

# **Professional Ethics**

## **🚩 Summary of Chapter 6**

**(Human Values for Indian Managers, Lessons from Ancient Indian Education system, The law of Karma, Quality of Working life, Ethics of Vivekananda, Gandhiji, Aurobindo and Tagore.)**

### **➤ Human Values for Indian Managers**

- We already know what is the values of our study and our family & friend. That is good still we have knowledge about Every human has values for his profession and passion. Don't anyone to judge or give the value. That why given below some valuable points to keep in mind:
- **Creativity**
- **Work for work ship**
- **Cooperation and trust**
- **Non- jealousy**
- **Top quality product /service**
- **Respect for individual**
- **Self-discipline and restraint**
- **Customer satisfaction**
- All are the points to remember for good management in company, in which two points are elaborating below

- **Creativity**

Every person has different type of human skills and efficacy and interest in doing his work like different type of creativity in particular field, His/her can perform best by particular his creativity that is why give choose to doing work on based of creativity also.

- **Respect for individual**

Respect is not just needed time respectfully stay and after forgive it, it is like kindly hearted feeling to give one politely RESPECT for anytime. That can't change anytime equally give values to person.

➤ **Ancient Indian Education system**

- In ancient India, both formal and informal ways of education system existed. Indigenous education was imparted at home, in temples, pathshalas, tols, chatuspadis and gurukuls.
- There were people in homes, villages and temples who guided young children in ambiguous ways of life. Temples were also the centers of learning and took interest in the promotion of knowledge of our ancient system.
- Students went to viharas and universities for higher knowledge. Teaching was largely oral and

students remembered and meditate upon what was taught in the class.

- Gurukuls, also known as ashrams, were the residential places of learning. Many of these were named after the sages.
- Situated in forests, in serene and peaceful surroundings, hundreds of students used to learn together in gurukuls. Women too had access to education during the early Vedic period. Among the prominent women Vedic scholars, we find references to Maitreyi, Viswambhara, Apala, Gargi and Lopamudra, to name a few.

### ➤ The law of Karma

- The Lord Krishna says  
**“KARM KARTE RAHO FAL KI CHINTA MAT KRO!”**

Meaning of Nishkama karma is **do everything without expecting anything in return.**

- Karma is the Sanskrit word for action. It is equivalent to Newton’s law of ‘every action must have a reaction’. When we think, speak or act we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it.

- **THE LAW OF CREATION**

Life doesn’t just HAPPEN; it requires our participation.

- **THE LAW OF HUMILITY**

What you refuse to accept, will continue for you

- **THE LAW OF GROWTH**

“Wherever you go, there you are”

- **THE GREAT LAW**

“As you sow, so shall you reap”, This is also known as the “Law of Cause and Effect”

- **THE LAW OF RESPONSIBILITY**

Whenever there is something wrong in my life, there is something wrong in me.

- **THE LAW OF CONNECTION**

Even if something we do seems inconsequential, it is very important that it gets done as everything in the Universe is connected.

- **THE LAW OF FOCUS**

You can't think of two things at the same time.

- **THE LAW OF GIVING AND HOSPITALITY**

If you believe something to be true, then sometime in your life you will be called upon to demonstrate that particular truth.

➤ **Quality of Working life**

- Quality of working is a multidimensional construct; these constructs have to be considered during the job design process. The literature would also reveal the contribution of

the nine important components of Quality of working which are positively associated with the employee satisfaction and employee's opinion on Quality of working in different sectors.

- In the view of the review of literature, in Indian context there is limited literature and studies on Quality of working especially in the SMEs. Indian SMEs facing a high attrition rate problem, to find out the root cause, a study may be undertaken by considering the important nine components in Indian SMEs.

## ➤ **Ethics of Vivekananda, Gandhiji, Aurobindo and Tagore**

### **1) Vivekananda**

- Ethics according to Vivekananda was nothing but a code of conduct that helps a man to be a good citizen.
- We should be pure because purity is our real nature, our true divine Self or Atman.
- Morality in both individual life and social life is mostly based on fear of societal censure.
- But Vivekananda gave a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of the Atman.
- Similarly, we should love and serve our neighbors because we are all one in the Supreme Spirit

known as Paramatta.

## **2) Gandhiji**

- Truth and nonviolence: They are the twin cardinal principles of Gandhian thoughts.
- For Gandhi ji, truth is the relative truth of truthfulness in word and deed, and the absolute truth - the ultimate reality. This ultimate truth is God (as God is also Truth) and morality - the moral laws and code - its basis.
- Nonviolence, far from meaning mere peacefulness or the absence of overt violence, is understood by Mahatma Gandhi to denote active love - the pole opposite of violence, in every sense. Nonviolence or love is regarded as the highest law of humankind.
- All the point whichever Gandhiji follow

**1)Satyagraha**

**2)Sarvodaya**

**3)Swaraj**

**4)Trusteeship**

**5)Swadeshi**

## **3) Aurobindo**

- The criterion of social development, according to most of the Western social philosophers, is the moral progress in the individuals and society. Thus, ethics

has been considered as the most potent method of social development.

- **The basic fallacy:**

The basic fallacy underlying the different theories of ethics is the same as it is in the theories of psychology, metaphysics and religion all these are vitiated by the defect of abstraction.

- **Need of a dynamic outlook:**

Apart from this basic fallacy of abstraction, ethics has been generally conceived as the confirmation of some fixed moral principles. Man must subordinate himself to the moral law.

- **The Ultimate End:**

Thus, the ultimate end, according to the moral philosophy of Sri Aurobindo, is God-Realization. This is the criterion of good and right “All takes new values not from itself but from the consciousness that uses it; for there is only one thing essential, needful, indispensable, to grow conscious of the Divine Reality and live in it and live it always.”

#### **4) Rabindranath Tagore**

- **Tagore on Eco-Ethical Human Living**

Rabindranath Tagore's views pertaining to eco-ethical human living and sustainable development (scattered in various works, listed at the end of the article) are based on ancient Indian philosophy, especially

embedded in the Upanishads. Tagore considers Nature and human life as integral parts of the single entity, the omniscient, omnipresent, ubiquitous (sarvang khallidang), attribute-free (nirguna) Brahman. So Tagore emphasizes symbiosis and balance between man, and all other aspects of the mundane world (plants, other living beings, the Earth, atmosphere and the rest of the universe), and between man and the world beyond (moksha).

- **Spiritual Humanism**

The center of Tagore's philosophy was man of god. Even his concept of God was influenced by the humanism inherent in his outlook. The supreme reality thus, according to Tagore, essentially human and could be realized only through love of man. Love of God was thus, translated into love of human. Tagore in fact sought the origin of spiritual aspirations and the concept of god in the spirit of the unity expressed by the primitive man. In a discussion with Einstein, Tagore said, if there is any truth absolutely unrelated to humanity then for us it is absolutely non-existing. Tagore thus firmly believed that truth could be realized only in human society.

- **social ideas**

Socially, Tagore believed that Indian society has very much degenerated mostly because of the policy of our social rulers who didn't care to preserve our social institutions and allowed them to degenerate. He felt that social and political institutions should go side by



side. He had faith in social solidarity and belief in ancient Indian culture and civilization. According to him political life was only a specialized aspect of social life and both could not be separated from each other. He quoted from Indian history that India always represented the synthesis of various philosophies and was very much broad-based. Therefore, he believed that constructive efforts should be made to revive us ancient Indian culture.

- **Idea about education**

He was educationally a revolutionary and strongly believed that there should be a system of education suited to India. It should be the system in which the cultures of east and the west should unite and where there should be a platform for understanding each other. In the words of G. Ramachandran, “Gurudeva never accepted that the object of education was simply the accumulation of knowledge. He unhesitatingly proclaimed that education should give around human personality in which the physical, the intellectual, the aesthetic and spiritual growth would be harmonized into one integral process. He, therefore, emphasized freedom and joy as of basic importance in the education of boys and girls. This meant elimination of physical punishment, examination and therefore of fear and everything humiliating restriction from Shanti

- Niketan system rather pattern of education”.