

YOGA AND WELL BEING - UNIT VI – VALUES and ETHICS

Introduction to Yama & Niyama -First Two Limbs of Ashtanga Yoga covering Social and Personal Code of Conduct respectively

There is much more to yoga than asanas, or physical postures. Since it is meant to support the cultivation of union with our true nature, yoga delves in our whole being – as if preparing a garden, for which we would need much more than soil – developing our physical, mental, emotional, spiritual and moral well-being.

Patanjali, who is recognized as the father of yoga, wrote the Sutras (a collection of sacred texts) in India around 200 AD. These texts are considered the most important ones concerning classical yoga, and offer us a road map towards the realization of our profound nature.

This road map is named Ashtanga, the eight branches of yoga, and it gives us eight stages to follow – from the external to the internal – which serve as a progressive ladder but must be practiced simultaneously.

What is Meant by Yama and Niyama?

Patanjali invites us to prepare our soil with the fundamental preliminaries of the Yamas and Niyamas, the first two Limbs of Yoga; these assist in purifying our behavior and attitudes towards others and ourselves.

Yamas and Niyamas nourish the garden in which blissful human potential blossoms; they act as catalysts for utter liberation. On the one hand, our soil must be free from toxicities, through the Yamas: moral restrictions in regards to behavior (at the level of action, speech and thought/intention). On the other, it must be abundant with nutrients, through the Niyamas: disciplines, attitudes and behaviors that need to be cultivated. Thus begins the path towards the True Self.

Have you noticed how freedom involves letting go? When we say Yes to something, we are saying No to everything else. To harvest Supreme Freedom, we must begin with planting and growing restriction. If our Heart's deep intention is to say Yes to yoga – blissful stillness and union – it is in our best interest to learn and practice saying No to that which obstructs such natural state.

Yama, from the Sanskrit word yam, means “restraint”, or “constraint”. Yamas are the controls/restrictions suggested by Patanjali in regards to behavior and moral conduct; not to be followed blindly as dogma, but to be understood and then acted upon. What are the implications of wholeheartedly remembering and applying these freedom catalysts in our actions of body, speech and mind? Archetype and myth will best answer this question, and illustrate the purpose of Yamas.

Yama (Restrainer) is also the name of the Hindu deity of death, and is most often seen as a catalyst for spiritual transformation. This “restriction” of the personal – such as the body and the personality – allows us eventually to go beyond any restrictions, to be in contact with our essential Self, eternal and unrestricted.

We can say that Yamas are simply temporary restrictions that are needed to reveal what we really are: eternal, unrestricted freedom. Yamas and Niyamas sum up ten ethical guidelines to develop awareness and integrity, different from dogma or rigid disciplines; they are a means for the gardening of awareness, virtue, love and transparency, to meet Heaven and Earth unite. Approached with the proper attitude, they represent a spiritual path in and of themselves.

Yamas and Niyamas constitute the foundation for the organism of Ashtanga Yoga, as instructed by Patanjali; the cultivation of a moral compass towards moral consciousness.

With body, speech and mind, Yama as external attitudes for guiding conduct within the world, Niyama as internal attitudes for personal discipline; Yama as peace with the world, Niyama as peace with yourself. Patanjali suggests Yamas as ‘controls’ in regards to behavior and moral conduct, and Niyamas as ‘amplifying’ or developments, in that same regard. It is not a control or emphasis based on restriction, constrictions, grabbing, gaining but as a result of an awakening consciousness.

“Through cultivating the Niyamas we find a way of bridging the gap between divine reality and human life on Earth”. These principles are the expression of our freedom to choose another, more authentic way of living, “a tangible understanding that every moment is that very divine and graceful expression of love”; they should be recognized as fundamental inner values, radiating from the Spiritual Heart, flourishing its pure love and wisdom.

Thus the yamas and niyamas are yoga’s ethical guidelines laid out in the first two limbs of Patanjali’s eightfold path. They’re like a map written to guide you on your life’s journey. Simply put, the yamas are things not to do, or restraints, while the niyamas are things to do, or observances. Together, they form a moral code of conduct.

This process which helps us extract our highest potential is called Ashtanga Yoga and was revealed by Sage Patanjali in his Yoga Sutras. The term Ashtanga Yoga can be confusing as it also refers to a form of hatha yoga asana practice which originated in Mysore. The practitioners of this powerful form of yoga believe that the physical practice itself helps them achieve all eight limbs.

The Eight-Limbed Path of Yoga:

The Yoga Sutras, compiled more than 1,500 years ago by the Indian sage Patanjali, are foundational to yoga as we know it today. In fact, they are the thread that connects the various schools and lineages of yoga. In the sutras, Patanjali outlines the eight limbs of

yoga, the eightfold path of spiritual growth and self-discovery. These limbs are ethical guidelines on how to live a vibrant, meaningful life, and they are just as relevant to contemporary practitioners as they were to the seekers back in the time of Patanjali. Asana (yoga postures) is arguably the most well-known of the limbs, but it's only a part of the story, for this path offers so much more. Each of the eight limbs addresses a different aspect of our multifaceted being, and together they act as a road map to what we call "yoga off the mat."

The eight limbs are

1. Yama: character-building restraints
2. Niyama: character-building observances
3. Asana: physical postures
4. Pranayama: breath regulation
5. Pratyahara: introversion
6. Dharana: initial stage of meditation as one-pointed concentration by a subjective observer on a chosen object
7. Dhyana: intermediate stage of meditation as the flow state between subjective observer and a chosen object
8. Samadhi: advanced stage of meditation wherein the subjective observer and a chosen object are mediating an experience of Oneness.

First Limb: Yama

This is the first limb given by Patanjali and it contains five guidelines on how we should interact with the world. These are:

1. Ahimsa or non-violence

It is the first Yama and is of highest importance for a yogi. It even supersedes all other guidelines as causing harm or destruction is strictly discouraged in the yogic path. Thus, if there is a conflict between non-violence and truth, the former will win.

2. Satya or truthfulness

Being truthful at all times does not mean that we can say whatever comes to our mind. Instead, it implies we should speak truthful words which are beneficial to all and are spoken with great care. What we speak should be of benefit and serve a good purpose. As the popular maxim goes "One should not tell the truth unkindly"

3. Asteya or not stealing

To never take what is not ours or what we haven't rightfully earned is Asteya. Thus, taking credit for other people's work, plagiarism or accepting rewards when we know that we are not deserving would come under this Yama.

4. Brahmacharya or sensual restraint

It literally means celibacy and is often interpreted as abstinence from all sexual activities. Some also define it as absolute control over the senses and thus our desires in general. This Yama guides to yogi to stay away from sensual indulgence.

5. Aparigraha or non-possessiveness

To live with only as much as we need, to not accept more than that even if it is gifted to us. There is no possessiveness towards material objects or even towards our actions. We do what we do without craving rewards or demanding favorable results.

Second Limb: Niyama

These are personal codes of conduct and how a seeker treats himself. Yamas are concerned with our interactions with the world and Niyamas deal with our personal discipline and practice. There are five Niyamas

1. Saucha or cleanliness

Cleanliness here is both internal and external. Hence not only should we keep the body and the environment clean but also our mind. So, we should think positive and be free of lower emotions like jealousy, hatred, vanity etc. It also includes our diet as even what we put inside our body should be pure.

2. Santosha or contentment

It is satisfaction with what we have, without resenting our situation or feeling proud of what we have gained. A content person is happy with whatever results come from his efforts. He neither complains to God when life goes downhill nor does he rejoice when life is upbeat. To everything his reaction is the same – ‘All is well’.

3. Tapas or austerity

It is the ability to tolerate extremes and our capacity to endure hardships. This would include fasts, giving up comforts, observing strict restraints. However, the sages have warned that tapas should be done only for spiritual purposes and not for small material goals like losing weight or gaining supernatural powers.

4. Svadhyaya or self-study

This involves reading scriptures and contemplation. Some have even included Japa or chanting of mantras like Aum under Svadhyaya. It also includes methods of self-inquiry and study of scriptures for progressing in our spiritual journey (not to merely enter into debates).

5. Ishvara Pranidhana

It is the complete surrender to God where everything we do is for his sake. It pre-supposes a devotion towards universal consciousness and is a very critical aspect of Patanjali's yoga teachings. He includes this practice as essential in Kriya Yoga and mentions that Ishvara Pranidhana is the best and fastest route to enlightenment. Though he is not dogmatic or forceful about it. In fact, he gives multiple other options for those who are not inclined towards God worship.

Third Limb: Asana

Asanas refer to physical posture or more specifically the ‘seat’. Essentially it means how we sit in meditation. Now, Patanjali does not elaborate much on the subject. He simply

states that posture should be stable and comfortable. And that posture should not be attained through aggression but should be effortless. Once we accomplish this we are ready for the next step.

Fourth Limb: Pranayama

Pranayama is practiced along with Asanas and refers to breath control. Three factors are said to regulate pranayama. These are: the surface area covered by our breath, the duration of breath and the number of times inhalation and exhalation is practiced. These metrics are the basis of various pranayama practices.

Fifth Limb: Pratyahara

This refers to withdrawing our awareness from the outside world and turning inwards. In this stage, our senses start to shut down and indifference is created towards worldly things. For instance, we may be very fond of lemon cakes and we may be able to forcefully suppress our desire for them for some time. Though our mouth would still water at the sight of them. Pratyahara is that state when we become totally indifferent, the body no longer produces any physiological response towards them. Pratyahara is a natural elevation of our consciousness, not a forced one.

This fifth stage of Pratyahara is when we start transitioning from the external to the internal. In the next three steps, proper meditation practices finally begin.

Sixth Limb: Dharana

Dharana is concentration where we fix the mind on a chosen object of meditation. This object could be a spiritual symbol like the cross, a mantra-like Om, preferred deity, one of the chakras in our body, the heart center etc. Simply said Dharana is holding the mind fixed at any point in space. However, at this stage mind has a tendency to get interrupted by other thoughts. To give a rough example – we may be focused and thinking about Aum but other thoughts keep rising in our consciousness breaking our continuity.

Seventh Limb: Dhyana

This is Meditation where the mind now becomes continuously focused on the chosen object. There is no interruption, and no other thought comes to mind. This is a very advanced stage and an excellent way to understand the difference between Dharana and Dhyana is the analogy of water and honey. Dharana is like water falling drop by drop and Dhyana is like honey pouring consistently in a smooth stream without interruptions. There is only one thought in our mind, and the focus is so strong that nothing can disturb it. This is dhyana.

Eighth Limb: Samadhi

This is the final stage of enlightenment. It happens when we become so absorbed in our meditation that we even forget ourselves. The difference between Dhyana and Samadhi is that in Dhyana we ‘know’ that we are meditating, but in Samadhi we are so absorbed that we don’t even know ourselves. This means ego or the sense of ‘I’ disappears. There’s just

the object that exists. To take an example, if we were meditating on God, then at this stage we would forget our identity and become one with the thought of God.

These are the eight limbs of Patanjali's Yoga. The first five limbs are preliminary practices that prepare our mind and body to sit in meditation. The last three are directly related to the practice of meditation and together are called 'samyaama.' It is said that by practicing these eight limbs of yoga all the impurities are destroyed and the highest knowledge is revealed to us. But clearly, it is not an easy journey by any means.

Ethics

- Concept of Ethics, Morals and Values

What is ethics?

Ethics is not a recent phenomenon. Ethical codes have been prepared along with the development of human civilization. In olden days, people might have found some of their actions were wrong and others right. The question what is right and what is wrong gave birth to ethical and unethical codes.

How is ethics different from morality?

Traditionally, ethics referred to the philosophical study of morality, the latter being a more or less systematic set of beliefs, usually held in common by a group, about how people should live. Ethics also referred to particular philosophical theories of morality. Later the term was applied to particular (and narrower) moral codes or value systems. Ethics and morality are now used almost interchangeably in many contexts, but the name of the philosophical study remains ethics.

At its simplest, ethics is a system of moral principles. They affect how people make decisions and lead their lives. Ethics is concerned with what is good for individuals and society and is also described as moral philosophy.

The term is derived from the Greek word *ethos* which can mean custom, habit, character or disposition.

Ethics covers the following dilemmas:

how to live a good life
our rights and responsibilities
the language of right and wrong
moral decisions - what is good and bad?

Our concepts of ethics have been derived from religions, philosophies and cultures. They infuse debates on topics like abortion, human rights and professional conduct.

At times in the past some people thought that ethical problems could be solved in one of two ways:

- by discovering what God wanted people to do
- by thinking rigorously about moral principles and problems

If a person did this properly they would be led to the right conclusion.

But now even philosophers are less sure that it's possible to devise a satisfactory and complete theory of ethics - at least not one that leads to conclusions.

Modern thinkers often teach that ethics leads people not to conclusions but to 'decisions'.

In this view, the role of ethics is limited to clarifying 'what's at stake' in particular ethical problems.

Philosophy can help identify the range of ethical methods, conversations and value systems that can be applied to a particular problem. But after these things have been made clear, each person must make their own individual decision as to what to do, and then react appropriately to the consequences.

Definition of Ethics:

According to Peter F. Drucker , “There is only one ethics, one set of rules of morality, one code that of individual behavior in which the same rules apply to everyone alike.”

According to Philip Wheel Wright “Ethics is the branch of philosophy which is the systematic study of selective choice , of the standards of right and wrong and by which it may ultimately be directed”

Features of Ethics:

1. The concept of Ethics is applied to human beings only as they have freedom of choice and means of free will. They can only decide the degree of ends they wish to pursue and the means to achieve the ends.
2. The study of ethics is nothing, but a field of social science in which a set of systematic knowledge about moral behavior and human conduct is learned.
3. Ethics deals with human conduct which is voluntary not forced by circumstances or humans. So we can say that at the ground level ethics deals with moral judgement regarding set directed human conduct.
4. Ethics is a branch of philosophy and is considered as normative science because it is concerned with norms of human beings.
5. Ethics refers to well based standards of right and wrong that prescribe what humans ought to do.
6. Ethics refers to the Study and development of one's ethical standards.

Importance of Ethics

1. Ethics is a requirement for human life.
2. It is our means of deciding a course of action. Without it, our actions would be random and aimless.
3. To the degree which a rational ethical standard is taken, we are able to correctly organize our goals and actions to accomplish our most important values.
4. Any flaw in our ethics will reduce our ability to be successful in our endeavours.
5. Ethics are important because they give us a baseline for understanding the concepts of right and wrong.
6. Ethics helps us to have a ready understanding of how to react to certain situation long before that situation happens.
7. There are situational ethics whereby we react as the situation dictates but our reaction is due to our built-in value system that tells us what to do, not the situation itself.
8. Ethics are important because they act as our mediator when dealing or coming into contact with other people. If we have the wrong sense of ethics we will react to people in a negative manner.
9. Ethics are important because we pass them on to others. We have the ability to show others the correct way to act and behave by remaining ethical in the way we live, regardless of whether it involves our personal or business life.

Nature of Ethics

The nature of ethics can be understood by studying three different dimensions of ethic which are as follows:

1. Personal Ethics:

Personal Ethics is a category of philosophy that determines what an individual believes about morality and right and wrong. It refers to a person's personal or self-created values and codes of conduct.

From the very beginning, these ethics are instilled in an individual, with a large part having been played by their parents, friends and family. Common examples may include honesty, openness, commitment, unbiased behavior and sense of responsibility.

What a person develops regarding fairness or learns during his childhood remains with him all through his life and is reflected by his actions and words. No matter if he is talking to a friend or his relatives or an elderly, his ethics would be clear from what he says and how he says it. A person's personal ethics

are revealed in a professional situation through his behavior.

Personal Ethics suggests that we cannot place our own interests and value them ahead of our faith, family, friends and others. There is no place for arrogance and greed in our personal lives or in the business world. Grace and humility are required in all of our lives.

Personal Ethics can affect all areas of life, including family, finances and relationships.

Personal Ethics is rarely identified by philosophical institutions as a formal area for philosophical investigation.

2. **Professional Ethics**

Professional Ethics are those values and principles that are introduced to an individual in a professional organization. Each employee is meant to strictly follow these principles. They do not have a choice. Also, this approach is imperative in professional settings as it brings a sense of discipline in people as well as helps to maintain decorum in offices.

Some Examples may include confidentiality, fairness, transparency and proficiency. These ethics make employees responsible.

Code of Ethics

Code of Ethics" and **"Code of Conduct"** are often mistakenly used interchangeably. They are, in fact, two unique documents. **Codes of ethics**, which govern decision-making, and **codes of conduct**, which govern actions, represent two common ways that companies self-regulate. They are often associated with large companies, and provide direction to employees and establish a public image of good behavior, both of which benefits businesses of any size.

However, any company large or small, public or private, will benefit from having a set of documented rules in place where employees and other stakeholders can reference to ensure they are performing in their positions as expected by the company.

Code of Ethics:

Sometimes referred to as a value statement, it behaves like the "Company's Constitution" with general principles to help guide employee behaviour. The document outlines a set of principles that affect decision-making. For example if an organization is committed to protecting the environment and "being green", the code of ethics will state that there is an expectation for any employee faced with a problem, to choose the most "green" solution. It works on the bases of "treat others as you would like to be treated."

When faced with ethical dilemmas or debatable situations, what is articulated in the Code of Ethics can help in decision making.

Code of Conduct:

The Code of Conduct provides material to the Code of Ethics. A Code of Conduct applies the Code of Ethics to a host of relevant situations.

For Example : A particular rule in the Code of Ethics might state that all employees will obey the law.

A Code of Conduct might list several specific laws relevant to different areas of organizational operations, or industry, that employees need to obey.

The Code of Conduct outlines specific behaviours that are required or prohibited as a condition of ongoing employment. It might forbid sexual harassment, racial intimidation or viewing inappropriate or unauthorized content on company computers.

Codes, along with other measures, have helped some companies dig themselves out of scandals, and have helped many companies build a healthier workplace climate and reputation.

An example of an ethical dilemma that employees regularly come face to face with is “gift giving and accepting.” This can sometimes be a bit of a tricky situation to navigate because in some cultures small gifts are tokens of respect and gratitude. Acceptance of large gifts may produce the appearance of an improper relationship between the company and the recipient, and vice versa. Work with management while consulting the Code to come to a generally accepted resolution.

Similarities:

Both Codes are similar as they are used in an attempt to encourage specific forms of behavior by employees. Ethics guidelines attempt to provide guidance about values and choices to influence decision making. Conduct regulations assert that some specific actions are appropriate, others inappropriate. In both cases, it's the organization's desire is to obtain a healthy range of acceptable behaviors from employees.

Differences:

With similarities, comes differences. Both are used in an attempt to regulate behavior in

very different ways. Ethical standards generally are wide-ranging and non-specific, designed to provide a set of values or decision-making approaches that enable employees to make independent judgments about the most appropriate course of action.

Conduct standards generally require little judgment; you obey or incur a penalty, and the Code provides a fairly clear set of expectations about which actions are required, acceptable or prohibited.

Working Together:

Bigger organizations sometimes have both codes in separate formats, or they are sometimes combined into one general Ethics document that blends principles for the right action with a list of actions that are required or forbidden.

For The Smaller Business:

Many smaller businesses can survive without a formal Code in either sense.

For example if a business has 1-10 employees, generally everyone is talking with each other and interacting with each other every day. So communicating appropriate behavior is much easier. However, as smaller businesses grow their employee numbers, ethical hazards and risks can increase, so having these documents can help shape cultural expectations about behavior, and can also serve as a solid marketing tool for potential business partners or clients.

Conclusion

Either way, it's critical that these documents are treated consistently in every instance of wrongdoing. The Code needs to apply to every employee from the ground up, and no matter how small the violation, appropriate discipline needs to take place.

For example, if your code stipulates that theft of company property is prohibited, and an employee takes home one pack of u-clips box from the supply inventory, that's theft, and should be treated as such.

These documents help employees understand how they can feel good about being contributing members to the company's future success. An organization's culture differs from industry to industry, and there's no one-size-fits-all solution for building and adopting a strong organizational culture. Tools to help manage the expectations of employees, and gather information on actions that challenge the code will help to build and strengthen the internal culture.

Code of Ethics are not clear cut set of rules or policies for all situations, rather a set of statements of professional belief which should inform members of the profession about the view-points they should consider in making a decision.

Importance of Code of Ethics

1. A code of ethics is essential to a profession, the code will provide an ethical starting point for the professionals and for others outside the profession.
2. A code of ethics also ensures quality in treatment of members of the profession.
3. The ethical conduct of professionals is an affirmation of the critical values of service, respect for others, and the need to improve society.
4. Ethics provide a framework for conducting essential information functions, instituting policies and developing strategies for service.
5. A code of Ethics provides a guide for dealing with ethical situations which arise in the course of the job.
6. A code of Ethics communicates the ethical viewpoint of the profession to others.
7. A code of Ethics serves in making known to the general public the ethical principles that guide the work professionals.
8. A code of Ethics serves to promote the values of the profession over the personal , societal and sometimes institutional values.
9. It serves as a guideline for professionalism and quality of service.

Branches of Ethics

Philosophers today usually divide ethical theories into general subject areas such as: metaethics, normative ethics, applied ethics, and descriptive ethics.

Meta Ethics

Meta-ethics deals with the nature of moral judgement. In Greek Meta meaning beyond and ethics meaning character or custom. It looks at the origins and meaning of ethical principles. Meta ethics investigates where our ethical principles come from, and what they mean. It explores the connection between values, reasons for action and human motivation, asking how it is that moral standards might provide us with reasons to do or refrain from doing as it demands and it addresses many of the issues commonly bound up with the nature of freedom and its significance. It encourages us to think.

E.g. What do I mean by saying stealing is wrong?

What is goodness?

How can we tell what is good from what is bad?

What does the statement “Sex before marriage is wrong mean”?

Where do our ethical principles come from- are we born with moral instincts or do they come from environment

These are examples of meta ethical question.

Normative Ethics

Normative ethics is concerned with the content of moral judgements and the criteria for what is right or wrong. It begins by asking what things are good and what things are bad? What kind of behaviour is right or wrong?

It decides how people ought to act, how moral choices are to be made, how rules apply.

E.g. Is telling truth good ?

Is Fighting wrong?

The Golden rule is a classic example of a normative principle: We should do to others what we would want others to do to us.

Since I do not want my neighbour to steal my car, then it is wrong for me to steal his car.

These are the examples of normative questions.

As Metaethics talks about the nature of ethics and moral reasoning. ... Normative ethics is interested in determining the content of our moral behavior. Normative ethical theories seek to provide action-guides; procedures for answering the Practical Question ("What should I do?").

Normative ethics is the study of ethical action. It is the branch of philosophical ethics that investigates the set of questions that arise when considering how one ought to act.

A normative question is one that asks “what should be” (a subjective condition) — instead of asking an objective fact (“how much”) or objective condition (yes/no). ... It is a positive question — an objective question — one that can be answerable by yes/no or factual information

Applied Ethics

Applied ethics looks at controversial topics like war, animal rights and capital punishment. Applied Ethics attempts to deal with specific realms of human action and to craft criteria for discussing issues that might arise within those realms. The contemporary field of Applied Ethics arose in the late 1960s and early 1970s. Today, it is a thriving part of the field of ethics. Numerous books and web-sites are devoted to topics such as Business Ethics, Computer Ethics, and Engineering Ethics, Bio Ethics example as Medical Ethics.

Descriptive Ethics

The category of descriptive ethics is the easiest to understand - it simply involves describing how people behave and/or what sorts of moral standards they claim to follow. Descriptive ethics incorporates research from the fields of anthropology,

psychology, sociology and history as part of the process of understanding what people do or have believed about moral norms.

E.g. "This movie has a pretty bad rating on Rotten Tomatoes."

The car is Red.

The River is flowing smoothly.

These are the statements of descriptive ethics.

Please Note :- You can talk in terms of ethics related to your field means for a commerce student you can discuss about ethics in marketing , finance and hr, for a media student you can discuss media ethics , social media ethics , for a IT student you can discuss computer ethics, cyber ethics, for a science student you can discuss engineering ethics, medical ethics , bio ethics etc. so you can relate this topic with you area of subject

What are Values?

Value literally means something that has price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for; if necessary, one is ready to die for it.

Generally, the term value has been taken to mean moral ideas, general conceptions, or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments, and dispositions. But sociologists use this term in a more precise sense to mean "the generalized end which has the connotations of rightness, goodness or inherent desirability".

Values have major influence on a person's behaviour and attitude and serve as broad guidelines in all situations. Values describe the personal qualities we choose to embody to guide our actions; the sort of person we want to be; the manner in which we treat ourselves and others, and our interaction with the world around us. They provide the general guidelines for conduct.

What are Examples of Values?

Values are standards or ideals with which we evaluate actions, people, things, or situations. Beauty, honesty, justice, peace, generosity are all examples of **values** that many people endorse.

Value specifies a relationship between a person and a goal. It is relational in the sense that what one person values may not be what another person values even in the same situation.

For example,

There is a financial transaction manipulation going on in an organization by a superior authority. There are two employees who know about it. One employee is a person who values Honesty more and the other employee is a person who values Loyalty more. Now you tell me how these two employees are going to behave?

A person who values honesty might blow the whistle on financial wrongdoing by a superior whereas another person who values loyalty may remain silent. This is an example of values conflict. The honest person may believe there are limits to loyalty and keeping quiet about a wrongful act out of loyalty might harm others. The loyal person may believe in the importance of keeping one's confidence even if it might harm others because of the trusting relationship.

Some values stand up well over the test of time; they are always good or rightful behaviour. Honesty and kindness are two such examples. It is difficult to imagine having a satisfying relationship without them because they build trust in relationships. There are always exceptions but they are rare.

What are workplace Values?

Work Place values set the tone for company's culture and they identify what an organization as a whole, cares about. It is important that the employee's values align with these.

When this happens, people understand one another, everyone does the right things for the right reasons and this common purpose and understanding helps people build great working relationships. Alignment of values helps the organization as a whole to achieve its core mission.

When values are out of alignment, people work towards different goals with different intentions, which leads to different outcomes. This can damage work relationships, productivity, job satisfaction and creative potential.

The most important thing that one needs to do when interviewing someone is understand his or her workplace values. After all, people can be trained to cover skill gaps, and gain experience. However, it is hard to get people change their values and they remain "problem workers" until they do.

What are morals?

Morals are how we judge others. Morals have greater social element to values and tend to have a very broad acceptance. Morals are far more about good and bad than other values. We thus judge others more strongly on morals than values.

Morality can be described as a core set of values and beliefs that act as a guide when formulating courses of action.

What is morality? And are there any universal moral values? Scholars have debated these questions for millennia. But now, thanks to science, we have the answers.

Converging lines of evidence – from game theory, ethology, psychology, and anthropology – suggest that morality is a collection of tools for promoting cooperation.

Morality is always and everywhere a cooperative phenomenon.

And, as predicted by the theory, these seven moral rules appear to be universal across cultures:

1. love your family
2. help your group
3. return favors
4. be brave
5. defer to authority
6. be fair
7. respect others' property

And so there is a common core of universal moral principles. And everyone agrees that cooperating, promoting the common good, is the right thing to do. Appreciating this fundamental fact about human nature could help promote mutual understanding between people of different cultures, and so help to make the world a better place.

Positive moral values are important because they allow you to have an overall feeling of peace and joy. Moral values can give meaning and purpose to your life. You are able to direct your behavior towards beneficial and fulfilling activities.

When you live your life according to moral values that are based on honesty, compassion, courage, modesty, and forgiveness, then you can also form positive bonds with other people.

Human Rights

In order to live with dignity certain basic rights and freedoms are necessary, which all Human beings are entitled to, these basic rights are called Human Rights

Human rights demand recognition and respect for the inherent dignity to ensure that everyone is protected against abuses which undermine their dignity, and give the opportunities they need to realize their full potential, free from discrimination. Human rights belong to everyone, everywhere, regardless of nationality, sexuality, gender, race, religion or age.

The foundation of modern human rights is the Universal Declaration of Human Rights (UDHR). The 30 articles of the Declaration were adopted in 1948 by the United Nations General Assembly, and over time these have been integrated into national laws and international treaties. The core values of the UDHR - human dignity, fairness, equality, non-discrimination - apply to everyone, everywhere.

Human rights are fundamental to the stability and development of countries all around the world. Great emphasis has been placed on international conventions and their implementation in order to ensure adherence to a universal standard of acceptability.

With the advent of globalization and the introduction of new technology, these principles gain importance not only in protecting human beings from the ill-effects of change but also in ensuring that all are allowed a share of the benefits.

TYPES OF FUNDAMENTAL HUMAN RIGHTS

1. The right to life
2. The right to dignity of persons
3. Right to freedom of speech
4. Right to freedom of association
5. The right to fair hearing
6. The right to freedom of movement
7. The right from freedom of discrimination
8. The right to personal liberty
9. The right to vote and be voted for during an election
10. The right to private family life
11. Right to ownership of properties

Human Right Abuse

Human right abuse occurs when individuals are denied their fundamental rights as listed above. Human right abuse is a social problem which can make people rebellious against constituted authorities.

Ways of Preventing Human Right Abuse

Every right that we have must be balanced against someone else's right.

For instance, the right you have to speak your mind about a person must be balanced against that person's right to not have his/her reputation ruined maliciously.

Some of the *Ways of preventing fundamental human right abuse*.

1. Respect for and obedience to the law of the land
2. Educating citizens on their rights
3. Imposing sanctions on those who abuse other people's right.

4. Equality before the law
5. Collectively fighting human right abusers.
6. Activities of the human rights organisation.

Limitations to Human Rights

1. Civil unrest – Whenever there is riot or crisis, there will not be freedom of movement.
2. Some people's movement can be limited if they have a case in the court of law.
3. A citizen who is infected with deadly diseases may be isolated for treatment in order not to infect other people thereby denying him/ her freedom of movement.
4. A person's land and property can be destroyed if built on the wrong place or if government wants to make some construction of roads or other project that will be useful for the public.

A person who is found guilty of a murder case can lose his/her right to life.

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