incompleteness which we experience deep within ourselves.

But, Hindu Upanishad says, "Life is a complete entity by itself. One possible reason for incompleteness could be our ignorance or inability to explore life form to its fullest.

Life seeing 'life' via relationship leading to expectations at times are unrealistic that none of us can fulfill them even if we try our level best. The reason for this may be the expectations keep on changing with experiences. This can be realized if we try to understand the source of expectations and this may lead to form a beautiful relationship. While it is unhappiness that rules individuals. The meaning and reasons of unhappiness is followed.

Unhappines: An Overview

- It is not our enemies who are bothering and making our lives miserable, but it is our loved ones that are bothering and making our lives miserable in some way or the other.

Hence, the unhappiness may be caused by the relationship of our own kith and kin family, or friends or whom you loved the most.

- People who care for each other and are concerned about each other are the ones who are making each other's lives miserable.

Hence, it is not enemies care for us but our own people.

- This is the continuous practice for generations, since there is a strong belief that people need to be managed.

Hence, people need to manage the objects or relationship.

- An individual is very selfish that he will not bother to manage the others. Rather he should seek how to include the other person, without bothering to understand everything about the person.

Hence, one should try to manage other persons.

- There is a danger in understanding the persons fully, his thoughts, behaviour and so on and the moment we try to understand everything, the person may start feeling threatened.

Hence, understanding a person also leads to unhappiness.

Nobody likes to be managed by others we all need to understand. The moment people realize that you are managing them they will give you unhappiness in so many different ways and try to make your life more miserable.

So, people around us whom we claim to know are not looking for our understanding though they claim for understanding in fact they all are looking for inclusion. People look for inclusion in relationship and not understanding.

high degree of emotions may not be encouraged by others; as such people may create good or even bad in circumstances. Emotions with control, knowledge, intelligence and within the limited boundaries are always safe.

- (iv) **Energy level:** Energy is the strength of action both for mind and body. Energy is the driving force in putting the things in action. Energy of an individual may be a guiding force to many activities. It is the capacity for activity, force or vigour. It is also capacity of matter or radiation to do work. It is believed that an energetic person is strong and positive. Such person's approach is clear, unambiguous, strong and stable.

Hence, to achieve happiness or promote happiness one should understand self and follow four levels like, **physical, mental, emotional and energy**.

If we enhance at all the above four levels, then surprisingly every other person would want to have relationship with us. Instead of enhancing ourselves, at physical, mental, emotional and energy level, we are trying to manage these levels which does not work.

Hence, "we need to enhance and not manage ourselves".

Advantage of enhancing one "self"

- Stray relationships will create with continuous enhancement.
- Growth of intelligence and knowledge will be strong.
- Individuality and individual identity through understanding of self.
- Imagination, innovativeness, integrity, inner-understanding and inter-relationship between body and mind.
- Connect, commit, contract and control are another actions of enhancement.

What is "Enhancement" and how to achieve it ?

"Enhancement" is the inner journey to understand self deeper and deeper. It has spiritual relationship which creates a strong will power to withstand in any sort of situation. It is "self" understanding and inner engineering. It has the power of managing physical, mental, emotional and energy level.

Enhancing ourselves to ultimate levels is, keeping ourselves in aligning ourselves with body, mind, emotion and energy."

Nobody wants to be in the company of weak people. If we keep ourselves low at any of the levels be it physical, mental or energy wise, then nobody wants to be with us, forget the relationship, we will be burden to others.

As human beings, we should always focus on enhancing our way of being, then every other thing gets naturally managed which may be our profession or relationships. As people get educated, they think they are more modernized, but in fact they tend to have more problems in having good relationship.

Education, in fact, should widen and broaden our horizon and scope of life, but it has compressed it in such a way that getting along with other people is become difficult.

Enhancement focuses inclusiveness and should be powered by knowledge and education.

The opposite of enhancement leads to exclusiveness. Modern societies encourage exclusiveness, and that leads to **depression**.

Suicides, drug abuse, alcoholism, crime, etc., are some causes of exclusiveness.

Despite high levels of comfort and convenience, people are more depressed as they cannot get along with others, as they have become too exclusive.

Hence, inclusiveness means "relationship." "Exclusiveness" means "depression".

Relationships long for inclusiveness, and if we approach others as such and include others as part of ourselves irrespective of what they are, and how they are and they will be wonderful with us.

Without our inclusiveness in any relationship almost nothing seems to work, as our approach is to manage them, in that case whichever way they are, they are almost impossible.

When we include someone as part of ourselves without seeking anything from him, then we are a joy for the other person and things work for the betterment.

Relationship should not be used as a medium to fulfil our expectations rather it should be used to express happiness and feeling of joyfulness. This means, we make our life an expression of joy and not a pursuit of happiness.

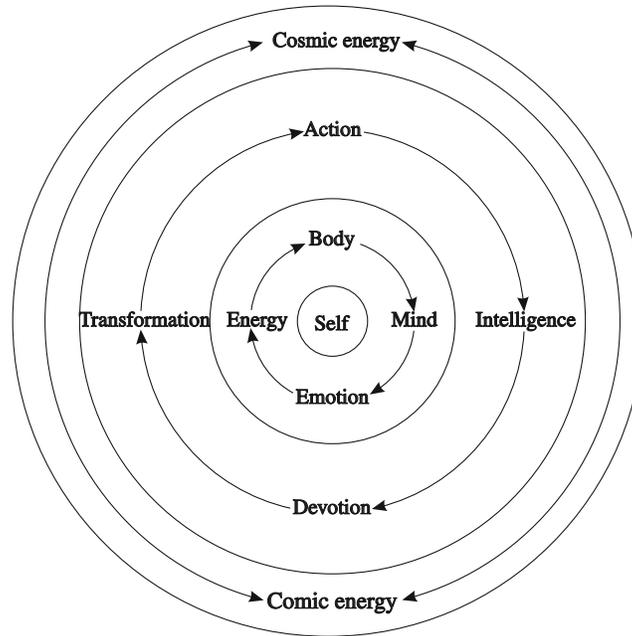
Happiness can be pursuance and not just expressed. It should be carried through the life of an individual with consistency. Yoga, meditation, relaxation techniques, spiritual understandings, etc., are the various means to pursue happiness. Through these means, the relationships will naturally become wonderful. These techniques train an individual to express the joy without any expectations from anybody. In fact the needs of an individual are gone and now his happiness is on "self" starts. Here, the individuals reach the stage of "giving-end" and "not receiving-end".

There need to have a strong mental power to practise this. Muscle, money and material are compared to will power. A strong will or mental power can be attained only through mental related exercise. This will develop the personality. Personality may be focused on two different things, namely, inner and outer. Outer personality is influential and situational. But inner personality is consistent and constant. There should be growth of inner personality for happiness. There need to be co-relation between body-physical, mind-psychological. Both are natural existence. The mind, the psychological, is derived and developed from the society. Sum-total of all bodies like mineral, plant, animal and human may be called "cosmic-body". Sum total of all intelligence may be referred to as cosmic intelligence of "cosmic-consciousness".

Consciousness is the self and inner voice which lives in each and everybody. One should strengthen this self or conscience to enhance happiness. Which may also result in pleasure, power and protection.

The power of yoga, meditation, cosmic energy and spirituality enhances conscience which needs vigorous and continuous practice every day for enhancement of happiness.

The following diagram shows how self is the centre for every other source of happiness.



“Self” as the centre of “Happiness”

So, it is expected as, “choose good man for emulation, bad man for correction and no man for imitation”. So, be yourself.

KARMA YOGA

Karma in Sanskrit means “to do”. In other words it is the ‘action’ of an individual. And ‘yoga’ refers to union. Yoga in other words means to be a science of life. Thus Karma yoga is literally translated to the path of union through action. Whereas in the vedantic philosophy, karma means both action and the effects of such action. Karma yoga is not only action but also thinking and willing to act. This is to orient oneself towards realization by acting accordance with one’s duty which may be known as dharma. The duty of an individual is focused on dharma, with consideration the personal and self-centred desires, and both liking and disliking. The duty or action can be performed without attachment and also to attain supreme.

The Karma yoga is explained in the philosophy of Hindus, known as the *Bhagavad Gita*. *Bhagavad Gita* gives a summary of Karma yoga process. The *Gita* is one of the chapters from the epic *Mahabharata*. *Gita* is a dialogue between the prince Arjuna and his friend and chariot driver Lord Krishna. The conversation between the Arjuna and Lord Krishna prompted by Arjuna as he is engulfed by sorrow and misgiving the oncoming battle in which he has friends and relatives on both the sides. In reply, Krishna then elucidates upon a number of philosophical yoga system and practices, one of them being Karma yoga. The philosophical yoga system is indeed continuous fight on righteous principles.

- Fixed in yoga and do the work, abandoning attachment, with an even mind in success and failure, for evenness of mind.
- With the body, with the mind, with the intellect, even merely with senses, the yogis perform action towards self-purification, having abundant attachment. He who is disciplined in yoga, having abandoned the fruit of action, attains steady peace.
- In order to achieve true liberation, it is important to control all mental desires and tendencies to enjoy pleasures.
- The object sense is from the mind, which produces attachments. From attachment springs desire and from desire comes anger.
- From anger arises bewilderment, from bewilderment, loss of memory, and from loss of memory, the destruction of intelligence and from destruction of intelligence, the individual perishes.

Karma yoga for present society (Modern view)

Karma has become a sectarian term which umbrallas the entire collection, both conscious and subconscious of human emotionality. The **modern** view of karma, devoid of spiritual exigencies, obviates the need for an acceptance of reincarnation in **Judeo Christian** societies and attempts to portray Karma as an universal psychological phenomenon which behaves predictably, like other physical forces such as gravity.

It is said, like gravity, karma is so basic we often don't even notice.

This view of Karma yoga as an universal and personally emotional constant, correlates with Buddhist and Jungian understanding that volition or libido (created from personal and cultural bases) is the primary instigator. Any conscious thought, action or word arising from a cognitively unsolved emotions results in Karma.

According to Sadh-Guru, Isha Foundation

"You don't have to watch your actions, you are not getting anywhere. It is the thought process which creates the volition, the intention. If you do something with strong volition, either positive or negative volition, both ways you build Karma. If you are looking for just create a little more pleasant atmosphere for yourself to live in, then you try to create good Karma, but being on the spiritual path is not about making life pleasant. It is about seeing how to transcend both the pleasant and the unpleasant."

"You have had enough of both the pleasant and the unpleasant; now you want to just drop this bag and go beyond this present dimension of existence. So this must always be understood. Karma is not in terms of what you do and do not do. Karma is only in terms of what you desire to do. It is attributed to Gautama Buddha, he said, people can exist without desire."

"Karma has gathered in you in so many ways. This Karma that is recorded either on the level of your body, mind or physical energies is an accumulation, but once your awareness comes to a certain point, all of this happens separately from you. In *shoonya* (maya/empty), do you see, the mind is happening separately and you are happening

separately. This can go so deep into you that if you sit here, everything that is not you and that which is you are separate. Once you are like this, it is all done. Your tape-recorder where everything is recorded is there, and you are here. Whatever noise it makes has no impact on you. You are free from it in a moment."

The present generation should learn the Karma yoga, without creating tension, they should perform their duty or action without any attachment or desire. This may attain fullness and stress-free, happy work life.

Karma yoga can be practised with the mind setting and with determination. Concentration, selflessness, devotion, detachment are some of the means to attain Karma yoga.

- Popular methods like meditation techniques, metacognition, counselling, psycho-analysis, etc., may help individuals to enhance emotional self awareness and thus to avoid negative Karma. This results emotional hygiene and reduces Karma impacts.
- Permanent neuronal changes within the amygdala and left prefrontal cortex of the human brain attributed to long-term meditation has been proved scientifically.

This process of emotional maturation aspires to a goal of **self-actualization**.

Such peak experiences are hypothetically devoid of any Karma.

Emotional Honesty

Emotions refer to a intensity or sensibility. It is a strong instinctive feeling such as love or fear.

The simple meaning of honesty is truthfulness. Honesty is also absolute or chastity. It's fairness and straightforwardness of conduct, adherence to the facts, namely, sincerity. Whereas emotions have two vitally important purposes for human beings. Emotions are a form of communication. Our feelings are one of the means by which we define ourselves. The interaction of our intellect and our emotions determines, how we relate to ourselves.

Healthy guilt is what we feel, when we violate our own value system. It is an important intuitive component for maintaining a healthy, honest relationship with ourselves. Guilt helps us to be aware of areas that need more healing – behaviour that is a reaction to old wounds. It is generated by our spirit when we have acted in ways which we need to make amends for our humanness.

An individual can feel happy for healthy guilt like when he says for himself, "When I catch myself worrying then I know that I am not being emotionally honest with myself. Worry is a symptom that tells me I am avoiding some feeling."

Understanding Emotional Honesty

Honesty like any other arena in recovery is not a black and white issue. There is a multitude of levels of honesty, of perspectives in which to view the concept of honesty. **Emotional honesty** is related to intellectual honesty with ourselves. It is necessary in order to become emotionally honest.

Worry is not a feeling but it is a reaction, an negative emotional state, that is created by the perspectives of a belief system that empowers illusions like failure.

Emotions do not have value in and of themselves. They just are. What gives emotions value is how we react to them. There must be balance between emotional and mental action. Blame has to do with attitude, with buying into the false beliefs, it does not really have anything to do with the process of releasing the emotionals.

So, we need to strive for emotional honesty with ourselves for ourself. Being honest with ourselves is what works best to help us see ourself.

Paying attention, confrontations, discerning strategy and letting go, recovery are some of ways being emotional honesty.

The best way is to be "being yourself and true to yourself".

PROACTIVE

Proactive is taking initiative. The use of proactive action is limited to the domain of experimental psychology. It is "impairment or retardation of learning or of the remembering of what is learned by effects that remain active from conditions prior to learning". Proactivity is being anticipatory and taking charge of situations.

In organizational behaviour and industrial or organizational psychology, proactive behaviour by individuals refers to anticipatory, change oriented and self initiated behaviour in the workplace. Proactive behaviour involves acting in advance, rather than just reacting. It means taking control and making things happen rather than just adjusting the situation or waiting for something to happen. Proactive employees or individuals generally do not need to be asked to act, nor do they require detailed instructions.

UNDERSTANDING PROACTIVE

Proactive is an extra action and intention of an individual to take decisions for implementation. Most of the individuals who are positive, energetic, intelligent follow the path of proactive. Organizations, society, family and individuals should be proactive rather than inactive or reactive.

Proactive behaviour can be contrasted with work related behaviour, such as proficiency. This may be fulfilment of predictable requirements of one's job, or adoptivity, the successful copying with and support of change initiated by others in the organization. In regard to the latter, where adoptivity is about responding the **change**. Change and proactivity is to **initiating change**.

Proactivity is not restricted to **extra role performance** behaviour. Individuals can be proactive in their prescribed role. Behaviours labelled as organizational citizenship can be carried out proactively or passively.

According to Alain P. Martin, in his book in 1983 titled *Think Proactive: New Insight into Decision Making* there are four horizontal dimensions comprising four interventions:

- (i) Laissez-faire.
- (ii) Focus on relationship (symptomatic intervention in medicine such as pain killer).
- (iii) Focus on substance or problem solving (etiologic intervention in medicine such antibiotic injunction to cure bacteria).
- (iv) Focus on hybrid intervention integrating both the substantive and the rational choice (oral antibiotics sweetened for children who would resent the etiologic intervention noted in (iii) above).

For each of the above interventions, four generic and ethical groups of options can be explored, namely:

- (i) **Wait and see option:** Going for the status quo and remaining purposely and consciously inactive or adopting wait-and-see attitude.
- (ii) **Compliance option:** The compliance is to do only what is necessary to get it. It can also be a temporary strategy to deal with sudden crisis.
- (iii) **Active option:** This is to play the game, adopt the best practice or do what is normally expected or commonly accepted in the organizations.
- (iv) **Proactive option:** The proactive stand and builds on foreknowledge (intelligence) and creativity to anticipate and see the situation as an opportunity. This is regardless of how threatening or how bad it looks, and to influence the system constructively instead of reacting to it. The proactive stands consider the contribution each stake-holder can make to the issue. Even in situations where the issue is irrelevant, the proactive stand is to find ways to benefit from riding on the issue.

PROACTIVE STEPS FOR PERSONAL ETHICS

This is also referred to as preparatory ethics. Some of the tips are:

- (i) Role model for moral behaviour: Developing consistency in creating goodness and practising good, correct and just. According to Mark Twain "Always do the right thing, this will surprise some people and astonish the rest."
- (ii) Moral advisor should be hired and associated and consulted frequently.
- (iii) Introducing stress standards for mental health and to promote values, culture, standards, etc., to prevent ethical problems.
- (iv) Time and devotion: devoting more time for moral training, to build strong leadership, initiative, risk management and time management.
- (v) Setting up of ethical stamina: Developing self-consistency and incorporating individual standard of stamina towards ethics.
- (vi) Construction of appropriate proactive steps. Like:
 - (a) Determination of salient facts and ethical norms.
 - (b) Focus on the objective only.
 - (c) Identify the problem in setting up of ethical norms

- Taoism/Confucianism – ‘Love the world as yourself, then you can care for all things’.

Non-violence

- Buddhism – ‘Him I call a Brahmin who has renounced violence towards all creatures’.
- Christianity – ‘Love your enemies’.
- Hinduism – ‘Don’t harm any living creature’
- Islam – ‘Withhold your hand from striking’
- Judaism – ‘If your enemy is hungry, give him bread to eat’
- Taoism/Confucianism – ‘All men have a mind which cannot bear to see the suffering of others’.

Guidelines for personal Ethics

- Be humble, be harmless. Be gentle and forgiving of any hurt you receive.
- Be personally harmonized. Make sure your thoughts, words and actions match.
- Purify your mind and heart because purity is indispensable to your spiritual growth.
- To rid yourself of the pain and suffering that drags you down, spiritualizes your life.
- The fundamental goal of all spirituality is to know the Atma, the soul, the True Self Within.
- Do not see yourself merely as this body-mind complex dependent on external, worldly things.
- Balance your life by giving more than you receive; without giving is stealing.
- Stop assuming that you can avoid pain and only experience pleasure. Pleasure and pain go together, asking for pleasure invites pain. Always.
- The sweet fountain of eternal happiness flows only from the Atma, the True Self within. The cessation of your present pain and sorrow depends on how well you know this.
- Live your life and do your work in a particular attitude, a general mood of adoration. The act of loving in itself is a spiritual experience of knowing and being divinity.

Source: R. Nandagopal and Ajith Shanker (2010)

Case Study 2

Spirituality and Human Values at Work

1. APJ Abdul Kalam: The Launch of Agni

Presented the excerpt from *Wings of Fire*, the autobiography of Dr. APJ Abdul Kalam, the former president of India:

'The Agni team was comprised of more than 500 scientists. Many organisations were networked to undertake this huge effort of launching Agni. The Agni mission had two basic orientations – work and workers. Each member was dependent on the others to accomplish his target. Contradiction and confusion are the two things most likely to occur in such situations. Different leaders accommodate concern for workers while getting work done, in their own personal ways. Some shed all concern for workers in order to get results. They use people merely as instruments to reach goals. Some give less importance to work, and make an effort to gain the warmth and approval of people working with them. But what this team achieved was the highest possible integration in terms of both the quality of work and human relationships.

Involvement, participation and commitment were the keywords to functioning. Each team member appeared to be performing by choice. The launch of Agni was the common stake not only for our scientists, but for their families too. VR Nagaraj was the leader of the electrical integration team. Dedicated technologist that he is, Nagaraj would forget basic requirements like food and sleep while on the integration gig. His brother-in-law passed away while he was at ITR. His family kept away this information from Nagaraj, so that there would be no interruption in his work towards the launch of Agni.

The Agni launch had been scheduled for 20 April 1989. This was going to be an unprecedented exercise. Unlike space launch vehicles, a missile launch involves wide-ranging safety hazards. Two radars, three telemetry stations, one tele-command station and four electro-optical tracking instruments to monitor the missile trajectory had been deployed. In addition, the telemetry station at Car Nicobar (ISTRAC) and the SHAR radars were also commissioned to track the vehicle. Dynamic surveillance was employed to cover the electrical power that flows from the missile batteries within the vehicle and to control system pressures. Should any deviation be noticed either in voltage or in pressure, the specially designed automatic checkout system would signal 'Hold'. The flight operations would then be sequenced only if the defect was rectified. The countdown for the launch started at T-36 hours. The countdown from T-7.5 minutes was to be computer controlled'.

This is an example for individual and work ethics.

2. St Joseph Health System

St. Joseph System – Sonoma County (<http://stjosephhealth.org>), headquartered at Santa Rosa, California, is a non-profit catholic healthcare system that exists 'To continually improve the health and quality of life of people in the communities we serve' with a vision to 'bring people together to provide compassionate care, promote health improvement and create healthy communities. In their foresight, the parent organisation, The Sisters of St. Joseph of Orange, developed a plan to continue their legacy through a program called 'Mission and Mentoring'. This initiative trains organisational leaders to increase their understanding of the core elements of mission and values integration so that participants can lead and support this integration at all levels. It also helps the leaders to increase their understanding of the elements of spirituality so that participants can be more effective spiritual leaders. It includes nine sessions in retreat throughout a year, culminating with a final project on values integration.

stood guard, ran a few errands - and the forest happened. And is still happening; it's a work in progress. Abdul Kareem has created and saved forever a piece of wilderness for India.'

The Pull of Kaavu: Abdul Kareem is one of India's midnight children. He was born in 1947 at Nileswar, a small town on the NH7 between Kasargod and Payyanur in Kerala. His father Abdullah was a small time businessman. After passing his high school and a year in college, Kareem decided to venture out to India's Big Apple - Bombay ! He worked in a private dockyard as a labourer to learn the ropes. Just when he thought he had found himself a vocation, he was shaken by parochial riots in 1969. Back in Nileswar he taught himself book-keeping and typewriting with assistance from the Muslim Waqf Board. He began to earn a steady income as an itinerant accountant. Marriage followed and also some good fortune.

The Persian Gulf boom began in the early 1970s and Abdul Kareem sensed opportunity. He began a travel and placement agency for the thousands of Keralites eager to flood the Gulf. These details are relevant, for, we have so far no indications of the man he would become. His wife came from the village of Puliyaikulam, about 20 km from Nileswar. He would often visit there with her and spend some weekends. And that's how he came by his hill.

'I would walk around the area and see barren hillsides,' he says. 'It was heartache of a sight and yet the pull on me was strong. I suddenly realised that I had often - though only for brief moments - dreamt of the Kaavu of India's collective memory. They were the sacred groves that every village had once upon a time. I had been told of them as a child. I think I had subconsciously yearned for one.'

So, on an impulse he bought 5 acres of barren rock with a pathetic well. And instantly became a laughing stock. The well would yield about five litres a draw and one then waited for it to slowly recharge. During the next monsoon he stood on his land and was nearly washed away by a roaring flood along the rocky laterite surface. Yet, the well just blinked and had no water to show.

Gut Steering: Kareem was a man who was neither lettered nor connected to any source of information that would help him. He trusted his guts. He was a man haunted by his desire for a Kaavu. After about a year of helplessly watching his property, he began to plant mature saplings of wild trees in spaces between laterite rocks. During the summer he would fetch water in cans lashed to his motorbike from a source a kilometre away. The reasonably successful travel business was seeing all its surpluses flow into this impossible dream. Landowners nearby found in Abdul Kareem an exit route. For decades their rocky spreads had produced nothing and here was a crazy man willing to buy them. As his family watched in panic amazement, Abdul Kareem bought 32 acres of a rocky slope.

For three summers, he nursed his plants with water ferried from afar. And then nature sent him feedback. 'In the third year, when my plantation was but of young adult trees, the water level in the well rose!' he says. 'That itself seemed an end for me and I began to plant the whole extent in a frenzy.' He chose a variety of plants plucked from the wild

and let nature do the rest. He learnt that, "you enable nature, not direct it". Birds began to arrive and discharge all manner of seeds. Weeds grew and amidst them rare herbs and medicinal plants - none chosen' by Kareem. Water levels in Kaliyanam, Varranjyur and other villages within a 10 km radius rose. The once barren hill was now a water sponge.

He has never weeded his acres, never lopped a tree, never swept the leaves, never hunted game, never selected a species and of course, never used a chemical of any kind. 'My rewards are the highly mineralised, herbalised water, the fragrant air, the daily walks through the woods, a healthy life and enormous peace,' he says. He has, for over ten years, lived in a house built in the forest. Not a shred of plastic or paper is seen anywhere. They are a part of his long list of 'no-no's along with cars, noise, smoking, fire or partying.

Notices and Needs: Recognition has been trickling in. Environmentalists and the media noticed of this self-taught man. The 5-litre well of yore filled to the brim and spilt over for weeks after the monsoon subsided. Hare, fowl and other small game colonised the forests. Beehives the size of a sack - emerged. There was a dry inherited tank on the land. He says that today he could pump a 100,000 litres out of it at a go and the level would bounce back in a few minutes. 'The forest is actually producing water!' he exclaimed. The water was almost like a meal. The soil under a thick, wet, leaf pile crawls with soil animals that were almost angry at being disturbed.

His children have grown and the growing family has its monetary needs but Abdul Kareem having put his entire nest egg in this forest had no cash. He now hoped to strike a balance between preserving his growing dream and his growing responsibilities. He talked of marketing the water for the table. With a sensitive business partner, the acreage would be a great eco-destination. Nilswar railhead was a comfortable motoring distance. It would also be possible to aid Kareem if academics with grants wished to spend time researching his forest. A small eco-school was another possibility. GoodNewsIndia appealed to its readers to connect this man with an opportunity. He was willing to discuss any sensitive proposal.

We were about to part ... 'Deep inside every one of us is a call to the wild,' he said broodingly. Then, in simple words, he added: 'Much of the impatience, discontent or violence around us is due to lack of opportunity to reconnect with where we came from. For sanity and generosity of spirit, we should be able to witness nature in its unceasing, rejuvenating form.'

He waited for us to leave. In a moment, he would return to his forest, his soul.

The above story sets an example for individual ethics with the strange believer of positivity, consistence and proactiveness from the nature.

4. Value-Based Leadership in Bhagavad Gita

Bhagavad Gita is an important scripture which includes many important issues about leadership. It summarizes the instructions given by Lord Krishna to Arjuna when he was in a dilemma. It supports the value based notion of leadership style. In literal terms, the *Bhagavad Gita* means Song of God. While many believers date the text to over 5000 years ago. Originally written in Sanskrit, the earliest English translation was done in 1785.

crucial. At this present moment in time, with so many social and environmental indices tottering toward the red line, the world is crying out not just for effective leadership, but for authentic leadership. *Bhagavad Gita* contains the timeless principles that will empower leaders to be effective and authentic leaders. The greatest need at this point in time is for those people who have been called to lead to step forward and take up the service of leadership.

In the language of Stephen Covey, the Directive leader is all about efficiency getting people moving up the hill. The Strategic leader is all about effectiveness, making sure that the team is moving up the right hill. The Directive leader is about engagement - engaging himself or herself, and engaging others in the task at hand. The Visionary leader is about detachment - stepping back and looking at the bigger picture. The two are generally complementary roles, and a person is generally better at one or the other. The Strategic leader enables the Directive leader by providing him or her with strategic vision and direction. This is very valuable to the Directive leader as it ultimately makes him or her more effective. In classical terms a Directive leader is known as a Ksatriya and a Visionary leader is known as a Brahmana. Kshatriyas would act as kings, and they would maintain an advisory staff of one or more Brahmanas who would act as strategic input to their decision-making process. The predominance of his brahmana nature - the Strategic Leadership capability - means that he is not satisfied simply doing things - he has a deep need to teach others to do things, accompanied by the capacity to understand the theoretical underpinnings that affect action. The strength of his Ksatriya nature, his secondary leadership ability, weakens his ability to act as a pure Strategic leader, who deals with the really bigger picture issues. This combination makes him uniquely suited to be a military advisor and teacher. He is a person who has a highly developed theoretical understanding of execution, greater than that of a pure Directive leader, combined with a personal drive for execution that allows him to earn the respect of Directive leaders.

In today's scenario, organizations generally lack vision. It takes no time for very big organizations to lose sight of the bigger picture and get lost in the minute implementation details. Leaders have to constantly restate the vision to keep it fresh and vibrant. It is being observed that the leaders have started gaining the tendency of micro-managing things in their organization, thereby losing valuable time to have visionary approach for their systems. Directive leaders excel in casting vision, but crafting vision is especially the area of strength of Strategic leaders. They have a highly developed ability to "feel" the future. To inspire people, a vision must be compelling. In order to be compelling it needs two things: first of all, it needs to include the people. Secondly, it needs to be felt by the leader. The compelling vision of a leader is not simply an idea of what could be - it is what should be. It carries with it a moral imperative that is felt by the leader. When vision is aligned with eternal universal principles it is beneficial for everyone, and not simply for one particular group at the expense of others. Aligning vision with eternal universal principles must be a primary concern of authentic leaders. *Bhagavad Gita* is an exposition of those eternal principles, and persons with leadership ability who study these principles will be empowered to provide authentic leadership.

Researcher Jim Collins, author of "Good to Great", led a team in a six year research effort which investigated the causative factors that distinguish good companies from so-called "good-to-great" ones, an arbitrary distinction created by the research group of a sustained, significant performance improvement that was so stringent that only 15 companies made the cut in the entire US economy over a 40 year period. Among a handful of significant factors was the finding that the good-to-great companies had a relentless focus on what the researchers termed: "First Who, then What". They use the analogy of a bus to explain this concept. Leaders in the good-to-great companies focused first on getting the right people onto the bus and making sure they were on the right seats, before deciding where to drive the bus. They were prepared to leave a seat empty for as long as it took to find "the right person", rather than settle for someone who was less than ideal.

Leaders in the comparison companies, in contrast, would often start out with the idea of where they wanted to go, and then get people on board to go there. Getting the right people is fundamental. Both Duryodhana and Arjuna spent a lot of time and energy recruiting for this battle. Sun Tzu, in his classic treatise the *Art of War* states leadership as one of the five essential factors that determine ultimate victory.

Truly great leaders, however, surround themselves with the brightest people they can find, and empower them to do their best work. They provide a working environment in which leaders are able to reach their full potential, and provide opportunities for them to do significant work. By doing this they secure the loyalty of their staff. Real loyalty comes when a leader has made an investment in the development of the people they lead, when they have empowered those persons and helped them to become more effective.

Krishna had vowed not to fight in the battle, but to join one side of the conflict. His army, however, would fight on the other side. Duryodhana chose Krishna's army, and Arjuna chose to have Krishna on his side. Krishna is the enunciator of the fundamental universal principles described in *Bhagavad Gita*, and as He will explain later, their source. The inner meaning of His appearing on the side of the Pandavas, which was substantially weaker in strength than Duryodhana's side, is that leadership which is lacking in effectiveness, in efficacy, due to a lack of understanding of the principles of practice is preferably to leadership which is lacking in alignment with the principles of purpose. For all the efficiency of modern western civilization we see a number of alarming statistics, among them rates of violent crime, suicide, divorce and other indicators that efficiency is not everything.

Bhagavad Gita is an extreme case to prove a point. We can see how Duryodhana is an extreme archetype of the self-absorbed, manipulative leader. Arjuna is about to demonstrate the other end of the spectrum. However, just how extreme a case *Bhagavad-gita* is will be fully revealed after this, when Krishna shows how even Arjuna's current level of leadership falls short of what is required of an authentic leader. Arjuna's concern for this is a symptom of his compassion, and an indication that he has the character needed to be an authentic leader. Arjuna demonstrates through his concerns that aside from the legality of the succession, he is more the indicated person to sit on the throne than Duryodhana. However, Arjuna's compassion, while admirable compared with the mentality of Duryodhana, is still insufficient to elevate him to the position of an

A leader should set example of his power and intelligence before of his followers. So that followers can get motivated by remembering their leader's doings. Lord Krishna was a continuous warrior even from his twelfth year. He entered the place of sacrifice in Dhanuryajna performed by Kamsa and broke the great bow. Then Krishna killed him and relief the kingdom from wrongdoings. Krishna fought bravely with Jarasandha, emperor of Magadha and Kalayavana, who was the father-in-law of Kamsa. He invaded Mathura seventeen times; Krishna drove out Jarasandha every time. He fought with Bana, the thousand armed king of Sonitpur. Krishna's son Aniruddha had secretly married Bana's daughter Usha and was living with her. Bana was informed of this. He imprisoned Aniruddha. Krishna fought with Bana and cut off his arms and returned to Dwaraka with Aniruddha and Usha. Thereafter, he killed Paundra, king of Karusha who denied Krishna's divinity and assumed Vishnu's conch, discus, club and lotus and declared him to be the real Vasudeva. The wicked Sisupala challenged Krishna in Yudhishthira's Rajasuya Yajna. Sri Krishna threw His Chakra at Sisupala and cut off his head. Similarly, he slew Dantavakra also. Salva, king of Saubha and friend of Sisupala, waged war with Krishna to avenge his friend's death. Salva was put to death by Lord Krishna.

Sri Krishna was a great statesman. The world has not witnessed a greater statesman than Sri Krishna. He was a companion of liberty and a peacemaker. He had wonderful foresight and held positively liberal views. Even when he was a boy, he taught people the essentials and the true significance of religion, when he rose against the popular worship of Indra for getting rains. Krishna was the greatest of the political heroes. He was the greatest statesman of all time. He was a king-maker. He was the founder of the city of Dwaraka. He was a great historical person. He was the spiritual leader and of mankind. He had gone as the peacemaker to stop the civil war that was to be fought between the Kauravas and the Pandavas. Sri Krishna's political insight and wise statesmanship were admired by the ablest rulers of his time. His wise counseling helped the kings and rulers.

Conclusion

Bhagavad Gita is an embodiment of knowledge that defines the character of a leader. A manager or leader should perform some duty. Lord Krishna did all his duties perfectly at that time. Firstly manager should decide on a goal. And Krishna had clear goal which he taught to Arjuna: (a) Paritrana Welfare for Saints, (b) Vinashaya Dushkritaam - Destroy Evil. Secondly a manager should have motivational skill. When Arjun reached the battlefield, he lost his determination to fight when he saw that among the opponents were many of his relatives young and old and that he was going to kill them for the sake of kingdom. He resisted from fighting and dropped arms. Krishna motivated him by his speech and Arjun recovered and decided to fight. Thirdly, managers must have skills to build strategies to achieve target. Pandavas and Kauravas had soldiers and warriors strength in the ratio of 7:11, Pandavas having 1.53 millions and Kauravas with 2.41 millions. With this count it was clear that the battle could be won only with effective strategies. The fact that Pandavas won the battle proves that Krishna was successful not only in building strategies but in implementing them to achieve success. Fourthly, good

managers must have leadership quality. When Krishna asked Arjuna and Duryodhana to choose between him and his army, the choice was, in fact, between a leader and his resources. While a good leader can gain from limited resources, a bad leader will lose even with vast resources. Knowing his excellent leadership qualities, Arjuna requested Krishna not only to lead the entire mission but to personally lead him by accepting to be his "Saarathi" (charioteer), guide him and lead him to success. Lastly, manager should have sound direction and controlling power. *Bhagavad Gita* is an important text for leaders to understand value-based leadership and imbibe these characteristics in day-to-day operations and dealings. These values will help gain a visionary outlook and will prove to be very useful for their organization.

Source: Gitalichoudary, "Integrating Spirituality and Organisational Leadership (2011).

Philosophical Understanding of Ethics of Virtue

Some moral philosophers and theologians have argued for an ethics of virtue, being, character, or ideals in opposition to the ethics of duty, doing, action, laws, principles, or rules. Our so-called new morality seems to favour the former. The issue may be understood as follows. As we have seen, there are two kinds of moral judgments, deontic and aretaic. Our actual morality—and most ethical theory—recognizes both kinds of judgment. Ross and Kant, for example, do this. It is often said, however, that aretaic judgments are primary in the morality and ethical theory of the Greeks, while deontic ones are primary in Christian and modern morality and moral philosophy. Whether or not this is historically true, it is possible to hold that deontic judgments should be regarded as primary in morality and aretaic ones as derivative or dispensable, or, alternatively, that aretaic judgments should be regarded as primary and deontic ones as derivative. If one holds the former, one has a deontic ethics or ethics of duty; if the latter, an aretaic ethics. But aretaic ethics is not necessarily an ethics of virtue which insists that moral judgments about actions. What is basic in morality are judgments such as "Be just" or "Be sincere," or, more accurately, "Justice is a virtue" or "Sincerity is morally good."

It should also be noticed that, so far, we have been proceeding as if the ethics-of-duty approach is correct; this is because most modern moral philosophers, both teleologists and deontologists, have taken that approach. The utilitarians studied earlier are as much committed to an ethics of duty as the deontologists. But an ethics of virtue can also be either teleological or deontological; roughly, an ethics of virtue would be teleological if it holds that benevolence is the whole of virtue, deontological if it denies this and insists that there are other moral virtues as well, such as honesty or chastity.

Instead of adopting either an ethics of virtue or an ethics of duty that has a place for virtues and aretaic judgments, which is what philosophers have usually done, one might argue that a fully adequate morality should consist of two parts: an ethics-of-duty part for one sphere of life and an ethics-of-virtue part for another sphere of life, one sphere being subject to the call of duty, the other being outside or beyond that call. Such a view has a good deal of attractiveness—among other things, it makes it easy to find a place for saints and heroes and might be worked out in a variety of ways.

fectly adjusted nature, then he proceeds to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affair of politics or private business; always thinking and calling that which preserves and cooperates with this harmonious condition, just and good action, and the knowledge which presides over it, wisdom, and that which at any time impairs this condition, he will call unjust action, and the opinion which preserves over it ignorance.

You have said the exact truth, Socrates.

Very good; and if we were to affirm that we had discovered the just man and the just State, and the nature of justice in each of them, we should not be telling a falsehood?

Most certainly not.

May we say so, then?

Let us say so.

And now, I said, injustice has to be considered.

Clearly.

Must not injustice be a strife which arises among the three principles —a meddlesomeness, and interference, and rising up of a part of the soul against the whole, an assertion of unlawful authority, which is made by a rebellious subject against a true prince, of whom he is the natural vassal, what is all this confusion and delusion but injustice, and intemperance and cowardice and ignorance, and every form of vice?

Exactly so.

And if the nature of justice and injustice is known, then the meaning of acting unjustly and being unjust, or, again, of acting justly, will also be perfectly clear?

What do you mean? he said.

Why, I said, they are like disease and health; being in the soul just what disease and health are in the body.

How so? he said.

Why, I said, that which is healthy causes health, and that which is unhealthy causes disease.

Yes.

And just actions cause justice, and unjust actions cause injustice? That is certain.

And the creation of health is the institution of a natural order and government of one by another in the parts of the body; and the creation of disease is the production of a state of things at variance with this natural order?

True.

And is not the creation of justice the institution of a natural order and government of one by another in the parts of the soul, and the creation of injustice the production of a state of things at variance with the natural order?

Exactly so, he said.

Then virtue is the health and beauty and well-being of the soul, and vice the disease and weakness and deformity of the same?

True.

And do not good practices lead to virtue, and evil practices to vice?

Assuredly.

Still our old question of the comparative advantage of justice and injustice has not been answered: Which is more profitable, to be just and act justly and practise virtue, whether seen or unseen of gods and men, or to be unjust and act unjustly; if only unpunished and unreformed?

In my judgment, Socrates, the question has now become ridiculous. We know that, when the bodily constitution is gone, life is no longer endurable, though pampered with all kinds of meats and drinks, and having all wealth and all power; and shall we be told that when the very essence of the vital principle is undermined and corrupted, life is still worth having to a man, if only he be allowed to do whatever he likes with the single exception that he is not to acquire justice and virtue, or to escape from injustice and vice; assuming them both to be such as we have described?

Yes, I said, the question is, as you say, ridiculous

COMMENTARY ON PLATO

R.C. Cross & A.D. Woozley

About the fourth virtue, justice, [Plato] does speak at slightly more length. Attempts, such as were made in Book I, to characterise justice in terms of a man's conduct are misguided and place the emphasis in the wrong place, for conduct is only a sign or "image" of character. A man is just when the three elements of his soul are in their correct harmonious relationship under the overall rule of the rational element. Such a relationship will manifest itself in just conduct. Conversely, the practice of just conduct, through moral training and example, will serve to produce and maintain the relationship, but should not be confused with it. In this contrast between conduct and the character of which it is, or should be, the expression, Plato is underlining a distinction which is central to ethics. Some of our moral judgments are judgments about a man's conduct, regardless of his motives or his reasons for acting so; and to this sphere belong especially words like "right," "wrong," "ought" and "obligation." We say that a man has done what was right if his action conforms with what we accept as moral rules, wrong if it violates them. For example, in the ordinary situation where no problems arise over which there is reason for moral disagreement we may say that a man has done what was right if, having made a promise, he keeps it, that he has done wrong if he breaks it. If one man keeps a promise out of respect for the sanctity of promises, and another keeps his promise because he thinks it will pay him to do so, or that he will suffer loss if he breaks it, we do not say that the first man's action was right, but the second's was not. If it is right to pay taxes and bills when they are due, to tell the truth when giving evidence under oath, to obey traffic lights when driving a car, to report for duty when called up into the army, etc., then your conduct is right when it is of the prescribed kind. In judging that what you did was right, or judging that you have done what you ought, we are judging you for your conduct, and are not interested in your

Attention to the novelists can be a welcome correction to a tendency of philosophical ethics of the last generation or two to lose contact with the ordinary life of man which is just what the novelists, in their own way, are concerned with. Of course there are writers who can be called in to illustrate problems about duty (Graham Greene is a good example). But there are more who perhaps never mention the words duty, obligation or principle. Yet, they are all concerned—Jane Austen, for instance, entirely and absolutely—with the moral qualities or defects of their heroes and heroines and other characters. This points to a radical one-sidedness in the philosophers' account of morality in terms of principles: it takes little or no account of qualities, of what people *are*. It is just here that the old-fashioned word virtue used to have a place; and it is just here that the work of Plato and Aristotle can be instructive. Justice, for Plato, though it is closely connected with acting according to law, does not *mean* acting according to law: it is a quality of character, and a just action is one such as a just man would do. Telling the truth, for Aristotle, is not, as it was for Kant, fulfilling an obligation; again it is a quality of character, or, rather, a whole range of qualities of character, some of which may actually be defects, such as tactlessness, boastfulness, and so on. A point which can be brought out, in terms of principles, only with the greatest complexity and artificiality, but quite simply and naturally in terms of character.

If we wish to enquire about Aristotle's moral views, it is no use looking for a set of principles. Of course we can find *some* principles to which he must have subscribed, for instance, that one ought not to commit adultery. But what we find much more prominently is a set of character—traits, a list of certain types of person—the courageous man, the niggardly man, the boaster, the lavish spender and so on. The basic moral question, for Aristotle, is not, What shall I do? but, What shall I be?

These contrasts between doing and being, negative and positive, and modern as against Greek morality were noted by John Stuart Mill. I quote from the *Essay on Liberty*:

Christian morality (so-called) has all the characters of a reaction; it is, in great part, a protest against Paganism. Its ideal is negative rather than positive; passive rather than active; Innocence rather than Nobleness; Abstinence from Evil, rather than energetic Pursuit of the Good; in its precepts (as has been well said) "Thou shalt not" predominates unduly over "Thou shalt . . ." Whatever exists of magnanimity, highmindedness, personal dignity, even the sense of honour, is derived from the purely human, not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth, professedly recognised, is that of obedience.

Of course, there are connections between being and doing. It is obvious that a man cannot just *be*; he can only be what he is by doing what he does; his moral qualities are ascribed to him because of his actions, which are said to manifest those qualities. But the joint is that an ethics of Being must include this obvious fact, that Being involves Doing; whereas an ethics of Doing, such as I have been examining, may easily overlook it. As I have suggested, a morality of principles is concerned only with what people do or fail to do, since that is what rules are for. And as far as this sort of ethics goes, people might well have no moral qualities at all except the possession of principles and the will (and capacity) to act accordingly.

Principles and Ideals

When we speak of a moral quality such as courage, and say that a certain action was courageous, we are not merely saying something about the action. We are referring, not so much to what is done, as to the kind of person by whom we take it to have been done. We connect, by means of imputed motives and intentions, with the character of the agent as courageous. This explains, incidentally, why both Kantians and Utilitarians encounter, in their different ways, such difficulties in dealing with motives, which their principles, on the face of it, have no room for. An Utilitarian, for example, can only praise a courageous action in some such way as this: the action is of a sort such as a person of courage is likely to perform, and courage is a quality of character the cultivation of which is likely to increase rather than diminish the sum total of human happiness. But Aristotelians have no need of such circumlocution. For them a courageous action just is one which proceeds from and manifests a certain type of character, and is praised because such a character trait is good, or better than others, or is a virtue. An evaluative criterion is sufficient: there is no need to look for an imperative criterion as well, or rather instead, according to which it is not the character which is good, but the cultivation of the character which is right.

Dispositions of the special sort applicable to human beings are . . . in an important sense "elastic"; that is, from the information that some one is timid we cannot rigorously deduce that he will be frightened on a given occasion, as we can rigorously deduce from the solubility of sugar that it will dissolve when immersed in water. Timid people sometimes act courageously, that is, as courageous people behave; in general, people can act "out of character." Acting out of character is interestingly different from breaking a principle. There are no degrees about rule breaking: the rule is either kept or broken. In terms of rules, all we are entitled to consider is the relation between an action (the subject of judgment) and a rule (the criterion of judgment), and the verdict is either Right or Wrong. But in considering action by an agent, we have to take into account as well a whole range of other actions by the agent, on the basis of which we form a judgment of character. Actions are "in character" or "out of character" in varying degrees. Further, we can never state precisely what a person's character is instead of the extreme simplicity of the moral judgment based on a moral principle and an instance of conduct which either does or does not conform to that principle, we have a double complexity. Corresponding to the moral principle (which represents the conduct of an ideally righteous man) we have, instead, the idea of a virtue (which represents the conduct and conduct-tendency of an ideally good man). But whereas a man's action can be compared directly with the principle and only two possible verdicts result (or three, if we include "indifferent"), it cannot be compared in this way with the standard of virtue. For we cannot say exactly either how far the action is "in character" for the man, nor how far the character of the man matches or fails to match the ideal. It is not surprising that moral principles, with their superior logical manageability, have proved more attractive than moral ideals as material for ethical theory.

No doubt the fundamental moral question is just "What ought I to do?" And according to the philosophy of moral principles, the answer (which must be an imperative "do this") must be derived from a conjunction of premisses consisting (in the simplest case) firstly