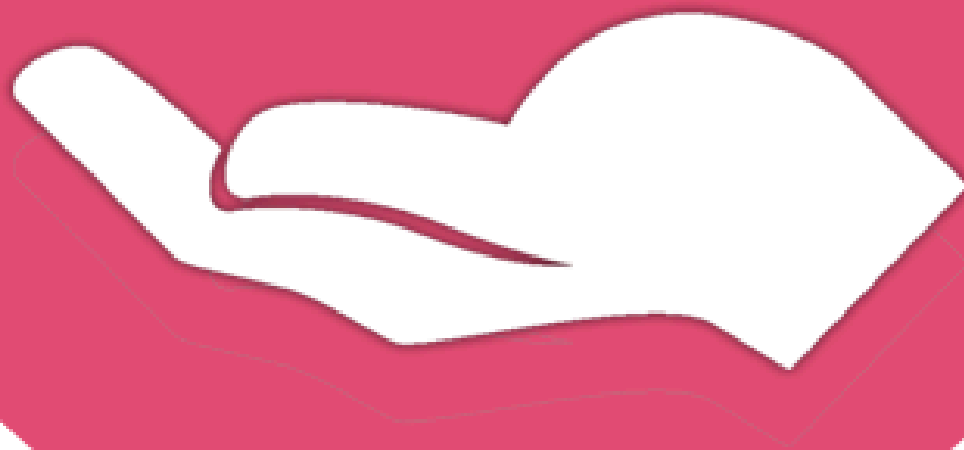
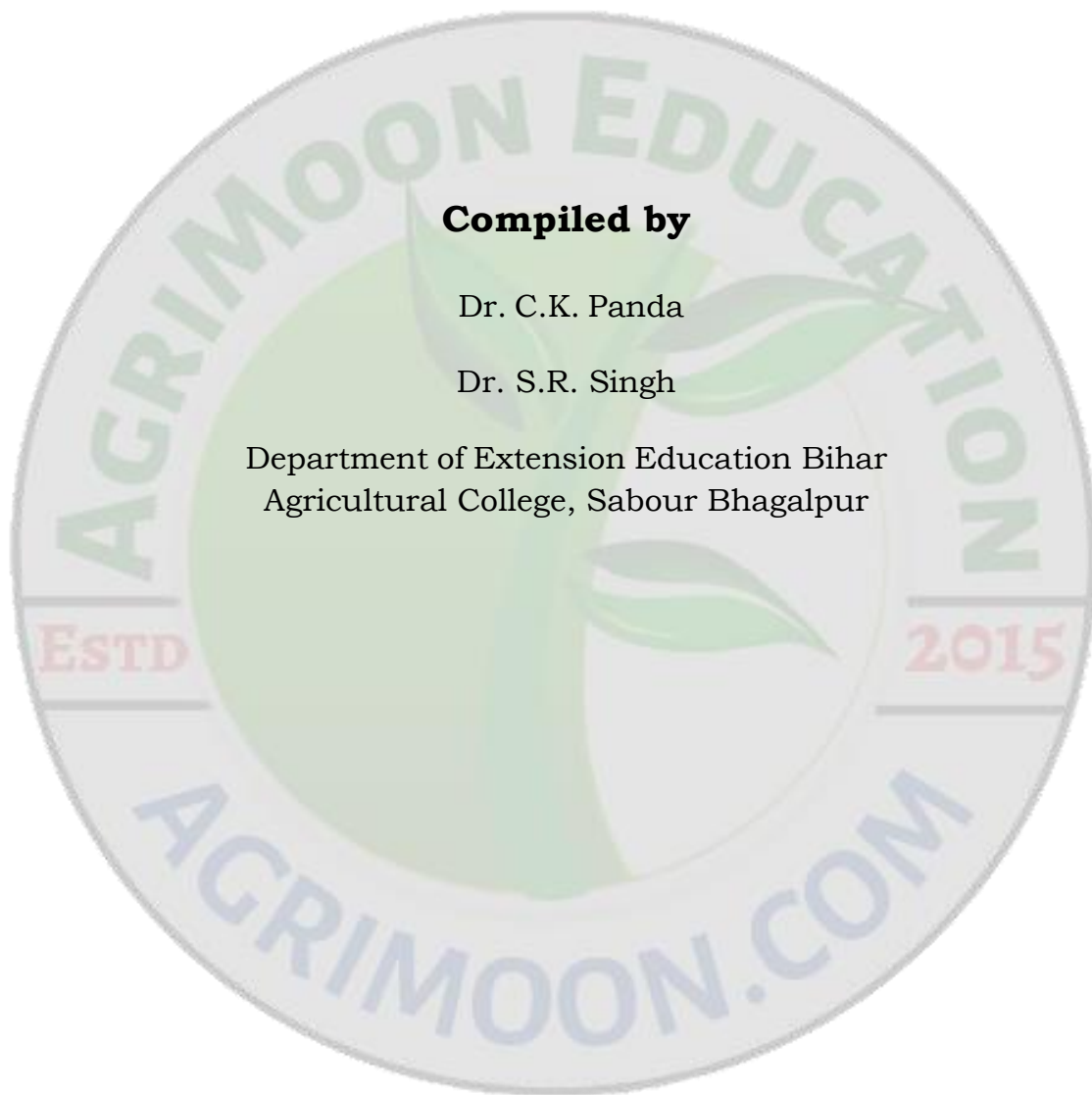


Human Values and Ethics





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Chapter 1

VALUES AND ETHICS-AN INTRODUCTION

Values and ethics are central to any organization. What exactly do we mean by values and ethics? Both are extremely broad terms, and we need to focus in on the aspects most relevant for strategic leaders and decision makers and explore the actions strategic leaders can take to build ethical climates in their organizations.

Values can be defined as those things that are important to or valued by someone. That someone can be an individual or, collectively, an organization. One place where values are important is in relation to vision. One of the imperatives for organizational vision is that it must be based on and consistent with the organization's core values. In one example of a vision statement we'll look at later, the organization's core values - in this case, **integrity, professionalism, caring, teamwork, and stewardship**- were deemed important enough to be included with the statement of the organization's vision. Honesty and loyalty as values that are the ingredients of integrity. When values are shared by all members of an organization, they are extraordinarily important tools for making judgments, assessing probable outcomes of contemplated actions, and choosing among alternatives. Perhaps more important, they put all members "on the same sheet of music" with regard to what all members as a body consider important.

Values are the embodiment of what an organization stands for, and should be the basis for the behavior of its members. However, what if members of the organization do not share and have not internalized the organization's values? Obviously, a disconnect between **individual and organizational values** will be dysfunctional. Additionally, an organization may publish one set of values, perhaps in an effort to push forward a positive image, while the values that really guide organizational behavior are very different. When there is a disconnect between **stated and operating values**, it may be difficult to determine what is "acceptable."

The same thing works at the level of the society. The principles by which the society functions do not necessarily conform to the principles stated. Those in power may covertly allow the use of force to suppress debate in order to remain in power. ("death squads" are an example.) In some organizations, dissent may be rewarded by termination-the organizational equivalent of "death squad" action. In others, a group member may be ostracized or expelled.

Group members quickly learn the *operating values*, or they don't survive for long. To the extent they differ from *stated values*, the organization will not only suffer from doing things less effectively, but also from the cynicism of its members, who have yet another reason for mistrusting the leadership, or doubting its wisdom.

Values provide the basis for judgments about what is important for the organization to succeed in its core business.

So, there are some disconnects, and these disconnects create problems. However, the central purpose of **values** remains. They state either an actual or an idealized set of criteria for evaluating options and deciding what is appropriate, based on long experience. The relevance of the Army's **values**, for example, is apparent. When soldiers may be called upon to expose themselves to mortal danger in the performance of their duty, they must be absolutely able to trust their fellow soldiers (to do their fair share and to help in the event of need) and their leaders (to guard them from unnecessary risk). So the Army's **values** prescribe conditions that facilitate trust, a necessary element in willingness to face danger. Without trust, risk tolerance will be low, as will combat effectiveness.

So how do values relate to **ethics**, and what do we mean by ethics? One of the keys is in the phrase we quoted above from the DA pamphlet: "Values are what we, as a profession, judge to be right." Individually or organizationally, **values determine what is right and what is wrong, and doing what is right or wrong is what we mean by ethics. To behave ethically is to behave in a manner consistent with what is right or moral.** What does "generally considered to be right" mean? That is a critical question, and part of the difficulty in deciding whether or not behavior is ethical is in determining *what* is right or wrong.

Perhaps the first place to look in determining what is right or wrong is society. Virtually every society makes some determination of morally correct behavior. In Islamic countries, a determination of what is right or moral is tied to religious strictures. In societies more secular, the influence of religious beliefs may be less obvious, but still a key factor.

Experience often has led societies to develop beliefs about what is of value for the common good. (Note that societies differ from one another in the specifics, but not in the general principles.) One example is the notion of reciprocity. ("One good deed deserves another.") Another is the notion of good intent. ("A gentleman's word is his bond.") Yet, a third is the notion of appreciation of merit in others regardless of personal feelings. ("Give the Devil his due.").

These all contain implied "shoulds" about how people interact and behave toward one another in groups, organizations, and societies. These "shoulds" define collective effort because they are

fundamental to trust and to team relationships that entail risk. The greater the potential risk, the more important ethical practices become.

Organizations, to some extent, define what is right or wrong for the members of the organization

i.e. Ethical codes.

What does "generally considered to be right" mean? All one needs to do is to look at the

positive values of society and the organizations one belongs to, and what is right or wrong should be evident. There is another aspect to be considered, however, and that is the influence of societal or organizational norms. Norms are the unstated rules, usually informally reached by the members of a group, which govern the behavior of the group's members. Norms often have a greater effect on what is and isn't done by the members of a group than formal rules and regulations.

The reason norms are important for a discussion of ethics and values is that norms may allow or even encourage certain behavior as "OK" that is not in keeping with society's or an organization's stated values. When there is a disconnect between stated and operating values, it may be difficult to determine what is "right." An example might be a company that has among its stated values to treat everyone with dignity and respect, but whose norms have permitted and perhaps even encouraged a pattern of sexual harassment over a number of years. Do those in the organization know that the behavior is wrong, but condone it nevertheless? Is it clear to the Bosnian Serbs that ethnic cleansing is unethical and wrong, or would it fall under the mantle of behavior that is considered to be acceptable in that society? Listen to the arguments in support of ethnic cleansing that have been made, and you will find that many of the perpetrators argued that they did nothing wrong, and were only righting previous wrongs done to them.

If ethics and morality are important for groups and organizations, they should also be important for public officials, and for very much the same reasons. York Willbern, in an article entitled "Types and Levels of Public Morality," argues for six types or levels of morality (or ethics) for public officials. By public officials, he means those who are in policy making positions in public institutions; in other words, strategic decision makers in the government, including the national security arena. The six levels he differentiates are: basic honesty and conformity to law; conflicts of interest; service orientation and procedural fairness; the ethic of democratic responsibility; the ethic of public policy determination; and the ethic of compromise and social integration.

ETHICS IN PRACTICE

Kenneth R. Andrews, in "Ethics in Practice," contends that there are three aspects to ethical behavior in organizations: the development of the individual as an ethical person, the effect of the organization as an ethical or unethical environment, and the actions or procedures developed by the organization to encourage ethical behavior and discourage unethical behavior.

INFLUENCES ON ETHICAL BEHAVIOR

- Prior development of individual as ethical person.
- The organization as an ethical environment.
- Procedures that encourage ethical behavior.

Most of an individual's ethical development occurs before entering an organization. The influence of family, religious institute, community, and school will determine individual values. The organization, to a large extent, is dealing with individuals whose value base has been established. This might imply that ethical organizations are those fortunate enough to bring in ethical individuals, while unethical organizations brought in unethical people. But it is not that simple. While the internalized values of individuals are important, the organization has a major impact on the behavior of its members, and can have a positive or negative influence on their values. One example of the development of ethical individuals is the service academies. In their admissions processes, the academies attempt to get individuals of good character with the values integral to the military profession. However, the academies also recognize that their core values may be different than those prevalent in society, and they devote considerable effort to the development and internalization of their core values. As is evident from periodic breaches of integrity at the academies, e.g., cheating scandals, these attempts to instill core values do not always succeed.

BUILDING AN ETHICAL CLIMATE

How can the strategic leaders of an organization build an ethical climate? Andrews suggests a number of steps that foster corporate ethics. First are the actions of the strategic leadership and the way they deal with ethical issues. The pattern of top leaders' behavior determines organizational values. A second step is to make explicit ethics policies. Ethical codes are one common example. The next step is to increase awareness of how to apply those ethical codes. Training on how to deal with situations with an ethical dimension, and how to anticipate situations that involve ethical choices, can go a long way toward ethical institutional practices.

Another step to increase the salience of ethics is to expand the information system to focus on areas where ethics may come into play. Knowing what actually is going on in the organization is essential to understanding the ethical principles which govern behavior. The information system should also support ethical behavior, and allow the strategic leader to know when or where there are potential ethical breaches so that corrective action can be taken. The real danger is that when unethical behavior is unnoticed, or not punished, members will assume it is condoned by the organization's leadership.

VALUES IN AGRICULTURAL EXTENSION

Values or what we value in our life determine the way we live, as they play an important role in prioritisation of our interests and in decision making. Positive values bring in positive effects and negative ones bring in negative effects on the society. There are certain positive values which we need to cherish for the welfare of the society which we often call as general values (irrespective of the profession). Some values are specific to a particular profession and these values drive our professional behavior.

Why Values Are Important For Extension Professionals?

the laboratories. I believe in the public institutions of which I am a part. I believe in my own work and in the opportunity I have to make my life useful to humanity.

The work of Extension professionals requires in-depth knowledge of the processes of effective formal and informal education and the subject matter discipline in which he/she specializes. All extension workers need abilities to perform a task and their performance is directly related to the following aspects:

- the quantum of knowledge about the task,
- the extent of skills they possess, and
- the type of attitude they have towards work.

Hoffman et al (2009b) noted that –Not every person is equally talented to become a good adviser. People who are strongly oriented towards achievement or motivated by power are less suited compared to those who are motivated by affiliation. A prerequisite for advisory work is the guarantee of *confidentiality*. But also *patience* and the *art of listening* need to be mastered.

An adviser should be able to *perform in flexible roles*, should have a *high level of tolerance towards ambiguity*, and a *stable personality*. Those who have problems with themselves are unable to concentrate fully on the situation of the partner and are not best helpers. Besides these attitudes and personal traits, a good adviser has learned the *basics about human behavior* and has *diagnostic skills* to understand the client and his perception of his situation; he also possesses a larger repertory of *techniques of intervention and communication*.

Extension workers need to upgrade their competencies to match with the changing demands of their work. Irrespective of the methods (pre-service, induction, in-service trainings, symposia, workshops, and demonstrations) employed to upgrade their competencies, what matters is the mindset of the trainer as well as the trainee. The trainer must be competent to train and ready to impart the skills to the trainees. At the same time, the trainees must be receptive and ready to acquire the skills. This in turn rests up on the values the trainer and the trainees cherish towards the work.

Though essential, values are not being taught in class rooms. We learn or imbibe these values from our role models or parents or teachers. It is easy to preach these values than to follow. The values need to be respected and inculcate. Today, in the society most of us are not able to imbibe and internalise the values and hence people have no opportunity to learn about them. These values are supposed to be passed on from generation to generation. When majority of the people in a society are dishonest, it is very difficult to avoid its negative impact on the young generation. The person who is a stickler of the values is ideally suitable to preach. There are no attempts to do so mainly because these values were thrown to winds. These values are considered as surreal and obsolete in this

present-day materialistic world.

Following are some of the values that every extension worker should possess, among others:

Work is worship:

The job of extension professionals is to help farmers in several ways and they are expected to do it with utmost sincerity and honesty which is considered equivalent to worshipping the Almighty. Inactivity or not doing the duty or work assigned to them is a sin. We must do our duty as extension professionals to the best of our ability. This reflects upon the effectiveness and efficiency of extension worker in performing extension activities.

Extension workers who cherish this positive value will try to acquire competencies to perform their duties to the best of their ability. It is said that —A man should not be judged by the nature of his duties, but by the manner in which he does them. Every duty is holy, and devotion to duty is the highest form of the worship to God. What is important is not what we are doing but how we are doing it. (Swami Vivekananda, 2003).

Help the farmers selflessly and transparently: The farmers, basically food producers, are the back bone of any country and no country can afford to ignore their contribution. The extension professionals have the unique opportunity of helping the farmers directly in increasing food production to meet the nation 's food requirements as well as export demand. The greatest service to society is to help farmers without any expectations (cash or kind) from them.

Selfishness, _thinking of ourselves first'is the main sin (Swami Vivekananda, 2003). Many among us are working with a business motive i.e., exchange phenomenon. We help others with an expectation of getting something in lieu of our help. Unselfishness will bring success. Whereas, selfishness leads to greed which is detrimental not only to society but also ruins the individual in question. The degree of unselfishness marks the degree of success everywhere. Extension professional must be a true friend of farmers in helping them to produce more from his crops and livestock to feed our ever-increasing population. If an extension worker has no or little concern for the farmers, he or she cannot turn out to be a good extension worker and obviously the farmers cannot derive benefit from him which ultimately reflects on the farmers 'poor production. Inbuilt is the value _transparency 'in dealing with the farmers. It is necessary for us to win the trust and confidence of the farmers to plan and implement various extension programmers which are not possible to accomplish without being transparent in working with them.

No wealth without work: This is a fundamental principle on which the lifestyle of an individual depends. The exponential growth in corruption which cuts across religion, caste, language, sex, profession, etc., is attributed to the gross violation of this —valuel. We are not supposed to accept anything (cash or kind) for which we have not put our effort.

All types of problems we are facing today have their roots in our objective of getting easy money that too without sweating for it. As a result, the cases of –wealth disproportionate to the known sources of income| are on the rise in our society which is growing unabated. Plagiarism (literary theft), which has taken the magnitude of a plague among the scientific community is another example of drastic violation of this principle.

Inaction is considered as a sin. But of late, inaction is indirectly rewarded rather than considering it as a sin. Extension professionals must effectively deliver extension services with the sole objective of helping farmers without any expectations from the latter. Quite often than not, our public extension system is criticised for delay in delivery of inputs (seeds, fertilizers, vaccines, etc.,) and services.

Accountability to society: Every one of us is accountable to society as we derive lots of benefits from it. Man is basically egalitarian in nature and cannot lead a solitary life and depends upon society for satisfaction of his needs. Many of us do not realise that the every state government spends about. 10 to 15 lakh Rupees for producing a graduate (agriculture, veterinary, home science, dairy science) in addition to what the individual spends to acquire the degree. Hence, morally we are bound to help society in its development. There are several ways one can be involved in helping society. In addition to helping the farmers in increasing their production, we can also extend our helping hand in nurturing values like –helping the people in distress or natural calamities,| –sacrificing comforts with a focus on _development of community rather than individual development“| This is the main idea behind the concept of Corporate Social Responsibility (CSR) and companies (established with profit motive) are expected to extend help in addressing the problems experienced by societies by spending some percentage of their income on rural development. Similarly all agricultural extension workers should feel –Individual Social Responsibility| to extend a helping hand to farmers and to justify Government’s spending on agriculture education.

Wrong means can never justify the right ends: Means are no less important than ends. There could be several ways and means to accomplish a task or attain a goal. But one should be careful in choosing the right means to attain the goal. Right means in the sense accepted and approved by the society in which one is working. One needs to be wise in discriminating (power of intellect/*budhi*) between right and wrong means. It is worth adopting the right means even if they fail to attain the goal. It is said that, –If a wrong person chooses the right means, the right means will work in the wrong way.| We must refrain from achieving targets by targeting the rich or progressive farmers, making false promises to the farmers, etc.

Deceiving others tantamount to deceiving yourself: The extension professionals (as researchers) are involved in organising field trials to test the improved seeds, fertilizers, medicines, chemicals, etc. In this process of experimentation, we should bring out the facts

to the notice of the farmers without any bias. Sometimes we wish to promote the products with a fervent appeal to the farmers although the product in question is not up to the standards. This happens mainly because the companies give us the sample products with associated freebies to conduct the field trials with an inbuilt expectation that we recommend their products for wider application. Honest reporting of the facts about the worth of a product is very much necessary as it helps us in deriving the peace of not cheating the farmers by giving false reports.



Production by masses but not mass production: This is one of the most famous economic principles of Gandhiji (Schumacher, 1973) who insisted on involving more and more people in production to mitigate the problem of unemployment. In India the agricultural production, more so the livestock production, is in the hands of millions of resource poor farmers who contribute to more than 60% of the agricultural produce in the country. In case of the livestock sector, priority must be given to the landless livestock farmers who need our help the most. Resource poor farmers are slowly deserting farming adding to the problem of unemployment and urban migration. We should be biased towards resource poor farmers in extending all possible help, although it is difficult to achieve targets. We have a tendency to work with few resource-rich farmers for obvious selfish reasons which needs to be curtailed. In response to this, several inclusive and targeted programmes focusing only on the small, marginal and landless farmers emerged over the past few years.

Inclusiveness: Inequality in sharing and using resources is leading to the yawning gap between the rich and the poor. 90% of our resources are being used by 10% of the people and the remaining 10% of the resources are being shared by 90% of our population. The society is groping with the serious problem of social unrest leading to chaos mainly because of the inequality which arises because of greedy people. Gandhiji very rightly pointed out that "there is enough to meet the legitimate needs of every one, but not the

greed of any one in the country." Extension workers must aim at reducing the gap between haves and have-nots by consciously working in line with the value of inclusive growth.

Individual vs. Organisation Values:

If the value orientation of the individual and organisation is same the probability of accomplishing the objectives is high. On the contrary if they differ or are in disagreement with each other, it may lead to conflict and it may ultimately result in poor performance. Extension professionals may get into conflicts if their personal values and norms clash with those of the clients and the organisation in which they are working (van den Ban and Hawkins, 1996). Same is true with the conflicting values of the employer and employee. If the employer or boss is corrupt and aims at amassing wealth by hook or crook and if the employee or the subordinate is honest to the core, sooner rather than later, the employee may have to desert the organisation because of the 'value conflict.' If he chooses to toe the line of his boss which is comparatively very easy, it is detrimental to the individual as well as to the society.



Chapter 2

GOAL AND MISSION OF LIFE

A **goal** is a desired result that a person or a system envisions, plans and commits to achieve: a

personal or organizational desired end-point in some sort of assumed development. Many people endeavor to reach goals within a finite time by setting deadlines.

Personal goals:

Individuals can set personal goals. A student may set a goal of a high mark in an exam. An athlete might run five miles a day. A traveler might try to reach a destination-city within three hours. Financial goals are a common example, to save for retirement or to save for a purchase.

Managing goals can give returns in all areas of personal life. Knowing precisely what one wants to achieve makes clear what to concentrate and improve on, and often subconsciously prioritizes that goal.

Goal setting and planning ("goal work") promotes long-term vision and short-term motivation. It focuses intention, desire, acquisition of knowledge, and helps to organize resources.

Efficient goal work includes recognizing and resolving all guilt, inner conflict or limiting belief that might cause one to sabotage one's efforts. By setting clearly defined goals, one can subsequently measure and take pride in the accomplishment of those goals. One can see progress in what might have seemed a long, perhaps difficult, grind.

Achieving personal goals

Achieving complex and difficult goals requires focus; long-term diligence and effort. Success in any field requires forgoing excuses and justifications for poor performance or lack of adequate planning; in short, success requires emotional maturity. The measure of belief that people have in their ability to achieve a personal goal also affects that achievement.

Long-term achievements rely on short-term achievements. Emotional control over the small moments of the single day makes a big difference in the long term.

Personal goal achievement and happiness

There has been a lot of research conducted looking at the link between achieving desired goals, changes to self-efficacy and integrity and ultimately changes to subjective well-being. Goal efficacy refers to how likely an individual is to succeed in achieving their goal. Goal integrity refers to how consistent one's goals are with core aspects of the self. Research has shown that a focus on goal efficacy is associated with well-being factor happiness (subjective well-being) and goal integrity is associated with the well-being factor meaning (psychology). Multiple studies

have shown the link between achieving long-term goals and changes in subjective well-being; most research shows that achieving goals that hold personal meaning to an

individual increase's feelings of subjective well-being.

Types of Goal

1. Short term goal
2. Intermediate goal
3. Long term Goal

There are several definitions for **mission** in every dictionary. Here are two that apply to your personal branding work: A **mission** is a specific task that a person is sent to perform. A **mission** is an allotted or self-imposed duty or task; a calling; one's **mission in life**.

Setting Mission in life

A. Questions to Discover Life Purpose:

1. What makes you smile? (Activities, people, events, hobbies, projects, etc.)
2. What are your favorite things to do in the past? What about now?
3. What activities make you lose track of time?
4. What makes you feel great about yourself?
5. Who inspires you most? (Anyone you know or do not know. Family, friends, authors, artists, leaders, etc.) Which qualities inspire you, in each person?
6. What are you naturally good at? (Skills, abilities, gifts etc.)
7. What do people typically ask you for help in?
8. If you had to teach something, what would you teach?
9. What would you regret not fully doing, being or having in your life?
10. You are now 90 years old, sitting on a rocking chair outside your porch; you can feel the spring breeze gently brushing against your face. You are blissful and happy, and are pleased with the wonderful life you've been blessed with. Looking back at your life and all that you've achieved and acquired, all the relationships you've developed; what matters to you most? List them out.
11. What are your deepest values?

Select 3 to 6 and prioritize the words in order of importance to you.

What Are Your Highest Values?

Please select 3-5, and put in order most important to you:

Achievement	Friendship	Performance
Adventure	Giving I service	Personal growth
Beauty	Health	Play
Being the best	Honesty	Productivity
Challenge	Independence	Primary
Comfort	Inner peace	Relationship
Courage	Integrity	Reliability
Creativity	Intelligence	Respect
Curiosity	Intimacy	Security
Education	Joy	Spirituality
Empowerment	Leadership	Success
Environment	Learning	Time freedom
Family	Love	Variety
Financial freedom	Motivation	
Fitness	Passion	

12. What were some challenges, difficulties and hardships you've overcome or are in the process of overcoming? How did you do it?
13. What causes do you strongly believe in? Connect with?
14. If you could get a message across to a large group of people. Who would those people be? What would your message be?
15. Given your talents, passions and values. How could you use these resources to serve, to help, to contribute? (to people, beings, causes, organization, environment, planet, etc.)

B. Setting Personal Mission Statement:

A personal mission consists of 3 parts:

What do I want to do? Who

do I want to help?

What is the result? What value will I create?

Steps to Creating Personal Mission Statement:

1. Do the exercise with the 15 questions above as quickly as you can.
2. List out actions words you connect with.
 - a. Example: educate, accomplish, empower, encourage, improve, help, give, guide, inspire, integrate, master, motivate, nurture, organize, produce, promote, travel, spread, share, satisfy, understand, teach, write, etc.
 - b. Based on your answers to the 15 questions. List everything and everyone that you believe you can help. Example: People, creatures, organizations, causes, groups, environment, etc.
3. Identify your end goal. How will the **_who'** from your above answer benefit from what you **_do'**?
4. Combine steps 2-4 into a sentence, or 2-3 sentences.

Chapter 3

Principles and Philosophy

Principle: A fundamental truth or proposition that serves as the foundation for a system of belief or behaviour or for a chain of reasoning.

A basic idea or rule that explains or controls how something happens or works.

Success is something that we all want to attain. It's a station of life that we dream about. Who doesn't want to be successful and powerful? To attain this success in your life, in whatever you dream to accomplish, you must realize that to increase your chances, it will all come down to you and the principles you set forth to make your dream a reality.

If success were easy, everyone would experience it, but it wouldn't be special whatsoever. Opportunity favors the best prepared. Luck happens when hard work meets opportunity, and success happens when you give it your absolute all. These are the some principles you need to live by to attain the success you dream of:

1. Preparation

Preparation is the foundation of success. The most prepared person is the one that has the best chances. That is the person that perfects his craft. The one that has those sleepless nights of working hard and the one that loves what they do.

With preparation, you essentially create your own opportunities and that is what can take you anywhere you want to go. It's what allows you to break the limits you place for yourself. You need to have the right preparation to meet your goals because without it, you are taking an uncalculated risk.

2. Do what you love

We stress this over and over again. Money should never be your end goal or your motivation. It has to be something greater than that. It is your purpose and what you become in this world. Doing what you love to do will allow you to give it your all and keep you excited while doing it. Find something that you enjoy doing, find your purpose and use your passion to propel you.

3. Massive action

People set goals, have dreams and want different things in life, but never get them because they don't actually start working toward them. They don't take the massive action that is needed. People love to push things to tomorrow, but tomorrow never comes. It's about starting today and putting in that action that is needed.

4. Move in the right direction

Understanding the right direction and how to get there will help you more than you think. Things are not going to go quickly, in fact they are going to go slow and take time, but as long as you are moving in the right direction, that's okay. Success is a marathon, not a sprint.

5. Use the power of dreams and your imagination

What you see for yourself is what will manifest in your life. It's the law of attraction. But it all comes down to working towards turning it into a reality. Your dreams and your visions can influence your life if you manage them, think positive and chase them.

6. Think bigger than you are

If you look at successful people's mindsets, it's all about thinking bigger than they once were. It's about having no limits and understanding that anything in this world is possible if you put your mind to it. By thinking bigger, the only limit is what is possible. You're no longer limited by what you think is possible.

7. Focus on growth

Obstacles and challenges will always be in your way during your journey. It is about figuring out how to jump over them and continuing. Success is a problem-solving, solution-driven situation, and that is where growth comes from. Don't ever get too comfortable where you are.

8. Determination is everything

If you are determined you can do anything you set your mind to. It's about finding a way to make it happen. Where there is a will, there is some sort of a way — even if you have to create it. When there isn't a will, that is when you should worry.

9. Clear vision

Success is about having a target. The problem is people don't know how to create a target, so they are just shooting darts in the air, hoping to hit something. Having a target will allow you to

aim where you need to hit and even if you come up short, you will still come closer and closer to hitting the target.

Clarity is everything and understanding what it is you want will bring that to you. It's not a broad idea, it's focused and to the point. By knowing the destination you want to reach, you can continually look at your current path and decide if it's a route that will help you get where you want to go.

10. Set goals along the way

A final goal means setting the big picture and seeing your finished canvas. But your goals along the way are the paint that you use to get there. These goals should be specific, measurable, realistic, attainable and timely.

11. Use affirmations

Affirmations are what will keep you going along the long journey. It's the positive mindset of

—I'm going to make this happen. It's instilling belief in yourself. With affirmations, you are defining your own reality. By transmitting this positive energy into the universe, it eventually manifests into reality. As your mind adopts this view, it helps shape the world around you to fit it.

12. Keep the right people around you

Negative influences and negative people will only hold you down. On your road to success, you need to keep all the negativity outside of your walls. Keep people and ideas around you that support your success and your belief in yourself. You are who you eat with and you are who you surround yourself with. Make sure you surround yourself with the people you see most fit and who will help you get to where you want.

13. Be grateful and appreciate what you have

The final success principle is to appreciate what you have already. Realize that — by sheer virtue of the fact that you can be reasonably certain you'll live from one day to the next — you already have enough.

Appreciate what you've achieved so far, and see that what you want and where you're going, is not what you need or what you must do. Rather, these are things and actions that will make your situation even better. Being thankful and grateful will change your life dramatically.

Philosophy

Defining Philosophy:

- the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.
- a theory or attitude that acts as a guiding principle for behavior.

Steps to Developing a Meaningful Life Philosophy:

Everyone has a philosophy on life, whether they realize it or not. The process of refining this philosophy is like building a ship. It will carry you in rough times and allow you to float easily during the pleasant moments. Here are some tips for refining your strategy on life:

1. **Introspection.** A life philosophy cannot be outsourced. Although many major religions package premade philosophies, the work of building a strategy for life is

yours alone. Thinking about your beliefs and strategies is the only real way to do that. Journaling or meditation to guide your thinking to come to real solutions.

2. **Study other philosophies.** Gather philosophies from other people and books. I try to be as broad as possible when exposing myself to other ways of thinking. I don't believe you can be corrupted by a new way of thinking, so don't limit yourself to exploring philosophies that only fit within your current expectations.
3. **Focus on the answerable.** Philosophy should be practical. This means focusing less on the unanswerable questions that just lead you in circles. I'm an atheist, but my opinion is that the question of whether there is a man in the clouds is besides the point. There is no grand truth, just now and experience. Answerable questions are like:

- —What should I do to have a meaningful life?|
- —How should I view painful moments so they don't overwhelm me?|
- —How should I act in relationships with other people?|

Don't commit. Building a philosophy is an ongoing process of refinement, not an end result. I don't ever expect to find a final answer, just increasingly better ones. My approach is to view any strategies I currently have as being the best available right now, but I am always open to new understandings.

4. **Seek references.** Experience can sculpt your strategy on life. I aim to find as many broad experiences as possible so I can use them as points of reference when developing a life philosophy. This doesn't mean you need to smoke a lot of drugs or live in the wilderness, naked, for a year. Just that you shouldn't limit yourself to the routine of your daily life.
5. **Connect with others.** Discuss your philosophy and find the philosophy of other people. I do my best to reserve judgment and simply observe. I've heard completely different philosophies on life from my own and each is a valuable source of new ideas. Don't stop the flow by preaching or judging those with a different worldview.
6. **Experiment.** Philosophies need to be practical. They should affect how you think and what you do. Experiment with different approaches and see which connects best with the four criteria I mentioned above.
7. **Collect new functions.** Lenses and metaphors are an important component of a strategy for living.
8. **Hold conflicting ideas.** I believe it was Aristotle who said, —it is the mark of an educated mind to hold two conflicting ideas in his head without accepting either.||
9. **Be patient.** Being far from having a perfect strategy for living. It can expect the process of refining a life philosophy will take decades, perhaps entire life. There are no final answers, just slightly optimized ones.

Chapter 4

Exploring with Purpose - Self-Exploration

Self-exploration is an ongoing process that includes collecting information about your interests, abilities and skills, values, personality, and career readiness.

Interests: Interests are simply things you enjoy. Having an understanding of what you like, as well as what you don't like, can help you discover academic majors and career paths that will complement what you are already passionate about.

Abilities and Skills: These are the things that you feel you naturally do well. Abilities might come from past experiences or training, but they could also simply be something in which you

have a natural talent. The following activities will help you evaluate your current skills and perform a –gap analysis between what skills you may have now and what certain careers demand.

Values: A value is a belief that holds meaning to you and may influence your career decisions. Values can guide you towards decisions that will lead to satisfaction and happiness, both in your career and your everyday life.

Personality and Preferences: Personal style and preferences determine how you fit into the environment, how you process information, and how you make meaning of the world around you. Understanding your own personality and preferences will assist you in finding a work setting that suits you.

Purpose of self-exploration:

1. It is a process of dialogue between –what you are and –what you really want to be
2. It is a process of self-evolution through self-investigation
3. Process of knowing oneself and through that understanding entire existence.
4. Process of recognizing relationship with every unit in existence.
5. Process of knowing human conduct, human character & living accordingly.
6. Process of being in harmony with oneself and with entire existence.
7. Process of knowing innateness, & moving towards self-organization & self-expression.

Chapter 5

Decision-making

In psychology, **decision-making** is regarded as the cognitive process resulting in the selection of a belief or a course of action among several alternative possibilities. Every decision-making process produces a final choice that may or may not prompt action. Decision-making is the process of identifying and choosing alternatives based on the values and preferences of the decision-maker.



Characteristics of decision-making

- Objectives must first be established
- Objectives must be classified and placed in order of importance
- Alternative actions must be developed
- The alternatives must be evaluated against all the objectives
- The alternative that is able to achieve all the objectives is the tentative decision
- The tentative decision is evaluated for more possible consequences
- The decisive actions are taken, and additional actions are taken to prevent any adverse consequences from becoming problems and starting both systems (problem analysis and decision-making) all over again
- There are steps that are generally followed that result in a decision model that can be used to determine an optimal production plan.
- In a situation featuring conflict, role-playing may be helpful for predicting decisions to be made by involved parties.

A general decision-making process can be divided into the following steps

Step 1. Define the problem

This process must, as a minimum, identify root causes, limiting assumptions, system and organizational boundaries and interfaces, and any stakeholder issues. The goal is to express the issue in a clear, one-sentence *problem statement* that describes both the initial conditions and the desired conditions. Of course, the one-sentence limit is often exceeded in the practice in case of complex decision problems. The problem statement must however be a concise and unambiguous *written* material agreed by all decision makers and stakeholders. Even if it can be sometimes a long iterative process to come to

such an agreement, it is a crucial and necessary point before proceeding to the next step.

Step 2. Determine requirements

Requirements are conditions that any acceptable solution to the problem *must* meet. Requirements spell out what the solution to the problem *must* do. In mathematical form, these requirements are the constraints describing the set of the feasible (admissible) solutions of the decision problem. It is very important that even if subjective or judgmental evaluations may occur in the following steps, the requirements must be stated in exact quantitative form, i.e. for any possible solution it has to be decided unambiguously whether it meets the requirements or not. We can prevent the ensuing debates by putting down the requirements and how to check them in a written material.

Step 3. Establish goals

Goals are broad statements of intent and desirable programmatic values. Goals go beyond the minimum essential *must have.s* (i.e. requirements) to *wants* and *desires*.. In mathematical form, the goals are objectives contrary to the requirements that are constraints. The goals may be conflicting but this is a natural concomitant of practical decision situations.

Step 4. Identify alternatives

Alternatives offer different approaches for changing the initial condition into the desired condition.. Be it an existing one or only constructed in mind, any alternative must meet the requirements. If the number of the possible alternatives is finite, we can check one by one if it meets the requirements. The infeasible ones must be deleted (screened out) from the further consideration, and we obtain the explicit list of the alternatives. If the number of the possible alternatives is infinite, the set of alternatives is considered as the set of the solutions fulfilling the constraints in the mathematical form of the requirements.

Step 5. Define criteria

Decision criteria, which will discriminate among alternatives, must be based on the goals. It is necessary to define discriminating criteria as objective measures of the goals to measure how well each alternative achieves the goals. Since the goals will be represented in the form of criteria, every goal must generate at least one criterion but complex goals may be represented only by several criteria. It can be helpful to group together criteria into a series of sets that relate to separate and distinguishable components of the overall objective for the decision. This is particularly helpful if the emerging decision structure contains a relatively large number of criteria. Grouping criteria can help the process of checking whether the set of criteria selected is appropriate to the problem, can ease the process of calculating criteria weights in some methods, and can facilitate the emergence of higher level views of the issues. It is a usual way to arrange the groups of criteria, subcriteria, and sub-subcriteria in a tree-structure.

According to Baker et al. (2001), criteria should be

- able to discriminate among the alternatives and to support the comparison of the performance of the alternatives,
- complete to include all goals,
- operational and meaningful,
- non-redundant,
- few in number.

In some methods, see Keeney and Raiffa (1976), non-redundancy is required in the form of independency.

Some authors use the word attribute instead of criterion. Attribute is also sometimes used to refer to a measurable criterion.

Step 6. Select a decision-making tool

There are several tools for solving a decision problem. Some of them will be briefly described here, and references of further readings will also be proposed. The selection of an appropriate tool is not an easy task and depends on the concrete decision problem, as well as on the objectives of the decision makers. Sometimes, the simpler the method, the better but complex decision problems may require complex methods, as well.

Step 7. Evaluate alternatives against criteria

Every correct method for decision making needs, as input data, the evaluation of the alternatives against the criteria. Depending on the criterion, the assessment may be objective (factual), with respect to some commonly shared and understood scale of measurement (e.g. money) or can be subjective (judgmental), reflecting the subjective assessment of the evaluator. After the evaluations the selected decision making tool can be applied to rank the alternatives or to choose a subset of the most promising alternatives

Step 8. Validate solutions against problem statement

The alternatives selected by the applied decision making tools have always to be validated against the requirements and goals of the decision problem. It may happen that the decision making tool was misapplied. In complex problems the selected alternatives may also call the attention of the decision makers and stakeholders that further goals or requirements should be added to the decision model.

Chapter 6

Motivation

Motivation is a theoretical construct used to explain behavior. It represents the reasons for people's actions, desires, and needs. Motivation can also be defined as one's direction to behavior, or what causes a person to want to repeat a behavior and vice versa. A motive is what prompts the person to act in a certain way, or at least develop an inclination for specific behavior.

Fred Luthans defined motivation as a —process that starts with a physiological or psychological deficiency or need that activates behaviour or a drive that is aimed at a goal or incentive.

According to Stephen P. Robbins —motivation is the willingness to exert high levels of efforts toward organisational goals, conditioned by the effort ability to satisfy some individual need.

In the opinion of Gray and Starke —motivation is the result of processes, internal or external to the individual, that arouse enthusiasm and persistence to pursue a certain course of action.

Importance of motivation:

The need for and importance of motivation can be imbued with multiplicity of justifications as follows:

1. Organisations are run by people. Hence, managers cannot afford to avoid a concern with human behaviour at work. This is because the motivated employees are more productive and quality-conscious than apathetic ones.
2. Motivation as a pervasive concept affects and is also affected by a host of factors in the organisational milieu. It enables managers to understand why people behave as they behave.
3. Organisational effectiveness becomes, to some extent, the question of management's ability to motivate its employees. Hence, an appreciation of motivation helps the managers how to motivate their employees.
4. Machines become necessary in case of complex technology. However, these remain inefficient vehicles of effective and efficient operations without man to operate them. Therefore, organisations need to have employees with required capability and willingness to use the advanced complex technology to achieve the organisational goal.
5. With the realisation that organisations will run in more complex milieu in future, an increasing attention has been given to develop employees as future resources (a 'talent bank'). This facilitates the managers to draw upon them as and when organisations grow and develop.

Intrinsic and extrinsic motivation:

Intrinsic motivation

Intrinsic motivation has been studied since the early 1970s. Intrinsic motivation is the self-desire to seek out new things and new challenges, to analyze one's capacity, to observe and to gain knowledge. It is driven by an interest or enjoyment in the task itself, and exists within the individual rather than relying on external pressures or a desire for reward. The phenomenon of intrinsic motivation was first acknowledged within experimental studies of animal behavior. In these studies, it was evident that the organisms would engage in playful and curiosity driven behaviors in the absence of reward. Intrinsic motivation is a natural motivational tendency and is a critical element in cognitive, social, and physical development. Students who are intrinsically motivated are more likely to engage in the task willingly as well as work to improve their skills, which will increase their capabilities. Students are likely to be intrinsically motivated if they:

- attribute their educational results to factors under their own control, also known as autonomy or locus of control
- believe they have the skills to be effective agents in reaching their desired goals, also known as self-efficacy beliefs
- are interested in mastering a topic, not just in achieving good grades

An example of intrinsic motivation is when an employee becomes an IT professional because he or she wants to learn about how computer users interact with computer networks. The employee has the intrinsic motivation to gain more knowledge.

Extrinsic motivation

Extrinsic motivation refers to the performance of an activity in order to attain a desired outcome and it is the opposite of intrinsic motivation. Extrinsic motivation comes from influences outside of the individual. In extrinsic motivation, the harder question to answer is where do people get the motivation to carry out and continue to push with persistence. Usually extrinsic motivation is used to attain outcomes that a person wouldn't get from intrinsic motivation. Common extrinsic motivations are rewards (for example money or grades) for showing the desired behavior, and the threat of punishment following misbehavior. Competition is an extrinsic motivator because it encourages the performer to win and to beat others, not simply to enjoy the intrinsic rewards of the activity. A cheering crowd and the desire to win a trophy are also extrinsic incentives.

Maslow's hierarchy of needs

is a theory in psychology proposed by Abraham Maslow in his 1943 paper "A Theory of Human Motivation" in *Psychological Review*. Maslow subsequently extended the idea to include his observations of humans' innate curiosity. His theories parallel many other theories of human developmental psychology, some of which focus on describing the stages of growth in humans. Maslow used the terms "physiological", "safety", "belongingness" and "love", "esteem", "self-actualization", and "self-transcendence" to describe the pattern those human motivations generally move through.

Maslow's theory was fully expressed in his 1954 book *Motivation and Personality*. The hierarchy remains a very popular framework in sociology research, management training and secondary and higher psychology instruction.



Spiritual quotient

We have all heard about the importance of Intelligence Quotient (IQ) and Emotional Quotient (EQ). However, The concept of Spiritual Quotient (SQ) is fast emerging as the next big aspect of scientific study as it directly correlates to a person's awareness and consciousness.

Human beings have five senses. Sight (ophthalmoception), hearing (audioception), taste (gustaoception), smell (olfacoception or olfacception), and touch (tactioception) are the five traditionally recognized senses. Spiritual Quotient is the mental faculty which enables us to break out of the limitations that are inherent traits of IQ and EQ. We can increase our Spiritual Quotient through: awareness (also known as mindfulness), contemplation

(self- enquiry), and prayer (dedication).

1. Given below are just three of the many aspects that setting ourselves on a spiritual course entail. Responsibility : What all in this world are we responsible for? Ourselves? Family? Society? Country? Earth? Universe? Can answer to any of these questions be _no'?

Implication : Answer to this question helps define the personal vision of each individual. It helps one to intertwine one's personal vision with the larger good of humanity.

2. Humility : We are just a speck in this existence. Consider this. There are over 7 billion inhabitants on earth, and we are just a few of them. Earth is just one of the innumerable heavenly bodies in the universe. The universe in itself is billions of years old. The 70 odd years that we will spend on earth is minuscule in this scheme of things. So, how significant is our existence?

Implication : We, human beings, carry big egos, and want to feel all important. We tend to demand, and not command respect. Have we realised if we, after all, are that important? Will our arrogance or our humility make us a better leader?

3. Happiness : Human race has progressed on the back of innovation. The level of comfort enjoyed by the current generation is probably the highest ever. But can we say that we are the happiest generation that ever lived on the planet? There has been a conscious and mammoth effort to set right the outside world. But how much time have we given for our inner well being?

Implication : A long and healthy life is important for any individual. Ill-health can either halt one's progress or, even if one succeeds, result in the _gifts' of a heart disease, blood pressure or diabetes. A happy individual also builds a happy family and society.

Spiritual Quotient therefore is the ability of an individual to see his personal vision and the ensuing endeavour to achieve the same through the prism of the larger good to the society, bringing good health and happiness to himself and the world at large.

The question that might come to mind after reading the above is – why do we need to be spiritual to realise these fairly straightforward implications? The answer is simple too – unless we set apart time in our daily (busy) schedule to make steady progress in our spiritual journey, we will not get time to even think about these issues. Spirituality brings depth to an individual's approach and perspective towards leading a more meaningful life.

Chapter 7

Sensitivity

What is human sensitivity?

Sensitivity is the strength of physical or emotional reaction in humans.

Sensitivity training is a form of training with the goal of making people more aware of their own prejudices and more sensitive to others. According to his biographer, [Alfred J. Marrow](#), [Kurt Lewin](#) laid the foundations for sensitivity training in a series of workshops he organised in 1946 to carry out a 'change' experiment, in response to a request from the Director of the Connecticut State Interracial Commission. This led to the founding of the [National Training Laboratories](#) in [Bethel, Maine](#) in 1947. Kurt Lewin, who met [Eric Trist](#) in 1933, influenced the work of the [London, England, United Kingdom Tavistock Clinic](#), both in its work with soldiers during the second world war and in its later work with the Journal [Human Relations](#) jointly founded by a partnership of the [Tavistock Institute](#) and Lewin's group at [MIT](#).

During World War II, Psychologists like [Carl Rogers](#) in the USA and [William Sargant](#), [John Rawlings Rees](#), and [Eric Trist](#) in Britain were used by the military to help soldiers deal with traumatic stress disorders (then known as [shell shock](#)). This work, which required service to large numbers of patients by a small number of therapists and necessarily emphasized rapidity and effectiveness helped spur the development of group therapy as a treatment technique. Rogers and others evolved their work into new forms including [encounter groups](#) designed for persons who were not diagnosably ill but who were recognized to have widespread problems associated with isolation from others common in American society. Other leaders in the development of encounter groups, including [Will Schutz](#), worked at the [Esalen Institute](#) in [Big Sur, California](#).

Meanwhile, Training Groups or [T-Groups](#) were being developed at the National Training Labs, now part of the [National Education Association](#). Over time the techniques of T-Groups and Encounter Groups have merged and divided and splintered into specialized topics, seeking to promote sensitivity to others perceived as different and seemingly losing some of their original focus on self-exploration as a means to understanding and improving relations with others in a more general sense

Chapter 8

Success

“You must take personal responsibility. You cannot change the circumstances, the seasons, or the wind, but you can change yourself.”

Principles of success

1. Take 100% responsibility for your life

If you want to be successful, you have to take 100% responsibility for everything that you experience in your life. This includes the level of your achievements, the results you produce, the quality of your relationships, the state of your health and physical fitness, your income, your debts, your feelings—everything!

2. You Have To Give Up All Your Excuses

Ninety-nine percent of all failures come from people who have a habit of making excuses. If *you* want to create the life of your dreams, then *you* are going to have to take 100% responsibility for your life as well. That means giving up all your excuses, all your victim stories, all the reasons why you can't and why you haven't up until now, and all your blaming of outside circumstances. You have to give them all up forever.

E + R = O

(Event + Response = Outcome)

The basic idea is that every outcome you experience in life (whether it is success or failure, wealth or poverty, health or illness, intimacy or estrangement, joy or frustration) is the result of how you have responded to an earlier event or events in your life.

If you don't like the outcomes you are currently getting, there are two basic choices you can make.

3. If you don't like your outcomes, change your responses
4. Everything you experience today is the result of choices you have made in the past
If you keep on doing what you've always done, you'll keep on getting what you've always got

You have to give up blaming: You will never become successful as long as you continue to blame someone or something else for your lack of success. If you are going to be a winner, you have to acknowledge the truth—it is *you* who took the actions, thought the thoughts, created the feelings, and made the choices that got you to where you now are. It was you!

- You are the one who ate the junk food.
- You are the one who didn't say no!
- You are the one who took the job.
- You are the one who stayed in the job.
- You are the one who chose to believe them.
- You are the one who ignored your intuition.
- You are the one who abandoned your dream.
- You are the one who bought it.
- You are the one who didn't take care of it.
- You are the one who decided you had to do it alone.
- You are the one who trusted him.
- You are the one who said yes to the dogs.

In short, you thought the thoughts, you created the feelings, you made the choice, you said the words, and that's why you are where you are now.

5. You have to give up complaining
6. Simple isn't necessarily easy: Though this principle is simple, it is not necessarily easy to implement. It requires concentrated awareness, dedicated discipline, and a willingness to experiment and take risks. You have to be willing to pay attention to what you are doing and to the results you are producing. You have to ask yourself, your family, your friends, your colleagues, your managers, your teachers, your coaches, and your clients for feedback. —Is what I'm doing working? Could I be doing it better? Is there something more I should be doing that I am not? Is there something I am doing that I should stop doing? How do you see me limiting myself?
7. Pay attention . . . your results don't lie: The easiest, fastest, and best way to find out what is or isn't working is to pay attention to the results you are currently producing. You are either rich or you are not. You either command respect or you don't. You are either golfing par or you are not. You are either maintaining your ideal body weight or you are not. You are either happy or you are not. You either have what you want or you don't. It's that simple. Results don't lie!

Chapter 9

Selfless Service

Sit down and quietly think about what you have done in your life, because in the end, during the period of transition [between incarnations], you will have to face yourself. What have you done that is satisfying? Have you done anything selfless – totally selfless? You go on doing your work and reaping the fruit, and then you hoard. In this way there can be no liberation. All the misery and chaos in the world is because of this. Somebody has an abundance; someone else doesn't have even a square meal. This disparity and the suffering that we find are created by ourselves.

How can you be peaceful if your neighbor's house is burning? How can you say you are at peace, and you don't feel any warmth? Those who understand life, understand the ripples of life. We are like ripples in the vast ocean of bliss.

If you are suffering, I am suffering, though I am not aware of it. How can I live without suffering? If my foot is suffering, definitely my whole being is suffering. We are all limbs of one huge, one great *prajapati* (creative being) – the whole universe. How can we live happily? Let us learn not to hoard, but just to give. To whom? Not to strangers. I'm not telling you to do something impractical. Give to those with whom you live.

Do not work for yourself; that is not the way of life. You will become selfish. Learn to work for others. If the wife learns to work for her husband, and the husband learns to work for his wife, they will both be happy. Problems come when they both become selfish, demanding, and expecting. Learn the path of selflessness. That is the only way of liberation.

Learn to give to each other, and then slowly that learning will expand to the whole universe. One day you will feel that the whole universe is your family, and you are one of the members of that family.

On the path of selflessness there is great joy.

Selflessness is the singular expression of love

Chapter 10

Case Study of Ethical Lives

Ethics in Organizations: The Case of Tata Steel Nearly a century old, Tata Iron and Steel Company Ltd. (TISCO), more popularly known as Tata Steel, is one of India's oldest companies. Established in 1907 by Mr. Jamsetji Tata — a visionary

it is Asia's first and India's largest integrated private sector steel company. Since its inception, the company has focused on the customer, operational excellence, employee welfare, organizational leadership, and social responsibilities and citizenship. Consistent with its thrust on these dimensions, the company is one of the most respected companies in the country for its value-based practices, ethical and dynamic practices, and competitive performance. The name 'Tata' has always been synonymous with trust. The statement of purpose of the Tata group (Tata Steel belongs to this group) explicitly seeks to improve the quality of life in the communities it serves. It says, —Our heritage of returning to society what we earn evokes trust among consumers, employees, shareholders, and the community. This heritage will be continuously enriched by formalizing the high standards of behaviour expected from employees and companies.

The values and principles that had governed the company (and Tata group) were articulated for the first time in 1998. It was in this year that the company formally published its 'code of conduct.'

- National interest
- Financial reporting and records
- Competition (support for open market economy)
- Equal-opportunities employer
- Gifts and donations (employees shall neither receive nor offer or make, directly or indirectly, any illegal payments, remuneration, gifts, donations or comparable benefits which are intended to or perceived to obtain business or uncompetitive favours for the conduct of its business)
- Government agencies (Not to offer or give any company funds or property as donation to any government agencies or their representatives....)
- Political non-alignment
- Health, safety, and environment
- Quality of products and services
- Corporate citizenship (compliance of all relevant laws...and actively assisting in the improvement of the quality of life.)
- Cooperation of Tata companies
- Public representation of the company and the group
- Third party representation

- Use of the Tata brand
- Group policies
- Shareholders
- Ethical conduct
- Regulatory compliance
- Concurrent employment
- Conflict of interest
- Securities transactions and confidential information
- Protecting company assets
- Citizenship
- Integrity of data furnished
- Reporting concerns



Chapter 11

Positive Spirit

- Success and progress towards achieving your goals in life begin with knowing where you are going.
- Your mental attitude gives power to everything you do. If your attitude is positive, your actions and thoughts further your ends? If your attitude is negative, you are constantly undermining your own efforts.
- No individual has ever achieved success without the help and cooperation of others.
- Your personality is your greatest asset or your greatest liability because it embraces everything you control ...your mind, body, and ...
- Faith is a state of mind which must be active not passive, to be useful in achieving lasting success.
- Render more and better service than you are paid for, and sooner or later you will receive compound interest from your investment.
- Controlled attention is the act of coordinating all the faculties of your mind and directing their combined power to a specific end.
- There is no record of any great contribution to civilization without the cooperation of others.
- Every adversity, every failure, and every unpleasant experience carries with it the seed of an equivalent benefit which may prove to be a blessing in disguise.
- The man who dipped a chunk of ice cream in chocolate and called it "Eskimo Pie" made a fortune for the five seconds of imagination it took to create the idea!
- Some mistakes can be corrected, but not the mistake of wasting time. When time is gone, it's gone forever.
- All of your successes and failures are results of habits you have formed.
- Enthusiasm is a state of mind. It inspires action and is the most contagious of all emotions.
- Accurate thinkers are the masters of their emotions.

Body, Mind and Soul

Health can be subdivided into three categories: physical, mental, and spiritual. Empirical work establishes spiritual health as a correlate of physical and mental health.

Here is a list of 15 simple things to consider incorporating into your healthy routine to help balance your mind, body, and spirit/soul.

1. **Exercise** - Find an exercise you enjoy and start doing it regularly.
2. **Be grateful** - Stop to think about the things you have going for you and [appreciate](#) them.
3. **Get plenty of sleep** - Sleep is regenerative for your body. The more sleep you get the better you will perform the next day.
4. **Breathe deeply** - Whenever you think about it stop and take a deep breath. Over time this will become a healthy habit.
5. **Install a shower filter** - Chlorine is a poison. You don't want to inhale it or absorb it through your skin while showering.
6. **Ground yourself** - Literally. Plant your bare feet on the earth as often as possible.
7. **Eat organic** - Chemicals are killing pests on the crops. They are not good for you either.
8. **Do more yoga** - Great for the body and mind. Mind Body Green readers know the importance of this.
9. **Smile more** - It feels great :)
10. **Spend more time with loved ones** - In our busy lives we need to make time for the people who matter to us most.
11. **Live your passion** - Do more of what you love.
12. **Meditate** - Set some time aside each day to rest your mind.
13. **Drink clean water** - Get a filtration system for your drinking water. Fluoride is not good for your body.
14. **Get outdoors more** - Go for a hike and enjoy nature.
15. **Eat plenty of greens** - Dark leafy greens are rich in vitamins, minerals and chlorophyll. They help alkalize the body.

Chapter 12

Attachment and Detachment

The art of doing a job very well revolves around the idea of getting deeply engaged with the work that we do. While this is an important aspect and an undisputable fact, what we do not seem to have clarity on is the meaning of the term —deeply engaged and its larger implications. A straightforward meaning of this is to put our body, mind, intellect and the senses into the work that we do and give full attention to the job at hand. Another way to describe this is to put the best foot forward. A researcher in a laboratory has a greater propensity to succeed if he/she is able to have a concentrated attention on the research work. Even if the researcher encounters several obstacles and unknowns he/she needs to have a focused approach to the job on hand in order to succeed in the discovery process. One can say the same about the CEO of a company in his/her efforts to improve the market share. The rule cannot be any different for a student, an entrepreneur or a sportsperson. In today's terms, this would mean physical, intellectual and mental engagements. By intellectual engagement we bring in considerable analytical thinking into the work we do. By mental engagement we let the mind get involved, pick up its own emotions arising out of work and outcomes. This may unwittingly lead us into mental stress, job burnout and other hazards.

The art of doing a job effectively

This method of doing a job effectively has its own implications. This is because quite often people successfully accomplishing tasks have also paid a significant price in the process. Some might have completely neglected their personal health and instead focused on the job on hand. Others ignore their personal life to achieve this, not paying enough attention to the relationships with their children and the spouse. Some others give up their social life, other interests that they may have and instead focus only on these. All these happen due to the fact that most would have encountered enormous pressure, mental tension and stress in the process of accomplishing the task successfully. Therefore, to address the mental stress and pressure they would have ignored other aspects of their life. All these behavioural responses seem perfectly aligned with our original definition of —being deeply engaged in the job. Unfortunately, in today's style of working these are taken for granted in order to succeed in work. Individuals are least bothered about these issues until a major catastrophe hits them personally. A job achieved at the cost of destruction of one's own personality may appear well executed for the organization. But it cannot be so from the individual's perspective. Even for the organizations, this method of claiming success is faulty as it is unsustainable in the long run.

How do we solve this problem? How can individuals escape the tyranny of mental stress and health hazards even when they put their best foot forward? In chapter 5 of *Bhagavad*

Gītā, Shri Krishna suggests a certain orientation with which an individual should engage in the world of activities. Let us look at it in some detail.

The Lotus Leaf in the Water

Shri Krishna suggests two steps to completely do away with the stress. Step one is to get detached from the work (*saṅgaṃ tyaktvā*) even while engaging in the work. This is a confusing statement. How can one engage in work in a detached fashion? Since engagement and detachment are simultaneously proposed, it is clear that it is pointing to two related aspects of work. The engagement pertains to physical engagement in the work. This is akin to putting the best foot forward as explained above. The detachment pertains to mentally disengaging from the outcomes and results arising out of the work. This introduces another complexity. How is it possible to manage both at the same time? This is like two parts of one's self working in an independent fashion. This is not a utopian idea. When somebody takes the responsibility for the outcome other than the doer it is possible to achieve this. A two year old child is not worried about the outcomes and implications of the activity it is engaged in. The child merely concentrates on the work at hand. That is why the child will never be stressed out or exhausted in any manner. On the other hand, the parents are stressed out as they seem to be worried. Similarly, the daily wages employee helping in the construction of the most beautiful art gallery or a temple in the city is not bothered about the results. He will simply do his job of dressing the stones and shifting them from his place of work into the proposed building. It is for the supervisor or the *stapathi* (the master sculptor) to worry about this. In both the above examples, this has been possible because the doer has left the responsibility for results and outcomes to somebody else. Shri Krishna suggests a very similar approach to handle the problem on our hands. Therefore as the second step in the process, He suggests that the doer of the work should simply leave the results and outcomes in the hands of Brahman, the ultimate divinity. This is best done by making it as an offering unto Brahman (*brahmaṇyādhāya karmāṇi*). If the doer of an act knows how to do this, all the mental stress will simply evaporate leaving no trace of stress on the him/her (*lipyate na sa pāpena*). Shri Krishna gives a simile to describe the state of such a person. He says that such a person will be like a lotus leaf in the water (*padmapatram-ivāṃbhasā*). Although the lotus leaf stays in the water all the time, when we take it out, we notice that it is perfectly dry (indicating that it is unaffected by the moisture even a bit). In the same manner, a person in the thick of activities in the world will not at all be tainted by the after effects of work, whatsoever.

□□प्याधाय कर्माणि स□ त्यक्त्वा करोति यः ।

िलयते न स पापेन प□पतर्हि मवा □भसा ॥
brahmaṇyādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ

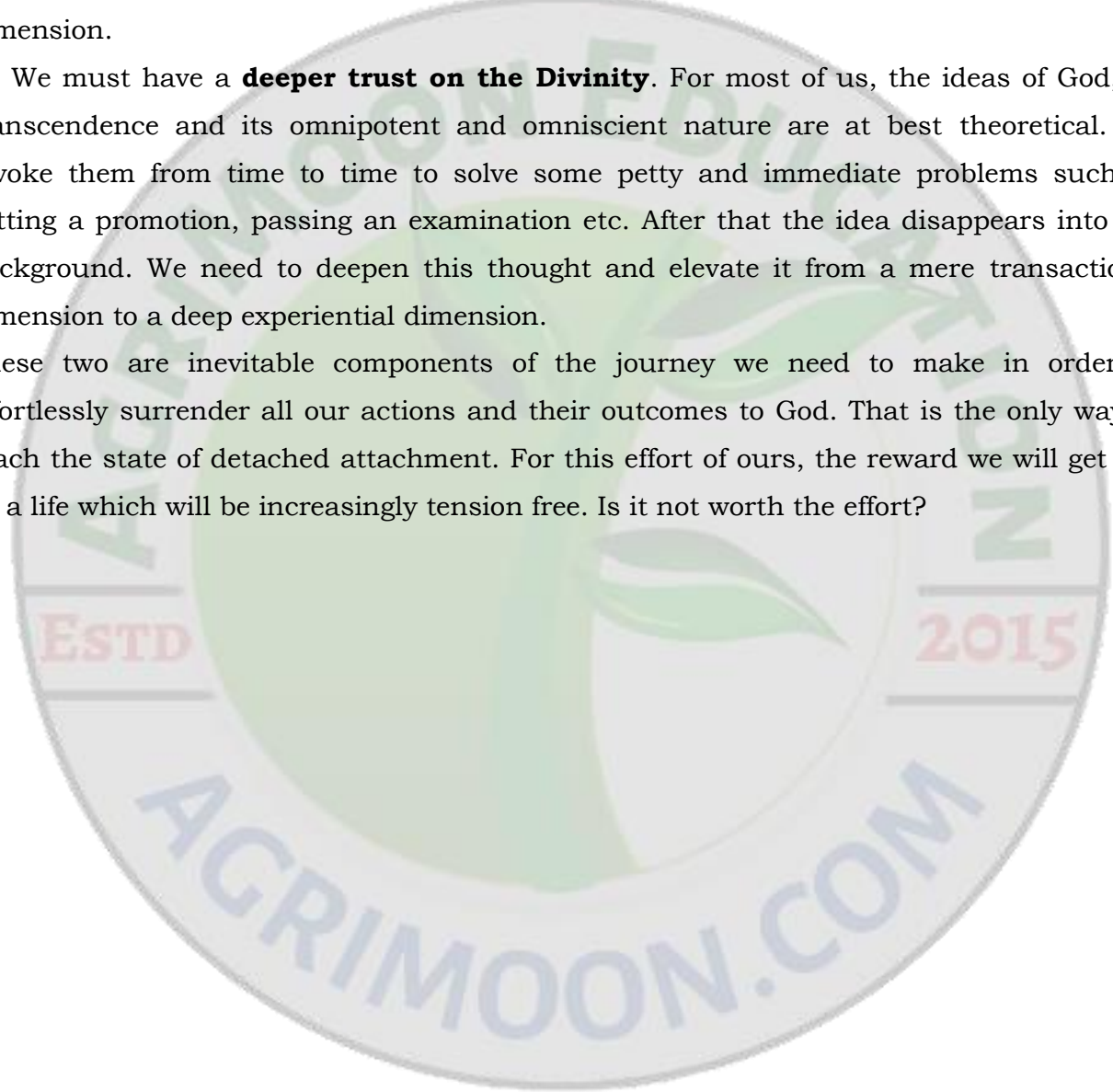
lipyate na sa pāpena padmapatram-ivāṃbhasā

Offering our work and outcomes

The recommendations finally boil down to this act of making our work and outcomes as an offering to the God. This can happen only under the following conditions: (a) One should be able to **loosen the vice like grip on outcomes** that stems mainly out of —what is in it for me! approach to doing everything in life. This is possible only when we critically question this attitude to life. If we are able to relate this attitude to the enormous mental stress, we will potentially go through there is a real possibility of progressing in this dimension.

(b) We must have a **deeper trust on the Divinity**. For most of us, the ideas of God, its transcendence and its omnipotent and omniscient nature are at best theoretical. We invoke them from time to time to solve some petty and immediate problems such as getting a promotion, passing an examination etc. After that the idea disappears into the background. We need to deepen this thought and elevate it from a mere transactional dimension to a deep experiential dimension.

These two are inevitable components of the journey we need to make in order to effortlessly surrender all our actions and their outcomes to God. That is the only way to reach the state of detached attachment. For this effort of ours, the reward we will get will be a life which will be increasingly tension free. Is it not worth the effort?

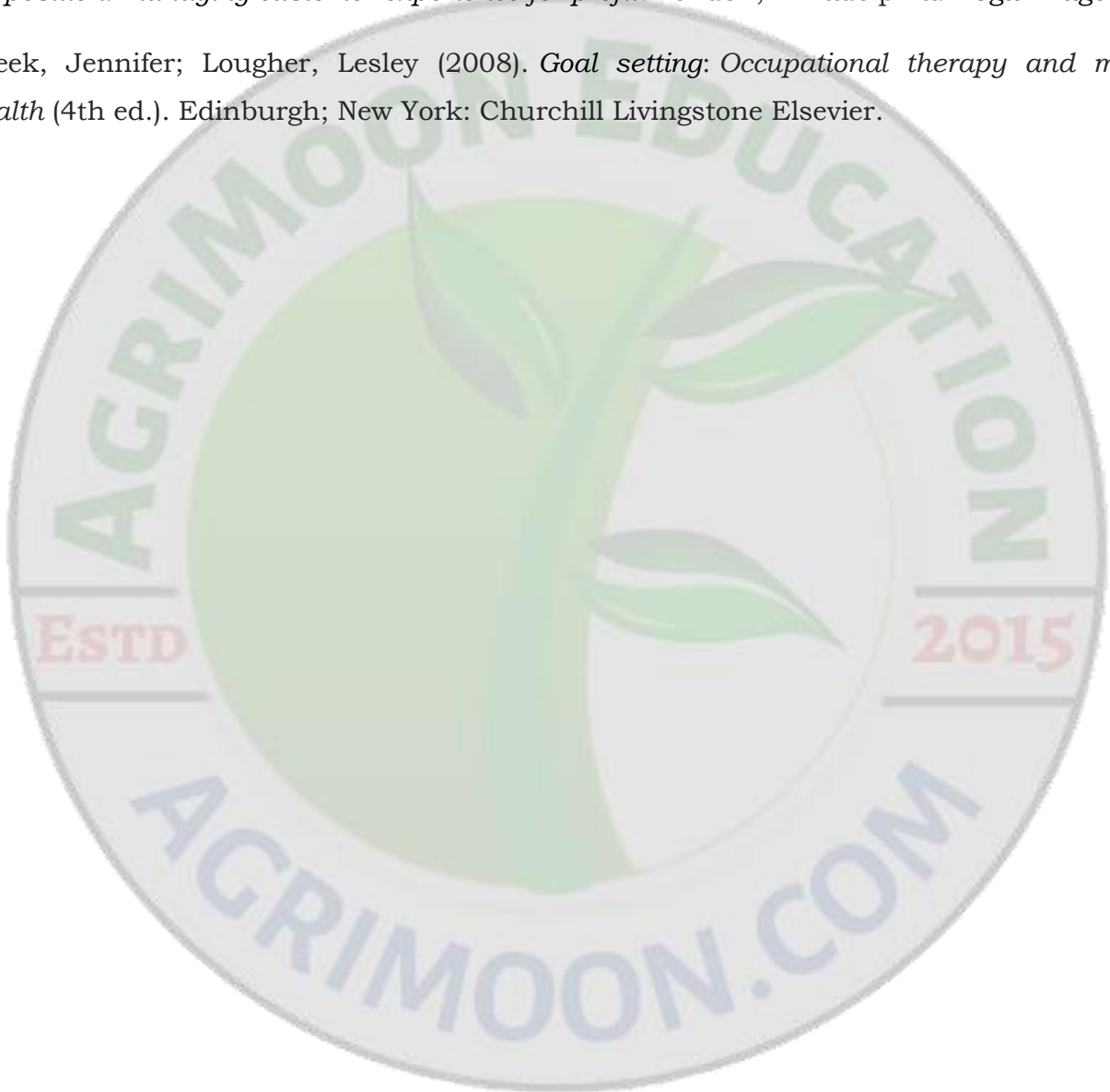


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