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for
**Electronics, Electronics & Communication
and Instrumentation & Control Engineering**

PROFESSIONAL ETHICS

SEMESTER - IV

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CHAPTER

CONCEPTS AND THEORIES OF BUSINESS ETHICS

POINTS DISCUSSED IN THIS CHAPTER

- 1.1. Definitions of Ethics
- 1.2. Personal Ethics and Business Ethics
- 1.3. Advantages of Professional (Business) Ethics
- 1.4. Concept of Morality
- 1.5. Morality, Etiquette and Professional Codes
- 1.6. Morality and Law
- 1.7. Religion and Morality
- 1.8. How are Moral Standards Formed?
- 1.9. Indian Ethical Traditions

1.1. DEFINITION OF ETHICS

- ◆ The term "ethics" is derived from the Greek word *ethos or ethikos*, which means character.
- ◆ Ethics is concerned with the principles of right conduct.
- ◆ Ethics is major branch of philosophy. It is study of value or quality.
- ◆ It deals with concepts such as right, wrong, good, bad and responsibility. In particular, ethics relates to what is good or bad, and having to do with moral duty and obligation.
- ◆ Ethics are the principles of conduct governing an individual or a group.
- ◆ According to Webster's New World Dictionary, ethics is "the study of standards of conduct and moral judgement. It is system or code of morals for particular purpose, religion, group or profession."

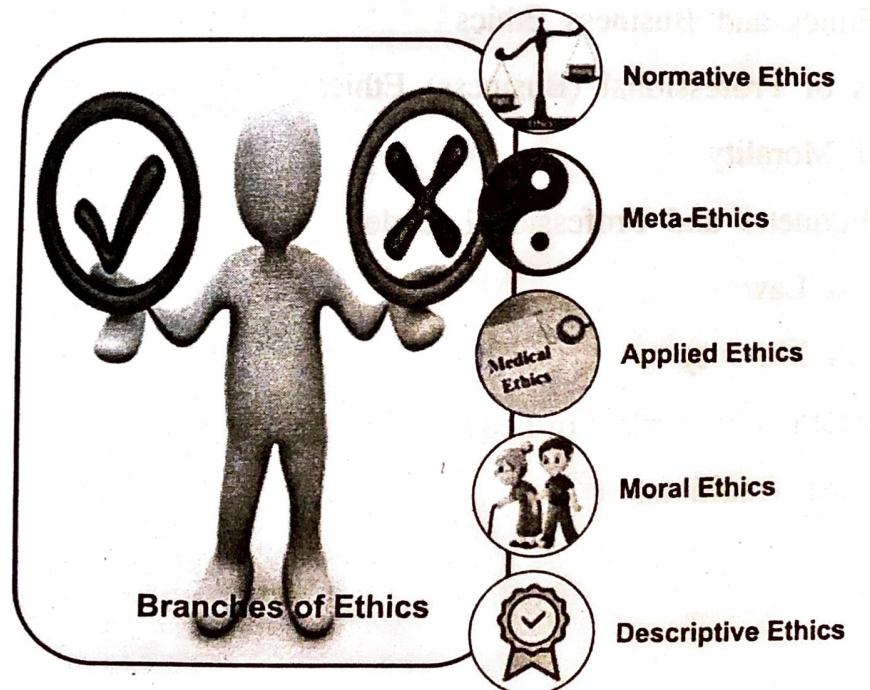


7. The set of moral standards is worked out from human reason and experience. Human actions are determined as ultimately right or wrong on the basis of this moral code. If an action confirms to these standards it is considered ethical or right. If it does not confirm, it is unethical or wrong. Thus, ethics is study of morality.

- ◆ According to Collins English Dictionary, ethics is science of morals; moral principles, rules of conduct.

Branches of Ethics

- ◆ You can study ethics from both a religious and a philosophical point of view.
- ◆ There are five branches of ethics:

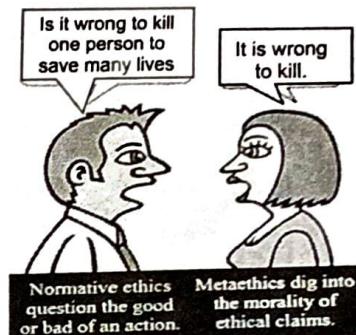


Values

"Values" are deeply held beliefs that form core of an individual, an organisation or society. Our values guide our behaviour. Values are real qualities that make up a person's and organisation's characters.

Normative Ethics

- Normative ethics is the branch of philosophical study of ethics concerned with classifying actions as right and wrong. Normative ethics regard ethics as set of norms related to actions.
- It is largest branch, it deals with how individuals can figure out the correct moral action that they should take.
- Philosophers such as Socrates and John Stuart Mill are included in this branch of ethics.
- A norm is just another way of saying “standard”, so normative ethics is the attempt to find a single test or criterion for what constitutes moral behaviour – and what does not.
- Normative ethics bridges the gap between meta-ethics and applied ethics. It is the attempt to arrive at general moral standards that tell us how to judge right from wrong, or good from bad, and how to live moral lives.



Meta-Ethics

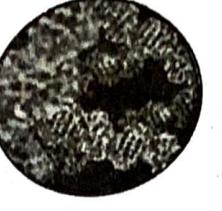
- The term “meta” means after or beyond. Thus, meta-ethics is study of origin and meaning of ethical concepts.
- This branch seeks to understand the nature of ethical properties and judgments such as if truth values can be found and the theory behind moral principles.
- It is study of where ethical notions came from and what they mean; in particular, whether there is an ethical system independent of our own opinions that could be applied to any situation at any time or place.
- Meta-ethics investigates whether our ethical principles are merely social inventions. Do they involve more than expressions of our individual emotions? Meta-ethics answers to these questions, focus on the issues on universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves.
- Difference between Normative Ethics and Meta Ethics can be described as given below:

Meta Ethics	Normative Ethics
Meta-ethics is the study of nature of ethics.	Normative ethics is the study of ethical action.
Analyses the meaning of moral language and metaphysics of moral facts.	Evaluates standards for the rightness and wrongness of actions.
More philosophical in nature as it analyses the nature of ethics and morality.	More practical in nature.
It is like a foreign language you have to understand what the word means to understand what is being said.	It tells people what to do and what not to do.

Applied Ethics

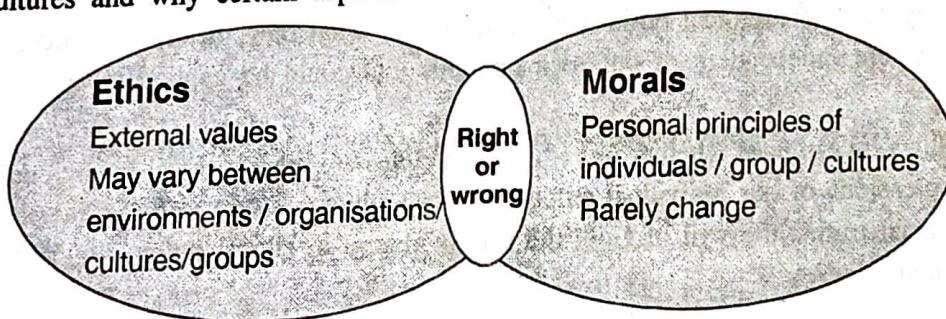
- Applied ethics applies normative ethical theories to specific controversial issues.
- This is the study of applying theories from philosophers regarding ethics in everyday life.
- For example, this area of ethics asks questions such as “Is it right to have an abortion?”

- Ethics has been applied in various situations – e.g. medical ethics, engineering ethics, legal ethics, environmental ethics, political ethics etc. Some examples are as follows:

				
Environmental Ethics <u>Examples include:</u> Biodiversity Conservation Future Generations Climate Change Wildness Value of Nature	Ethics & Religion <u>Examples include:</u> Moral Conscience Compassion Buddhism Satyagraha Mindfulness Yoga	Social Justice <u>Examples include:</u> Gender, Feminism, and Racism Disability & Access Collective Bargaining Civil Disobedience Personhood Art Activism	Biomedical Ethics <u>Examples include:</u> Playing God Death with Dignity Stem Cells Rationing Triage Organ Donation	Global Justice Peace & War <u>Examples include:</u> Immigration Terrorism Human Rights Poverty & Inequality Non-violence Citizenship

Moral Ethics

- This branch questions how individuals develop their morality, why certain aspects of morality differ between cultures and why certain aspects of morality are generally universal.



Morals	Ethics
Principles on which one's judgments of right and wrong are based.	Guiding principles of conduct of an individual or a group.
Influenced by society, culture and religion.	Influenced by profession, field, organisation etc.
Not related to professional work.	Related to professional work.
Vary according to different cultures and religions. But rarely change within a particular culture or religion over a period of time.	Uniform compared to morals. And may change over a period of time depending upon changing environment.

Descriptive Ethics

- This branch is more scientific in its approach and focuses on how human beings actually operate in the real world, rather than attempt to theorize about how they should operate.

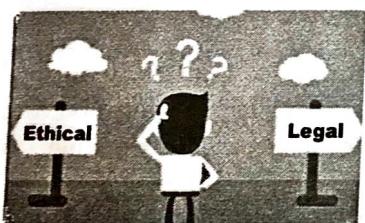
Descriptive Ethics	Normative Ethics
Descriptive Ethics is the study of people's views about moral beliefs.	Normative Ethics is the study of ethical action.
Analyses people's moral values, standards and behavior.	Analyses how people ought to act.
Describes how people behave and what types of moral standards they claim to follow.	Attempts to evaluate or create moral standards and prescribes how people ought to act.
Based on data and facts.	Based on opinions and values.
Ask "what actually is".	Ask "what ought to be".

Distinguish Between Ethics and Law

- In simple terms, the law may be understood as the systematic set of universally accepted rules and regulation created by an appropriate authority such as government, which may be regional, national, international, etc.

Law

Law is set of rules and regulation, created by the government to govern the whole society.



- ◆ Law is used to govern the action and behavior of the members and can be enforced by imposing penalties.
- ◆ Ethics cannot be legislated. It has to come through conviction and self-discipline. Only some ethical practices can be forced by law.
- ◆ In majority of cases, legal provisions and ethics match.
- ◆ Often law is passed to force some practices which are considered as ethical or to curb some practices which are considered unethical (e.g. prohibition on insider trading, prohibiting child marriages).
- ◆ However, ethics and law are quite independent of each other.
- ◆ What is legal may not necessarily be ethical and vice-versa. There are many ethical concepts for which no legal provision exists.

Example Box 1.1 :

Gambling is legal in some States but not ethical.

Example Box 1.2 :

Drinking alcohol may be illegal in some states but it is not considered unethical by many people.

- Following table describe the difference between law and ethics:

Basis for comparison	Law	Ethics
Meaning	The law refers to a systematic body of rules that governs the whole society and the actions of its individual members.	Ethics is a branch of moral philosophy that guides people about the basic human conduct.
What is it?	Set of rules and regulations	Set of guidelines
Governed By	Government	Individual, legal and professional norms
Expression	Expressed and published in writing.	They are abstract.
Violation	Violation of law is not permissible which may result in punishment like imprisonment or fine or both.	There is no punishment for violation of ethics.
Objective	Law is created with an intent to maintain social order and peace in the society and provide protection to all the citizens.	Ethics are made to help people to decide what is right or wrong and how to act.
Binding	Law has a legal binding.	Ethics do not have a binding nature.

- Law and ethics differ in many ways, but law is generally derived from social ethics. Both law and ethics are necessary for a stable and functioning society.

Ethics Matter More than Law

"There are two kinds of people, those who do the work and those take the credit. Try to be in the first group; there is less competition there."
- Indira Gandhi

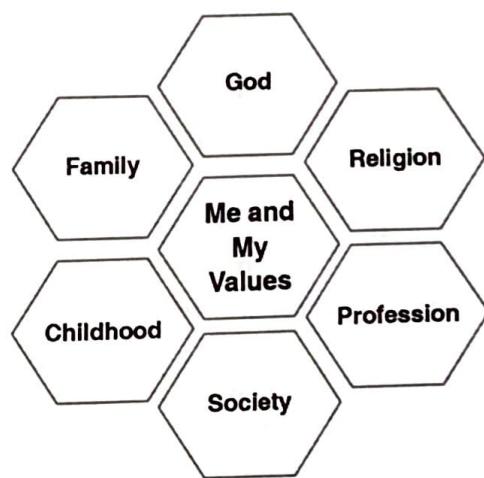
- Not every aspect of business can be codified into law. There will always remain areas of decision making which have a moral dimension, but no law may be present to deal with that particular issue. (For example: Taking credit for someone else's work, making unreasonable demands on subordinates or unjustly reprimanding employee are all issues which have a moral dimension but are very difficult to legislate on)

- Sometimes, implementation of laws are time consuming. It takes a considerable time to pass any legislation. Obtaining remedy under the law is also a lengthy process.
- The law itself, in many, cases are built up based on ethical considerations.
- Where the law is not absolutely clear or requires interpretation (whether by judges or expert) it is very common to settle matters in these grey areas based on ethical principles.
- In the day and age of 24 hours' news media, social networking and trial by media, many corporates have lost their goodwill and customer loyalty because they acted in ways that were considered by society to be unethical, even if they had vindicated at the court.
- The above give credibility to the saying, "the law cannot protect everything in society, but ethics can."
- Several sensitive issues in the business world demand quick solution. Ethical codes for self-regulation in this sense can be worked out faster than legislation.

1.2 PERSONAL ETHICS AND PROFESSIONAL (BUSINESS) ETHICS

Personal Ethics

- ◆ Personal ethics involve your morals and values.
- ◆ They are instilled generally, during childhood by your parents, family and friends.
- ◆ They relate to your **deep-rooted principles**, and how religiously you follow them determines the kind of person you are.
- ◆ Personal ethics refers to the ethics that a person identifies with in respect to people and situations that they deal with in everyday life.



Example Box 1.3 : Personal Ethics

I will always speak the truth.
 I will respect all those who are elder to me.
 I will never hurt anyone purposely.
 I will maintain a caring attitude towards everyone.

Professional (Business) Ethics



- ◆ Business ethics refers to the ethics that a person must follow in respect of their interactions and business dealings in their professional life.
- ◆ Business ethics attempts to apply **general moral principles to business activities** in order to resolve or to clarify the moral issues developed in business.
- ◆ According to Peter Drucker, business ethics is plain everyday honesty.
- ◆ Business ethics is the process of evaluating decisions, either pre or post, with respect to the moral standard of the society's culture – David J Fitzche.
- ◆ Interest in business ethics has increased significantly in recent year. Many major corporates lay emphasis on commitment to promoting non-economic social value under variety of headings (e.g. ethics code, social responsibility). In some cases, companies have redefined their core values or "Mission Statement" in the light of business ethical considerations.

Example Box 1.4 : Professional or Business Ethics

Punctuality
 Time management
 No gossip
 Safeguard company's privacy

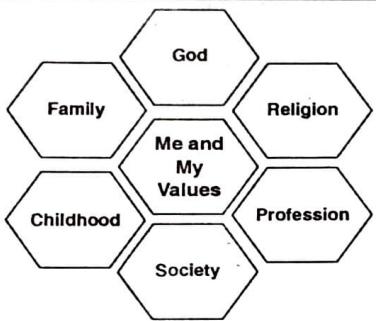
Example Box 1.5 : Professional or Business Ethics

Lawyer must keep his conversion with client confidential.

Difference between Personal Ethics and Business Ethics

- ◆ It is important to make a distinction between personal ethics and business ethics, although there is not always a clear boundary between the two. Personal ethics deals with how we treat others in our day to day lives. Many of these principles are applicable to ethical situations that occur in business.
- ◆ Personal ethics and business ethics are essentially the same thing, but there can be significant differences in how they are applied and when they are appropriate to express.
- ◆ Business ethics refers to the professional sphere of human life, whereas personal ethics refers to the personal sphere of human life.
- ◆ Personal ethics influences consistently business ethics because business ethics borrows basic concepts from personal ethics but on the other hand, business ethics does not influence personal ethics.
- ◆ Both are moral principles that drive behavior, and often, an individual's personal ethics code looks quite similar to a company's business ethics code.
- ◆ The primary difference between personal ethics and business ethics is whose behavior they drive and the effects that result. Companies and individuals have different interests, different legal obligations and different social expectations placed upon them.
- ◆ Following table indicate relationship between personal ethics and business ethics:

Personal ethics often include values like:	<p>Some personal ethics and business ethics are essentially the same thing. Values that can find their way into both personal and business ethical codes include:</p> <ul style="list-style-type: none"> ◆ Openness ◆ Honesty ◆ Friendliness. ◆ Respect for others ◆ Loyalty ◆ Personal responsibility ◆ Honesty ◆ Integrity 	<p>Certain values tend to appear more in business ethics codes than in personal ethics codes. These are values that relate directly to working as part of an organisation and operating within a community as an organisation.</p> <p>Many individuals also hold these values as part of their personal ethics codes, recognizing that the difference between personal ethics and business ethics is usually how they are applied to situations rather than specific values themselves. Examples of primarily business-focused values include:</p> <ul style="list-style-type: none"> ◆ Transparency ◆ Accountability ◆ Fairness ◆ Kindness ◆ Commitment to sustainability ◆ Always choosing the action that will do the least harm ◆ Punctuality
	<ul style="list-style-type: none"> ◆ Certain activities which are considered as ethically with regard to business ethics may not be viewed as ethical with regard to personal ethics (e.g. whistleblowing). Hence, what is moral and right in terms of business ethics may be immoral and wrong in terms of personal ethics and vice versa. ◆ Business ethics relates to activities of individuals within an organisation (business environment and work-life), while personal ethics applies for all domains of life. 	

	Personal Ethics	Professional Ethics
Development	 <p>They are developed over a period of time. They can be instilled during your childhood by your parents and people close to you, they can be developed through life-altering experiences, or even meeting certain people in life and exchanging ideas with them. Some values can also be inherited, or can be developed after a spiritual experience.</p>	 <p>They are also shaped over time, but depend a great deal on the company or organisation that you work for. They can be developed as you undergo experiences related to business, education, law, politics, or any other professional setting. They can be developed through corporate deals, contracts, workshops, training etc.</p>
Satisfaction	<p>They satisfy your personal needs; they only influence your behavior with people you know personally. They define who you are and help you to take decisions. Therefore, they control your attitude towards the people you care about. Whenever you take any decision keeping these values in mind, you invariably think of how it is going to affect you, your behavior, or your family and friends.</p>	<p>They satisfy your corporate needs. Your professional career is influenced by these rules, and the more stringently you follow them, the better professional you will be. These values help satisfy the need to feel capable of making fair decisions regarding your position in your workplace.</p>
Results	<p>Following personal ethics result in a clear conscience, positive attitude, and a contented spirit. This is because you are following them for yourself and your loved ones. If you fail to follow these principles that you yourself have laid out, you will end up feeling guilty, regretful, with a sense of failure, and lack self-esteem. These consequences may vary from individual to individual.</p>	<p>The results are more predictable, common, and obvious in this scenario. Following business ethics may result in you being honored as a diligent employee and sincere worker. Not following them may result in being blacklisted in the organisation, attract legal issues, loss of money and reputation, etc. These are followed more for the sake of your colleagues, bosses, and society.</p>
Reliability	<p>They rely only on the individual. They are designed by the person himself, to make his life more orderly and disciplined.</p>	<p>They rely on the organisation. They are formulated and laid down by the organisation, and they need to be upheld by whoever works there, irrespective of his designation or salary. The same rules need not be applied outside the workplace, they are confined within the company, and they need to follow with utmost decorum.</p>

'Similarities between Personal Ethics and Business Ethics'

- ◆ On analysing personal and business ethics, we can observe that both type of ethics represent moral values.
- ◆ Both personal and business ethics are grounded on a set of moral values that define behavior of individuals in their interaction.
- ◆ Individuals attempt to follow these moral values in their personal and professional life to meet norms of personal and business ethics respectively.
- ◆ Both types of ethics relate to public duty and describe one's interaction with the society.
- ◆ In both types of ethics, dilemmas are involved which are related to the conflicts of interest.

Moral Conflicts

- ◆ In some cases, personal and business ethics may create conflict or stress at workplace.
- ◆ A few examples of an individual's personal ethics clashing with his business ethics are described hereunder:

Example Box 1.6 :



A police officer may personally believe which a law which he is required to enforce is wrong. However, as per Code of Conduct for the Police Department, he is required to obey all lawful and reasonable instructions to enforce that law unless there is good and sufficient cause to do otherwise.

Example Box 1.7 :



A judge who feels cannabis should not be illegal but he has to sentence an individual who is found guilty of a cannabis-related offense.

Example Box 1.8 :



Admissions officer of college encouraging a prospective student to enroll despite knowing that the student would not perform well in college.

What Happen When Individual Applies His Personal Ethics to Business (Workplace)?

- ◆ When an individual brings his personal ethics to work and applies them to the challenges he faces in the workplace, he can cause problems for himself, the company and the company's consumers.
- ◆ The nature of the problems he causes depends on the nature of the ethical clash.

Example Box 1.9 :

A marketer knowingly promoting a low-quality product can cause consumers to lose trust in the company after realising the drop in quality, but speaking up about what he feels to be dishonest advertising could jeopardize his position with his company.

Example Box 1.10 :

A college admissions officer who discourages a student from pursuing a particular course by saying that he is not a fit for it. He might help the student avoid debt and the stress of a program student cannot handle. On other hand, it could disturb course's admission statistics and lead to unfavorable discussion about the university on social media.

- ◆ Applying one's personal ethics to a business decision could lead to legal issue and dispute.
- ◆ People at work resolve moral conflicts by drawing a line between their professional and individual roles.
- ◆ In other words, they separate their work from their personal life and follow their professional code of conduct.

Developing an Ethical Code

- ◆ An individual's personal ethics code usually has its roots in his childhood.
- ◆ His ethical foundation can come from a variety of early influences on his life, such as his family, his religion, his community and his school.
- ◆ Over the course of his life, the individual's experiences and changing circumstances can drive him to rethink and reshape his ethical code multiple times.
- ◆ That same individual's sense of business ethics can come partially from his personal ethics code, but it also partially stems from his experiences in the workplace.
- ◆ Just like his personal ethical code, an individual's personal business ethics can change over the course of his life.
- ◆ A company's business ethics code is different from an individual's ethics code.
- ◆ While an individual might have a personal code of how to perform his job and conduct himself at work, like never discussing his religious views in the workplace or refusing to engage in workplace gossip, he is also expected to act within his company's business ethics code.
- ◆ This set of ethics, which can include values like always keeping clients' personal information confidential and only working with suppliers that engage in environmentally sustainable practices, holds employees to a specific set of behavior and defines the company's brand.
- ◆ An important difference between personal ethics and business ethics is that business ethics can be quantified more easily.
- ◆ Many companies routinely evaluate their ethical codes and run diagnostics to determine how they can make more ethical choices. Evaluating a business's ethical code can be a time-intense and resource-intense process.

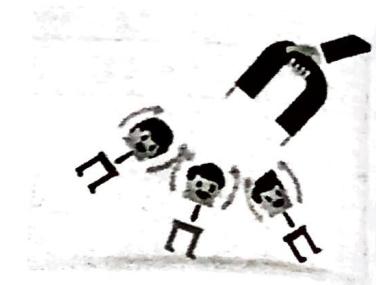


1.3 ADVANTAGES OF PROFESSIONAL (BUSINESS) ETHICS

While some people believe that the only thing companies should focus on is making money in a lawful way, other people believe companies should do this ethically too. Business ethics can bring significant benefits, especially to a company's reputation. Here are the advantages of business ethics:

Attracting and retaining good employees

- ◆ Talented individuals at all levels of an organisation want to be compensated fairly for their work and dedication.
- ◆ They want career advancement within the organisation to be based on the quality of the work and not favoritism.
- ◆ People aspire to join organisations with high ethical values.
- ◆ Ethical organisations create an environment that is trustworthy, making employees willing to rely on. Thus, companies' policies cultivate teamwork, promote productivity and support employee growth.



Investor Loyalty



- ◆ Earning investor loyalty is not an event, it is a process. Investors are concerned about ethics, social responsibility, and reputation of the company in which they invest.
- ◆ Investors today are very much aware that an ethical environment in an organisation provides efficiency, productivity, and profits.



Customer Satisfaction

- ◆ Customer satisfaction a marketing term that measures how products or services supplied by a company meet a customer's satisfaction is important because it provides marketers and business owners with a metric that they can use to manage and improve their businesses.
- ◆ The company should evoke trust and respect among customers for enduring success. This can only be achieved through good ethical practices.

Avoid Legal Problems



- ◆ At times, a company's management may be tempted to cut corners in pursuit of profit, such as not fully complying with environmental regulations or labor laws, ignoring worker safety hazards or using substandard materials in their products.

- ◆ The penalties for being caught can be severe, including legal fees and fines or sanctions by governmental agencies.
- ◆ The resulting negative publicity can cause long-range damage to the company's reputation that is even more costly than the legal fees or fines.
- ◆ Companies that maintain the highest ethical standards take the time to train every member of the organisation about the conduct that is expected of them.

Better for Society

- ◆ Business ethics are beneficial for the company by attracting customers, investors and employees. But that's not all.
- ◆ When a company cares about its behaviour, impact and environmental footprint, it is also better for society overall.
- ◆ For example, a print company might care about sourcing their materials sustainably and producing their products in a way that's environmentally friendly. Both of these approaches help to benefit society in a number of ways:
 - The print company's stock (such as paper, card etc.) will be sourced in a way that doesn't impact the environment. For every tree that's cut down to make the stock, another might be planted in its place.
 - The labourers who plant, maintain, chop and produce the stock will be paid a good living wage and ensure their business does not damage the local way of life.
 - When the printed products are being made, it will be in an environmentally friendly way - such as using sustainable inks or energy saving printers.

**1.4. CONCEPT OF MORALITY****What is Morality?**

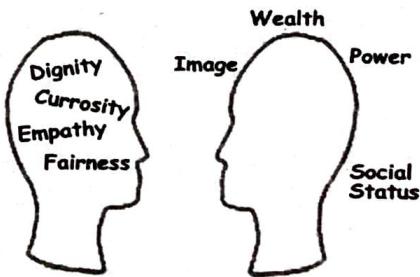
- ◆ Morality is the human attempt to define what is right and wrong about our actions and thoughts, and what is good and bad about our being who we are.
- ◆ Morality is also defined as conformity to the right conduct rules.
- ◆ Ethics is the philosophy of morality. Therefore, morality means rightness or goodness.
- ◆ Morality is complex concept and philosophical beliefs by which an individual determines whether his actions are right or wrong.
- ◆ People learn morals from parents, teachers, religious leaders, friends and experiences.
- ◆ A moral on the other hand is any teaching or practice within a particular moral code. However, the opposite of morality is immorality, which is actually the opposite of what is right or good.

Moral vs. Non-Moral Standards

- ◆ What falls outside the sphere of morality is non-moral standards.
- ◆ To make people morally conscious of their actions and help them to understand what is the required moral standard, experts have suggested few characteristics that distinguish moral standards from other standards not exactly related to moral standards and called as non-moral standards.
- ◆ Moral standards deal with matters, which can seriously benefit human beings while it is not the case of non-moral standards. Example of non-moral standards include standards of etiquette by which we judge manners as good or bad and standards we call law by which we judge legal right or wrong.

What would you do?

What would you do if you found a packet containing Rs. 1,00,000 from roadside? Would you return it for a reward? Or would you keep it for yourself? Or would you just keep it for 24 hours so you could roll around in it for a while before returning it? Our answer speaks of our morality; of what we think is the right thing to do.



- ◆ Technically, religious rules, some traditions, and legal statutes (i.e. laws and ordinances) are non-moral principles, though they can be ethically relevant depending on some factors and contexts.
- ◆ Moral standards are not formed or changed by decision of particular authority or body. Validity of these standards are based on reason which justify them. If person has moral obligation to do something, then he is supposed to do it even if it is in conflict with other non-moral value or self-interest.

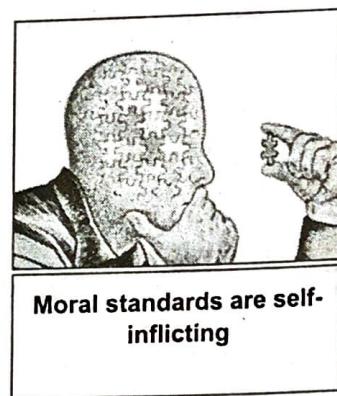
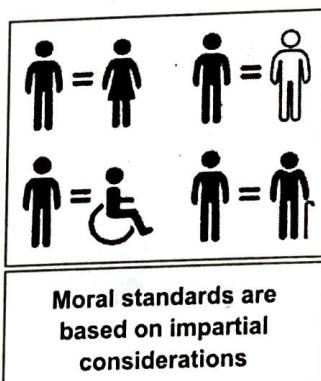
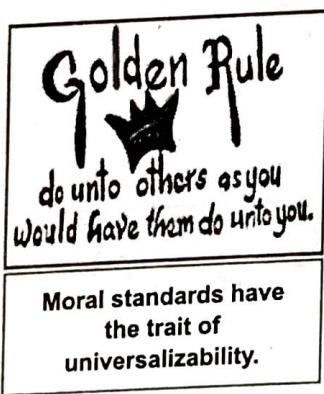
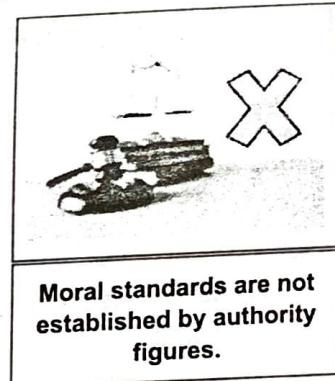
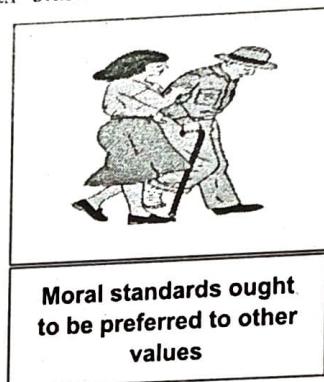
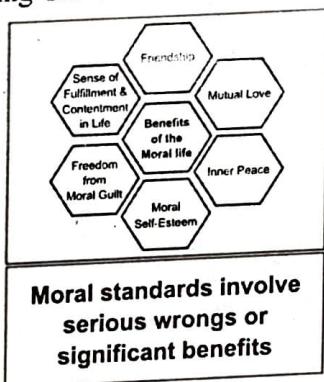
Example Box 1.11 :


1. Cleanliness of person and habitation, polite behavior in company, saying "please" and "thank-you" appropriately, and avoiding embarrassing subjects in conversation are examples of non-moral standards.

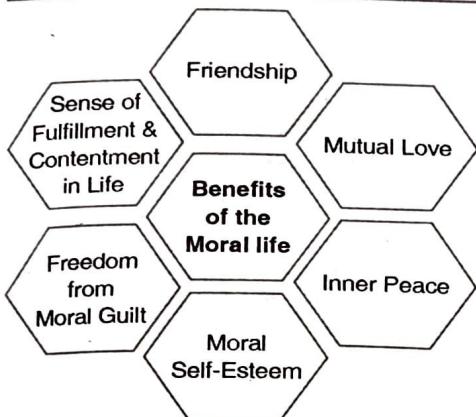
2. A non-moral standard could also refer to technical standards - e.g. shoe sizes, clothes sizes, color of banknotes etc.

Characteristics of Moral Standards

The following six characteristics of moral standards further differentiate them from non-moral standards:



Moral Standards Involve Serious Wrongs or Significant Benefits



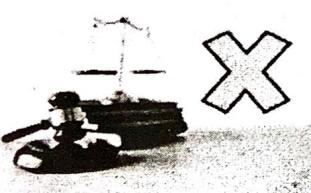
- Moral standards deal with matters which can seriously impact, that is, **injure or benefit human beings**. It is not the case with many non-moral standards.
- For instance, following or violating some cricket rules may matter in result of cricket game but it does not necessarily affect one's life or wellbeing.

Moral Standards ought to be Preferred to Other Values

- Moral standards have **overriding character**.
- If a moral standard states that a person has the moral obligation to do something, then he is supposed to do that even if it conflicts with other non-moral standards, and even with self-interest.
- Moral standards are not the only rules or principles in society, but they take priority over other considerations, including aesthetic, prudential, and even legal ones. A person may be aesthetically justified in leaving behind his family in order to devote his life to painting, but morally, all things considered, he probably was not justified. It may be prudent to lie to save one's dignity, but morally it is wrong to do so. When a particular law becomes seriously immoral, it may be people's moral duty to exercise civil disobedience.



Moral Standards are not Established by Authority



- Moral standards are not formed or changed by decision of particular authority or body.
- Validity of these standards are **based on reason which justify them**.
- If person has moral obligation to do something, then he is supposed to do it even if it is in conflict with other non-moral value or self-interest.

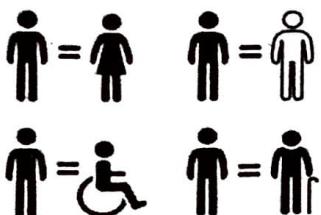
Moral Standards have the Trait of Universalizability

- Simply put, it means that everyone should live up to moral standards. To be more accurate, however, it entails that moral principles must apply to all who are in the relevantly similar situation. If one judges that act A is morally right for a certain person P, then it is morally right for anybody relevantly similar to P.
- This characteristic is exemplified in the **Golden Rule**, “**Do unto others what you would have them do unto you** (if you were in their shoes)” and in the formal Principle of Justice, “It cannot be right for A to treat B in a manner in which it would be wrong for B to treat A, merely on the ground that they are two different individuals, and without there being any difference between the natures or circumstances of the two which can be stated as a reasonable ground for difference of treatment.”



- Universalizability is an extension of the principle of consistency, that is, one ought to be consistent about one's value judgments.

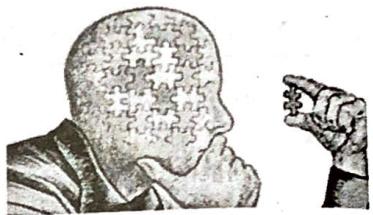
Moral Standards are Based on Impartial Considerations



1. Moral standard does not evaluate standards on the basis of the interests of a certain person or group, but one that goes beyond personal interests to a universal standpoint in which each person's interests are impartially counted as equal.
2. Impartiality is usually depicted as being free of bias or prejudice. Impartiality in morality requires that we give equal and/or adequate consideration to the interests of all concerned parties.

Moral Standards are Self-inflicting

- If a person violates a moral standard by telling a lie or for any special purpose, he starts feeling guilty or being ashamed of his behavior afterwards.



1.5 MORALITY, ETIQUETTES AND PROFESSIONAL CODE

Morality and Etiquettes

- Etiquettes refers to any special code of behavior or courtesy e.g. it is usually considered bad etiquettes to chew with one's mouth open.



- If we violate the rules of etiquettes that we have read in the books then we rightly considered as ill-mannered, impolite or even uncivilised but not necessarily immoral.
- Rules of etiquettes are generally non-moral in nature: "Push your chair back into place upon leaving a dinner table."
- But violation of etiquette can have moral implications. The male boss who calls to her female subordinates as "honey" or "doll" shows bad manners.

Morality and Professional Codes

- Somewhere between etiquettes and law lies professional codes of ethics.
- These are the rules that are supposed to govern the conduct of members of a given profession.
- Generally speaking, the members of a profession are understood to have agreed to abide by those rules as a condition of their engaging in that profession.



1.6 MORALITY AND LAW

- ◆ The main difference between law and morality is that law refers to the set of rules and regulations enforced by the state to regulate the human behaviour in society whereas morality refers to the ethical code of conduct for a human being. Hence, morality stands are the basis for the law while morality is ensured by living according to the law.
- ◆ Law and morality are **extrinsically related**, and they have been used interchangeably since ancient times.
- ◆ However, we can find differences between law and morality with concern to several prime factors.

What is Law?

- ◆ Law refers to the system of rules and regulations, created and enforced by the administrative authority of the country with the intention of regulating human behaviour for the common good.



- ◆ Accordingly, it can be elaborated as fair and just rules of conduct for a community. Moreover, the enforcement of the body of rules is through a **controlling authority**.
- ◆ Hence, the law refers to the rules and regulations in society to maintain the order and decorum in a particular community.
- ◆ Laws, therefore, should be **obeyed and respected by all those living in that society or country**. Accordingly, punishments are enforced to those who violate these laws.

- ◆ There are several rules and laws with regard to several aspects in a country or society. They can be laws regarding matrimony, laws regarding infrastructure and transport, laws regarding lifestyles, laws regarding finances and economy, etc.
- ◆ These are created by the state and its institutions. However, these laws are enforced according to their acceptance by the majority of the people. Hence, they may vary from society to society and country to country.
- ◆ Laws can come in the form of state constitutions, treaties, acts, local laws, statutes, executive orders, etc. Overall, they govern what a person should and should not do.
- ◆ Consequently, law enforced by the ruling authority according to the desire of the majority of the people of that particular society regulate the proper maintenance of the orderliness of that society.
- ◆ Moreover, some **necessities in lawmaking** are:
 - The authority of the state
 - The authorised institutions that have the right to formulate laws
 - These institutions have been given the authority to do so by the state
 - Punishments exist for breaking the law
 - The punishments are imposed by those given state authority to do so.
- ◆ Therefore, laws mandate its citizens of what should be followed, what should not be followed (what is right and just) along with the sanctions or penalties for breaking those laws.
- ◆ More importantly, law plays a central role in the political, social and economic life in the country.

What is Morality?

- ◆ Morality refers to the social principles that define what is morally right and morally wrong.
- ◆ In brief, it is the ethical code of conduct of a person. The main aspect that defines this right or wrong quality of action under moral terms is the intention of the person committing that particular action.
- ◆ Therefore, morality is concerned with both the external acts and internal motives for that action or occurrence.
- ◆ Social concepts such as ethics, religious teachings, etc. directly influence in creating morality standard in a certain community or country. Hence, it is these social concepts that formulate morality, unlike the law that is formulated by the state.
- ◆ However, morality strongly influences the emergence of laws as well. For instance, the crimes and other actions identified as illegal under the law are those that are identified as immoral by morality. Therefore, morality stands as the basis for the emergence of laws.
- ◆ Moreover, law enforces punishment to those who violate the laws and create discrepancy for the lives of others while there are no such enforced punishments for those who live in an immoral way or commit immoral acts. However, morality emphasizes the fact that every immoral action is followed by negative consequences that the doer will someday have to suffer.
- ◆ Thus, unlike law, the rules and regulations in morality are not mandates or acts. Instead, they are beliefs and practices.



Relationship between Law and Morality

- ◆ Morality influences the law, providing ethical reasons as to why the immoral actions are considered illegal by the law.
- ◆ Hence, morality stands as the fundamental basis for the ideal set of laws in a country.
- ◆ Moreover, morality aims at uplifting the moral standards of the people while the core aim of the law is also the same thing.

Difference between Law and Morality

	Law	Morality
Definition	Law is the system of rules which a particular country or community recognises to regulate the actions of its members and which it may enforce by the imposition of penalties.	Morality is the set of ethical principles that define what is morally right and morally wrong.
Enforcement	Law is enforced by the ruling bodies of a country; state or a society.	There is no such a significant body to enforce moral codes; however, they are followed by those that are taught by the religious teachings and social ethics.
Constitution	Law creates the constitution of a country.	There is no direct connection with the constitution in morality.
Emergence	Morality influence the emergence of law in country or community as law was developed after morality.	Morality was emerged before ideal set of laws.
Punishment	There are direct punishments for those who violate the law.	There are no such enforced direct punishments for those who do immoral acts.

Effect	<p>Law is direct. It is obeyed. To follow laws of land is obligation and not choice.</p>	Morality can be followed or not according to the person's choice.
	<p>Breaking law is not always or necessarily immoral. For example : Helping a Jewish family to hide from the Nazis was against German Law 1939, but it would have been a morally admirable thing to have done. An action can be illegal but morally right.</p>	<p>The legality of an action does not guarantee that it is morally right. For example: It may have been perfectly legal for the chairman of a profitable company to lay-off 125 workers and use three-quarters of the money saved to boost his pay and that of the company's other top manager, but morality it is right. An action that is legal can be morally wrong.</p>

We can say that law and morality are related since they both share the same aim of uplifting the moral standards and eventually the life of humans.

1.6 RELIGION AND MORALITY

- ◆ Morality and religion is the relationship between religious views and morals. Many religions have value frameworks regarding personal behavior meant to guide adherents in determining between right and wrong.
- ◆ In every major religion, a divine influence is proposed as inspiration for texts that dictate our moral principles. Whether it is the Ten Commandments, the Five Pillars of Islam, the Eight Fold Path, or the Hindu Purusarthas, each decree guarantees a pleasant afterlife because each is endorsed by the god(s).
- ◆ These frameworks are outlined and interpreted by various sources such as holy books, oral and written traditions, and religious leaders. Many of these share tenets with secular value frameworks such as consequentialism, free thought, and utilitarianism.

Morality is doing what is right regardless of what are told.

Religion is doing what you are told regardless of what is right.

- ◆ Religion and morality are not synonymous. Morality does not necessarily depend upon religion, though for some, this is "an almost automatic assumption."
- ◆ According to the **Westminster Dictionary of Christian Ethics**, religion and morality "are to be defined differently and have no definitional connections with each other. Conceptually and in principle,

morality and a religious value system are two distinct kinds of value systems or action guides."

- ◆ In the views of others, the two can overlap. According to one definition, morality is an active process which is, "at the very least, the effort to guide one's conduct by reason, that is, doing what there are the best reasons for doing, while giving equal consideration to the interests of all those affected by what one does."
- ◆ Value judgments can vary greatly between religions, past and present. People in various religious traditions, such as Christianity, may derive ideas of right and wrong from the rules and laws set forth in their respective authoritative guides and by their religious leaders. Equating morality to adherence to authoritative commands in a holy book is the Divine Command Theory.
- ◆ Polytheistic religions such as Buddhism and Hinduism generally draw from some of the broadest canons of religious works.
- ◆ There has been interest in the relationship between religion and crime and other behavior that does not adhere to contemporary laws and social norms in various countries.

Religion without morality is a superstition and a curse, and morality without religion is impossible
2. Mark Hopkins

- ◆ Studies conducted in recent years have explored these relationships, but the results have been mixed and sometimes contradictory.
- ◆ The ability of religious faiths to provide value frameworks that are seen as useful is a debated matter. Religious commentators have asserted that a moral life cannot be led without an absolute lawgiver as a guide. Other observers assert that moral behavior does not rely on religious tenets, and secular commentators point to ethical challenges within various religions that conflict with contemporary social norms.

Relationship between Religion and Morality

- ◆ Within the wide range of ethical traditions, religious traditions co-exist with secular value frameworks such as **humanism, utilitarianism, and others.**
- ◆ There are many types of religious values. Modern monotheistic religions, such as Islam, Judaism, Christianity (and to a certain degree others such as Sikhism) define right and wrong by the laws and rules set forth by their respective gods and as interpreted by religious leaders within the respective faith. Polytheistic religious traditions tend to be less absolute.
- ◆ For example, within Buddhism, the intention of the individual and the circumstances play roles in determining whether an action is right or wrong.
- ◆ Barbara Stoler Miller points out a further disparity between the morals of religious traditions, stating that in Hinduism, "Practically, right and wrong are decided according to the categories of social rank, kinship, and stages of life.
- ◆ For modern Westerners, who have been raised on ideals of universality and egalitarianism, this relativity of values and obligations is the aspect of Hinduism most difficult to understand."
- ◆ According to Stephen Gaukroger: "It was generally assumed in the 17th century that religion provided the unique basis for morality, and that without religion, there could be no morality."
- ◆ This view slowly shifted over time. In 1690, Pierre Bayle asserted that religion "is neither necessary nor sufficient for morality".
- ◆ Modern sources separate the two concepts. For example, the Westminster Dictionary of Christian Ethics says that,

For many religious people, morality and religion are the same or inseparable; for them either morality is part of religion or their religion is their morality. For others, especially for nonreligious people, morality and religion are distinct and separable; religion may be immoral or non-moral, and morality may or should be nonreligious. Even for some religious people the two are different and separable; they may hold that religion should be moral and morality should be, but they agree that they may not be.

- ◆ Richard Paula and Linda Elder of the Foundation for Critical Thinking assert that, "Most people confuse ethics with behaving in accordance with social conventions, religious beliefs, and the law." They separate the concept of ethics from these topics, stating:

The proper role of ethical reasoning is to highlight acts of two kinds: those which enhance the well-being of others - that warrant our praise and those that harm or diminish the well-being of others and thus warrant our criticism.

RELIGION AND MORALITY ARE THE ESSENTIAL PILLARS OF CIVIL SOCIETY

- ◆ They note problems that could arise if religions defined ethics, such as:
 - religious practices like "torturing unbelievers or burning them alive" potentially being labeled "ethical"
 - the lack of a common religious baseline across humanity because religions provide different theological definitions for the idea of sin
- ◆ They further note that various documents, such as the **UN Declaration of Human Rights** lay out "transcultural" and "trans-religious" ethical concepts and principles—such as slavery, torture, sexism, racism, murder, assault, fraud, deceit, and intimidation—which require no reliance on religion (or social convention) for us to understand they are "ethically wrong".
- ◆ Armin Geertz suggests that "the age-old assumption that religion produces morals and values is neither the only, nor the most parsimonious, hypothesis for religion".



"You don't need religion
to have morals.
If you can't determine
right from wrong,
then you lack empathy,
not religion."
Anonymous

1.8 HOW MORAL STANDARDS ARE FORMED?

- ◆ Business Ethics is a specialized study of moral right and wrong. It concentrates on moral standards as they apply particularly to business policies, institutions, and behavior.
- ◆ Each person learns moral standards from his or her parents—what they teach in words and perhaps more importantly through their actions. These teachings shape our most fundamental attitudes about what is "right" and what is "wrong." It shape moral standards of child.
- ◆ Not only teaching by parents and family but upbringing of child also contribute towards development of moral standards.
- ◆ Events, good and bad taking place in life of child also affect its moral development. This life-shaping event may more directly and consciously shape a person's ethics.
- ◆ Due to teaching, learning and life shaping events, person learn more about standards and all these factors contribute to the great extent in development of moral standards of person.
- ◆ Religion followed by the family members of child and his religious belief on later part also contribute towards moral development.
- ◆ Society and culture of society also have impact on development of moral standards of person because person spend his life with society and social value. Culture plays great role in development of moral standards of person.

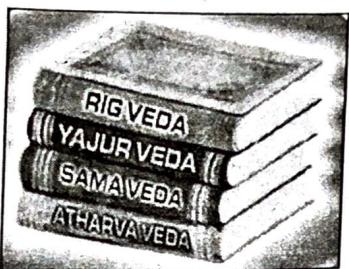


1.9 INDIAN ETHICAL TRADITION

In the knowledge tradition of India, ethics has its origin in its **religious and philosophical thinking**. From ancient time, various religious faiths have flourished here. Every religious and every philosophical system of India has a prominent ethical component. Ethics is the core of all these systems. In every religious tradition, good moral conduct is considered essential for a happy and contented life. Without following the path of righteousness no one can attain supreme goal (*moksha*) of life. For this one has to perform good deeds and avoid wrong-doing.

Ethics in Veda

- ◆ India has a very ancient history of thinking about ethics.



- ◆ Central concepts of ethics are represented in Rigveda. It is one of the oldest scripts in the world.
- ◆ Rigveda has the idea of an all-pervading cosmic order (*rtu* = ऋतु) which stands for harmony and balance in nature and in human society. Here, *rtu* is described as a power or force which is the controller of the forces of nature and of moral values in human society.
- ◆ In human society, when harmony and balance are disturbed, there is disorder and suffering. This is the power or force that lies behind nature and keeps everything in balance.

- ◆ In Indian tradition, the concept of *rtu* gave rise to the idea of dharma.
- ◆ The term dharma here does not mean mere religion; it stands for duty, obligation and righteousness. It is a whole way of life in which ethical values are considered supreme and everyone is expected to perform his duty according to his social position and station in life.
- ◆ In Buddhism, the word dhamma is used, which is the Pāli (Pali is one language) equivalent of the Sanskrit word dharma.
- ◆ The guidelines and rules regarding what is considered as appropriate behaviour for human beings are prescribed in the Dharmasāstras. These are sociological texts that tell us about our duties and obligations as individuals as well as members of society.
- ◆ In the Hindu way of life, every individual is expected to perform his duty appropriate to his caste (*varna*) and stage of life (*ashrama*).
- ◆ This division of one's life into the four *ashramas* and their respective dharmas, was designed, in principle at least, to provide fulfilment to the person in his social, moral and spiritual aspects, and so to lead to harmony and balance in the society.
- ◆ The four *ashramas* are:



1. Brahmacharya
Stage of studentship



2. Gṛhastha
Stage of the householder

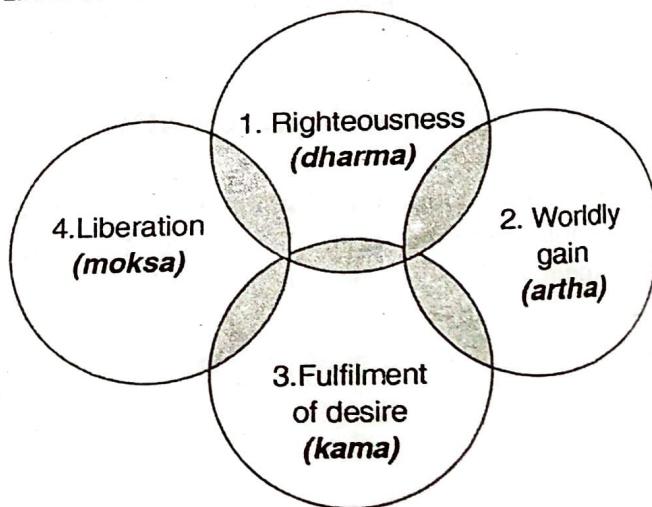


3. Vanaprastha
Life in the forest



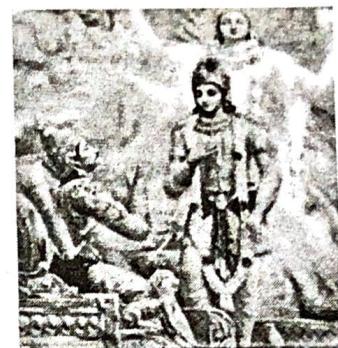
4. Sannyāsa
Renunciation

- ◆ Apart from this, the concept of four ends of life (*purusārthas*) is also very important.
- ◆ These four ends of life are the goals which are desirable in them and also needed for fulfilment of human aspirations. These are:
- ◆ The fulfilment of all of these four ends of life is important for man.
- ◆ In this classification, dharma and moksha are most important from the ethical point of view. They give right direction and purpose to human life. For instance, acquiring wealth (*artha*) is a desirable objective, provided however it also serves dharma, that is, the welfare of the society.



Ethics in Bhagavad-Gita

- The Bhagavad-Gita is a 700 verse Hindu Scripture that is part of ancient Sanskrit epic, the Mahabharata.
- In the Bhagavad-Gîtâ, selfless action (*niskâma karma*) is advocated.
- It is an action which is required to be performed without consideration of personal consequences.
- It is an altruistic action aimed at the well-being of others rather than for oneself. In Hinduism this doctrine is known as **karma yoga**.



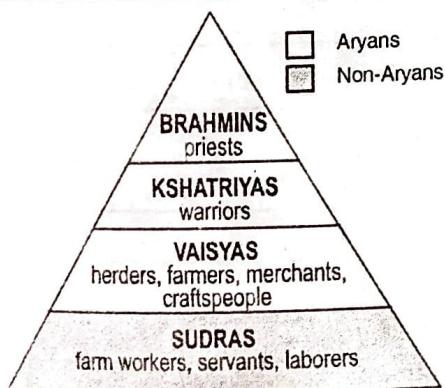
- The Ethics of Gita is perfectionist. It arranges for and organizes the proper development of all aspects of man. In it devotion is also assimilated in knowledge and action.
- Extreme important is the quality of self-submission (*atmasamarpana*) in the Gita. All sins are destroyed if man takes refuge with God after relinquishing everything. Satya is accessible only after purification to one who has faith in knowledge.
- Gita has preached this same doctrine of complete self-submission and devotion to God in a number of ways among the other characteristic of the Gita, the major ones are the following:

Synthesis of the Good of Society and Individual



- Gita's ethics has synthesized both social and individual interests.
- The individual is not inconsiderable but his soul and the universal soul are not two separate entities. All distinctions are the result of ignorance.
- The ultimate end is absolute perfection of the individual but this perfection can be attained only through consolidation of society and God realisation.

Theory of Division of Labour

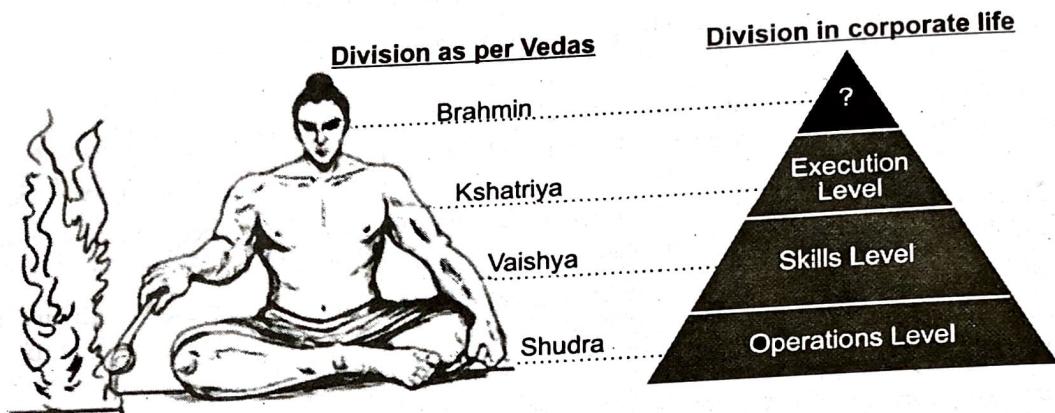


Source : Guide to the Essentials of World History,
Prentice Hall, 1999 (adapted)

- Gita's conception of the varna system is not only the equivalent of the modern scientific division of labour but it is superior in some respect because man does not become entangled in his actions because he fulfils his duty with the intention of God realisation.
- In this way, Gita has also achieved a magnificent synthesis of spiritualism and social welfare.

Varna System in Corporate Life

The duties ascribed for each varna do correspond to professional sphere of corporate lives



Duties **NOT** as per your roles and titles,
But rather how you **EXERT** yourself in the work of **YOUR** choice.

Synthesis of Enjoyment and Austerity

- Gita's theory of *Nishkama Karmayoga* is the supreme means not only from the spiritual viewpoint but also from the practical and worldly viewpoints.
- It is an expert synthesis of action and abstinence, enjoyment and asceticism.
- Nishkama karma does not admit of any probability of being deflected from one's path and supplies the uninterrupted power for staying duty bound.
- The differentiation between Nishkam Karma and Sakam Karma can be explained by following table :

Nishkam karma	Sakam karma
Psychological energy conservation	Psychological humour
Reactionless, steady action	Reactionful, erratic action
Perfection (as the aim)	Success (as the aim)
Inner autonomy	Dependence on praise etc.
Freedom (swadheen)	Bondage (paradheen)
Socio-economically appropriate	Socio-economically questionable
Work-commitment	Reward-committment
Work-as-worship for excellence	Competitive rivalry for excellence
Mind-enrichment	Job-enrichment
Leads to yoga with the transcendent/higher self	Leads to viyoga (alienation) from the transcendent/higher self

Divinisation of Passion

**WORKING HARD
FOR SOMETHING WE
DON'T CARE ABOUT
IS CALLED STRESS.
WORKING HARD FOR
SOMETHING WE LOVE
IS CALLED PASSION.**

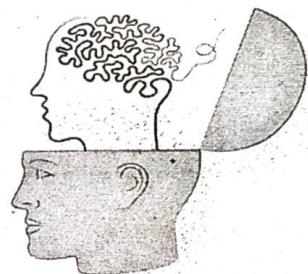
- In spite of the ideal of detachment Gita's path is **natural and integral**.
- It preaches the divinisation and transformation of passions and not their repression.
- Gita teaches us to do our work with full commitment and passion and offer the same to the supreme power.

Directive of Daily Duties

- In view of the fact that the Gita contains a long description of duties concurring to a number of different natures of man, it must be admitted that it affords assistance in the understanding of daily duties.



Based on Sound Metaphysics



- Metaphysics is the **branch of philosophy** that examines the fundamental nature of reality, including the relationship between mind and matter, between substance and attribute, and between potentiality and actuality.
- The ethics of Gita is based on sound metaphysics.
- Although it is theistic, it does not encourage blind faith in any instance.

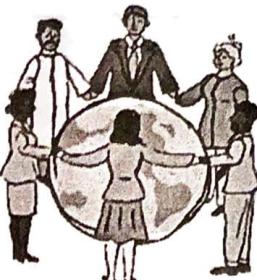
Synthesis of Determinism and Freedom of Will

- Gita has synthesized determinism and freedom of will.
- It is God who controls the result of action and the order of the world but in order to become a dynamic instrument of divine action after understanding this order and **complete self-submission to God**, it is essential to act with determination.
- Becoming the instrument of divine consciousness implies action according to the internal consciousness because fundamentally the soul and God are identical. Thus true independence lies in divine transformation.
- True, **self-realisation is in self-surrender**. The one way of freeing the soul from its various limitations is social service and devotion to God.

As Human beings, we are endowed with freedom of choice, and we cannot shuffle off our responsibility upon the shoulders of God, Nature or Others. We must shoulder it ourselves. It is our responsibility.

- Arnold J Toynbee

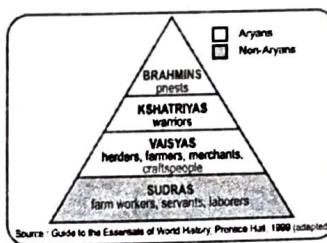
Universal Message of the Gita



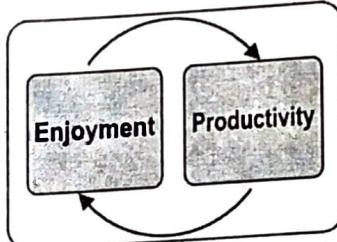
- The message of Gita is universally comprehensive and everlasting.
- In today's atomic age when human society is grievously endangered by excessive materialism some of the messages of the Gita, like 'nishkama karmayoga' have assumed an ever greater importance.
- Gita treasures elements which can faithfully serve as motive to men of any society and any age.



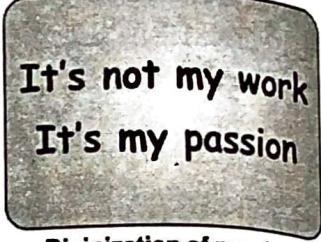
Synthesis of the good of society and individual



Theory of division of labour



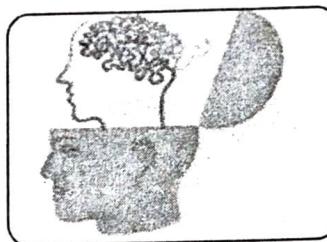
Synthesis of enjoyment and austerity



Divinization of passion



Directive of daily duties



Based on sound metaphysics



Synthesis of determinism and freedom of will



Universal message of the Gita

Decision Making Styles and the Gita (based on the 4 yogas mentioned in Gita – Namely, Karma yoga, Jnana Yoga, Samkhya Yoga and Bhakti Yoga)

	Karma	Jnana	Samkhya	Bhakti
Defining characteristic	Dynamic / Implementor	Analytical	Creative / Imaginator	Relational / Collaborator
Focus of information acquisition	"How"	"What and how much"	"If"	"Why"
Inclinations	Practical methods to act	Data, figures, charts, models	Novelty, alternatives	Informal meetings
Dislikings	Vague ideas	Mental pictures	Details	Non-human factors
Mode of thinking	In terms of action	Point by point sequentially and logically	Jumping from idea to idea	Thinks in terms of feelings
Motivated by	Practical approach	Intellectual approach	New ideas	Emotional approach
Mind-set	Pragmatic	Rationality oriented	Creative	Emotive
Metaphorical analogy	Hand	Head	Third eye	Heart

Ethics in Mahabharata

- ◆ The concept of right and wrong is the core of the **Mahâbhârata** which emphasizes, among others, the values of non-violence, truthfulness, absence of anger, charity, forgiveness and self-realisation.
- ◆ It is only by performing one's righteous duties or dharma that one can hope to attain the supreme path to the highest good.
- ◆ It is dharma alone that gives both **prosperity (abhyudaya)** and the supreme spiritual good (**nisryas**).

Ethical Approaches	Mahabharata Incidences
1. Utilitarian	<ul style="list-style-type: none"> • The whole moral of Mahabharata states that "Victory of good over evil" against which heavy cost was paid in form of loss of great lives.
2. Rights and Duties	<ul style="list-style-type: none"> • The famous quote said by Krishna "MaFaleshu Kadachana" (do your duty and do not think about its rewards)
3. Justice and Fairness	<ul style="list-style-type: none"> • The intent of Lord Krishna was to defeat the forces of evil and to establish the Rule of Law or 'Dharma' where the righteous would not only defend themselves but also triumph over evil.
4. Virtue	<ul style="list-style-type: none"> • Earthly achievements, such as wealth and power, mean nothing without a strong moral compass to guide you.
5. Common Good	<ul style="list-style-type: none"> • Concept of 'bahujan hitaya bahujan sukhaya' has remained the touchstone of decision making in righteous public policy in India since the times of the Mahabharata.

Ethics in Ramayana

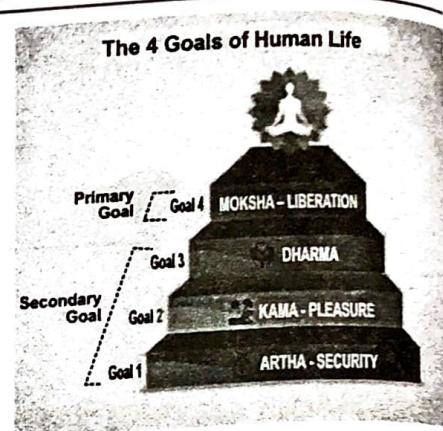
- ◆ Similarly, the importance of ethics and ethical values is highlighted in epics and philosophical texts like, Upanisads, Râmâyana, Darsana-sâstras and Dharma-sâstras. These philosophical texts provide rational explanations of the ethical issues; the universal moral problems faced by man in daily life. In these texts the ethical problems are discussed in direct and indirect manner.
- ◆ Ramayana offer clear insights into what is right and what is wrong for a particular role. The greatest difficulty is that the same person performs many roles, and dilemmas arise when the demands of one role come in conflict with the demands of another role.
- ◆ Ramayana helps us resolve these role conflicts with beautiful insights. Ram as a son, Ram as husband, Ram as a king, Ram as a brother, and Ram as a father had encountered many such conflicts which were not easy to resolve, yet he could come up to the expectations of all these roles in the best possible way. When Ram was asked to go into exile, he had options. Yet he chose the ideal path.
- ◆ Similarly, Bharat, his younger brother, also had many ethical dilemmas but he resolved them in the most objective and ideal way. The same applies for Sita, Ram's wife, Lakshman and Shatrughan — Ram's other two brothers.
- ◆ The Ramayana shows how to incorporate dharma into one's life. It is guide how to follow dharma and reject artha through the experience of its characters.



- ◆ Here are some of the lessons one can learn from reading Ramayana:

The Relationship between Dharma, Artha, Kama and Moksha.

- Human life is often lost while chasing materialism - known as **Artha**, and sensory pleasures - known as **Kama**.
- The Ramayana makes it clear that these two pursuits should never be sought at the cost of righteousness - **Dharma**.
- The ultimate goal of life is liberation - or **Moksha**, and this can be attained only by relinquishing **Artha** and **Kama** and by strictly following a life of **Dharma**.



Adherence to Truth and the Need to Honor One's Word

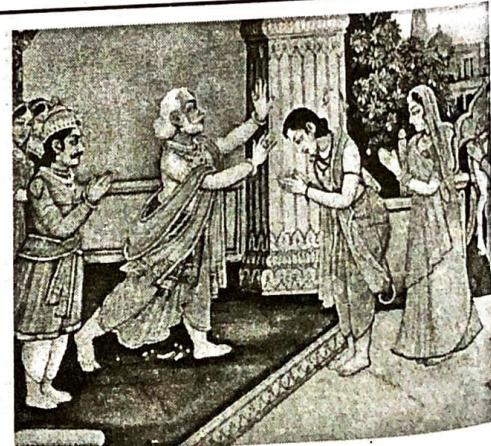
**रघुकुल रीति सदा चली आई,
प्राण जाए पर वचन न जाई**
*Raghukul Riti Sada Chali Aayi,
Praan Jaye par Vachan Na Jaye.*

- When Rama was a young boy, the love and affection his father Dasarata had for him was immense. He would never want to get separated from his loving son.
- When Sage Viswamitra visited his palace and asked for help to ward off demons who were disturbing his spiritual practices at his forest hermitage, Dasarata promised to offer whatever help he could give.

- The Sage asked the king to send young Rama with him to fight the demons at the forest and naturally Dasarata was terribly shocked. Still, though, he agreed to part with Rama, to honor his promise to the Sage.
- Later on, his third wife Kaikeyi wanted the throne of Ayodhya for her own son Bharata. She also wanted Rama to be exiled to the forest.
- This was nothing short of a deathly blow to Dasarata, but, still, he never used his authority as king to veto her request.
- This is because of the promise he had made long ago to Kaikeyi to grant her two boons whenever she chose to ask.

Respecting a Father's Word of Honor

- On the night before Rama's crowning ceremony, Kaikeyi made use of her boons not only to deny Rama his rightful ascension to the kingdom, but also to send him into exile in the forest.
- Rama, as a Kshatriya (a person belonging to a ruler or warrior class), had every right to question such an injustice. He was also not duty bound to honor his father's unjust promises, either.
- However, true to his greatness, Rama, with total mental equipoise and without even a trace of disappointment on his face, conceded to both the demands.
- For him, "*pitru vakya paripalanam*" (honoring his father's words) was one of the highest dharmas.



The Importance of Fighting Against Atrocity Done to Woman



- Jatayu, the old and once powerful bird, noticed Ravana abducting Sita forcefully and flying with her in his vehicle towards his country Lanka.
- Jatayu fought valiantly with Ravana in an effort to release Sita.
- Unfortunately, he could not succeed in this effort. The bird sacrificed its very own life on such a noble effort.
- Before taking his last breath, though, Jatayu managed to convey the news to Rama, who was moved to tears by the old bird's gallantry.
- Rama performed its last rites and funeral, as though he was the bird's son.

The Greatness of True Friendship

- Rama befriended the estranged Vanar King Sugriva with a mutual promise of help.
- Sugriva's brother Vali had forcefully taken Sugriva's wife. Not only that, but he also denied him his share of the Vanar kingdom.
- Sugriva and Rama teamed up in an effort to eliminate the immensely powerful Vali.
- Sugriva, in turn, helped Rama in seeking and locating Sita. He also helped Rama to wage war against Ravana in order to retrieve Sita. Both did a commendable job in honoring their words.



Showing Mercy, Even to the Enemy

- Ravana's younger brother Vibhishan was an extremely righteous person. In fact, he was bold enough to warn and advise Ravana against abducting another person's wife just to satisfy his own carnal desires.
- When the furious Ravana showed his brother to the door, Vibhishana went to Rama and surrendered to him.
- Despite reservations from Sugriva and others, Rama accepted Vibhishana into his fold.
- During the first fiery combat between Rama and Ravana, Rama destroyed all of Ravana's weapons and armor.
- So, Ravana stood on the war field unprotected. Rama, who could have easily killed Ravana at that moment, in one of the greatest acts of graciousness, then asked Ravana to retire for the day and return to the war field the next day, fully rearmed, as it was against dharma to kill an un-armed person.
- Irrespective of the fact that Ravana was the enemy, in the last times of Ravana, Rama asks his younger brother Lakshman to receive the knowledge from Ravana as Ravana was considered to be the knower of three times (trikaa gyani) and the knowledge of such a person should not die with him.

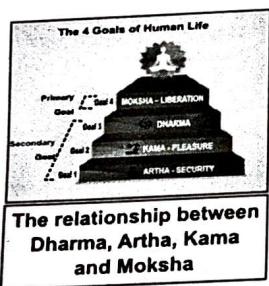


The Need for the Highest Standards in a King



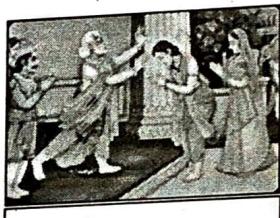
- After annihilating Ravana and freeing Sita from confinement, Rama performed one of the most controversial and oft-criticized demands in asking Sita to jump into the fire to prove her chastity. Sita did it, and she came out unscathed. Rama took her into his loving fold once again.
- Later, when he became King of Ayodhya, he came to know that a washerman who spoke ill words about Rama for having accepted his wife Sita who had stayed in the confinement of his enemy for months. Rama, whose love for Sita was unfathomable, then made the most painful decision in relinquishing her—simply because he had to maintain a very high order of personal probity as the ruler of Ayodhya.

- One can go on discussing many more lessons of morality and dharma that can be found from an in-depth reading of Ramayana.

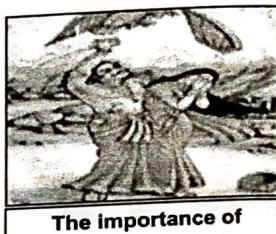


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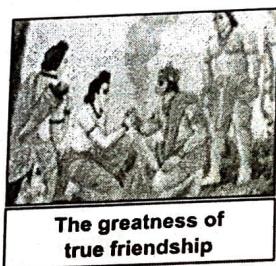
Adherence to truth and the need to honor one's word



Respecting a father's word of honor



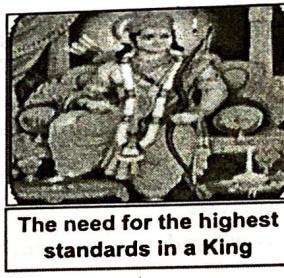
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The greatness of true friendship



Showing mercy, even to the enemy



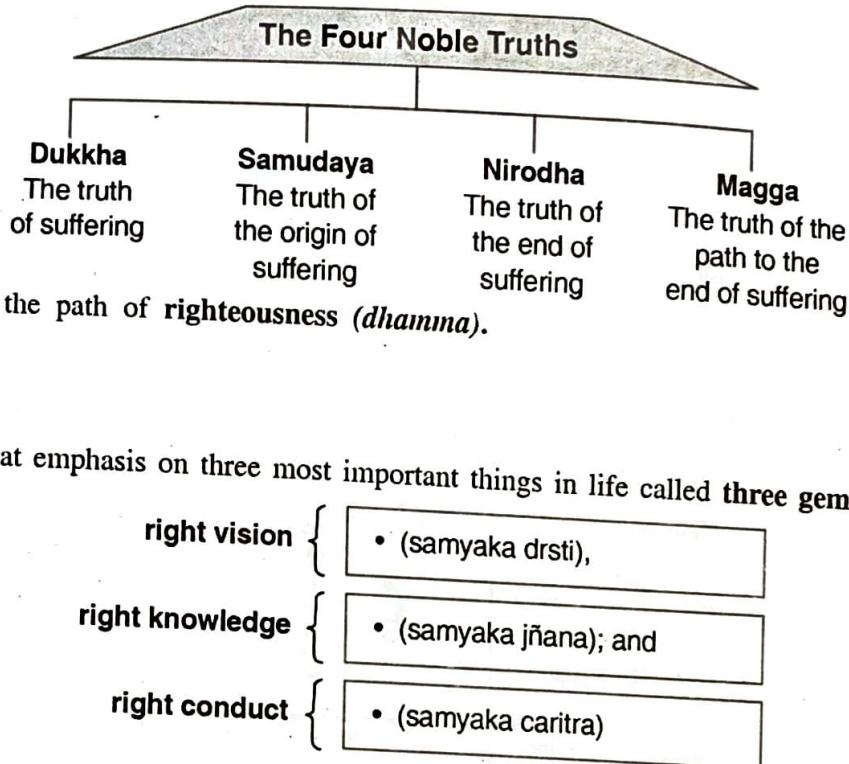
The need for the highest standards in a King

Ethics in Buddhism

- Buddhism also gives primary importance to ethics.
- Sometimes, it is called an ethical religion as it does not discuss or depend on the existence of God (the Supreme Being with form and attributes) but instead believes in alleviating the suffering of humanity.
- The ethical values in this faith are based on the life and teachings of the Buddha.
- These moral instructions are included in Buddhist scriptures or handed down through tradition.
- According to Buddhism, the foundation of ethics is the *pañcasīla* (five rules), which advocates refraining from killing, stealing, lying, sexual misconduct and intoxicants.
- In Buddhism, the two most important ethical virtues are compassion (*karuna*) and friendliness (*maitri*).



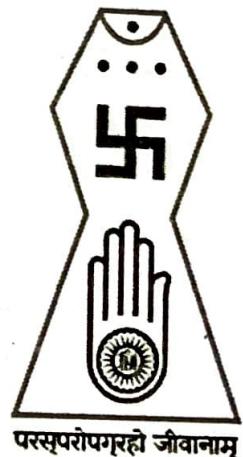
- ◆ One should have deep sympathy and goodwill for the suffering people and should have the qualities of a good friend.
- ◆ The most important ethical value is **non-violence or non-injury to all living beings**.
- ◆ Buddhist ethics is **based on four noble truths**. These are:
 - life is suffering,
 - there is a cause for suffering,
 - there is a way to remove it, and
 - it can be removed (through the eight-fold path)



Ethics in Jainism

- ◆ Jainism places great emphasis on three most important things in life called **three gems (triratna)**. These are:

right vision	• (samyaka drsti),
right knowledge	• (samyaka jñana); and
right conduct	• (samyaka caritra)
- ◆ Apart from these, Jain thinkers emphasize the need for **reverence (sraddhâ)**. There are other moral principles governing the life of Jains. Most important of these are ideas of **punya** (merit) and **pâpa** (demerit). Such deeds are very important from the ethical point of view. *Pâpa* is the result of evil deeds generated by vice and *punya* is the result of good deeds generated by virtuous conduct. Right conduct is necessary for the spiritual progress of man.
- ◆ The most important thing in Jainism is the practice of non-violence (*ahinsa*), or abstaining from inflicting injury on any being. This principle of *ahimsa* should be followed in thought, word and deed.
- ◆ In Jainism, the other cardinal virtues are: **forgiveness, humility, simplicity, non-covetousness, austerity, restraint, truthfulness, purity, renunciation and celibacy**.



Ethics in Islam

- ◆ The ethical system in Islam is presented in light of **Shariah** – the Islamic social/legal system.
- ◆ According to Islam, whatever leads to welfare of the individual or society is morally good and whatever is injurious is morally bad.
- ◆ Islamic ethics prescribe its followers to zealously guard their behavior, words, thoughts, and intentions and observe certain norms and moral codes in their family affairs; in dealings with relatives, neighbors, and friends; in their business transactions; in their social affairs; and in private and public life.

- ◆ Islam also has its own distinctive value-based ethical system for business dealings. It prescribes certain specific guidelines governing business ethics, which are dictated primarily by the notion of *halal* (lawful or permitted) and *haram* (unlawful or prohibited) as per Islamic jurisprudence (*fiqh*).
- ◆ Quranic revelations are regarded by Muslims as a sacred word of God. There are 114 chapters in the Quran, which is written in the old Arabic dialect. Some of major teaching that can be extracted from the Quran are as follows:
 - Always respond to a greeting with a better one
 - Do not be arrogant or proud
 - Be humble and speak softly
 - Be kind to your parents
 - Counter evil with good
 - Do not insult the idolaters
 - Do not be suspicious, or spy on one another
 - Invite to God with wisdom and kindness
 - Suppress anger and forgive people
 - Do not say bad things
 - Do not make fun of others
 - Do not be racist

Holy Quran



Always respond to a greeting with better one

Arrogance is used by the weak, while kindness is used by the strong.

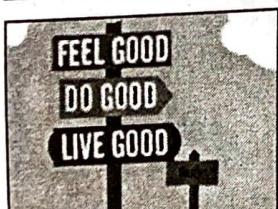
Do not be arrogant or proud



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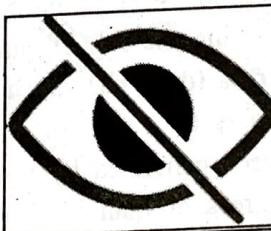
Be kind to your parents



Counter evil with good



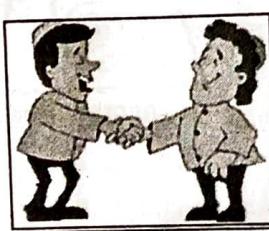
Do not insult the idolaters



Do not be suspicious, or spy on one another



Kindness is the greatest wisdom.



SUPPRESS ANGER AND FORGIVE PEOPLE



Do not say bad things



Do not make fun of others



Do not be racist