



INSTITUTE OF ACTUARIAL
& QUANTITATIVE STUDIES

Subject: Professional Ethics

**Chapter: Unit 4 – Chapter
1(part 2)**

Category: Notes

Politics and Legal Environmental Ethics

Some ethical commitments of policy makers and their intersections with environmental problems .

o Policy cannot be value-neutral. If people didn't have different views of things, interests (economic and otherwise), values, and conceptions of "the good," we would have no conflicts and no decisions would require balancing competing "goods." One basic idea of politics is that it is far preferable to resolve these conflicts without violence. If we resort to that, then we end up being ruled by the most powerful.

Power does not reliably correlate with being intelligent, wise, fair, just, consistent, open-minded and open-hearted, compassionate, or trustworthy. Yet these are the characteristics of rulers who can create the conditions in which human life can flourish, and problems be solved well. So politics is a commitment to the use of reason, and conflict resolution that allows life to continue.

o Political science has a long long history of thought and disagreement on how politics should be organized. Plato at one point wished for "philosopher kings"--wise people with absolute power. Authoritarian regimes are not usually so enlightened, however. Democratic theory, fearing the corruption power may bring, holds that legitimate power is that which receives the consent of the governed. (Modern intellectual descendants of Plato, for their part, bemoan the depth to which the 'tyranny of the majority' can sink). Modern communitarian theory looks beyond institutional governance to the fabric of the community as what is most important in civic life. Still others seek to found government on the developmental potentials of humans—an important point, since education and other positive forces have a lot to do with the quality of person, and thus society.

o Benjamin makes the point that our politicians must balance their roles as "trustee" and "delegate." As delegates they "represent directly the wishes and interests of their constituencies," but as trustees, they must "use their judgment in making what they regard as the best decisions on particular matters even if in certain cases this means taking a position different from the majority of their constituents" (p. 143 in readings). This indicates that politicians should not look only to opinion polls in their decisions, but should also seek to be informed. Their judgment in the "trustee" role is very likely to be essential in environmental cases.

o But note, too, in Benjamin's discussion of Cuomo's response to Meehan, that "The political question--the question of how best in certain circumstances in a pluralistic society to translate personal conviction into public policy--is not fully settled by what one regards as the correct answer to the moral question" (p. 146). Later: "A competent politician... is one who manages to retain an independent moral identity while also, in the interests of the integrity of the community as a whole... acknowledging the positions of those whose world views point in a different direction" (149).

- Political theorists (such as Heilbroner, and Ophuls) have argued that the "consent of the governed," especially when combined with an expansionist- industrialist political economy (whether capitalist or socialist), fails in the real world of ecological limits. Both authors are also critical of the environmental records of authoritarian regimes as well. Whether one agrees with their prognoses or not, one thing is clear: environmental policy must incorporate scientific knowledge into many decisions.

Science is what tells us (within sometimes large degrees of uncertainty) where the limits are, and can help us predict the outcomes of different policy options.

- o One principle that follows from the role of science is that learning must be paramount in environmental policy. We need to track our management attempts and constantly adjust based on what we find out. This approach is often called "adaptive management."

- o But as mentioned in concepts in ethics, "is" does not justify "ought." The way things in fact are, tells us nothing about how they should be. (This point does not, however, ultimately hold absolutely--a difficult issue in meta ethics that stems from any ethical theory's basis in unprovable assumptions about the nature of reality.) In the general argument underlying any environmental policy proposal, there are usually empirical premises, derived from science. They pertain to what causes what; based on them we can expect certain results from certain actions. But which results ought we to choose?

Science doesn't tell that. So, policy proposals also have ethical premises, which answer that question. Thus, anyone dealing with policy should be able to articulate, compare, select, justify, defend, and critique the ethical assumptions of policy choices. Not all of these are substantive environmental questions, but some must be.

- Some ethical premises of specific areas of environmental policies are contained in other portions of this course. Briefly, a few of the important dimensions are:

- o Which humans matter in environmental ethics? Only those with the resource to know the risks and hire lawyers and lobbyists, or all people? Only those in our nation, or beyond ? Only ones alive now or others in the future?

- o What environmental obligations do we owe other humans? Is there a 'right' to a healthy environment? One that can provide for a full range of needs? Of opportunities too? An enjoyable one? How do we define these in specific policy areas?

- o Do only humans have ultimate value? Nonhuman animals? Any organism? Populations? Species? Not unitary things of any sort, but instead communities? Systems? How can any of these units be

defined, and our obligations toward them justified? How do we deal with the many conflicts that arise when we grant any nonhumans moral standing?

o How do we deal with uncertainty and complexity of natural systems? Does this have implications for the burden of proof? For what we protect and how thoroughly we protect it?

o How do we think of environmental obligations? In cost-benefit terms? In some other way? How do we balance competing interests?

- Much of environmental policy boils down not to concrete solutions, but to formulating, maintaining and correcting processes which create solutions when values conflict ineluctably. What procedures should be used to resolve specific conflicts? The law in general, and especially administrative law, is full of such procedures for the many many kinds of conflicts present in society. See the page on ethical decisions; the second part lists some key values which such procedures should embody.

- Some in policy positions are politically elected, others are not. Either way, such positions carry responsibilities of any civil service career. These include a commitment not only to serve constituents, but to act as wisely and responsibly as possible. All such positions, because of the decision-making powers they include, carry potential for corruption and abuse. Ethical public service means self-policing, and supporting reasonable systematic checks, against such corruption. See information from groups like Common Cause, that work on campaign finance reform.

- Political work, in its very nature, thrusts participants into controversies. It is often up to them to work out compromises on very difficult issues. See the Benjamin reading on the multiple senses of compromise. Benjamin argues that compromise, as in a less-than-wished for "splitting the difference" between 2 irreconcilable principles or interests, does not have to mean one compromises one's integrity. He points to supervening values that must be called into play in such situations: the value on working together nonviolently, on preserving the possibility of working together on another issue later, on reducing polarization and stasis in society and government. These, he argues, are among the most important values when others conflict utterly.

3.2 Provisions of the Indian Constitution

Provisions of the Indian Constitution that are applicable to the business are summarized below. The Constitution is a comprehensive one consisting of various provisions that affect every citizen of India.

Certain provisions of the Indian Constitution are applicable to the business which are summarized under the following headings:

I. Preamble of Constitution and Business:

The Indian Constitution starts with a preamble, which outlines the main objectives of the Constitution. It may be noted that though the preamble is not a part of the Constitution and is not justifiable, yet its significance cannot be denied.

It serves as a key to the Constitution. Whenever the judiciary is in doubt about any particular provision of the Constitution it refers to the preamble to find out the real intentions of the framers of the Constitution. The preamble reads:

—We, The People of India, have solemnly resolved to constitute India into a Sovereign, Socialist, and Secular Democratic Republic and to secure to all its citizens:

Justice, Social, economic and political; Liberty of thought, expression, belief, faith and worship; Equality of status and of opportunity; and to promote among them all Fraternity assuring the dignity of the individual and the unity and integrity of the nation;

In our Constituent Assembly this Twenty-Sixth day of November 1949, we do hereby Adopt, Enact and Give to ourselves this Constitution.||

A perusal of the preamble shows that it intends India to be a Sovereign, Socialist, Secular, and Democratic Republic. It means that like other states India is a sovereign state and is free to conduct its internal as well as external relations as it deems desirable.

The terms ‘Socialist’ and ‘Secular’ were added by the Forty Second Amendment and assert that the government must adopt socialistic policies to ensure decent life for all Indian citizens. The inclusion of word ‘Secular’ likewise emphasises that the state must abstain from giving preferential treatment to any religion.

Democratic government implies the Government is to be carried on by the elected representatives of the people, and the Government stays in office as long as it enjoys the confidence of their elected representatives. Republic implies that the highest executive authority in India shall vest in a person directly elected by the people. In other words, there is no place for monarchical or feudal system in India.

Economic Importance:

The preamble of the Indian Constitution guarantees to its every citizen:

(i) Economic Justice:

The Indian Constitution laid down social, economic and political justice to every citizen in the country. It is, therefore, the duty of the business organizations to provide social, economic and political justice to every citizen.

(ii) Liberty of Thought, Expression, Belief, Faith and Worship:

This has been accepted in our constitution that every citizen has liberty of thought, expression, belief, faith and worship. According to this concept every business, organization should have liberty of thought, expression etc., with everyone.

(iii) Equality of Status and of Opportunity:

According to this concept every businessman should believe and give equal opportunity to others. This can be achieved through eradication of poverty. This does not mean winning gap between the poor and rich.

II. Fundamental Rights and Business:

The Indian Constitution incorporates a list of Fundamental Rights and guarantees their inviolability by executive and legislative authorities. Part III (Articles 12-35) deals with the Fundamental Rights granted to individuals. These rights were finalised by the committee of the Constituent Assembly headed by Sardar Vallabhbhai Patel.

The fundamental rights are superior to ordinary laws; they can be altered only through constitutional amendments. Originally, the fundamental Rights were seven but in 1978, through the 44th amendment of the constitution, the right to property was removed from the list of fundamental rights.

The six types of fundamental rights of the constitution are as follows:

(1) Right to Equality (Articles 14 to 18):

Articles 14 to 18 deal with right to equality. The Constitution clearly provides that the state shall not deny to any person equality before law or the equal protection of law within the territory of India. It cannot discriminate against any citizen on grounds of religion, race, caste, sex, and place of birth or any of them. It means that every citizen has access to shops, public restaurants, hotels, places of public entertainment etc., and is free to use wells, tanks, roads and places of public resort maintained at state funds.

In the employment aspects, the appointment to offices under the state also equal opportunity shall be provided to all the citizens, and no person shall be denied employment on grounds of religion, race, caste, sex, descent, and place of birth, residence or any of them. Again, to make the right to equality a reality; untouchability has been abolished and its practice in any form has been made an offence punishable in accordance with law. According to this articles the business should provide equality before law, social equality and economic equality.

(2) Right to Freedom (Articles 19 to 22):

Articles 19 to 22 enumerates certain positive rights conferred by the Constitution in order to promote the ideal of liberty promised in the preamble. Six fundamental rights in the nature of 'freedom' are guaranteed to the citizens in the article (originally there were seven, but now right to property is deleted).

The six Freedoms are as follows:

- (i) Freedom of speech and expression.
- (ii) Freedom of peaceful assembly without arms.
- (iii) Freedom of association.

- (iv) Freedom of movement throughout the territory of India.
- (v) Freedom to reside or settle any part of the territory.
- (vi) Freedom to practise any profession, or to carry on any occupation, trade or business.

The right to freedom is also applied equally in business. The businessmen can express their problems freely to the government and can get a solution to it. Similarly, every citizen has the right to choose any business or profession and can form unions, and conduct meetings.

(3) Right against Exploitation (Articles 23 to 24):

Articles 23 to 24 deal with the right against exploitation and seek to prevent exploitation of weaker sections of society by unscrupulous persons as well as the state. Article 23 prohibits traffic in human beings, involuntary work without payment and other forms of forced labour. Article 24 prohibits the employment of children below 14 years of age in factories and hazardous occupations, employing women employees in night shifts in factories etc.

Economic Importance:

The economic importance of right against exploitation is

- (i) The government takes necessary steps to remove bonded labour.
- (ii) The Factories Act helps to prevent exploitation of women and children employees.
- (iii) The owner of the factories are guided to make provision for safety and welfare of the workers and they compulsorily appoint a labour welfare officer, if in the factory 500 or more workers are employed.

(4) Right to Freedom of Religion (Articles 25 to 28):

Articles 25 to 28 deal with the right to freedom of religion. Subject to public order, morality, health etc., the citizens enjoy freedom of conscience and are free to profess, practise and propagate any religion.

However, the state can regulate or restrict the economic, financial, political or other secular activities associated with religious practices. No citizen can be compelled to pay any taxes the proceeds of which are to be spent for the promotion or maintenance of any particular religion or religious domination.

Economic Importance:

The Economic importance of the right to freedom of religion is

- (i) The government cannot spend tax money for the development of any religion.
- (ii) Nobody can be compelled to pay tax for the welfare of any specific religion.
- (iii) No one shall be forced to transfer of property or any agreement of a business nature in the name of a particular religion.

(5) Cultural and Educational Rights (Articles 29 to 30):

Article 29 stipulates that the State shall not impose upon it any culture other than the community's own culture. A minority community has the right to preserve its culture and religious interests. Article 30 confers upon a minority community the right to establish and administer educational institutions of its choice.

A notable feature of the educational and cultural right is that unlike other fundamental rights, it is not subject to any restriction, except that the State can make special provisions for the advancement of any socially and educationally backward classes of citizens.

Economic Importance:

The economic importances of cultural and educational rights are:

- (i) The state does not discriminate to give economic assistance to the minority institutions.
- (ii) The aided institution cannot refuse admission to any of the citizens on the ground that he belongs to a particular caste, religion, language or region.

(6) Right to Constitutional Remedies (Article 32):

This right has been described by Dr. Ambedkar as the heart and soul of the Constitution. In fact the mere declaration of fundamental rights is useless unless effective remedies are available for their enforcement. This has been ensured under Article 32 which grants the right to move the Supreme Court by appropriate proceedings for the enforcement of the rights conferred by the Constitution.

Clause (2) of Article 32 confers power on the supreme court to issue appropriate directions or orders to writs, including writs in the name of habeas corpus, mandamus, prohibition, quo-warrant and certiorari for the enforcement of any of the rights conferred by Part III of the constitution.

Thus, the fundamental rights enumerated in the constitution guarantee a number of economic and social rights to the citizens. At the same time the state has the power to impose reasonable restrictions on such rights in the interest of the people.

3.3 Political Setup – Major characteristics & their implications for business**Directive Principles of State Policy:**

The Directive Principles of State Policy which have been enshrined in Part IV of the Constitution aim at realizing the high ideals of justice, liberty, equality and fraternity as outlined in the preamble to the constitution. There are ideas which are to inspire the state to work for the common good of the people and establish social and economic democracy in the country. The phrase 'Directive Principles of State Policy' means the principles which the states should keep in mind while framing the laws

and formulating policy. Articles 39 to 51 contain the various directive principles. These principles are amalgamation of socialistic, Gandhian and liberal principles.

Economic Importance:

The economic importance of Directive Principles of State Policy is:

- (i) To provide adequate means of livelihood for all the citizens.
- (ii) To secure equal pay for work to both men and women.
- (iii) To protect the workers, especially children.
- (iv) To regulate the economic system of the country that it does not lead to concentration of wealth and means of production.
- (v) To make provision for securing right to work, to education and to public assistance in cases of unemployment, old age, sickness and similar other cases.
- (vi) To ensure a decent standard of living and facilities of leisure for all workers.

The main objective of the above noted directive principles are to enable the individual to lead a good and satisfying life. All the provisions of directive principles of state policy guide the government policies towards the business and other economic and social activities.

The government also so far enacted a number of acts and laws, policies and rules keeping in view the directive principles, which are directly related with the business operations. The various Acts like FERA, Factories Act, MRTP Act, Minimum Wages Act, Industrial (Development and Regulation) Act, Industrial policy, etc., are based on the Directive Principles of the Constitution.

The government, through these acts and regulations, protects the interests of working men, women and children, prevents concentration of economic power, and promotes and protects the interest of small and cottage industries.

Explain the meaning, relevance and features of the Competition Act, 2002.

In 1969 Govt. has passed an act and it had given the name monopoly and restrictive trade practices (MRTP). It became popular with the name of MRTP 1969. This act has many provisions to control the monopoly and to promote the competition. It has defined RTP and also explained the powers of MRTP commission. But its scope was very narrow and Govt. of India has made new act called competition act 2002. On the place of MRTP ACT 1969 after this MRTP act 1969 was fully repealed.

Explanation of Competition Act 2002

Competition Act 2002 states that Indian traders must not do any activity for promoting monopoly. If they will do any activity in the form of production, distribution, price fixation for increasing monopoly and this will be against this act and will be void. This act is very helpful for increasing good competition in Indian economy.

Under this act following are restricted practice and these practices are stopped by this act.

1. Price fixing: If two or more supplier fixes the same price for supply the goods then it will be restricted practice.
2. Bid ragging: If two or more supplier exchange sensitive information of bid, then it will also be restricted practice and against competition.
3. Re-sale price fixation: If a producer sells the goods to the distributors on the condition that he will not sell any other price which is not fixed by producer.
4. Exclusive dealing: This is also restricted practice. If a distributor purchases the goods on the condition that supplier will not supply the goods any other distributor.

Above all activities promote monopoly so under competition act these are void and action of competition commission will not entertain by civil court.

3.4 Prominent features of MRTP and FERA

FEATURES OF MRTP

The MRTP Act was introduced to provide that the operation of the economic system does not result in the concentration of economic power in hands of few. MRTP Act was later repealed and replaced by the Competition Act, 2002 but it still was the first legislation in India regulating the market.

Establishment of Competition Commission Under this law

Govt. of India appoints the chairman and other member of competition commission. Competition act 2002 gives the rules and regulation regarding establishment and functions of this commission.

Qualification of chairperson of Competition commission

He or she should be Judge of high court + 15 years or more experience in the field of international trade , commerce , economics , law , finance , business and industry .

Function of Competition commission:

1. To stop activity and practice which are promoting monopoly.
2. To promote the competition.
3. To protect the interest of consumers.

Conclusion

India is doing all work for safeguarding the interest of consumer and this law is one of the important pillar in this way.

FEATURES OF FERA

The Foreign Exchange Regulation Act (FERA) was legislation passed by the Indian Parliament in 1973 by the government of Indira Gandhi and came into force with effect from January 1, 1974.

FERA imposed stringent regulations on certain kinds of payments, the dealings in foreign exchange and securities and the transactions which had an indirect impact on the foreign exchange and the import and export of currency. The bill was formulated with the aim of regulating payments and foreign exchange

- Regulated in India by the Foreign Exchange Regulation Act (FERA), 1973.
- Consisted of 81 sections.
- FERA Emphasized strict exchange control.
- Control everything that was specified, relating to foreign exchange.
- Law violators were treated as criminal offenders.
- Aimed at minimizing dealings in foreign exchange and foreign securities.

FERA was introduced at a time when foreign exchange (Forex) reserves of the country were low, Forex being a scarce commodity. FERA therefore proceeded on the presumption that all foreign exchange earned by Indian residents rightfully belonged to the Government of India and had to be collected and surrendered to the Reserve bank of India (RBI). FERA primarily prohibited all transactions, except one's permitted by RBI.

OBJECTIVES:

- To regulate certain payments.
- To regulate dealings in foreign exchange and securities.
- To regulate transactions, indirectly affecting foreign exchange.
- To regulate the import and export of currency.
- To conserve precious foreign exchange.
- The proper utilization of foreign exchange so as to promote the economic development of the country.

3.5 Socio-Cultural Environment and their Impact on Business Operations

Businesses do not exist in a vacuum, and even the most successful business must be aware of changes in the cultures and societies in which it does business. As society and culture change, businesses must adapt to stay ahead of their competitors and stay relevant in the minds of their consumers.

1. Changing Preferences

A major socio-cultural factor influencing businesses and business decisions is changing consumer preferences. What was popular and fashionable 20 years ago may not be popular today or 10 years down the road. Different styles and priorities can undermine long successful products and services.

For example, a clothing company must constantly be aware of changing preferences when creating new products or it will quickly become outdated.

2. Demographics

Changes in demographics are also a significant factor in the business world. As populations age, for example, markets for popular music and fashions may shrink while markets for luxury goods and health products may increase. Additionally, changes in the proportion of genders and different racial, religious and ethnic groups within a society may also have a significant impact on the way a company does business.

3. Advertising Techniques

Advertising is perhaps the area of business most closely in touch with socio-cultural changes. Advertising often seeks to be hip and trendsetting, and to do this, advertising agencies and departments cannot lose track of the pulse of the societies in which they engage in business. Changes in morals, values and fashions must all be considered when creating outward facing advertising.

4. Internal Environment

In addition to a company's interactions with the market and its customers, socio-cultural factors also impact a company's internal decision-making process. For example, changing gender roles and increasing emphasis on family life have led to increased respect for maternity and even paternity leave with organizations. Additionally, attitudes towards racial discrimination and sexual harassment have changed drastically over the years as a result of socio-cultural change.

3.6 Salient features of Indian Culture and values

CHARACTERISTICS OF INDIAN CULTURE

Many things can be included while describing the distinguishing characteristics of Indian culture. But it is a fact that India is an amalgamation of various thoughts and ideologies. It is very vast and varied culture rich in knowledge, devotion deeds, emotions and feeling. It is the broad mindedness of Indian culture that it assimilated all those characteristic features without any hesitation to which it was exposed from various other cultures and moulded them in own way.

India did not believe in invasion or war to propagate its culture, religion, ideology or any other thing. It treated all living creatures with same equality and compassion.

Features of Indian Culture:

1. Longevity and continuity
2. Unity in diversity
3. Tolerance

4. Amalgamation of Spirituality and Materialism

VALUES OF INDIAN CULTURE

In recent years, many scholars and experts engaging in studies of cultural values have emerged in China. As a result, quite a few dissertations and works analyzing the values of Chinese and Western cultures have been published. However, those dealing with Indian cultural values are less, not to mention those that expound Indian culture and its values systematically and comprehensively and conduct comparative research about them in international cultural research. So I want to explore this topic to the best of my knowledge in order to receive advice from experts and colleagues.

According to knowledge about cultural values, the patterns, factors and traits of specific values are determined in many aspects such as politics, morality, religion, nation, equality, justice, truth, goodness and beauty. However, they can still be generalized into three major aspects. As Tugalenov, a scholar of the former Soviet Union, put it in his book *On the Values of Life and Culture*, all the cultural values can be classified into three categories: material values, social and political values and spiritual values. In the following paragraphs, I will use these three criteria to advance my study of the values of Indian culture.

1. Material Values

The material value on which Indian culture puts emphasis is the perfect devotion/commitment of humans. Though enjoyment of material values is a part of Indian cultural values, it is only a part and cannot represent the ultimate goal the Indian cultural values pursue, that is, to realize the perfect devotion of humans. Most Indians brought up by the traditional Indian culture care less about the possession and enjoyment of material values: thus there exists a strong national mentality of helping those in distress and aiding those in peril. In India as well as in other countries, it's not surprising to find that a rich person, even a very wealthy one, hands over his fortune for the good of social welfare.

2. Social and Political Values

The social and political values of Indian culture are that humans should intend to create a harmonious environment, using the eternal law of the cosmos to normalize their own conducts in order to reach the ultimate stage of oneness with Brahman-atman. On the one hand, India attaches some importance to pragmatic interests and desires. On the other hand, more importantly, it spares no efforts to promote that everyone should persevere in his life and undertake the obligations of his family and his nation for the prosperity of the society and the wellbeing of his posterity rather than personal pursuits and gains. People must follow law and submit to it, complying with the social rules and morals prescribed by the eternal law, which is more than mere civil law and covers a whole range of meanings such as the task and justice of man, human relations and the social order. So the Indian traditional cultural values strongly emphasize that only by dedicating oneself selflessly to the society can his behaviors truly accord with the social and political values and can a harmonious environment be created.

3. Spiritual Values

The ultimate goal that the spiritual values of Indian culture pursue is to realize the oneness of Brahman-atman, which is the only way for final salvation. India is a religious country. As early as the Vedic era, Indians had a strong belief that some kind of individual personality existed after death, which was considered to be the primitive soul of a human. This belief developed into the thought of heaven at the end of this era. It was said in Atharva Veda that the soul of the dead could reside in heaven, earth and midair, but heaven is the most ideal place. While it was believed in Rig Veda that those people eligible to enter the heaven were sadhus who conducted ascetic practices, soldiers who gave up their lives on the battlefield and devotees who didn't hesitate to sacrifice their properties to Brahman could also enter heaven.

Then the conception of "karma" began to emerge in Atharva Veda, which claimed that man must hold responsibility towards both the good karma and the evil karma on his own, and evil deeds must be punished accordingly. Based on this concept, the idea of the round of death and rebirth came into being. Evildoers must be punished, either being sent to the hell or being transmigrated into such humble things as pig, dog and muck, while those who did good would be rewarded by paradise. It was in the Upanishad era that such issues as the time limit of punishment and reward, soul and salvation were developed and clarified further. The appearance of the Upanishads had a positive significance to a certain extent because the text was founded on the three major guiding principles of Brahmanism. It was the result of the efforts of some Brahmanic scholars who aspired to seek advanced thoughts to interpret the ultimate meanings of the 'forest treatises', part of the Vedas. These treatises included philosophic thoughts, so they were also called Vedanta philosophy. After it was finalized, the Vedanta philosophy claimed that the dominant in heaven, earth and midair was Brahman.

Though invisible and unrevealed as it was, it would appear in every place at any time. The material world and everything in it were just its illusion. Individual soul was essentially one with Brahman. This was the thinking of "the identity of Brahman-atman". Therefore, Hinduism sees the self-realization of the identity of Brahman-atman as the loftiest goal of reaching salvation. But because of "karma" man can't experience and recognize the atman. "Affected by Karma, the atman is unable to return to Brahman to identify with it after death. So man has to suffer from the round of death and rebirth or be reincarnated into a bird, a beast, a worm and a fish." For that matter, Indians consider life to be painful and that they must strive hard to find the way to reach salvation and the identity of Brahma-atman so that the suffering from the round of death and rebirth can be exempted, 'escaped from'. In order to achieve this goal, new paths had been put forward in the Bhagavad Gita, the classic work of Hinduism. They were the path of behavior, the path of devotion and the path of knowledge.

1. Path of Behavior.

The believers must abide by the moral norms strictly, devoting themselves to the gods. Actions derive from freedom, so Hinduism encourages people to participate in all kinds of working practices, to love their jobs and to dedicate themselves to their jobs, which quite differs from the Buddhist way of salvation by quitting jobs to eliminate the cause of "karma".

2. Path of Wisdom.

The path of wisdom is very popular among Indians today. To most intellectuals, they feel subconsciously the urgency to master knowledge and open the door of wisdom not only for the sake of finding a favorable living and working condition, but also for approaching God and identifying with him.

3. Path of Devotion.

If a Hindu loves a god and submits to him piously in the extreme, this is also a way of gaining the god's favor and reaching salvation. It is an effective way to identify with a god to cherish the god in heart, to do everything for god and to read the name of god silently every minute.

'Nonviolent' Thinking in Indian Cultural Values

Nonviolence is the goal and state the Indian cultural values seek to achieve. According to Vedanta philosophy, everything in the world is self deriving from Self, so it should be friendly and equally disposed to others. Everything's true nature is divine and has the true, good and beautiful moral conduct, so people should be kind to and love each other. Moreover, the spirit of friendliness and love ought to be extended to beasts and birds, flowers and plants. Thus, killing is forbidden.



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