

AXIOLOGICAL DIMENSION OF APPLICATION OF THE ETHICAL PRINCIPLES IN A WELLNESS CENTRE

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Abstract: *Paper refers on axiological dimensions of an application of defined ethical principles in the specific circumstances of a wellness centre. Author points to the axiological relevance to form a new type of ethics - Ethics of Wellness and stresses the need of implementation of ethics into the working place, specified by the notion wellness.*

Key words: *wellness, ethics, axiology, ethical principles, Ethics of Wellness.*

1 Introduction

Any wellness centre is a special space – the wellness space. In such a place the main aim of all efforts is to provide any type of service as a care for human being and his/her wellbeing. The space is characterised by interdisciplinary spectrum of approaches to rendering of services; by trans-generational attendance; by tolerance to personal conception of the universe or to personal ideology or to personal religion; by intentionality to satisfy the psycho-physical dimension of the living one's quality of life; by definition of the notion wellness.

Each wellness centre needs the specification of ethics – Ethics of wellness to able to implement its norms and principles. The Ethics of wellness can be understood as a part of Applied ethics. The Ethics of wellness includes an acceptance of all different historical ethical systems, principles and norms of Business ethics (Ethical codes) and respect to variability of ethical profiles of representatives of both – of service providers and of service consumers.

Axiological dimensions of applications of all types of ethics defined for such a space open the border of both – the content and the scope of the notion Ethics of wellness. In this way it is possible to say that one of the most important corrective and educative medium into the know-how of the wellness space (in way to understand it as a potentially unique place for rendering of complete physical-psychical-spiritual well care) is to map axiological variations of axiological dispositions of providers, of clients, of its common interaction and to the profile presented publicly by the head of concrete wellness centre. Dialogue and relational harmony

between personal axiologies, implemented into an ethical code or into the public profile of a concrete wellness centre, they can help to present the identity of the concrete wellness centre in public, to explain and to make attractive its services and to serve as guidance for clientele.

Regarding that, it is possible to conclude: if a wellness centre is identified as an ethical firm, it disposes of such type/types of ethical code, which is/are relevant to its specific circumstances (high degree of the implementation of ethics and high degree of application of ethical principles). If a wellness centre has no own ethical code, it is possible 1. to accept and to legalise codes of some another wellness centre, however with similar identity (similar profile); 2. to accept and to legalise codes of another wellness centre within which is actual collaboration; 3. to accept and to legalise codes of some other institutions, which provide similar types of services (f. e. hospitals, health care institutions, hospices, wellness hotels). However, the best way how to become and to stay an ethical firm is to own personal code/codes, which respect the personal axiological profile of the centre, regardless of age categorisation, or economic, social or societal status. Axiology of the wellness space can become a sort of guidance also in service providing at the wellness space. Ethics of wellness space can become Ethics of a wellness centre and vice versa - applying ethics at a wellness centre can improve norms of Ethics of wellness space.

2 Value of axiological profile of a wellness centre for the process of implementation of ethics in the wellness space

According to the fact that each wellness centre has its specific axiological profile, we decided to show in which way it is important to understand it, to make it publicly known via codes and to control its actualisation and working in all types of provided services.

Scale of values and its definition, scale of priorities and its realisation, price and ways of its actualisation – that all specifies uniqueness of all types of wellness centres and concretises their identity. Profile of a wellness centre is not only made by the web-site design, list of provided services, price list, professionalism of the staff, however it is mainly incorporated into those ethical codes, which are publicly or internally of disposal to be studied, explained and to be used in praxis and are already implemented into the praxis of the centre and into the professional erudition of the staff. To become and to stay an ethical firm it means to reflect on the request which is submitted by potential and current clientele and formulated by media according to own ethical codes (Remišová, 1999). In such a request is included the contribution of each wellness centre into the entrepreneurial sphere – its ethical professionalism.

If any firm wants to become an ethical firm, the implementation of ethics has to be planned, organised, done and controlled. Person, who is responsible for the implementation process, is manager of ethics. The notion manager of ethics means 1. the firm as such (legal person: manager of firm), 2. an owner (individual person), 3. a self-starter (individual person), 4. a head of staff (individual person), etc.

The process of implementation of ethics into the entrepreneurial space precedes an continual actualisation of mapping of the axiological content at the space and also in the space and is based on definition of the axiological profile of the firm included into the Firm Ethical code. The axiological map then helps to identify, to choose and to prefer application of relevant ethical principles. Each wellness centre has its own map – according to its profile (staff, clientele, services, etc.).

Mapping of the axiological profile is basically realised in form of ethical audit, which is possible to spread out into the social audit. Outcomes of the specific research serve as confirmation of validity of current axiological processes at the firm (preference process (priorities), evaluation process (values) and estimation process (price)). The research also verifies proper form, actualisation, function of current scale of values and priorities. The main aim of the research is to stabilise the axiological base at the space, to identify and to arrange current values and priorities into the axiological profile of the space and to specify and define relevant ethical principles. Only in such defined space it is possible to start mechanism of guided implementation of ethics, to form and to institutionalise the ethical program and to correct and to reformulate ethical codes (Details on techniques - see: Černá, 2007).

In the field of axiology the main aim of any ethical audit is to make proper and stabile conditions to implement ethics into the firm life. It is connected within final selection and arrangement of ethical principles for actual wellness space and it is needed for identification of the type of applied ethics or of applied ethical systems at the space, which have already been at work at the space or which need to establish proper conditions to be actualised and developed.

According to that we decided to characterise a couple of ethical principles at work in the wellness space in obvious, however not in their terminologically variability defined in history of ethical systems. In this way, we suppose that it will be possible to identify current ethical principles at any wellness centre. After the identification and understanding the way of the usage of actual principles at the centre we suppose that it will be possible to correct their formulation, to adjust the way of their usage and to understand how, in which way and how far they make possible the implementation of ethics into the wellness space, or not. To show

the need of such a method of identification of ethical principles at the wellness space we present in next chapter.

3 Axiological aspects of application of defined ethical principles while providing the wellness care

Any identification of an ethical principle in any space needs the basic terminological-methodological basement – apparatus. Logically, it has to be relevant and possible to use in any ethical system. That is why it is the definition of the main notions (not only terms), which is valid and will be valid in any ethical system. In this way it is needed to start with basic ethical principles, which are abstracted and deduced from moral principles.

To show how it is working we select ethical principles as follows: humanity, conscientiousness and cautiousness, justice, scrupulosity and perseverance, professionalism, responsibility, beneficence and harmlessness, morality and decency.

3.1 Humanity

Humanity is one of the basic ethical principles, needed for harmonisation of human relations and for clearing the definition of freedom there. Humanity is a moral principle. Humanity is defined by human dignity, in which every human being is understood as a non-repeatable, unique, autonomous, dialogical being, is given by consciousness and conscience, rational and emotional intelligence, memory, own history and own life-story. If the human being respects and esteems own dignity, than he/she will be able to respect and to esteem dignity of another human being. In the partial respect is included and confirmed respect and estimation towards the dignity of mankind. Humanity helps to understand borders of freedom, responsibility, concretises rights and duties and crystallises human relations.

While humanity is applied at the wellness space that means that each provider and each consumer of services are confronted with the same question: Is the service and the way of its providing worthy of myself? Is it worthy of my dignity, or not?

Axiological aspect of humanity stresses the mutuality of relation between a service provider and a service consumer, and also f. e. refers to bio-psycho-social characterisation of the wellness space and points to requirement to respect human and civil rights and civil freedoms. A wellness space is established primary by a human being for a human being, and that logically means it is defined by the criterion of human dignity. Any interruption of such defined border means to attack the dignity of all of those, who are engaged at the wellness space - the dignity of mankind is attacked there. The main value, the

sense and the importance of the ethical wellness space is the human being and his/her life-story.

3.2 Conscientiousness

Conscientiousness and humanity are interrelated. It means to use personal conscience consciously in each decision making process. Conscientious person has stable personality, knows own rights and duties, and at the same time understands demand of the law of decency requested by society in public opinion, and the requirement of moral law requested by mankind and variously formulated in ethical systems and corrected by own conscience.

Conscience is able to understand as especially human ability to recognize the truth about what is good and at the same time as an instance in case of being alleged of moral guilt (requirement of moral law is consciously overstepped). Human being uses own conscience as personal source of information how to decide on problems. Conscience helps to save human identity and integrity in the decision making process. Conscience warns on traceable measure of freedom and tolerance according to understanding of one's own dignity. (Vadíková, 2011, p. 143 - 153)

Conscientiousness means to be personally engaged in deceasing; means striving for truth; means to balance the past, presence and future into own personal life experience, consequences and conclusions included; means empathy and sensitivity in needs; means balanced usage of rational and emotional intelligence; means to focus on good, which is defined by moral law and that all in one's own name (identity, responsibility).

Developed conscientiousness helps by providing wellness care to balance eruditeness, professional engagement, own ideas or conceptions of what is good in human relations both – in personal relations (intrapersonal (to oneself) and interpersonal (to another person) and in impersonal relations (social and societal relations).

Axiological aspect of conscientiousness points to the trained personal conscience, which is daily used as an instrument in deciding on problematic situations in name of good; stresses natural human intentionality to good; emphasises tendency to improve service providing at the wellness space in a good repute of firm; makes possible to be personally engaged at and also in development of the wellness space. Value of conscientious staff is not possible to count (price), however it should be priority of any wellness space and at the same time of any space characterised by any type of care for human being.

3.3 Justice

There are plenty of other principles included into the principle of justice (principle of fairness, adequacy, equality, constancy, uniformity, equality, etc.). Because of its variability in the history of ethical systems it is important to recognize precisely the content and the form of the notion justice. It is the key point to search for in the ethical audit: how is the notion justice in the wellness space defined and used? To say it much more easily – it is important to know firm's strategy of principality in the field of administration.

There are various fields in which the principle of justice should be used according to actual scale of values and priorities in a wellness space – let us see some of them:

- Administration of service providing; interdisciplinarity of services; trans-generational applicability of care; interpersonality of relations;
- Administration of the wellness space as whole, security of the functionality, hygiene, intimacy, elimination of discrimination;
- Ethical profile of a wellness centre as an ethical workplace, creation of an advertisement, medial message, etc.

Just ordering of the wellness space is based on the knowledge of its lived specific unique axiology and axiological dispositions of all those, who are in some way engaged in this specific environment – that means of both – of wellness care providers and of wellness care consumers. It is important to know that their cooperation is based in fellowship and mutuality. It has to be acceptable for each of them and for anyone who is or will be touched by it. In this sense it is needed to know and to understand the axiology of a wellness space (a service provider offer), to be able to suppose possible variants of axiological profiles of potential clients (clientele's requirements). Firm management should be able to act according to the defined axiology – to contain definition and scale of values, strategy and mechanism of their application and implementation into the life in the wellness space.

The requirement to not underestimate the axiological dimension of justice is practical and needed at the inner side of the firm – to secure functional and successful life of the firm, and also at the outer side – to realise relations towards another wellness centres or centres providing similar services, wider cooperation in the wellness space, or to improve advertisement via just cooperation with media. It is also connected with the establishment of the wellness centre at the market, status of the centre and its perspective. Just order inside the wellness centre exists primary to guide the centre and those, who are engaged there. It implies their living of own personal axiologies, it respects mutual sharing of personal axiologies. The

outcome of systematic applying justice at the wellness place is its transparent scale of values and priorities, formulated and opened to public in ethical code.

3.4 Scrupulosity and perseverance

Scrupulosity and perseverance work together while the identity of any wellness centre (obvious) and also of a concrete wellness centre, is formatted. The notion honour terminologically points to the notion human dignity. The notion perseverance comes out the characterisation of human life as continuum conditioned by eternal effort. Honest human being protects own face (identity) from outer influences via unique phenomenon – personal shield of genuineness, of autonomy and conscientiousness. Conscience helps to recognize features of own face – identity. Looking for own personal identity is continual process and is done in decision making process being confirmed all life long and is present to be proved in its partial realisations – in decisions.

At the wellness centre an application of scrupulosity and perseverance is required to live mainly at the service provider side, who may guide to it his/her client. In this way an application of scrupulosity and perseverance may improve such mechanisms of care, which deal with problems of physical, or psychical, and also spiritual pain.

Axiological dimension of scrupulosity and perseverance points to the intentionality to good and to sticking in good. This can be transformed into the sensitivity while service providing, into development of the sense for just measure and order, into process of finding proper balance of professionalism, identification and specification of individual needs at the provider and consumer sides. It refers to ego-syntonic imperative at the provider side, points to responsibility and hospitable personal approach to client, or is included into the auto-training, continual education, wellbeing, physical-psychic-spiritual fitness, communicativeness and faithfulness to the message of the wellness space (perseverance) – the space which is personalised and represented by him/herself. Value of the centre is mature, trained and adequately priced staff, which realises the axiology of the centre.

3.5 Professionalism

Professionalism forms erudition, training and ethnicity of the wellness space. Its formulation is incorporated into each catalogue of licences according to type of a service, into an ethical code (or codes set) and into the profile of the centre presented in media. It is supposed to be included into any action at the centre (way of service providing, formation of the wellness centre via price list, material-technical-hygienic security, staff, etc.).

Each member of the wellness staff is trained independently, completely, interdisciplinary and interpersonally to cope with any problem in the specific circumstances of the wellness space.

Axiological dimension of professionalism has to do mainly with the wellness space, which means value and source of values for anyone, who is active in some way there. Interdisciplinary background of the wellness space requires a mature person, who is full of knowledge, versatile and prepared to solve problems in such specific circumstances; is someone, who confirms, fulfils and ensures the value of the wellness space by daily realising of own personal axiology.

3.6 Responsibility

Responsibility means an ability to undertake all consequences and results of own acts and to face them. It is also expressed by an intuitive sense for duty, by autonomous respect towards necessity and also by personal ability to perceive relations to concretely defined aim regarding whole concrete life-story long.

Responsibility has such a structure in the wellness space: at first it touches professionalism, conscientiousness and scrupulosity of the wellness staff in intrapersonal and interpersonal way of relating, than it spreads out into a relation to the centre as such and, moreover, through this way of relating the responsibility daily lived by staff is joined by actual and also perspective clientele.

Any member of the wellness staff had already been confronted within the requirement to prove own ability to undertake all consequences and results of own acts and to face them while he had been professionally trained to understand own position at work in the wellness space (profession as personal vocation, profession as personal mission, profession as an employment) and that all earlier before it was confirmed by a licence. Responsibility is daily required and implemented into every decision of the wellness staff. And as such, it is also supposed by consumer of wellness services. On the other side every consumer of the wellness services is called to be responsible. The requirement - to respect principles of security and hygiene, it is an elementary background to relax successfully and to stay not disturbed by anything or anybody at the wellness centre.

Principle of responsibility has to do within identity and profile of the wellness centre as a firm. For example - in a case of using any speculative or alternative way of providing of any licensed technique it is ethical (responsible) to inform about that formally - in the profile of the wellness centre via media (f. e. web-site, advertisement) and it is needed

to do so not only towards the staff, however towards every client separately before including such methods in care. In such a case it is also required to explain properly sources, links and origin of the technique and to get an informed approval to include or exclude the technique as whole or the way of its providing into the care. The agreement should be asked not only at the consumer side, however also at the staff side and at the side of the management of the firm as well.

Axiological dimension of the principle of responsibility means to connect personal axiology of any consumer of services within the axiology of the space into which he/she is coming to relax. It is important (responsible) to be informed about the space, and be sure that any possible problematic situation can be solved there. In this way each consumer of the wellness services (client) understands the profile of the wellness centre as a value and he/she is a value him/herself in the wellness space. Consumers (clientele) are called to not only use the space for own wellbeing at the wellness centre, however, regarding to their possible developing of shared interaction and understood measure of responsibility transformed in given 'personal advertisement', they (clientele) may develop the wellness space as such.

3.7 Beneficence and harmlessness

The essential assessment of the principle beneficence and principle harmlessness is the golden mean. Any unilateral approach to the wellness space is not ethical. Unilateral economic approach to the wellness space means to focus on benefits referring to demand and offer in material sphere. Such an approach to success includes temptation to calculate what is good, what causes devaluation – value becomes reparable, compensational and loses its uniqueness. A value is not a price. Value means to define sense and meaning regarding all life-story long – in this process becomes unique, irreparable, is not expressible in numbers.

This may have on mind the person, who prepares the profile of the wellness centre – to focus on planning services according to the axiology of the wellness centre – to organise them as values and not prices at a price list (prices depend on solvency of clientele). The person should also manage the profile of the wellness centre staff according to the axiology (according to ethical code). He/she should spread the interest in success into physical, psychical and spiritual needs of a client, in other way it is possible that in generous harmless procedure will cause pain. He/she should have on mind that any concrete success of any member of the staff is a benefit of the wellness centre as whole, and analogically, any success of the wellness centre, transformed into its the prosperity, causes heyday, boom of the

wellness centre what makes possible to foster the staff in professional development and stabilisation of own personal prosperity.

It may be seemed that a solvent client may foster prosperity of the wellness centre. This is possible only under the condition that he respects the wellness space as a value. If the wellness centre is considered as compensation, it has no influence towards its prosperity. The prosperity may be related to the concrete centre, to the concrete member of the wellness staff or to owner of the centre. In this way the value of the space and also of the centre is underestimated into a price and the solvent client is able to compensate it by another centre. The wellness space loses its uniqueness. If a service providing becomes a routine, it makes the service providing foreseeable and also compensable – anyone and anywhere is able to provide such a service in that way. This is not the way how to profile a wellness centre. In every service providing should be seen the identity – the face of those, who work and also relax there – unique axiology of the space. Routine destroys complexity, variability and potentiality of the space, it brakes development. Bored client has negative impact not only to staff, however to potential clientele, and also to owner his/herself. Regarding that it is a requirement towards the management to respect the wellness space as the first value and to direct all of efforts to build the axiological profile of the centre according to it.

It is important to understand that beneficence is connected within acceleration and purposeful direction of a life-story to the main life aim and to happiness. If any bodily or mental harm is caused - injustice is done in specific way in specific situation, in which it happens. In such a case to apply the principles of beneficence and harmlessness means to look for a compromise and to see in which way it is possible to balance them by principles of wisdom and sensibility. If a decision just seems to be harmless at the moment (in concrete circumstances), however it is not true regarding whole life long, to act according to it is sensible, however not wise. It is possible that it will cause harmful consequences at the end. The question, which should be solved here, is to recognise the measure of harm and the meaning of temporary harm regarding the main aim of touched life-story, that means the answer to question on possibility, if it is not wiser and beneficial to undertake temporary harm to be happy. The way to find consensus between an owner of the wellness centre (boss, chief manager, self-starter) and members of the wellness staff (employers) and the service providing consumers (clientele) means to wisely use the principle of the golden mean.

Axiological dimension of principle beneficence and principle harmlessness is derived out of axiological profile of the concrete wellness centre regarding its potential clientele. Value of the wellness space should be defined transparently for anyone; on the other hand it

will cause controversies. It is wise to solve all problematic, axiologically not enough explained details of service providing just at the first visit, at the first checkup, at the first entry of client into the care process. Regarding the need of personal explanation of a care process a communication should be replaced by personal dialogue; impersonal approach replaced by personal approach to the client, a personal invitation included. In such a way the possible harm is able to eliminate and a chance to successful relax is able to offer. And that is it what each client wants and expects at the wellness centre.

3.8 Morality and decency

An ability of human being to act according to moral or traditional law is possible to catch up in two notions: morality and decency. To act decently means to act according to such principles and norms which have been verified as good ones by society. They represent specific formulations of interpretation of moral law verified by many generations, confirmed by tradition, by life experience and in variable historical type of social space. To act morally means to act directly according to moral law, according to own interpretation of moral law found out in cooperation within own personal conscience (one of the main functions of conscience is to confirm if the interpretation is truly good or not). Morality calls for active cooperation within own trained conscience and decency requires respect towards public 'ethos' - good manners.

Both of them – morality and decency specify the wellness space. They define the way of service providing in the wellness space and also for the wellness space. To link all activities in a wellness centre together in name of good manners is possible via formal set of principles and norms formulated by etiquette; however it depends only on decent acting of all who are somehow engaged there. To make the imperative of moral law to be binding for all of them – that is a really big challenge. If it is made real, it is possible to consider the wellness centre as a moral space. In this sense it is enough if the wellness space is an ethical space – that means a space which is theoretically good, theoretically developed according to moral law what is possible to prove by relevant mechanisms and techniques of ethical systems or types of ethics.

Axiological dimension of application of decent and ethical codes at the wellness space is expressed in the measure of improvement of quality of life of its visitors. Wise adherence to ethical codes, respect to good manners, to etiquette – that all forms the space and clears the communication and care providing. Spiritual requirement to direct own life to the main aim of own life-story – to live in happiness is connected within the physical a psychical

requirement – to live in blessedness of partial nearing into the situation of happiness in its various forms. The wellness care, which is provided in the wellness space considered as a moral space, is possible to see as such an offer – to near oneself to happiness – to near oneself to the space, defined by notion good.

4 Conclusions

In our reflection we focused on description of axiological dimension of application defined ethical principles at any wellness centre (at a wellness space). Axiological analysis of their application pointed to the need of mapping the axiological situation at the wellness space and to the need to axiologically profile the space and to understand its consequences for service providing and consuming.

In the formal selection we found interesting such principles, they have confirmed the need of formation of Ethics of wellness. It is possible to suppose that terminologically-methodological formation of Ethics of wellness as a part of Applied Ethics may help to start the process of implementation and formalisation of ethics into the wellness space, the process of coding of ethical aspects of problems of wellness (ethical codes); that it will be based on personological-antropological paradigm (holism of service providing); that it will foster interdisciplinary interpersonal, dialogical identity of the wellness space in its direction to good. In this way the Ethics of wellness may be defined as a practical love to wisdom applied by human being towards a human being in a space defined by good.

5 Literature

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