

PROFESSIONAL ETHICS & HUMAN VALUES

NOTES

UNIT - I:

Human Values- Concept and Importance

Human values are the core values that make up our personality and define how we act in life. These values are very important as they make up who we are and are what guide us through life. The values that we hold determine who we want to be as well as how we live our lives and the decisions that we make on an everyday basis. Without these values, our lives would become chaotic and there would be no meaning behind any of the things that we do or say.

These are values that all humans should try to uphold as they go through their day-to-day lives. It is also important for society at large to recognize these values and make them explicit in social systems, institutions and organizations so that people will always know what they stand for.

Importance of Human Values:

The importance of human values is that it provides an understanding of what people find to be important in their lives. There are many different aspects of human values. For example, integrity, morality, and benevolence are all aspects of human values. The value system is not static and can change depending on context or social situation. This means that some people have a certain set of values for one context but may have completely different values in another context. One specific aspect of values is the idea of self-esteem. Self-esteem has two forms: internal and external self-esteem. External self-esteem deals with how others perceive you while internal self-esteem deals with how you perceive yourself. If someone has high external esteem, they want to make sure other people think highly of them as well whereas if someone has high internal esteem, they only want other people to like them because they do themselves

Types of Human Values:

The 6 types of human values are autonomy, community, creativity, justice, power and self-direction. These values are the things that motivate us to do what we do and make decisions based on these values.

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Autonomy is the ability to be self-directed and take charge of our own actions. When someone has autonomy they have the freedom to choose their own path in life and they can pursue a career or lifestyle they want without feeling like they are being pushed into something that isn't for them.

Community is the sense of belonging and connection to other people. People who value community tend to feel like everyone needs each other to survive and succeed.

Creativity is all about having fun with new ideas and thinking outside the box. It's important because it helps us solve problems in creative ways so we don't have to rely on old methods that might not work anymore.

Justice means fairness for everyone and taking care of those who need it most, even if it costs more than usual.

Power is the ability to act on one's desires without interference from others.

Self-direction refers to making choices and living according to one's beliefs instead of letting others tell you how to live your life.

Individuals who value this type of human value enjoy exploring opportunities and trying new experiences. These individuals are often drawn to careers that allow them to explore different fields or at least allow them to change careers throughout their lives. Creative individuals may find themselves drawn to professions such as inventors, musicians, architects and filmmakers. Those who value justice usually end up in careers where they serve others such as doctors, lawyers, teachers and social workers. Those who value power will likely go into law enforcement or government positions where they have authority over what happens in society.

What are the main Human Values?

The main Human Values are honesty, fairness, respect, responsibility, caring and citizenship. These values are the core of any human society and they should be applied in every area of life. Honesty is not just telling the truth, but also includes telling people how you feel about them when necessary to maintain their trust. Fairness is not only making sure that everybody has an equal opportunity to play sports or succeed academically, but also means making sure that people are treated equitably within a team or group. Respect goes beyond basic politeness and good manners; it involves recognizing other people's achievements as well as their differences from ourselves. Responsibility requires us to care for others, but also to do what we say we're going to do. Caring is not simply providing emotional support for someone who needs it, but acting with concern for their needs even if there is nothing in it for us personally. Citizenship means being loyal citizens of our country, but also promoting justice and peace around the world.

What are Human Values in Ethics?

Human Values in Ethics are concepts that govern how people should act. For example, some Human Values are justice, honesty and kindness. These values can provide a framework for ethical decision-making. One could imagine an individual who is faced with a moral dilemma such as whether to save their family from drowning or rescue one of their friends. In this situation, different human values might dictate which option is preferable. Some may be more interested in selflessness than others and might choose to save the family even though they know they will die while saving them. Others may place great value on loyalty to friends and choose to save their friends even if it means sacrificing their own life.

How do Human Values Influence Daily Life?

Human Values are aspects of life that are important to individuals in their daily lives. These values can be both abstract and concrete, and they can include: love, joy, truth, peace, justice, beauty, and freedom. Human Values influence daily life by directing our attention to what is most important to us as human beings. In turn, these values influence the way we live our everyday lives by helping to determine how we spend our time and energy. For example, if a person's value is truth, then they may want to pursue knowledge or challenge false beliefs with their friends or family members. If a person's value is justice, then they may want to help someone who has been wronged in some way. Ultimately, these individual Human Values make up an individual's life philosophy which guides

them throughout their journey in this world.

Characteristics of Human Values:

Human values are the things that a person feels are most important in life. For example, family is a human value for some people, while success is a human value for others. The characteristics of human values are what they mean to different people and how they can be applied to real-life situations. People may hold one or more human values as their core values. It is not necessary to have only one set of human values because these can change over time or because one might not have thought about them before.

Nature of Human Values:

Human Values are a topic that is still not completely understood. There are many definitions of Human Values, but the most commonly accepted definition is that Human Values are perspectives or priorities that people use to give meaning to their actions and experiences. The nature of Human Values can be seen as complex and abstract because it deals with how humans experience the world. In this sense, it has an anthropological perspective. People's experiences shape the way they view things and in turn, these views help define human values. These values are then passed down through socialization. It should be noted that these values may have different meanings for each individual person based on who they interact with and what they see.

Conclusion:

The term human values is a difficult one to define, but they are essentially moral values that apply to all humans. Different cultures will have different sets of human values, but some can be found in every culture. These are things such as equality, freedom, and justice. It may be easier to think of human values as principles or guiding beliefs instead of an organized list. Some people may use a religion's commandments as their set of human values while others find their values within themselves. Either way, individuals need to know what their own set of human values is because these provide guidelines on how they should behave with other people, at home and at work.

Meaning of Value Education:

Character oriented education that instils basic values and ethnic values in one's psyche is called 'Value Based Education'. The subject that enables us to understand 'what is valuable' for human happiness is called value education. Value education is important to help everyone in improving the value system that he/she holds and puts it to use. Once, one has understood his/ her values in life he/she can examine and control the various choices he/she makes in his/ her life. Value education enables us to understand our needs and visualize our goals correctly and also helps to remove our confusions and contradictions and bring harmony at all levels. It also helps remove our confusions and contradictions and enables us to rightly utilize the technological innovations.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common

program for value education.

Then only we can be assured of a happy and harmonious human society.

Value Education is the education which enables to understand 'what is valuable' for human happiness. It is all about enabling a transformation in the human beings to help them move from Animal Consciousness to Human Consciousness.

Need for Value Education:

Correct identification of our aspirations: The subject which enables us to understand 'what is valuable' for human happiness is called 'value education' (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

- **Understanding universal human values to fulfill our aspirations in continuity:** Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

- **Complementarity of values and skills:** To fulfill our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as **value domain**, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as **domain of skills**.

Hence, there is an essential complementarity between values and skills for the success of any human endeavor. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

- **Evaluation of our beliefs:** Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These believes come to us from what we read, see, hear, what our parents tells us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.
- **Technology and human values:** The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of

science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

Basic Guidelines for Value Education:

- **Universal:** It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.
- **Rational:** It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.
- **Natural and Verifiable:** It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.
- **All Encompassing:** Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.
- **Leading to Harmony:** The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Scope of Value Education:

- It should include all dimensions of thought, behaviour, work and realization
- It should include all the four levels of human living namely – individual, family, society and nature.

Content of Value Education:

- To understand myself, my aspirations, my happiness
- To understand the goal of human life
- To understand the other entities in nature, their inter- connectedness and co-existence and role of human being in nature
- To understand harmony at the four levels of human living

Process of Value Education:

Value Education begins with Self-Exploration i.e. looking inside yourself.

Process of Self-Exploration: The process of self exploration may initially begin as a dialogue

between two people, but eventually it becomes a dialogue within yourself. It is a dialogue between 'what you are' and 'what you really want to be'. Self exploration enables us to look at the confusions and contradictions within us and resolve them by becoming aware of our natural acceptance

Self exploration is the process to find out what is valuable to me by investigating within myself. What is right for me and true for me has to be judged within myself. Once we start paying attention towards investigating into our present beliefs and aspirations, we get to know whether our aspirations and what we really want to be (i.e. what is naturally acceptable to us) are one and the same or not. If they are the same, then it's no problem. But if the two are different, it means that we are leading a life against our natural acceptance. Such a life cannot bring us happiness.

Self exploration is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at the confusions and contradictions within us and resolve them by becoming aware of our natural acceptance. Once we start observing inside, we can achieve harmony at all levels of our living.

Content of self exploration involves finding answers for the following fundamental questions of all the human beings:

1. **The Desire/Goal/Aspiration:** What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?
2. **The Program:** What is my (human) program for fulfilling my aspirations? How to fulfil it? What is the program to actualize the above? In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, they form the content of self-exploration. Thus, they form the content of self- exploration.

Purpose of Self-Exploration: Self exploration helps us to identify our innateness (Svatva) and move towards Self-Organization (Swantantrata) and Self-Expression (Swarajya).

- It is a process of dialogue between 'what you are' and 'what you really want to be'.
- It is a process of self evolution through self-investigation.
- It is a process of knowing oneself and through that, knowing the entire existence.
- It is a process of recognizing one's relationship with every unit in existence and fulfilling it.

- It is a process of knowing human conduct, human character and living accordingly.
- It is a process of being in harmony with oneself and in harmony with entire existence.

The following points are to be kept in mind regarding the process of Self-Exploration:

- Whatever is stated is a proposal
- Don't start by assuming it to be true or false
- Verify it on your own right
- Don't just accept or reject it on the basis of scriptures, instruments or on the basis of others.

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Natural Acceptance: It is the process of seeing and observing everything attentively and then using your inner conscience to get the answer from within. It is a way to bring out the goodness in everything naturally. It helps us to learn everything that is good from others and absorb it in our own way, but without changing our identity.

a) **Natural acceptance does not change with time/age.** It remains invariant with time. For example

our natural acceptance for trust and respect does not change with age.

b) **It does not depend on the place.** Whatever we have naturally accepted in our life does not change with our age, place or time. For example our desire for respect doesn't change with age or with a change in our place.

c) **It does not depend on our beliefs or past conditionings.** No matter how deep our beliefs or past conditionings, as long as we keep investigating deep into ourselves, the answers will always be the same. Natural acceptance does not get influenced by our beliefs or past conditionings. For

example, we may believe that money is the most important thing in life. But looking deep down in our heart, we know that money alone cannot keep us happy.

d) **This natural acceptance is always there within us.** Natural acceptance is always present within us, it always tells us what is right.

e) **Natural acceptance is the same for all of us:** Each one of us have our own lifestyle, beliefs, preconditioning, etc. But deep inside our minds, the purpose of all human desires, success and achievements are based on common goals like the need to be happy, need to be respected and cared for, need to be prosperous etc. So the basic natural acceptance remains the same for all the human beings.

All human beings can lead a happy and prosperous life as long as they follow their natural acceptance. All miseries begin only when we start going against our Natural acceptance.

However, the most common aspirations of all human beings are centered around health, family, philanthropy and personal development. Some common aspirations include making a difference in life, personal happiness, job satisfaction, acquiring status and wealth etc. In all the above cases, the basic aspiration is to ultimately lead a happy life. The aspirations to become a doctor, a film star, to do research in astronomy stem out of the interest that the person has in those fields. Success in these would make them feel happy in their lives.

Similarly the aspiration to serve the society means the person derives happiness in doing philanthropic deeds. Earning a lot of money and fame means the person want to lead a happy life with respect and comforts in the society.

Hence we can say that the basic aspiration underlying all the above aspirations is to attain continuous happiness.

UNIT - II

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

- 1. Relationship IS and it exists between the Self ('I') and the other Self ('I'):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
- 2. The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):** In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.
- 3. These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.
- 4. Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:** Once we recognize the values essential for any relationship, we start working and behaving according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

Justice (Nyaya): Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people. If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Present Scenario: Differentiation (Disrespect) in relationships on the basis of body, physical facilities, or beliefs –

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

- **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
- **Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- **Wealth:** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain

positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

- **'Isms':** 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.
- **Sects:** People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems Faced Due To Differentiation In Relationships:

Differentiation based on sex/gender: Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

Foundation Value and Complete Value in Human Relationship:

There are certain basic and important values in maintaining relationship. These values, we all know,

are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

Feelings / Values in Relationships	
S.No.	Feeling
1	Trust / Visvasa
2	Respect / Sammana
3	Affection / Sneha
4	Care / Mamata
5	Guidance / Vatsalya
6	Reverence / Shraddha
7	Glory / Gaurava
8	Gratitude / Kritagyata
9	Love / Prema

1. Trust: Trust or vishwas is the foundational value in relationship. **“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”** If we have trust in the other, we are able to see the other as a relative and not as an adversary.

There are two aspects in trust:

- i. Intention (wanting to – our natural acceptance)
- ii. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

“ If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing

with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, **respect means right evaluation, to be evaluated as I am.**

Difference between Respect and Differentiation / Disrespect:

Respect	Differentiation
1. Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people	2. This differentiation can take the form of: <ul style="list-style-type: none">o Gender biaso Generation gapo Caste struggleo Power play and dominationo Communal violenceo Clash of race, religion, etc.o class struggle,
	3. This leads to the escalation in the problems of society which further lowers the respect shown to others in society.

3. Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**

8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

The Basis of Undivided Society (Akhanda Samaja) – The World Family:

The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

UNIT -III, IV,V

Professional ethics

Professional ethics means to develop professional competence with ethical human conduct. Ethical human conduct means definitiveness of human conduct. Ethical human conduct is the foundation of professional ethics. The only effective way to ensure professional ethics is through correct appraisal and systematic development of ethical competence in the professional (the human being). Profession is a significant domain of human activity targeted towards participating in the larger order which includes the society and nature around. Thus, it is a meaningful participation for each one in one or more of the five domains of human endeavour needed for a harmonious society. Ethical conduct of profession implies the right utilization of one's professional skills towards the fulfillment of comprehensive human goal and thus, meaningfully participates in the larger order. Professional ethics may be defined as a form of applied ethics that examines ethical principles and moral or ethical problems that arise in a business environment. Professional ethics concerns the moral issues that arise because of the specialist knowledge that professionals attain, and how the use of this knowledge should be governed when providing a service to the public.

Competence in professional ethics:

Professional ethics means to develop professional competence with ethical human conduct. Developing ethical competence in the individual (profession) is the only effective way to ensure professional ethics. The development of ethical competence is a long-term process to be achieved through appropriate value education. As profession is only a subset of the life activities, the competence in profession will only be the manifestation of one's right understanding. The salient features characterizing this competence can be summarized as follows:

1. Clarity about comprehensive human goal: Samadhan – Samridhi – Abhay – Sah-astitva, and its fulfillment through universal human order.
2. Confidence in oneself: Based on the right understanding of oneself and the rest of existence.

3. Mutually fulfilling behaviour: Clarity and confidence in ethical human conduct and its correlation with sustained personal as well as collective happiness and prosperity.
4. Mutually enriching interaction with nature: Self-sufficiency in fulfillment of physical needs; ability to assess the needs for physical facilities for the family and their fulfilment through production systems ensuring harmony in the nature. In the light of the above, one acquires the ability to identify and develop appropriate (people-friendly and eco-friendly) technologies, production systems etc.

Engineer's responsibility for risk:

The terms of safety and risk are inter-related. It is amazing to know that what may be safe enough for one person may not be for someone else. It is because of either different perception about what is a safe or different predisposition to harm.

Any work which might lead to harm us and is not considered safe, can be understood as a risk. According to a popular definition, "**A risk is the potential that something unwanted and harmful may occur.**" According to William D Rowe, potential **for the realization of unwanted consequences from impending events.**

General features of moral responsible engineers:

1. Conscientiousness
2. Relevant information
3. Moral Autonomy
4. Accountability

Empathy:

Empathy is the ability to mutually experience the thoughts, emotions, and direct experience of others. The ability to understand another person's circumstances, point of view, thoughts, and feelings is empathy. When experiencing empathy, you are able to understand someone else's internal experiences.

Application of Intellectual Property Rights (IPR) to the Indian scenario.

Intellectual property:

It is the information and original expression that derives its original value from creative ideas and is with a commercial value. IP permits people to have fully independent ownership for their innovations and creativity, like that of own physical property. This encourages the IP owners towards innovation and benefit to the society. It is an asset that can be bought or sold, licensed, and exchanged. It is intangible i.e., it cannot be identified by specific parameters.

The agreements with World Trade Organization (WTO) and Trade-Related aspects of Intellectual Property System (TRIPS) have been adopted effective from January 2005. Besides the minimum standards set for protection of IP rights, appropriate laws framed by the member countries are expected to reduce distortions and barriers for and promote the international trade. The global IPR system strengthens protection, increases the incentives for innovation, and raises returns on international technology transfer. However, it could raise the costs of acquiring new technology

and products, shifting the global terms of trade in favour of technology producers.

Need for Protection of IP

IP plays an essential role to stabilize and develop the economy of a nation. This protection actually stimulates creativity, research, and innovation by ensuring freedom to individuals and organizations to benefit from their creative intellectual investments. The IP serves many purposes, namely

- (a) It prevents others using it,
- (b) Prevent using it for financial gain,
- (c) Prevent plagiarism

(d) Fulfil obligation to funding agency. ICICI Bank has advanced loan against IP as security to Shopper's Stop, New Delhi, and

(e) Provides a strategy to generate steady income.

Some of the challenges in the acquisition of IP are:

(a) Shortage of manpower in the industry. Educational institutions can play a vital role in providing the same.

(b) High cost of patenting and lengthy procedure. This was being considered by the Government and a simpler and faster procedure is expected, and

(c) Lack of strong enforcement mechanism.

Types and Norms

The agreements establish norms and conditions for the following instruments of intellectual properties:

1. Patents

Patent is a contract between the individual (inventor) and the society (all others). Patents protect legally the specific products from being manufactured or sold by others, without permission of the patent holder. Patent holder has the legally-protected monopoly power as one's own property. The validity is 20 years from the date filing the application for the patent. It is a territorial right and needs registration. The Patent (Amendment) Act 2002 guarantees such provisions.

Patent is given to a product or a process, provided it is entirely new, involving an inventive method and suitable for industrial application. While applying for a patent, it is essential to submit the documents in detail regarding the problem addressed, its solution, extent of novelty or innovation, typical applications, particulars of the inventor, and the resources utilized. Inventions are patentable and the discoveries are not.

2. Copyright

The copyright is a specific and exclusive right, describing rights given to creators for their literary and artistic works. This protects literary material, aesthetic material, music, film, sound recording, broadcasting, software, multimedia, paintings, sculptures, and drawings including maps, diagrams, engravings or photographs. There is no need for registration and no need to seek lawyer's help for settlement. The life of the copyright protection is the life of the inventor or author plus 50 years.

Copyright gives protection to particular expression and not for the idea. Copyright is effective in (a) preventing others from copying or reproducing or storing the work, (b) publishing and selling the copies, (c) performing the work in public, commercially (d) to make film (e) to make translation of the work, and (f) to make any adaptation of the work. Copying the idea is called 'plagiarism' and it is dealt with separately.

Can software be protected through copyright? Indian copyright Act amended in 1984 included the rights of in a computer program as literary work. Many countries protect software as a copyright.

Some holds the view that copyright is not the right type of protection for software. They held that the patents and trade secrets are more appropriate forms of protecting software. While trade secret is the most conventional form of protection of software, in the recent years, both patents and copyrights are adopted to protect software.

Copyright (Amendment) Act 1999, India ensures fair dealing of broadcasting through the internet. The concerns of Book industry, Music Industry, Film and Television Industry,

Computer Industry and Database Industry are sufficiently met by this updated Act.

3. Trademark:

Trademark is a wide identity of specific good and services, permitting differences to be made among different trades. It is a territorial right, which needs registration. Registration is valid initially for 10 years, and renewable. The trademark or service mark may be registered in the form of a device, a heading, a label, a ticket, a letter, a word or words, a numeral or any combination of these, logos, designs, sounds, and symbols. Trademark should not be mistaken for a design, e.g., the shape of a bottle in which a product is marketed, cannot be registered as a trademark. Trademarks Act 1999 made in compliance with TRIPS agreement, provides further details.

There are three functions of trademark:

1. Just as we are identified by our names, good are identified by their trademarks. For example, the customer goes to the shop and asks for Lux soap. The word 'Lux' is a trade mark. In other words, it shows the origin or source of the goods.
2. The trademark carries with it an inherent indication or impression on the quality of goods, which indirectly demonstrates that it receives the customer's satisfaction.
3. The trademark serves as silent sales promoter. Without a trademark, there can be no advertisement. In other words, it serves as a medium for advertising the goods.

The marks should be distinctive i.e., it should be able to distinguish from one good to the other. The terms used for trademarks are usually generic, descriptive, and suggestive. Some of the term which are not distinctly distinguishing the goods or services from others, are called generic term and are eligible for protection under trademarks. The descriptive term should clearly indicate or convey the specific purpose, function, physical characteristic and the end use of the product. Relatively, the suggestive marks do not describe the goods at first sight, but with an element of imagination the nature of thee goods can be understood. Thus, the suggestive marks are distinctive and are protected as trademarks.

Trade Secret

A Trade Secret is the information which is kept confidential as secret. This information is not accessed by any other than the owner and this gives a commercial advantage over competitors. The trade secrets are not registered but are kept confidential. These are given limited legal protection, against abuse by the employee or contractor, by keeping confidentiality and trust.

Computer ethics:

A) Computer ethics is defined as (a) study and analysis of nature and social impact of computer technology, (b) formulation and justification of policies, for ethical use of computers. This subject has become relevant to the professionals such as designers of computers, programmers, system analysts, system managers, and operators. The use of computers has raised a host of moral concerns such as free speech, privacy, intellectual property right, and physical as well as mental harm. There appears to be no conceptual framework available on ethics, to study and understand and resolve the problems in computer technology.

Types of Issues

Different types of problems are found in computer ethics.

1. Computer as the Instrument of Unethical Acts

(a) The usage of computer replaces the job positions. This has been overcome to a large extent by readjusting work assignments, and training everyone on computer applications such as word processing, editing, and graphics.

(b) Breaking privacy. Information or data of the individuals accessed or erased or the ownership changed.

(c) Defraud a bank or a client, by accessing and withdrawing money from other's bank account.

2. Computer as the Object of Unethical Act

The data are accessed and deleted or changed.

(a) Hacking: The software is stolen or information is accessed from other computers. This may cause financial loss to the business or violation of privacy rights of the individuals or business. In case of defense information being hacked, this may endanger the security of the nation.

(b) Spreading virus: Through mail or otherwise, other computers are accessed and the files are erased or contents changed altogether. 'Trojan horses' are implanted to distort the messages and files beyond recovery. This again causes financial loss or mental torture to the individuals. Some hackers feel that they have justified their right of free information or they do it for fun. However, these acts are certainly unethical.

(c) Health hazard: The computers pose threat during their use as well as during disposal.

3. Problems Related to the Autonomous Nature of Computer

(a) Security risk: Recently the Tokyo Stock Exchange faced a major embarrassment. A seemingly casual mistake by a junior trader of a large security house led to huge losses including that of reputation. The order through the exchange's trading system was to sell one share for 600,000 Yen. Instead the trader keyed in a sale order for 600,000 shares at the rate of one Yen each. Naturally the shares on offer at the ridiculously low price were lapped up. And only a few buyers agreed to reverse the deal! The loss to the securities firm was said to be huge, running into several hundred thousand. More important to note, such an obvious mistake could not be corrected by some of the advanced technology available. For advanced countries like Japan who have imbibed the latest technology, this would be a new kind of learning experience.

(b) Loss of human lives: Risk and loss of human lives lost by computer, in the operational control of military weapons. There is a dangerous instability in automated defence system. An unexpected error in the software or hardware or a conflict during interfacing between the two, may trigger a serious attack and cause irreparable human loss before the error is traced. The Chinese embassy was bombed by U.S. military in Iraq a few years back, but enquiries revealed that the building was shown in a previous map as the building where insurgents stayed.

(c) In flexible manufacturing systems, the autonomous computer is beneficial in obtaining continuous monitoring and automatic control.

Various issues related to computer ethics are discussed as follows:

Computers in Workplace

The ethical problems initiated by computers in the workplace are:

1. Elimination of routine and manual jobs. This leads to unemployment, but the creation of skilled and IT-enabled service jobs are more advantageous for the people. Initially this may require some up gradation of their skills and knowledge, but a formal training will set this problem right. For example, in place of a typist, we have a programmer or an accountant.

2. Health and safety: The ill-effects due to electromagnetic radiation, especially on women and pregnant employees, mental stress, wrist problem known as Carpel Tunnel Syndrome, and back pain due to poor ergonomic seating designs, and eye strain due to poor lighting and flickers in the display and long exposure, have been reported worldwide. Over a period of long exposure, these are expected to affect the health and safety of the people. The computer designers should take care of these aspects and management should monitor the health and safety of the computer personnel.

3. Computer failure: Failure in computers may be due to errors in the hardware or software. Hardware errors are rare and they can be solved easily and quickly. But software errors are very serious as they can stop the entire network. Testing and quality systems for software have gained relevance and importance in the recent past, to avoid or minimize these errors.

Property Issues

The property issues concerned with the computers are:

1. Computers have been used to extort money through anonymous telephone calls.
2. Computers are used to cheat and steal by current as well as previous employees.
3. Cheating of and stealing from the customers and clients.
4. Violation of contracts on computer sales and services.
5. Conspiracy as a group, especially with the internet, to defraud the gullible, stealing the identity and to forge documents.
6. Violation of property rights: Is the software a property? The software could be either a Program (an algorithm, indicating the steps in solving a problem) or a Source code (the algorithm in a general computer language such as FORTAN, C and COBOL or an Object code (to translate the source code into the machine language). How do we apply the concept of property here? This demands a framework for ethical judgments.

Property is what the laws permits and defines as can be owned, exchanged, and used. The computer hardware (product) is protected by patents. The software (idea, expression) is protected by copyrights and trade secrets. But algorithms cannot be copyrighted, because the mathematical formulas can be discovered but not owned. The object codes which are not intelligible to human beings cannot be copyrighted.

Thus, we see that reproducing multiple copies from one copy of (licensed) software and distribution or sales are crimes. The open source concepts have, to a great extent, liberalized and promoted the use of computer programs for the betterment of society.

Computer Crime

The ethical features involved in computer crime are:

1. Physical Security

The computers are to be protected against theft, fire, and physical damage. This can be achieved by proper insurance on the assets.

2. Logical security

The aspects related are (a) the privacy of the individuals or organizations, (b) confidentiality, (c) integrity, to ensure that the modification of data or program are done only by the authorized persons, (d) uninterrupted service. This is achieved by installing appropriate uninterrupted power supply or back-up provisions, and (e) protection against hacking that causes

dislocation or distortion. Licensed anti-virus packages and firewalls are used by all computer users to ensure this protection. Passwords and data encryption have been incorporated in the computer software as security measures. But these have also been attacked and by-passed. But this problem is not been solved completely.

Major weaknesses in this direction are: (a) the difficulty in tracing the evidence involved and (b) absence of stringent punishment against the crime. The origin of a threat to the Central Government posted from an obscure browsing centre, remained unsolved for quite a long time. Many times, such crimes have been traced, but there are no clear cyber laws to punish and deter the criminals.

Privacy and Anonymity

The data transmission and accessibility have improved tremendously by using the computers, but the right to privacy has been threatened to a great extent. Some issues concerned with the privacy are listed hereunder:

1. Records of Evidence

Service records or criminal records and the details of people can be stored and accessed to prove the innocence or guilty. Records on psychiatric treatment by medical practitioners or hospital, or records of membership of organizations may sometime embarrass the persons in later years.

2. Hacking

There are computer enthusiasts who wilfully or for fun, plant virus or “Trojan horses” that may fill the disc space, falsify information, erase files, and even harm the hardware. They breakdown the functioning of computers and can be treated as violation of property rights. Some hackers opine that the information should be freely available for everybody. It is prudent that the right to individual privacy in limiting the access to the information on oneself should not be violated.

Further any unauthorized use of personal information (which is a property), is to be considered as theft. Besides the individual privacy, the national security, and freedom within the economy are to be respected. The proprietary information and data of the organizations are to be protected so that they can pursue the goals without hindrance.

3. Legal Response

In the Indian scene, the Right to Information Act 2005 provides the right to the citizens to secure access to information under the control of public authorities, including the departments of the central government, state governments, government bodies, public sector companies and public sector banks, to promote transparency and accountability of public authorities.

Right to information: Under the Act, section 2 (j), the right to information includes the right to (1) Inspect works, documents, records, (2) take notes, extracts or certified copies of documents or records, (3) take certified samples of material, and (4) obtain information in the form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode.

4. Anonymity

Anonymity in the computer communication has some merits as well as demerits. While seeking medical or psychological counselling or discussion (chat) on topics, such as AIDS, abortion, gay rights, the anonymity offers protection (against revealing their identity). But frequently, anonymity is misused by some people for money laundering, drug trafficking and preying upon the vulnerable.

Professional Responsibility

The computer professionals should be aware of different conflicts of interests as they transact with other at different levels. The IEEE and Association for Computing Machinery (ACM) have established the codes of ethics to manage such responsibilities.

The Big Net

Almost all the countries are now connected by the internet. But there are no international laws to regulate the issues of freedom of speech, intellectual property rights, privacy rights etc. Another development in this direction is, the universities offering degrees-on-line. Third World is certainly gaining knowledge and education. Even Google.com has announced plans to publish research papers through the World Wide Web. Knowledge is power. Knowledge is internationalized! Will this lead to empowerment of the Third World and promotion of World peace? Only the future can answer this question.

MNCs and morality:

A) The economic and environmental conditions of the home and host countries may vary. But the multinational institutions have to adopt appropriate measures not to disturb or dislocate the social and living conditions and cultures of the home countries. A few principles are enlisted here:

1. MNC should respect the basic human rights of the people of the host countries.
2. The activities of the MNC should give economic and transfer technical benefits, and implement welfare measures of the workers of the host countries.
3. The business practices of the multinational organisations should improve and promote morally justified institutions in the host countries.
4. The multinationals must respect the laws and political set up, besides cultures and promote the cultures of the host countries.
5. The multinational organisations should provide a fair remuneration to the employees of the host countries. If the remuneration is high as that of home country, this may create tensions and if it is too low it will lead to exploitation.
6. Multinational institutions should provide necessary safety for the workers when they are engaged in hazardous activities and 'informed consent' should be obtained from them. Adequate compensation should be paid to them for the additional risks undertaken.

Ethical Balance

Should an organization adopt the rules and practices of the host country fully and face dangers and other serious consequences or adopt strictly their own country's standards and practices in the host country?

There is a saying, "When in Rome do as Romans do". Can this be applied in the case of MNCs? This is called ethical relativism. The actions of corporation and individuals that are accepted by law, custom and other values of a society can be morally right in that society. It is morally false, if it is illogical. It means, the corporation (and the engineers) functioning in other countries must understand their law, customs, and beliefs and act in line with those prevailing in that country.

This will lead to disaster if the country is a developing one where the safety standards are given a go-bye. Laws and conventions are not morally self-sustaining. In an overpopulated country, the loss of human lives may not physically affect them, but the tragedy cast shadow for over decades, as it happened in Bhopal in 1984. This will be criticized from the points of view of human rights, public welfare, and respect to people.

On the other hand, the organizations may practice laws of the home country, without adjustments to the host culture. This stand is called ethical absolutism. This is again false, since the moral principles in a different culture come into conflicts, and implementation in the 'hostile' culture is almost impossible.

Hence, MNCs may adopt ethical rationalism (contextualism) as a compromise. Moral judgments are made in relation to the factors prevailing locally, without framing rigid rules. The judgments should be contextual and in line with the customs of other cultures. The ethical pluralism which views more than one justifiable moral solution is also adaptable. This principle accepts cultural diversity and respects the legitimate cultural differences among individuals and groups, of the host country.

Confidentiality or confidential information:

Information considered desirable to be kept secret.

Any information that the employer or client would like to have kept secret in order to compete effectively against business rivals.

This information includes how business is run, its products, and suppliers, which directly affects the ability of the company to compete in the market place

Helps the competitor to gain advantage or catch up.

Privileged information, Proprietary information and Patents:

Privileged information:

Information available only on the basis of special privilege such as granted to an employee working on a special assignment.

Proprietary information:

Information that a company owns or is the proprietor of.

This is primarily used in legal sense.

Also called Trade Secret. A trade secret can be virtually any type of information that has not become public and which an employer has taken steps to keep secret.

Patents:

Differ from trade secrets.

Legally protect specific products from being manufactured and sold by competitors without the express permission of the patent holder.

They have the drawback of being public and competitors may easily work around them by creating alternate designs.

Obligation of Confidentiality:

1. Based on ordinary moral considerations:

I. Respect for autonomy:

Recognizing the legitimate control over private information (individuals or corporations).

This control is required to maintain their privacy and protect their self-interest.

II. Respect for Promise:

Respecting promises in terms of employment contracts not to divulge certain information

considered sensitive by the employer

III. Regard for public well being:

Only when there is a confidence that the physician will not reveal information, the patient will have the trust to confide in him.

Similarly only when companies maintain some degree of confidentiality concerning their products, the benefits of competitiveness within a free market are promoted.

2. Based on Major Ethical Theories:

All theories profess that employers have moral and institutional rights to decide what information about their organization should be released publicly.

They acquire these rights as part of their responsibility to protect the interest of the organization.

All the theories, rights ethics, duty ethics and utilitarianism justify this confidentiality but in different ways.

Effect of Change of Job on Confidentiality:

Employees are obliged to protect confidential information regarding former employment, after a change of job.

The confidentiality trust between employer and employee continues beyond the period of employment.

But, the employee cannot be forced not to seek a change of job.

The employer's right to keep the trade secrets confidential by a former employee should be accepted at the same time, the employee's right to seek career advancement cannot also be denied.

Contradictions and dilemmas in professional Life:

We can understand more clearly through examples how the contradictions and dilemmas are inherently generated by the prevailing worldview in which wealth maximization is perceived to be the prime objective. In such a paradigm, 'your loss is my gain'. Thus, the other person's happiness seems to be in conflict with my happiness. In that case, the other people have to be exploited for one to gain affluence and there is no possibility of mutual fulfilment in a sustainable way. In the same way, exploitation of nature also becomes acceptable as it helps a person to accumulate wealth easily and there is no limit to this. Let us analyse how such a world view affects the propensity of people indifferent professions. Take the example of business circles, whenever there is a scarcity of commodity due to say – monsoon failure or other natural disturbances or wars etc, the people in general are in distress and need succour; however, in such a situation the businessmen endowed with materialistic world view will feel elated and look at it as an opportunity to make maximum profit. They feel that the market is 'improving' and they should take the maximum advantage of it, even accentuate it by hoarding and black marketing to serve their objective. Thus, the interest of such businessmen and the

consumers in general come in direct conflict. While in reality they are expected to be mutually complementary. In a similar way, ethical practices like adulteration and spurious production etc. are also adopted in an attempt to increase profits- albeit at the cost of greatly endangering public health and safety. An interesting example of the prevailing dichotomy is evident in the advertisements that we daily come across, particularly in case of various evidently harmful products like cigarettes, pan masala etc. Where on one hand, the use of these products is highly glamorized to attract the consumers and, in the end, there is an inconspicuous statutory warning indicating that the use of these products is injurious to health. Thus, there is clear tendency of making profits by promoting the sale of the products which are injurious to public health. In such a situation the dilemma as to how much importance is to be given to one's profit and how much to the welfare always remains unresolved.

Unethical practices in society:

The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. Similarly, other unethical practices are also proliferating and getting out of control. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases. Lapses on the part of big organizations in ethical conduct of profession have led to large scale disasters, such as Bhopal Gas Tragedy, the Chernobyl Disaster, etc. endangering public life and prosperity, and causing serious degradation to environment. This menace becomes even more serious as unethical politics are adopted collectively by large industries, cartels, multinational corporations and even national governments. We are also quite familiar how misleading propaganda, advertisements using sex- appeal, the influence of show business ad celebrities are being employed to influence the public mind for promoting all types of products which are not quite conducive to human welfare. We may enlist some salient categories of these unethical practices as follows:

- Corruption in multiple forms and at various levels.
- Tax evasion, misappropriation and misuse of public funds.
- Misleading propaganda, unethical advertisements and sale promotion.
- Cut-throat competition.
- Exploiting the weakness of consumers through various enticements
- Adulteration and spurious production
- Endangering the health and safety of public at large.
- Hoarding and over-charging etc.

..... the list could be much longer.

Corporate responsibility:

The term "corporate social responsibility" became popular in the 1960s and has remained a term used indiscriminately by many to cover legal and moral responsibility more narrowly construed. *Business Dictionary* defines CSR as "A company's sense of responsibility towards the community and environment (both ecological and social) in which it operates. Companies express this citizenship (1) through their waste and pollution reduction processes, (2) by contributing

educational and social programs and (3) by earning adequate returns on the employed resources." Organization Net Impact, noted that CSR is becoming more mainstream as forward-thinking companies embed sustainability into the core of their business operations to create shared value for business and society.

Types of corporate social responsibility

CSR can encompass a wide variety of tactics, from giving nonprofit organizations a portion of a company's proceeds, to giving away a product or service to a worthy recipient for every sale made. Here are a few of the broad categories of social responsibility that businesses are practicing:

Environment: One primary focus of corporate social responsibility is the environment. Businesses, both large and small, have a large carbon footprint. Any steps they can take to reduce those footprints are considered both good for the company and society as a whole. **Philanthropy:** Businesses also practice social responsibility by donating to national and local charities. Whether it involves giving money or time, businesses have a lot of resources that can benefit charities and local community programs.

Ethical labor practices: By treating employees fairly and ethically, companies can also demonstrate their corporate social responsibility. This is especially true of businesses that operate in international locations with labor laws that differ from those in the United States.

Examples of corporate social responsibility

While many companies now practice some form of social responsibility, some are making it a core of their operations. Ben and Jerry's, for instance, use only fair trade ingredients and have developed a dairy farm sustainability program in its home state of Vermont. Starbucks has created its C.A.F.E. Practices guidelines, which are designed to ensure the company sources sustainably grown and processed coffee by evaluating the economic, social and environmental aspects of coffee production. Tom's Shoes, another notable example of a company with CSR at its core, donates one pair of shoes to a child in need for every pair a customer purchases.

Undertaking socially responsible initiatives is truly a win-win situation. Not only will your company appeal to socially conscious consumers and employees, but you'll also make a real difference in the world. Keep in mind that in CSR, transparency and honesty about what you're doing are paramount to earning the public's trust.

Key drivers of social responsibility:

The key drivers of CSR include the following:

Enlightened self-interest: creating a synergy of ethics, a cohesive society and a sustainable global economy where markets, labor and communities are able to function well together.

Social investment: contributing to physical infrastructure and social capital is increasingly seen as a necessary part of doing business.

Transparency and trust: business has low ratings of trust in public perception. There is increasing expectation that companies will be more open, more accountable and be prepared to report publicly on their performance on their performance in social and environmental arenas.

Increased public expectation of business: globally companies are expected to do more than merely provide jobs and contribute to the economy through taxes and employment.

The shrinking role of Government: In the past, Governments have relied on legislation and regulation to deliver social and environmental objectives in the business sector. Shrinking Government resources, coupled with a relaxation of regulations, has led to the exploration of voluntary and non-regulatory initiatives instead.

Demands for greater disclosure: There is a growing demand for corporate disclosure from stakeholders, including customers, suppliers, employees, communities, investors and activist organizations.

Increased customer interest: There is evidence that the ethical conduct of companies exerts a growing influence on the purchasing decisions of customers. In a recent survey of Environics International, more than one in five consumers reported having either rewarded or punished companies based on their perceived social performance.

Growing investor pressure: investors are changing the way they assess companies' performance, and are making decisions based on criteria that include ethical concerns. A survey by Environics International revealed that more than a quarter of share-owning Americans took into account ethical considerations when buying and selling stocks.

Competitive labor markets: Employees are increasingly looking beyond paychecks and benefits and seeking out employers whose philosophies and operating practices match their own principles. In order to hire and retain skilled employees, companies are being forced to improve working conditions.

Supplier relations: as stakeholders are becoming increasingly interested in business affairs, many companies are taking to ensure that their partners conduct themselves in a socially responsible manner. Some are introducing codes of conduct for their suppliers to ensure that the other companies' policies or practices do not tarnish their reputation.

CSR performance of Corporates in India:

The Indian business sector presents a mixed picture as far as social responsibility is concerned. J.R.D Tata, who was instrumental in conducting the first social audit in India.

Tata group: involved in development of Sciences and Technology, Health care, Centre for Human Resource development, Promoting art and literature, rural development and the like. **Birla Group:** involved in Technical education, agricultural research, medicine, art and culture, Temple building, renovation and archeology, scientific research and education.

Goderj: involved in education, Health and Medicine, sports, environment protection, family planning art, wildlife etc.

Bajaj: Community development, higher education, upliftment of orphans, scholarships, spiritual and cultural development, literacy etc.

Infosys: community development calamity relief, development of ICT in rural areas, spreading awareness of health, hygiene and literacy in slums etc.

CODE OF CONDUCT:

A **code of conduct** lays out an organization's expectations and guiding principles for appropriate workplace behaviour. As illustrated by the **samples**, some **policies** also provide legal and ethical guidelines for relationships between **employees**, service users and clients. **Employee code of**

conduct policy example

This **Employee Code of Conduct Company Policy** template is ready to be tailored to your company's needs and should be considered a starting point for setting up your employment policies.

Policy brief & purpose

Our **Employee Code of Conduct company policy** refers to company expectations regarding employees' behavior towards their colleagues, supervisors and overall organization.

Although we promote freedom of expression and open communication practices, all employees are still obliged to follow a code of conduct. It is essential to avoid giving offence, participating in serious disputes and disrupting the workplace. It is also important to be a well-organized, respectful and collaborative environment.

Scope

This policy applies to all prospective or current employees of the company regardless of employment agreement or rank.

Policy elements

Company employees are bound by the terms of their contract to adhere to specific guidelines that apply to every work-related space during their work. All employees are obliged to know and follow the Employee Code of Conduct.

Compliance with Law

All employees must protect the company's legality. Legal guidelines refer to all environmental, safety and fair dealing dictations of the local and international law as well as the company policy for social corporate responsibility.

In addition to these, all employees are obliged to refrain from unlawful or offensive behavior against the company where its finances, products, partnerships or public image are concerned.

Respect in the Workplace

All employees are bound by the equal opportunity policy of the company. They are obliged to behave in a respectful manner towards their colleagues and strictly refrain from any kind of discriminatory behavior, harassment or victimization. This applies to all aspects of the workplace from the recruitment and evaluation processes to interpersonal relations between employees. The company has no tolerance for this kind of behavior and disciplinary actions will be taken when appropriate.

Protection of Company Property

All employees should treat the company's property, whether material or intangible, with respect and care.

Company equipment must not be misused or used frivolously.

All kinds of incorporeal property, including law-binding creations such as trademarks and copyright, as well as other elements for which it retains ownership (information, reports etc.) are to be respected and used only within the rights accompanying the duties of each position.

Company facilities and other material property (e.g. company cars) must not be damaged or vandalized with an employee's responsibility. Such actions will invoke disciplinary and/or legal action in cases of voluntary violation.

Professionalism

All employees must abide to certain rules that show integrity and high quality professionalism while executing their duties in the workplace.

The following include the company's expectations from its employees:

- **Personal Appearance**

All employees must follow the dress code and personal appearance guidelines of the company as outlined in the official policy. Non-conformity will be met with disapproval and the employee will have to change their conduct to meet the company's standards

- **Corruption**

Employees are actively discouraged from accepting gifts from clients or partners and strictly prohibited to accept bribes for the benefit of any external or internal party. Such behavior may invoke legal actions that will be damaging for both parties responsible.

- **Job duties and authority**

All employees must pay attention to their job duties and fulfill them with integrity and respect towards the customers, stakeholders and community. Supervisors and managers are prohibited from abusing their authority, but are expected to delegate duties to their subordinates with respect to their competences and workload. Mentoring and motivating are actively encouraged. All employees are expected to follow supervisor's instructions and execute all of their duties as assigned with skill and in a timely manner.

- **Absenteeism and Tardiness**

Employees should adhere to established schedules. This does not refer to occasional discrepancies that an employee might face that prevent them from following standard working hours or days. It refers to a uniform stance towards the expected times of arrival and departure from work, as well as the amount of time someone spends on the execution of their duties.

- **Conflict of Interest**

All employees are expected to avoid any personal, financial or other interests that might hinder their capability or willingness to perform their job duties or be damaging to the company. Any situation voluntary or involuntary that might be perceived as conflict of interest must be reported to the appropriate manager.

- **Collaboration** All employees are expected to maintain a climate of friendliness and harmony and endeavor not to disrupt the workplace for the execution of their duties or present obstacles to the work of their colleagues. It is important to respect others' work and efforts. All employees are encouraged to work collaboratively when applicable.

- **Communication**

All employees must be open for communication with their colleagues, supervisors or subordinates. It is important that any employee in the workplace can refer to another so that their work as well as work conditions can be as productive and problem-free as possible.

- **Benefits**

All employees are discouraged from abusing the benefits provided to them by the company. This can refer to time off granted to an employee for a specific reason (e.g. sick leave), insurance, facilities, subscriptions or other benefits that the company offers.

- **Policies**

All employees are obliged to be aware of and follow all the established policies that have been created by the company and apply to the procedures, benefits and relations of the workplace.

Disciplinary Actions

- Failure to comply with any part of the Code of Conduct's guidelines will result in appropriate disciplinary action. The party responsible for non-compliance will be subject to repercussions that vary in regards to the severity of the violation. Possible consequences will include reprimand, detraction of benefits for a definite or indefinite time, demotion, suspension or termination for more serious offences. Legal action may have to be pursued in cases of corruption, theft, embezzlement or other unlawful behavior.

1) Hyatt Regency Walkway Collapse, Kansas City, MO July 17, 1981



On July 17, 1981, the Hyatt Regency Hotel in Kansas City was hosting a Friday evening dance party. Above the lobby, two walkways supported dozens of party-goers overlooking the festivities. Suddenly the walkways collapsed, killing 114 people. Exponent engineers sifted through the wreckage for four days and concluded that the collapse occurred when a welded beam which supported one of the walkways failed.

2) On May 25th, 1979, American Airlines flight 191 crashed shortly after takeoff, killing all 271 people on board as well as two people on the ground. This was, and still remains, the deadliest single-aircraft aviation accident in US history. This followed fatal major disasters in 1972 and 1974 as well as several severe yet non-fatal incidents in the years leading up to flight 191. Days after the crash, the Federal Aviation Administration (FAA) grounded the [DC-10](#) after inspections of other aircraft revealed serious safety concerns with the type.

- The DC-10 experienced a left-wing engine/strut failure, and subsequent engine and strut separation.

- The left engine and strut assembly, and about three feet of the wing leading edge, separated from the wing as a single unit, and fell to the runway.
- The pylon separation also severed hydraulic lines, causing a loss of associated hydraulic pressure and retraction of all slats outboard of the left engine.
- Another outcome was the loss of electrical power provided by that engine's electrical generator, resulting in the loss of many aircraft systems and instruments, including:
 - Flight instruments,
 - Left stall warning computer,
 - Stall warning motor,
 - Number 1 engine instruments,
 - Slat disagree warning system,
 - And parts of the flight control indicating system.

The US National Transportation Safety Board (NTSB) ruled that the accident was due to American's decision to ignore McDonnell Douglas' instructions during a maintenance procedure.