

6
CHAPTER

HUMAN VALUES FOR INDIAN MANAGERS

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6.1. HUMAN VALUES FOR INDIAN MANAGERS

What is Human Values?

- ◆ Human values refer to those values which are at the core of being human.
- ◆ The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large.
- ◆ They are also considered universal, timeless and eternal applying to all human beings.
- ◆ We can say that strong values are the roots of achievements for the human beings as well as organisations.

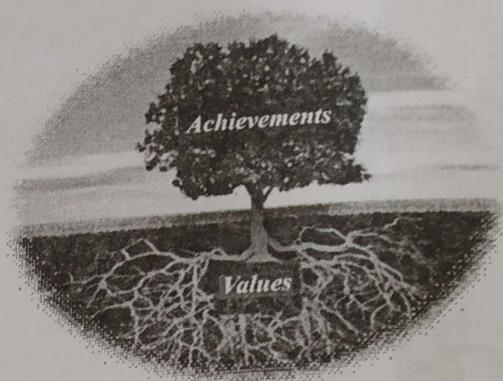
Necessity of Human Values

- ◆ Human values are necessity in today's society and business world.
- ◆ Human values are the features that guide managers to take into account the human element when one interacts with other human.
- ◆ They have many positive characters that create bonds of humanity between people and thus have value for all human beings. They are strong positive feelings for the human essence of the other. These human values have the effect of bonding, comforting, reassuring and procuring serenity.
- ◆ Human values are the **basis for any practical life within society**.
- ◆ They build space for a drive, a movement towards one another, which leads to peace.
- ◆ In simple term, human values are described as universal and are shared by all human beings, whatever their religion, their nationality, their culture, and their personal history. By nature, they persuade consideration for others.

Types of Human Values

Truth

- Truth is eternal and unchanging.
- Being truthful means being completely honest in what we say, feel and do with others and ourselves.
- An honest life is happier, simpler and easier, whereas being untruthful erodes their integrity and leads to conflict.
- Dishonesty is often caused by a fear of the consequences of openly acknowledging the truth.
- If employees do something wrong, they know that by being truthful, they will have to face a telling off, anger and disapproval, so the immediate temptation is to evade the truth.
- In this dilemma, manager needs to help them to be honest, by extending patience and understanding to them. Manager can show them that misdeeds can be forgiven but dishonesty is far more damaging.
- Honest and openness creates atmosphere of healthy communication and trust. In turn, these attributes are the foundations of good relationships, which make a healthy and ethical organisation.



"Try not to become a man of success. Rather become a man of value."

- Albert Einstein

"The greatest advantage of speaking truth is that you don't have to remember what you said."

- Anonymous

Love

*"Kindness in words creates Confidence.
Kindness in thinking creates Profoundness.
Kindness in giving creates Love"* – Lao Tzu

- Love, the supreme value, is more than attraction and fondness or romantic attachment. It is pure, unselfish giving that is unconditional.
- Loving relationships in an organisation create an atmosphere in which employees feel cared for, secure and valued.
- Love can be expressed as kindness, friendship, understanding, acceptance and sincerity.
- It gives confidence to employee and they feel as family member of the organisation.

Peace

- Peace is a state of being quiet, calm and free from emotional disturbance.
- It is very different from the frustrated state of boredom or restlessness.
- Negative emotions, such as anger and frustration, which manager sometimes hold inside create conflict in the organisation and employees.
- Peace cultivates the virtues of patience, gentleness, self-control and thoughtfulness.
- To create peaceful atmosphere, manager must appreciate positive elements of employees.

Peace does not mean to be in a place where there is no noise, trouble, or hard work.

Peace means to be in the midst of all those things and still be calm in your heart.

Right Conduct

"Every person, as every institution, and above all, every religion is to be judged not by the amount of atrocities or the wrong committed but the right conduct"

– Mahatma Gandhi

- Good behaviour is essential for a harmonious life, whether at home or at organisation.
- Managers are the first example from whom employees learn and they are very quick in learning from behaviour of his superior. Right conducts help managers to work constructively with those around us.
- Each act of kindness and consideration, which employees and managers perform, builds their sense of self-esteem and self-confidence.

Non-Violence

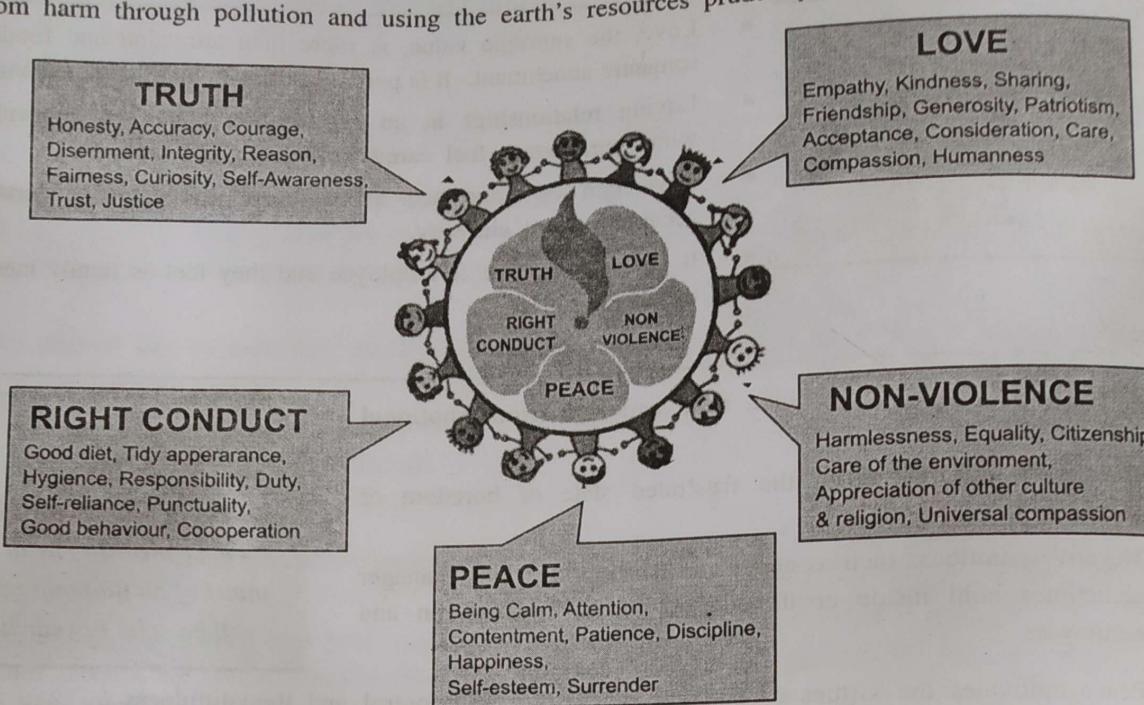
- If managers are sensitive to life in all its forms, then they will learn to take care of everything around them.
- The absence of this appreciation leads to many of the most difficult problems faced in organisation. Violence, whether in the form of bullying, racism or in gangs, is rooted in prejudice, ignorance and fear.
- Manager must develop feelings of brotherhood or sisterhood towards all people, breaks down barriers and allows him to see all those around us as human beings, deserving of love, appreciation and respect.

"Non-violence means avoiding not only external physical violence but also internal violence of spirit.

You not only refuse to shoot a man, but you refuse to hate him."

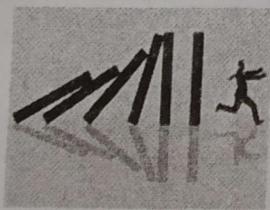
Martin Luther King, Jr.

- Non-violence as a concept extends to all life around us, including a commitment to protecting our environment from harm through pollution and using the earth's resources prudently.

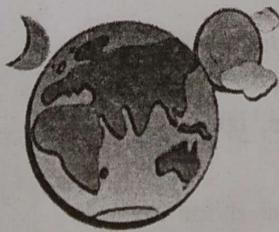


6.2. THE LAW OF KARMA

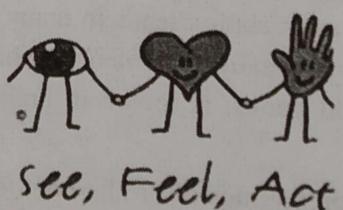
- Karma is the Sanskrit word for action.
- It is equivalent to Newton's law of 'every action must have a reaction'.
- When we think, speak or act, we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it.
- This law of cause and effect is not punishment, but is wholly for the sake of education or learning.
- A person may not escape the consequences of his actions, but he will suffer only if he himself has made the conditions ripe for his suffering. Ignorance of the law is no excuse whether the laws are man-made or universal.
- To stop being afraid and to start being empowered in the worlds of karma and reincarnation, here is what you need to know about karmic laws.



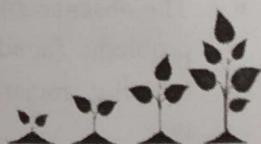
Law of Cause and Effect



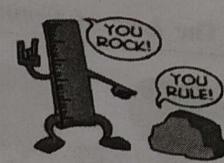
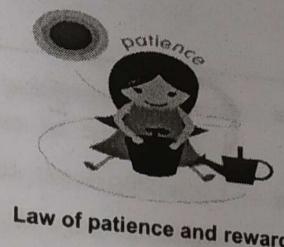
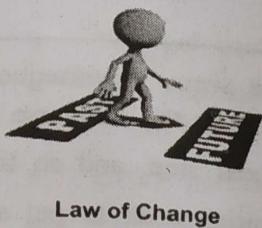
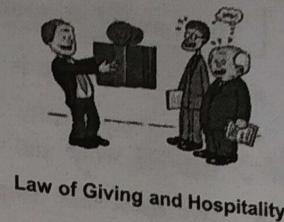
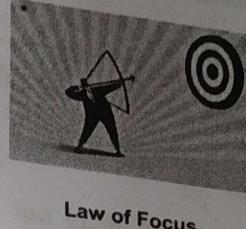
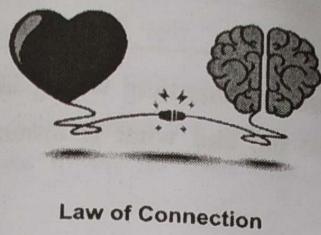
Law of Creation



Law of Humanity

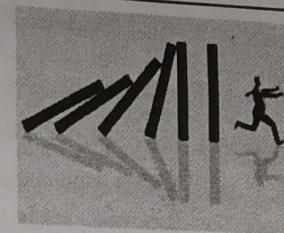


Law of Growth



The Great Law

- "As you sow, so shall you reap." This is also known as the "Law of Cause and Effect".
- Whatever we put out in the universe is what comes back to us.
- If what we want is happiness, peace, love, friendship - Then we should be happy, peaceful, loving and a true friend.



The Law of Creation

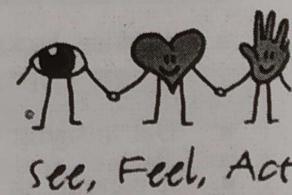


- Life does not just **HAPPEN**, it requires our participation. You must be an active participant in life; you cannot simply glide by and expect things to fall into place.
- We are one with the universe, both inside and out.
- Whatever surrounds us, gives us clues to our inner state.

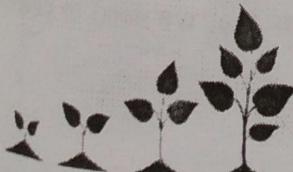
- Be yourself, and surround yourself with what you want to have present in your Life.

The Law of Humanity

- What you refuse to accept, will continue for you.
- If what we see is an enemy, or someone with a character trait that we find to be negative, then we ourselves are not focused on a higher level of existence.



The Law of Growth



- "Wherever you go, there you are".
- For us to **GROW** in spirit, it is we who must change – and not the people, places or things around us.
- The only given we have in our lives is **OURSELVES** and that is the only factor we have control over.
- When we change who and what we are within our heart our life follows suit and changes too.

The Law of Responsibility

- Whenever there is something wrong in my life, there is something wrong in me.
- A universal truth is that we mirror what is around us, and what is around us mirrors what and who we are.
- We must take responsibility what is in our life.



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.
- Each step leads to the next step, and so forth and so on.
- Someone must do the initial work to get a job done.
- Neither the first step nor the last are of greater significance, as they were both needed to accomplish the task.
- Past-Present-Future they are all connected.

The Law of Focus

- You cannot think of two things at the same time.
- When our focus is on spiritual values, it is impossible for us to have lower thoughts such as greed or anger.



The Law of Giving and Hospitality



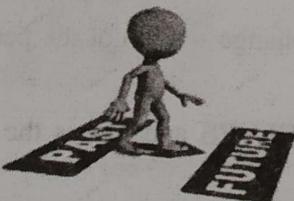
- If you believe something to be true, then sometime in your life you will be called upon to demonstrate that particular truth.
- Here is where we put what we CLAIM that we have learned, into actual PRACTICE.

The Law of Here and Now

- Looking backward to examine what was, prevents us from being totally in the HERE AND NOW.
- Old thoughts, old patterns of behavior, old dreams...
- It prevents us from having new ones.



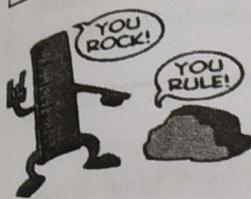
The Law of Change



- History repeats itself until we learn the lessons that we need to change our path.

The Law of Patience and Reward

- All Rewards require initial toil.
- Rewards of lasting value require patient and persistent toil.
- True joy follows doing what we are supposed to be doing, and waiting for the reward to come in on its own time.

**The Law of Significance and Inspiration**

- You get back from something whatever YOU have put into it.
- The true value of something is a direct result of the energy and intent that is put into it.
- Every personal contribution is also a contribution to the whole.
- Lack luster contributions have no impact on the whole, nor do they work to diminish it.

Loving contributions bring life to, and inspire, the whole.

6.3. ETHICS OF VIVEKANAND

- ◆ Swami Vivekananda was born in **1863** in Calcutta in an affluent family.
- ◆ He was a monk and **chief disciple of Ramakrishna Paramhansa**.
- ◆ While studying in Calcutta University, he acquired deep interest and mastery in **Western Philosophy and History**.
- ◆ Swamiji offers multiple new dimensions to the scope of ethics, and to make us become a better human being.
- ◆ He introduced **Indian philosophies of Vedanta and Yoga to the Western world** and is credited with raising interfaith awareness, bringing Hinduism to the world stage during the late 19th century.
- ◆ He also represented India in the first Parliament of Religion held in Chicago (U.S.) in 1893.

Vedanta

Vedanta is based on Upanishads and their interpretation. Its aim was to enquire about 'Brahman' (ultimate reality) which was the central concept of Upanishads.

It saw Veda as the ultimate source of information and whose authority could not be questioned. It emphasized on path of knowledge (jnana) as opposed to that of sacrifice (karma). Ultimate aim of knowledge was 'Moksha' i.e. liberation from 'sansara'.

Extract of Swami Vivekanand Thought

The world needs good citizens for the betterment of the people. Without good citizens, no system, social or practical can function in right ways. All the systems are developed to offer better conditions for people who want to manifest their inner qualities to get the chance to realize their real nature. No nation is great or good because parliament enacts this or that, but because its men are great and good people often work for the same ends but fail to recognize the fact.

One must admit that law, government, politics are phases not final in any way. There is a goal beyond them where law is not needed. All great Masters teach the same thing. Christ saw that the basis is not law, that morality and purity are the only strength.

The Principle of Security

- Quality of work life cannot be improved until employees are relieved of the anxiety, fear and loss of future employment.
- The working conditions must be safe and fear of economic want should be eliminated.
- Job security and safety against occupational hazards is an essential precondition of humanisation of work.

The Principle of Equity

- There should be a **direct and positive relation between effort and reward**.
- All types of discrimination between people doing similar work and with same level of performance must be eliminated.
- Equity also requires sharing the profits of the organisation.

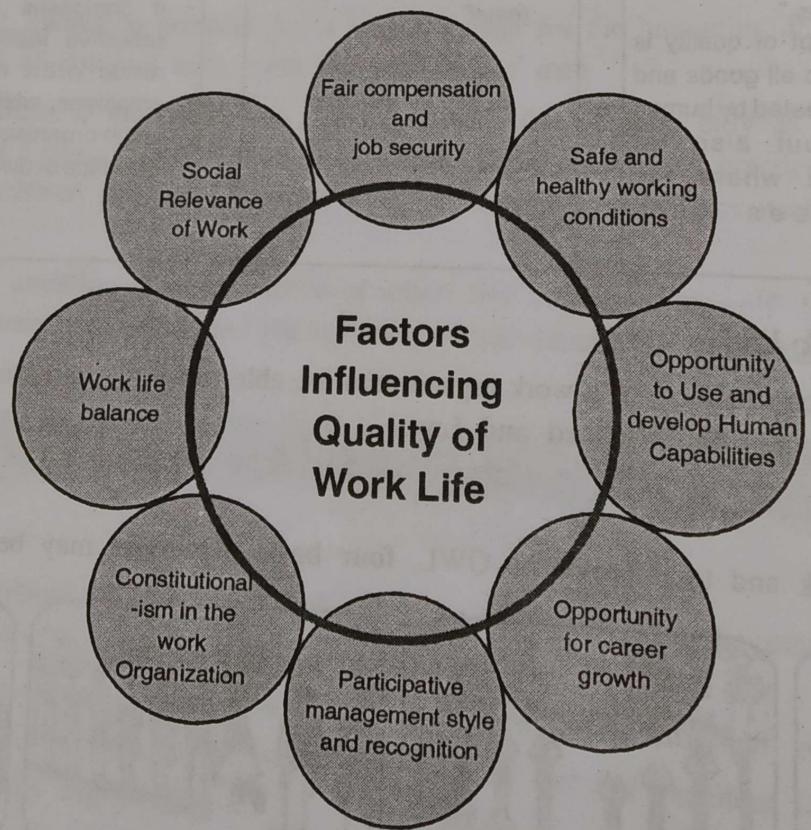
The Principle of Individualism

- Employees differ in terms of their attitudes, skill, potential, etc. Therefore, every individual should be provided the opportunity for development of his personality and potential.
- Humanisation of work requires that employees are allowed to decide their own pace of activity and design of work operations.

The Principle of Democracy

- This means greater authority and responsibility to employees.
- Meaningful participation in the decision-making process improves the quality of work life.

Factors Influencing Quality of Work Life



Fair Compensation and Job Security

- The economic interest of the people derive them to work at a job and employee satisfaction depends at least partially on the compensation offered.
- Pay should be fixed on the basis of work done, responsibility undertaken, individual skills, performance and accomplishments.
- Job security is another factor which is in concern to the employees.
- Permanent employment provides security to the employees and improves their QWL.

Safe and Healthy Working Conditions

- Organisations should realize that their true wealth lies in their employees and so providing a healthy work environment for employees should be their primary objective.
- Most of the organisations provide safe and healthy working conditions due to humanitarian requirements and/or legal requirements. In fact these conditions are a matter of enlightens self-interest.

Opportunity to Use and Develop Human Capabilities

- Contrary to the traditional assumptions, quality of work life is improved the extent that the worker can exercise more control over his work, and the degree to which the job embraces an entire meaningful task but not a part of it.
- Further, QWL provides for opportunities like autonomy in work and participation in planning in order to use human capabilities.

Opportunity for Career Growth

- Opportunities for promotions are limited in case of all categories of employees either due to educational barriers or due to limited openings at the higher level.
- QWL provides future opportunity for continued growth and security by expanding one's capabilities, knowledge and qualifications and prepare them to accept responsibilities at higher levels.

Participative Management Style and Recognition

- Flat organisational structures help organisations facilitate employee participation.
- A participative management style improves the quality of work life.
- Workers feel that they feel that they have control over their work process and they also offer innovative ideas to improve them.
- Recognition also helps to motivate employees to perform better.
- Recognition can be in the form of rewarding employees for jobs well done.

Constitutionalism in the Work Organisation

- QWL provides constitutional protection to the employees only of desirability as it hampers workers.
- It happens because the management's action is challenged in every action and bureaucratic procedures need to be followed at the level.
- Constitutional protection is provided to employees on such matters as privacy, free speech, equity and due process.

Work Life Balance

- Organisations should provide relaxation time for the employees and offer tips to balance their personal and professional lives.

- They should not strain employee's personal and social life by forcing on them demanding working hours, overtime work, business travel, transfers etc.

Social Relevance of Work

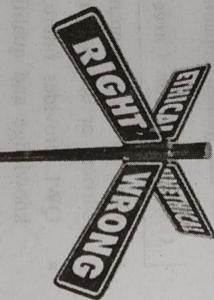
- OWL is concerned about the establishment of social relevance to work in a socially beneficial manner.
- The worker's self-esteem would be high if his work is useful to the society and the vice versa is also true.

6.5. ETHICS OF GANDHI

- ◆ Mahatma Gandhi was born in Porbandar, India.
- ◆ He was an Indian lawyer, politician, social activist, and writer who became the leader of the nationalist movement against the British rule of India.
- ◆ He is considered the father of nation. Gandhi is internationally esteemed for his doctrine of nonviolent protest (satyagraha) to achieve political and social progress.
- ◆ Gandhiji revives Buddha's ethics of ahimsa, and applies it to social, economic and political problems. He evolves a new outlook on life based on the doctrine of ahimsa and sees to solve all social, political and economic problems in the light of this principle. He gives a new orientation to the problems that face humanity today and offers a new solution.

Ethical Conduct

- ◆ Gandhi believed that as human beings, men can never reach the perfection of divine virtues.
- ◆ Still, they should strive with all their strength to follow the virtues of truth, love, nonviolence, tolerance, fearlessness, charity and service to mankind.
- ◆ Men have to uphold the right, regardless of the personal consequences they may face.
- ◆ He urged Satyagrahis to adopt to these virtues.



Truth

- ◆ Gandhi equated God with truth and designated his religion as religion of truth.
- ◆ He used to say God is Truth, which he later changed to "Truth is God".
- ◆ However, his idea of truth was not taken from epistemology or theory of knowledge.
- ◆ Rather, he viewed truth in the form of an ideal of human conduct.
- ◆ He regarded that Indian struggle for freedom stands for truth and represents a just struggle for national and individual autonomy.

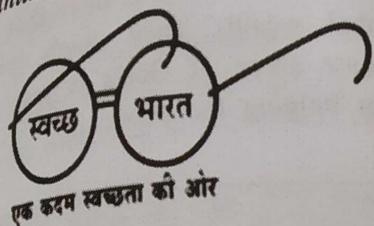
Service to Society

- ◆ Service to the society was another way in which Gandhi's concept underpins his practical actions.
- ◆ He believed that "only way to see God is to see him through his creations and identify oneself with it".
- ◆ This is possible through service to humanity. He maintained that there is no escape from social service to those in search of God.



- ◆ He believed that as a part of God's creation, all men share the same life and there is no real difference between them.
- ◆ This principle of unity of life explains his concepts of secularism, religious toleration, human equality. It also underpins his long battle against untouchability and social backwardness.

Cleanliness



- ◆ Gandhi emphasised on **internal (mental)** and **external (physical)** cleanliness.
- ◆ There was no litter or dirt or filth in his Ashrams and surroundings.
- ◆ He said: "**Cleanliness is next to Godliness**".
- ◆ He advocated moral self-purification.

Ends and Means

- ◆ Gandhi believed that men should adopt only good means to attain noble objectives.
- ◆ As per him: "No good can follow from bad deeds, even if they are well intentioned."
- ◆ He believed that the path to hell is paved with good intentions; thus leading to so called "ends and means" debate. It is contrary to the view that bad means can be used to achieve good ends, and what matters is the end.

"If one takes care of the means, the end will take care of itself."
— Mahatma Gandhi

Ahimsa



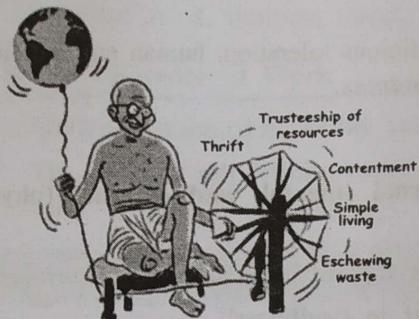
- ◆ Gandhi's Ahimsa was not only refraining from killing but also show love for the whole man-kind and all living beings.
- ◆ He believed that man can only realize God by pursuing Ahimsa.
- ◆ He also maintained that truth and non-violence are inseparable and truthfulness and fearlessness is prerequisite for a pursuit of Ahimsa.

Satyagraha

- ◆ Gandhi's later work rested largely on a spiritual principle of satyagraha that he developed while working in South Africa.
- ◆ For Gandhi, Satyagrahi was the **foot soldier of Passive Resistance Movement**.
- ◆ One has to adopt the virtues of truth and violence to be a Satyagrahi. He should be honest and eschew material possessions and sexual desires.
- ◆ Gandhi prescribed a severe code for the, Satyagrahi which includes harsh moral discipline, control of Senses and ascetic self-denial.

सत्याग्रह

Doctrine of Trusteeship



- ◆ Gandhi regarded rich as trustees of wealth. He said that ultimately all property belongs to God, the excess or superfluous wealth which the rich possess belongs to society and should be used for supporting the poor.
- ◆ Wealthy people have no moral right to what is more than their proportionate share in national wealth. They simply become trustees for the disproportionate share of God's property they hold. They have to use it for helping the poor.

Seven Sins

Mahatma Gandhi said that seven things will destroy us.

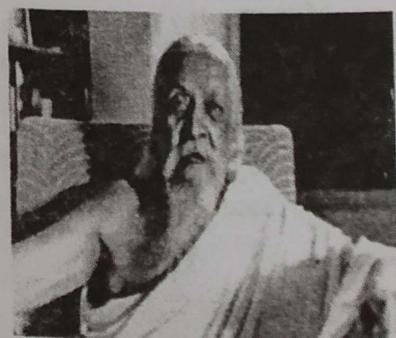
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|-------|---|
| (1) { | • Wealth without work |
| (2) { | • Pleasure without conscience |
| (3) { | • Knowledge without character |
| (4) { | • Commerce (Business) without morality (Ethics) |
| (5) { | • Science without humanity |
| (6) { | • Religion without sacrifice |
| (7) { | • Politics without principle. |

6.6. ETHICS OF SRI AUROBINDO

Sri Aurobindo (Aurobindo Ghose) was an Indian philosopher, yogi, guru, poet, and nationalist. He joined the Indian movement for independence from British rule. For a while, he was one of the influential leaders and then became a spiritual reformer. Later on, he worked on human progress and spiritual evolution.

Ethical Philosophy of Aurobindo

- ◆ Theory of ethics, psychology and metaphysics (interior ethics) are built on the fundamental aspect (i.e. truth).
- ◆ According to Sri Aurobindo, the ethical being escapes from all worldly formulas and finds its principles in its own eternal nature which is an essential character of the growth of evolving mind even though it may seem to be that in its earthly history, but there is a reflection in man of the divine.'
- ◆ Morality signs religion; all seeks the development of the whole man through society. **Law is forman's development and morality is a means to an end.** Immanuel Kant has stated 'moral law is a categorical imperative', which means that imposition of moral law on man does not take into account the fact that man is a dynamic being whose laws of practical life should also change according to its growth.
- ◆ The ultimate end according to moral philosophy of Sri Aurobindo is realisation of God. Automatically the criteria of good and right can thus be established. It is essential and indispensable if we grow conscious

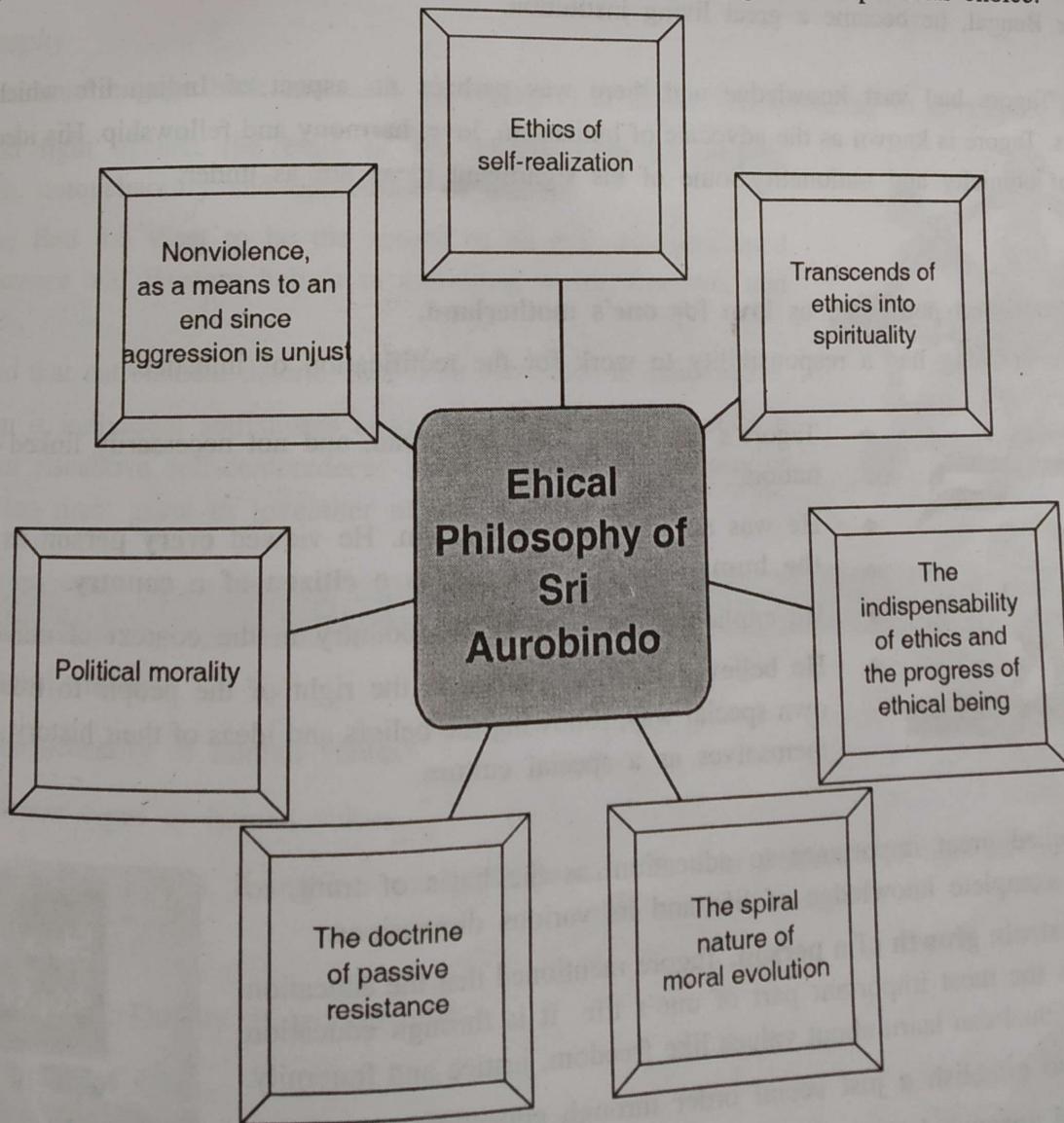


of the divine reality and live life accordingly. This principle has also been agreed upon by Indian sages. It is the inner meaning of ethics of self-realisation as Sri Aurobindo points out that man, world and God are all forms of the same Reality. Good is all that helps the individual and evil is that which breaks up increasing perfection. The concepts of good and evil of Sri Aurobindo's ethics are dynamic since their aim is progressive and evolve with time. The temporality of all forms of moral conduct is compatible with the eternity of moral ideas.

Sri Aurobindo considers duty to be performed for the sake of God. The Bhagavad Gita does not teach disinterested performance, but the following of divine life and to take refuge in the supreme being. Hence, the preaching of Vivekananda, Ramakrishna is imperfect consonants with this teaching. Like the Gita, Sri Aurobindo strongly emphasizes the value of Karma and considers work to be performed not for society; nor even for duty but for God.

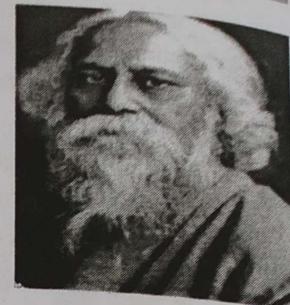
According to Sri Aurobindo's ethics, there is no regression but spontaneous growth. The real benefits lie in positive growth towards the realisation of the divine self since as man advances in this path the hurdles automatically disappear in due course of time.

Rebirth is a moral necessity; is not advocated by Sri Aurobindo, rather he emphasizes on faith or free will, makes great differences to man's action. The freedom of the will is the foundation of ethics. This idea is in like that of the Gita. Moreover, this idea bridges the gulf between man and nature, between freedom of the will and faith. There is a will or force in this world which determines the result of all action as part of the greater whole and there is a will that determines the thoughts and personal choice.



6.7. PHILOSOPHY AND ETHICS OF RABINDRANATH TAGORE

Rabindranath Tagore (1861-1941) was the youngest son of Debendranath Tagore, a leader of the Brahmo Samaj, which was a new religious sect in nineteenth-century Bengal and which attempted a revival of the ultimate monistic basis of Hinduism as laid down in the Upanishads. He was educated at home; and although at seventeen he was sent to England for formal schooling, he did not finish his studies there. In his mature years, in addition to his many-sided literary activities, he managed the family estates, a project which brought him into close touch with common humanity and increased his interest in social reforms. He also started an experimental school at Shantiniketan where he tried his Upanishadic ideals of education. From time to time he participated in the Indian nationalist movement, though in his own non-sentimental and visionary way; and Gandhi, the political father of modern India, was his devoted friend. Tagore was knighted by the ruling British Government in 1915, but within a few years he resigned the honour as a protest against British policies in India.



Tagore had early success as a writer in his native Bengal. With his translations of some of his poems he became rapidly known in the West. In fact his fame attained a luminous height, taking him across continents on lecture tours and tours of friendship. For the world he became the voice of India's spiritual heritage; and for India, especially for Bengal, he became a great living institution.

Rabindranath Tagore had vast knowledge and there was perhaps no aspect of Indian life which escaped his searching eyes. Tagore is known as the advocate of humanism, love, harmony and fellowship. His ideas transcended the barriers of ethnicity and nationality. Some of his significant ideas are as under:

Patriotism

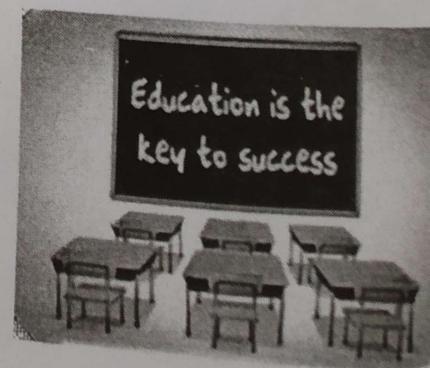
- ◆ Tagore understood patriotism as **love for one's motherland**.
- ◆ Every human being has a responsibility to work for the rectification of injustice.



- ◆ Tagore's patriotism was very broad, and not necessarily linked to a particular nation.
- ◆ He was an admirer of humanism. He viewed **every person as a member of the human society, and not as a citizen of a country**.
- ◆ He explained the cause of his country in the context of universal freedom.
- ◆ He believed that nationalism is the right of the people to freely live in their own special way, following the beliefs and ideas of their history, and developing themselves as a special culture.

Education

- ◆ Tagore attached great importance to education, as the basis of truth, to acquire the complete knowledge of life and its various dimensions.
- ◆ **Illiteracy restrain growth of a person.** Tagore mentioned that the education of a child is the most important part of one's life. It is through education that an individual can learn about values like freedom, justice and fraternity.
- ◆ He wanted to establish a just social order through education.
- ◆ A wrong and misguided education can never help in reconstruction of our character.



- ◆ Only the true education is the basis of a just constructive work.
- ◆ Aim of education should be individual development. He favored open-air classes. He believed that a moving mind has a better capability to assimilate facts and to gather knowledge from the outside world.
- ◆ Education can mould the emotions, intellect, feels and attitude of an individual.
- ◆ He believed that an educational institution should not exist in isolation, but should have a close contact with the socio-economic conditions prevalent in the society.

Religion

- ◆ Tagore advocated the religion of humanity.
- ◆ A person must live by one's dharma. One must respond to the love-call of God with love.
- ◆ Love for God includes love for humanity and all of nature.
- ◆ True religion is love, harmony, simplicity. "While God waits for his temple to be built of love, men bring stones."

- ◆ He also wrote against idolatry, superstition, and religious fanaticism. "We must go beyond all narrow bounds and look towards the day when Buddha, Christ and Mohammad will become one."

Social Philosophy

- ◆ The human must engage both externally in coping with nature and internally in developing spiritually.
- ◆ Tagore did fight against the evils of his society such as poverty, superstition, untouchability and oppression of women.
- ◆ He did not find the West to be the source of all evil. He welcomed Western science and Western beliefs in individual worth, freedom, and democracy.
- ◆ He believed that nationalism deteriorated from patriotism to chauvinism.
- ◆ Nationalism is individual selfishness raised to a higher level. Just as a human must rise above self-centeredness to love for all, the nations of the world too must grow to love other nations.



• PRACTICE QUESTIONS •

1. What is human values?
2. What are the necessity of human values?
3. Explain different types of human values.
4. "Life does not just happen, it requires our participation". Explain statement in light of Law of Karma.
5. Explain the term "Vedanta".
6. Write short note on: Quality of working life.
7. Discuss principles of QWL.
8. Which factors influences quality of work life?
9. Discuss Vivekananda's idea of ethics.