

# HOLISTIC UNDERSTANDING OF HARMONY ON PROFESSIONAL ETHICS

## CHAPTER IN A NUTSHELL

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- ❑ Ethics is the definitiveness of the human code of conduct, which comprises of policies, values and character. Ethics is the virtue that can be instilled in a human being by inculcating right morals, principles, and values.
- ❑ The state when a human being unconditionally accepts self, people and environment can be defined as natural acceptance. It also speaks of the absence of expectations from others.
- ❑ The right understanding that a human gains from the path of self-exploration gives him the ability to identify the definitiveness of ethical human code of conduct.
- ❑ Values are one of the most important parts of ethical human conduct. These naturally come with right understanding and self-realization.
- ❑ Happiness explains the definiteness of expectation (selecting/tasting). Happiness is a by-product of internal peace. Sadness or discontentment arises from expecting from external sources. When you stop expecting from any one, peace follows. Happiness is about appreciating and being grateful for whatever you have. Happiness needs no reason, it can be derived from gazing a beautiful sunrise, or simply watching a child play.
- ❑ The self or 'I' possess the established values. It is the way of expressing values in behaviour with others. The established values are those which have been adapted by human beings from the very beginning of civilization.
- ❑ The feeling of investing self, body and wealth and helping others, and live in harmony with others is called generosity.
- ❑ The manifestation of right understanding so that the protection, enrichment and right utilization of resources can be done is termed as policy.

- ❑ Charitra or character of a human being refers to kindness in behaviour and work, conjugality in marriage and living with own wealth which is rightfully earned by hard work and high values.
- ❑ The first step for human beings towards attaining a holistic alternative or universal human order should be to develop the right understanding and the skills to implement it in the real life.
- ❑ Holistic approach is based on spiritual principle of oneness, non-dual or Advaita concept. Under this principle of unity, the universe is an undivided whole where each and every particle is connected with every other particle. The entire humanity is ONE.
- ❑ The educational philosophy of humanistic education believes that all human beings, by nature, are self-developing creatures. The prime objective of humanistic education is to develop a person who is caring, optimistic, energetic, self-dependent and able to meet all challenges. It strongly supports intellectual development, high values and growth.
- ❑ The right understanding provides the basis for human constitution, which can be defined as the framework of a human being in which he lives with harmony and compassion with himself and others. Humanistic constitution provides a clear guideline to the development of universal human order.
- ❑ The first human interaction, for every individual, takes place with his family. The child, when takes birth, is said to be a clean slate on which one can write anything. The values and morals that he first learns from his family decide his behaviour on professional ground as well.
- ❑ Humanistic universal order is the right knowledge and understanding of the society which is living peacefully and happily with harmony.



The right identification of needs can help in deciding what to produce. For deciding what to produce, it is first important to recognize the needs of the body, which means we must know what is required for the nurture and maintenance of the body.

The ethical obligations that people follow at their workplace, encompasses their behaviour and their conduct referred to as professional ethics. The development of ethical competence is a long term process that can be acquired through means of value education and right understanding.

Universal human orders or *sarvabhauma vyavastha* is a feeling of connected or being related to the entities of nature including other human beings and animals. A person

should be in harmony with not only his fellow beings but also with the rest of the nature.

□ The modern systems and technologies are all human inventions which have been introduced as and when there was a need for them, under the influence of the world.

□ Every human being craves for a peaceful and happy life, but it is important to understand that these are the states of mind, which cannot be achieved by material wealth or bodily satisfaction.

□ Universal human orders or *sarvabhauma vyavastha* is a feeling of connected or being related to the entities of nature including other human beings and animals.

## MODEL QUESTIONS

### I. SHORT ANSWER TYPE QUESTIONS

Q.1 What is humanistic education?

Ans. The philosophy of humanistic education believes that all the living beings are self-developing creatures. The main aim of humanistic education is to develop a person who is caring, energetic, positive, self-dependent, etc. It supports high value and growth.

Q.2 Define ethics.

Ans. Ethics is the definitiveness of human code of conduct, which includes policies, values and character. It is the virtue that can be instilled in a human being by calculating right principles, morals and values.

Q.3 What do you understand by natural acceptance of human values?

Ans. It is the state when a human being unconditionally accepts self, people and environment. It also states of the absence of the feeling of expectations from others.

Q.4 What are values or mulya?

Ans. Values are the most important part of human ethical code of conduct. These naturally comes with right understanding and self-realization.

Q.5 Define satisfaction.

Ans. Satisfaction or santosh refers to the definiteness of desires. It can be defined as a sense of fulfilment with oneself and one's accomplishments. It is a state of being that is achieved by truly understanding oneself and one's journey.

Q.6 What is bliss or ananda?

Ans. Bliss or ananda can be defined as the definiteness based on realization. The only thing constant in life is change and the realization of this one fact can lead to bliss. Bliss is the feeling of happiness

Q.7 Define character or charitra.

Ans. Charitra or character of a human being refers to his kindness in behaviour and work, conjugality in marriage and living with own wealth which is rightfully earned by high values and hard work.

Q.8 What is humanistic constitution?

Ans. The right understanding is the basis of humanistic constitution. It can be defined as the framework of a human being in which he lives with harmony and compassion with himself and others. Humanistic constitution provides a clear guideline to the development of human universal order.



**Q.9** List the five dimensions of humanistic universal order.

**Ans.** The five orders are, education or sanskar, health or swasthya/sanyam, production or utpadan, justice or nyaya ad exchange or vinimay.

**Q.10** What is production?

**Ans.** The physical efforts that a human being makes in the nature is referred to as work. Production refers to the outcome or the physical output that is finally acquired after putting the efforts of work.

**Q.11** What is harmony with the family?

**Ans.** Harmony with the family is the behaviour and connection that a person has with his family. The first human interaction that a person come across after his birth with his family, his parents, his grandparents, siblings and other relatives. The morals and values that he learn from his family is his base for the future.

**Q.12** Define health.

**Ans.** Health or swasthya/sanyam refers to good health and well-being of the body and the feeling of responsibility that protects, nurtures and utilizes the body correctly.

**Q.13** Briefly explain education or sanskar.

**Ans.** It can be referred to as the understanding of harmony at all four levels of living. The concept of right living emphasizes on the ability to live in harmony at all the four levels of living.

**Q.14** Define the concept of exchange or vinimay.

**Ans.** The exchange of physical facilities between the members of the society is called exchange or vinimay. Exchange here refers to exchanging of products for mutual fulfilment, and not for selfish motive or profit.

**Q.15** What is honesty and integrity?

**Ans.** Honesty connotes moral character and various attributes of a person, like fairness, sincerity, loyalty etc. Integrity refers to high moral principles and honesty.

**Q.16** What is competence in professional ethics?

**Ans.** The ethical obligations that people follow in the workplace, encompasses their behaviour and their conduct referred to as professional ethics. The development of competence is a long term process that can be acquired through means of value education and right understanding.

**Q.17** Define accountability?

**Ans.** It refers to the feeling of responsibility to perform along with right understanding.

**Q.18** Define natural acceptance.

**Ans.** Natural acceptance is to accept all the good things in life, learning from it, and absorbing it in the life in our own way. It directs us to the right path, and always tells us what we are doing is right or wrong.

**Q.19** What is sarvabhaumavyavastha?

**Ans.** Sarvabhaumavyavastha is the feeling of connection being related to the entities of nature including other human beings and animals. A person should be in harmony with not only his fellow beings but also with the other units of the nature.

**Q.20** How to determine the type of production system?

**Ans.** To determine the type of production system, following questions needs to be thought over-

- (i) What is to be produced?
- (ii) Who is the target customer?
- (iii) What is the process of production?
- (iv) What will be the quantity of production?

## II. LONG ANSWER TYPE QUESTIONS

**Q.1** What do you understand by definitiveness in human conduct? Why is this definitiveness desirable?



The right understanding that a human gains from the self-exploration gives him the ability to identify the definiteness of ethical human code of conduct. This happens before self-exploration a human being lives in the presence of pre-conditions and beliefs that prevail in his family or society. However, this state of mind of a human being satisfies him or his surroundings. Unless a person does not have the right understanding of ethical human conduct, it is impossible to identify it. Ethical human conduct can be understood by the following attributes.

1. Value (*Mulya*)
2. Policy (*Niti*)
3. Character (*Charitra*)

### 1. Value or *Mulya*

Values are one of the most important parts of ethical human conduct. These naturally come with right understanding and self-realization. When a person lives in accordance with the universal human values, it becomes nature or *svabhav*. The essential values in a human being are enumerated as follows-

#### 1. *Jeevan Mulya* or Values in Life

(i) **Satisfaction (*Santosh*)** - It explains the definiteness of satisfaction. Satisfaction may be defined as a sense of fulfillment of oneself and one's accomplishments. Every human being is a unique creation. Every one's journey is different. Comparison of our journey with somebody else's gives rise to complexes and frustration. Moreover, grass is always greener on the other side and what you see may not always be the real picture. Hence, it is important to assess your progress by your own milestones and achievements rather than by someone else's. Satisfaction is a state of being that is achieved when you truly understand your own self and your journey and let go of the need to compare your life with someone else.

(ii) **Peace (*Shanti*)** - It explains the definiteness of peace. When you are truly in sync with yourself and your thoughts, i.e. you are satisfied with whatever you have achieved, peace follows. Peace is a state of being where you no longer feel the need to prove anything to the world or constantly worry about the future. Your belief in yourself, your knowledge about your own self brings with it the courage that you can handle anything come what may. Your thoughts are no longer negative or about the wrong in the world. Instead, they are about the positive aspects of life, which deepen the peace within you.

(iii) **Happiness (*Sukh*)** - It explains the definiteness of happiness (selecting/tasting). Happiness is a by-product of inner peace. Sadness or discontentment arises from

expecting from external sources. When you stop expecting from any one, peace follows. Happiness is about appreciating and being grateful for whatever you have. Happiness needs no reason, it can be derived from gazing a beautiful sunrise, or simply watching a child play.

(iv) **Bliss (*Ananada*)** - It explains the definiteness based on realization. The only thing constant in life is change and the realization of this one fact can lead to bliss. Bliss can be defined as that feeling of happiness, which does not change with time or circumstances. We often resist change, which makes us sad and resentful. Most of us keep living in the past or the future. Statements like 'I will be happy when or 'I' wish we could go back to the old days' are a clear indication of this tendency which only begets more frustration in life. Instead, being positive about life and grateful for all the goodness that exists in our lives can help us to become blissful.

### 2. *Sambandh* or Values in Human-Human Relationship

Human beings are essentially social animals, which imply that relationships are the back bone of all human interactions. The moment we are born, a child looks for a relationship with his mother/caregiver. As we grow up, the complexity and range of these relationships increases. We form personal relationships and professional relationships which are generally based on a set of common values. These values remain the same across the globe despite all the cultural differences that we may have.

Values in human-human relationships can be broadly classified into two categories

(i) **Established Value or *Sthapit Mulya*** - The self or 'I' possess the established values. It is the way of expressing values in behaviour with others. The established values are those which have been adapted by human beings from the very beginning of civilization. These can be termed as the 'unsaid' mandates in the society which are followed by all human beings on the planet.

(ii) **Expressed Value or *Shisht Mulya*** - To show the established value while behaving with others. The established values are expressed as behaviors. These behaviors are known as expressed values. The expression of these values varies from culture to culture.

### 3. Values and Participation of a Human Being in Universal Human Order

(i) **Generosity or *Udarta*** - The feeling of investing self, body and wealth and helping others, and live in harmony with others is called generosity.



- (ii) **Kindness or Daya** – To make available the means so that a person, who has the ability but not the mean to fulfil his aspirations, is called kindness.
- (iii) **Compassion or Karuna** – To make available both means and the body to the person who neither has the ability nor the means is called compassion.
- (iv) **Perseverance or Dhrirta** – Perseverance is determination or dhrirta to perform an action.
- (v) **Bravery or Veerta** – To show courage and fearlessness is called bravery.

#### 4. Values of Human Being with the Rest of Nature

The participation of human being with the rest of the nature can be further categorised as-

- (i) **Artistic Value or Kala Mulya**– The participation of the human body in nurturing, protecting and providing means for the body.
- (ii) **Utility Value or Upyogita Mulya**– To ensure the role of physical facilities to help and preserve their usefulness.

#### 2. Policy or Niti

The manifestation of right understanding so that the protection, enrichment and right utilization of resources can be done is termed as policy. The resources mentioned here are tana, mana, and dhana i.e. mind, body and wealth respectively. Policy is divided into three parts-

- 1. **Artha Niti or Economic Policy** – This policy refers to enhancement of wealth.
- 2. **Rajya Niti or Political Policy for Universal Human Order** – This policy refers to the protection of body and wealth.
- 3. **Dharma Niti or Policy for Universal Human Order**– This policy refers to correctly utilize the body, mind and wealth.

#### 3. Character or Charitra

Charitra or character of a human being refers to his kindness in behaviour and work, conjugality in marriage and living with own wealth which is rightfully earned by hard work and high values. The main characteristics of character or charitra are-

- 1. Dayapurna karya vyavahar or kind behaviour and work
- 2. Sva-dhana or rightful utilization of money
- 3. Sva-nari, sva-purusha or practising chastity in marriage

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**Q.2 What is the basis of humanistic education and humanistic constitution?**

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**Ans.** The first step for human beings towards attaining holistic alternative or universal human order should be to develop the right understanding and the skills to implement it in the real life. Firstly, it calls for a change in the educational system, and emphasizes towards humanistic education. Education, here, not only means reading and writing, but value education that imbibes morals and harmony within being.

Holistic approach is based on spiritual principles of oneness, non-dual or Advaita concept. Under this principle of unity, the universe is an undivided whole where every particle is connected with every other particle. The entire humanity is ONE.

Our scriptures say, "Parspar Devo Bhava. Para Bhavayantah, Shreyati parma Vapsyatha." By co-operation and mutual help all shall achieve the highest human welfare. Unity is strength. In the holistic approach, we stress on operation integration, synthesis and team – spirit for extraordinary performance, for enduring harmony and peace because in our hearts chamber is living the pure command of the divine, i.e., purnatman. Peaceful co-existence, harmony is the rule. Indian insight endorses this in the management of any enterprise. Indian ethos puts emphasis on inter-reliance and interdependence of everything in the universe to the extent that it worships trees, animals, hills, rivers etc.

#### 1. Humanistic Education

The educational philosophy of humanistic education believes that all human beings, by nature, are self-developing creatures. The prime objective of humanistic education is to develop a person who is caring, optimistic, energetic, independent and able to meet all challenges. It strongly stresses intellectual development, high values and growth.

The humanistic education encourages self-expression which can help in the continuous self-evolution of human beings. It enables a person to know his inner qualities, capabilities, and definitiveness of ethical human conduct.

#### Principles of Humanistic Education

- (i) It largely focuses on the interests and connects a person and connects it to his intellect.
- (ii) Humanistic education believes that mood and attitude of a person either negatively or positively affect the process of learning.
- (iii) Human feelings and knowledge are highly valued in humanistic education.
- (iv) This philosophy encourages self-evaluation rather than judging on other factors.



(v) The study of humanistic education believes that motivation and engagement with the subject that is being learned is important.

## 2. Humanistic Constitution

The right understanding provides the basis for human constitution, which can be defined as the framework of a human being in which he lives with harmony and compassion with himself and others. Humanistic constitution provides a guideline to the development of universal human order. It works towards the comprehensive human goals and development of the competence of human code of conduct, which is its prominent directive principle.

Presently, the human society is categorized into numerous creeds, nationalities, religions, etc. The objective of each of these categories is to prove each other contrary. It is irony that a human being spends a substantial part of his energy and resources in preparing for war, to ensure peace. He tries to stop somebody's wrong behaviour with more wrong behaviour. This attitude is wrong and can never be successful in the long run. Thus, the right understanding offers a satisfactory solution to the human conflicts ranging from family level to global level.

### 1. Harmony with Self

To begin with, a human being should do his utmost to be in harmony with self. However, for being harmonious with self, it is important to determine the desires and wants of life, and the action plan to achieve them. Following are a few points to understand the concept deeply—

- (i) Firstly, it is very important to set the priorities to achieve whatever we want and desire for. To understand the connection between what we want from life and what we can give to others is very important.
- (ii) Every human being craves for a peaceful and happy life, but it is important to understand that these are the states of mind, which cannot be achieved by material wealth or bodily satisfaction. If a human always strives upon satisfying his bodily needs, then the other aspects of his life gradually fades away.
- (iii) We must always look for not missing out important things that can bring us happiness and composure, while only looking for pleasure, comfort and luxury.
- (iv) One must understand that the needs of the body are minimal, which is necessary only for survival. For e.g. our body cannot take food after a certain quantity, it has a limit to its hunger. If we over-feed it, it can become sick.

- (v) Getting opportunities to nurture qualities, like spirituality, aesthetic sense, creativity, innovation is equally important as getting a promotion in the job.
- (vi) We must keep our body physically fit by doing exercise and 'pranayams'. Healthy body and healthy mind are two basic factors required for a healthy human being.
- (vii) Life is a balance between our goals and capabilities to achieve them. Hence, we should know the balance between our ambitions and satisfaction also. We should always have an urge of achieving and setting higher goals.

### 2. Harmony with the Family

The first human interaction, for every individual, takes place with his family. The child, when takes birth, is said to be clean slate on which one can write anything. The values and morals that he first learns from his family decide upon his behaviour on professional ground as well. The important points in this regard are—

- (i) The first few lessons of communication are taken from the family. At this point, the training and guidance that a person acquires makes him both a good listener and a good speaker.
- (ii) Standing strong in challenges and resolving conflicts is also something important for the overall personality of a human being that he learns from his family. This helps him in a long run to handle pressure and keeping calm at the workplace.
- (iii) To cooperate and help others is another essential lesson that is obtained from the family.
- (iv) Accepting the views of others and listening to their ideas is also an important factor.
- (v) One also learns the quality of sharing from the family. The sensing of sharing our belongings or sharing those things which we are possessive about makes us sensitive towards the theory of giving.

### Q.3 What is humanistic universal order? Explain with necessary diagrams.

**Ans.** Humanistic universal order is the right knowledge and understanding of the society which is living peacefully and happily with harmony. The five dimensions of human universal order are—

1. Education or *Sanskar*
2. Health or *Swasthya/sanyam*
3. Production or *Utpadan*
4. Justice or *Nyaya*
5. Exchange or *Vinimay*



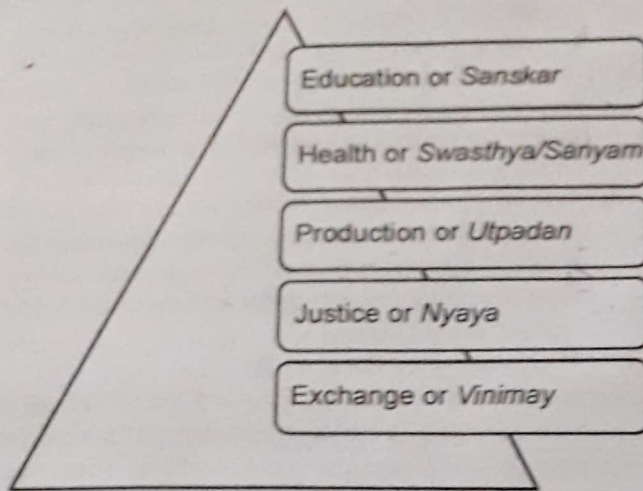


Fig. 1 : Humanistic Universal Order

1. **Education or Sanskar** - It can be referred to as the understanding of harmony at all four levels of living. The concept of right living emphasizes on ability to live in harmony at all the four levels of living. Hence, we can say that-

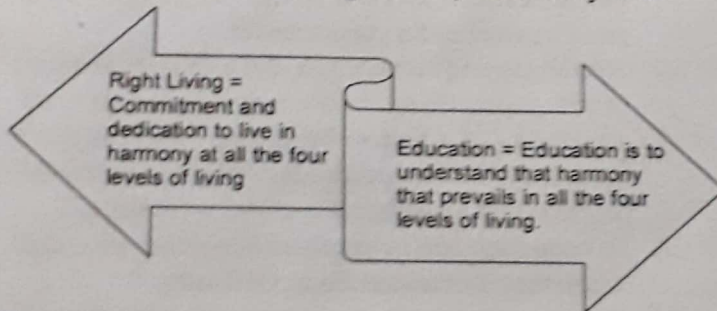


Fig. 2

Right Living = commitment and dedication to live in harmony at all the four levels of living

Education = education is to understand that harmony that prevails in all the four levels of living.

2. **Health or Swasthya/Sanyam** - It refers to self-regulation or sanyam/swasthya which has been discussed in chapter 2. Swasthya refers to the good health and well-being of the body, whereas sanyam is the feeling of responsibility that protects nurtures and utilizes the body correctly.

Sanyam is the foundation of swasthya.

3. **Production or Utpadan** - The physical efforts that a human being makes in the nature is referred to as work. On the other hand, production refers to the outcome or the physical output that is finally acquired after putting the efforts of work.

Now, there are two important questions related to production or utpadan, which are-

- What to produce?
- How to produce?

#### (i) What to produce?

The right identification of needs can help in deciding what to produce. For deciding what to produce, it is important to recognize the needs of the body, which is the sustenance of the body. Here, we can say that food, clothing, communication, transport, etc are required for the utilization of the body.

#### (ii) How to produce?

Here, we refer to the process or technology which is to be used for the production. There is harmony in nature and at all the levels of living. Therefore, it is quite evident that the production system or process is present in nature.

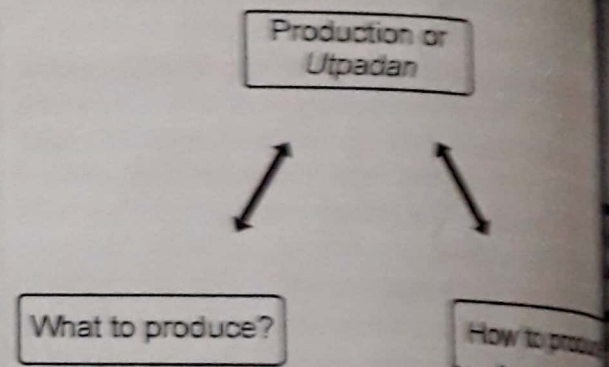


Fig. 3

4. **Justice or Nyaya and Preservation or Suraksha** - The harmony between human beings is referred to as justice or nyaya, whereas suraksha or preservation refers to the harmony and coordination between the human beings and the rest of the nature.

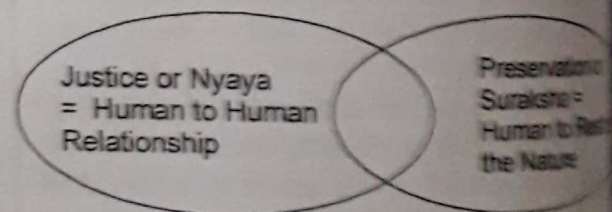


Fig. 4

Justice or Nyaya = Human to human relationship includes fulfillment and recognizing. It leads to happiness.

Preservation or Suraksha = Human to rest of the nature. It leads to mutual prosperity.

5. **Exchange or Vinimay** - The exchange of facilities between the members of the society is referred to as exchange or vinimay. Exchange, here, refers to exchange of products for mutual fulfillment, and not selfish profit.



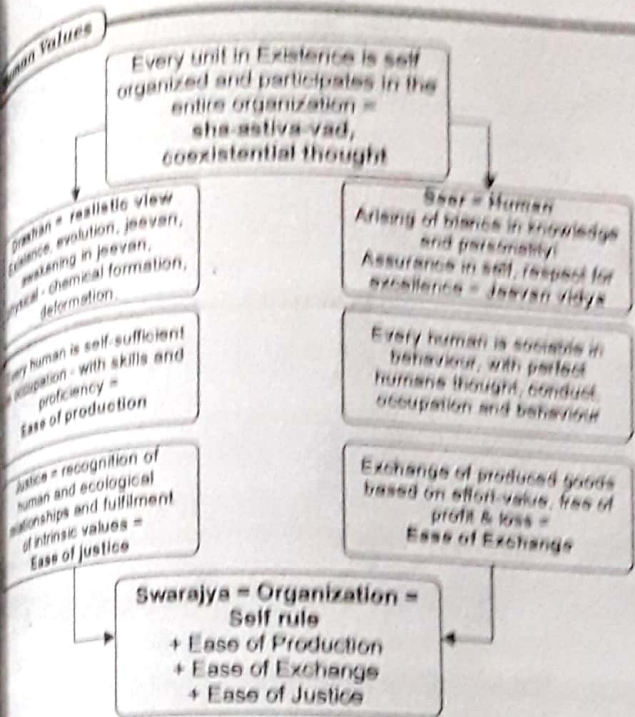


Fig. 5

What is the holistic criteria for production system management models? Explain in detail.

The modern systems and technologies are all human creations which have been introduced as and when there is a need for them, under the influence of the world. They have been optimized and designed in the way that is best suited to the world. To facilitate the development of these systems and technologies, it is necessary to formulate necessary criteria for evaluation which go hand in hand with human goals.

To guide the development of these systems and technologies, the three broad criteria people-friendly, eco-friendly and which cater to lifestyle and needs.

In accordance with the above mentioned considerations, to judge the accuracy of management models, technologies and production systems, the criteria is as follows-

### 1. For Production System

To determine the type of production system, following factors need to be pondered over-

- (i) What is to be produced?
- (ii) Who is the target consumer?
- (iii) What is the process of production?
- (iv) What will be the quantity of production?

These factors are decided on the basis of the natural resources which are available, and the requirement of the people. The needs here are in accordance with the human values. To judge the accuracy of production system, following factors are given-

- (a) Economic feasibility and sustainability
- (b) Optimum utilization of the available resources
- (c) Skilled and expertise labour
- (d) Pattern of consumption
- (e) Eco-friendly and people-friendly technologies
- (f) Good quality of production
- (g) Producibility of the product in local environment
- (h) Meaningful employment to people
- (i) Safety and health measures for the local people
- (j) Sense of individual accomplishment and creativity

### 2. For Management Models

The management should give priority to the people working for him and the end-user using the product, and not his personal profit.

- (i) Right and timely appraisal
- (ii) Proper working hours
- (iii) Consumer satisfaction over profit maximisation
- (iv) Constant value addition to the people
- (v) Motivation and encouragement
- (vi) Considering workers as a family
- (vii) Sharing of responsibility
- (viii) Considering individual goals and objectives

### 3. For Technologies

- (i) Compatible with nature and environment
- (ii) Ensuring safety and health
- (iii) User-friendly in nature
- (iv) Low cost and energy-efficient
- (v) Durability of the product and their recyclability
- (vi) Facilitate the effective utilization of animals, human body, materials and plants.
- (vii) Renewable sources of energy must be promoted.

**Q.5 Define ethics. What is the natural acceptance of human values?**

**Ans.** Ethics is the definitiveness of the human code of conduct, which comprises of policies, values and character. Ethics is the virtue that can be instilled in a human being by inculcating right morals, principles, and values. It is possible only when an individual is taught the right understanding by the means of self-exploration or retrospection. Ethics, derived from a Greek word 'ethos' is fundamentally a branch of philosophy that works upon concepts of good and bad, right and wrong, love, justice and peace.

In addition to the above mentioned concept, the term professional ethics can be defined as those set of standards which develop ethical code of conduct and professional competence. It helps in determining the ethical morals and problems arising in a business.



### 1. Natural Acceptance of Human Value

The state when a human being unconditionally accepts self, people and environment can be defined as natural acceptance. It also speaks of the absence of expectations from others. Once a human being truly and completely imbibes the quality of natural acceptance, a holistic feeling of harmony, fulfilment, and composure is felt by him. Natural acceptance can be precisely said as accepting all the good things of life, learning from it and absorbing it in life in our own way. Some basic characteristics of natural acceptance are given below-

1. It does not change with time and remains invariant. For e.g., age cannot change the natural acceptance for respect and trust.
2. Place is never a criteria for natural acceptance. Whatever we learn all through our life and whatever we have accepted at any time of our age does not change even if we move from one place to another.
3. Beliefs and the situations from our past cannot change our feeling of natural acceptance.
4. Natural acceptance keeps directing us to the right path, no matter where we are and no matter what we are doing. It always tells us what is right.
5. It is the part and parcel of life, and similar for all the living beings. Although, every human being has different interests and choices, but all of us work towards achieving that one goal in our life, which comprises of happiness, prosperity and satisfaction. Hence, the basic natural acceptance is same for all.

### Q.6 What is professional ethics? What is competence in professional ethics?

**Ans.** The ethical obligations that people follow at their workplace, encompasses their behaviour and their conduct is referred to as professional ethics. The development of ethical competence is a long term process that can be acquired by means of value education and right understanding. Here are a few components of which the professional ethics comprises of -

1. **Honesty** - It connotes moral character and virtuous attributes, like sincerity, fairness, absence of lying and cheating.
2. **Integrity** - It refers to high moral principles and honesty.
3. **Accountability** - It refers to answerability and liability.
4. **Respect** - Feeling of admiration or regard towards living-beings.
5. **Confidentiality** - It refers to limited access or some restriction on certain type of information.

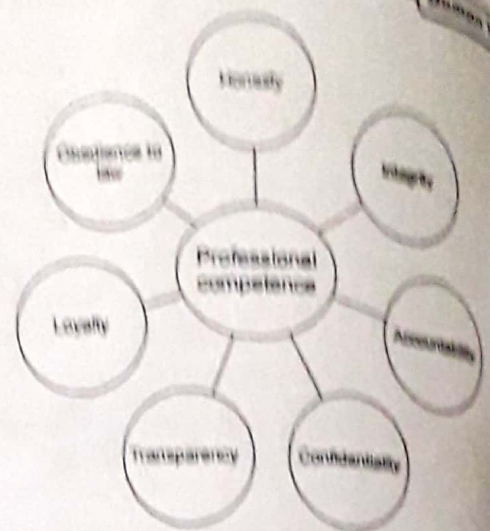


Fig. 1: Constituents of Professional Ethics

6. **Transparency** - It refers to clarity in the actions that are being performed.
7. **Loyalty** - Devotion or being faithful towards person, group, society or country.
8. **Obedience to law** - To abide by the rules and systems made by government and official institutions.

The above mentioned 8 constituents of professional ethics can be summarized with their probable outcomes as follows -

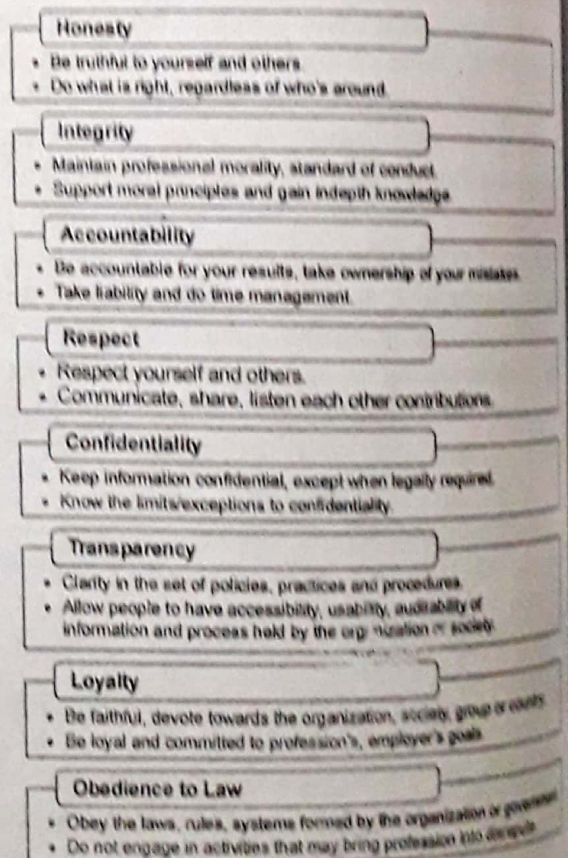


Fig. 1: Constituents of Professional Ethics