

Marks	Sr. No.	Question	Answer
1	1	What is Ethics ?	<p>Ethics is concerned with the principles of right conduct.</p> <p>It deals with concepts such as right, wrong, good, bad and individual responsibility.</p>
	2	What is professional ethics ?	Professional ethics refers to the ethics that a person must follow in respect of their interactions and business dealings in their professional life.
	3	Define the word 'Moral'.	<p>Oxford Dictionary "Concerned with principles of right and wrong behaviour"</p> <p>"The degree to which something is right or wrong, good or bad, and so on."</p>
	4	What is Morality ?	Morality is the human attempt to define what is right and wrong about our actions and what is good and bad about our being who we are.
	5	Explain formation of moral Standards.	<p>Each person learns moral standards from his or her parents - what they teach in words and perhaps more importantly their actions.</p> <p>Not only teaching by parents and family but upbringing of child also contribute towards development of moral standards.</p>
	6	Define the word 'Etiquette'.	<p>Etiquette is a set of rules for well-mannered behaviour.</p> <p>Etiquette is an unwritten code or rules of social or professional behaviour such as medical etiquette.</p>
	7	What is a professional code of ethics ?	A professional code of ethics is a set of principles designed to help professionals distinguish right from wrong in order to govern their decision-making.
	1	Provide the list of Factors that influence moral standard.	<p>Following is the list of factors that influence moral standards.</p> <ol style="list-style-type: none"> <li>1. the moral principles we accept as part of our upbringing</li> <li>2. Values passed on to us through heritage and legacy</li> <li>3. The religious values that we have imbibed from childhood</li> <li>4. The values that were showcased during the period of our education</li> <li>5. The behaviour pattern of those who are around us</li> <li>6. Our life experiences</li> <li>7. The explicit and implicit standards of our culture</li> <li>8. Our critical reflections on these experiences</li> </ol>
	2	Differentiate between 'Etiquette' and 'professional code of ethics'.	<p>Etiquette is a set of rules for well-mannered behaviour.</p> <p>Etiquette is an unwritten code or rules of social or professional behaviour such as medical etiquette.</p> <p>A professional code of ethics is a set of principles designed to help professionals distinguish right from wrong in order to govern their decision-making.</p> <p>professional codes of ethics which are special rules governing the members of a profession, say of doctors, lawyers and so on.</p>

3	Write a short note on "Kantian theory"	<p>It derives from Greek word "Does", meaning duty. Deontology theory focuses on duty and principles.</p> <p>The theory is credited to Immanuel Kant. So, It is also known as Kantian theory.</p> <p>An action that is performed according to the duties prescribed is considered to be ethical. Consequences of the action are not the most important thing.</p> <p>William David Ross stated our duties as the following. Non-maleficence Justice Gratitude Self-improvement Reparation Promise keeping</p>
4	Write a short note on "consequentialism theory"	<p>Utilitarianism is known as consequentialism</p> <p>The Principle of Maximum good to maximum number of people, which was later modified to maximum good.</p> <p>The theory is credited to John Bentham and later to John Stuart Mill</p> <p>An action is good if it results in maximum good to people affected by that action.</p>
5	Explain Gandhiji's Trusteeship Principle.	<p>The philosophy of trusteeship implies that an industrialist or businessman should consider himself to be a trustee of the wealth he possesses.</p> <p>The wealth belongs to society and should be used for the greatest good of all.</p> <p>In the recent past, social involvement by business has, for the most part, taken the shape of philanthropy and public charity.</p>
1	How are moral standards formed ?	<p>Oxford Dictionary "Concerned with principles of right and wrong behaviour"</p> <p>"The degree to which something is right or wrong, good or bad, and so on."</p> <p>There are some moral standards that many of us share in our conduct in society. These moral standards are influenced by a variety of factors such as</p> <ul style="list-style-type: none"> <li>- the moral principles we accept as part of our upbringing,</li> <li>- values passed on to us through heritage and legacy,</li> <li>- the religious values that we have imbibed from childhood,</li> <li>- the values that were showcased during the period of our education,</li> <li>- the behaviour pattern of those who are around us,</li> <li>- the explicit and implicit standards of our culture,</li> <li>- our life experiences and more importantly,</li> <li>- our critical reflections on these experiences.</li> </ul> <p>Moral standards concern behaviour which is very closely linked to human well-being. These standards also take priority over non-moral standards, including one's self-interest. The soundness or otherwise of these, of course, depends on the adequacy of the reasons that support or justify them.</p>

	2	<p>What is Morality and Etiquette. Explain their relationship with the help of examples.</p>	<p>Morality is the human attempt to define what is right and wrong about our actions and what is good and bad about our being who we are.</p> <p>Etiquette is a set of rules for well-mannered behaviour.</p> <p>Etiquette is an unwritten code or rules of social or professional behaviour such as medical etiquette.</p> <p>A professional code of ethics is a set of principles designed to help professionals distinguish right from wrong in order to govern their decision-making.</p> <p>Morality and Etiquette</p> <p>Rules of Etiquette are generally non-moral in nature: "Push your chair back into place upon leaving a dinner table."</p> <p>But Violation of Etiquette can have moral implications. not greting your superior.</p>
--	---	--	---

3 Explain "UTILITARIANISM: ETHICS OF WELFARE"

There are two names associated with utilitarian philosophy; they are Jeremy Bentham (1748–1832) who is generally considered the founder of traditional utilitarianism, and philosopher cum classical economist, John Stuart Mill (1806–73). According to the utilitarian principle, a decision is ethical if it provides a greater net utility than any other alternative decision. Bentham's principle can be stated thus: 'The seeking of pleasure and avoidance of pain, that is, happiness, is the only right and universally desirable end of human action.'

Ethics is nothing else than the art of directing the actions of men so as to bring about the greatest possible happiness to all those who are concerned with these actions. It is not merely the agent's own happiness but that of all concerned. Bentham viewed the interests of the community as simply the sum of the interests of its members. Summarized, the utilitarian principle holds that 'An action is right from an ethical point of view if and only if the sum total of utilities produced by that act is greater than the sum total of utilities produced by any other act the agent could have performed in its place'. The utilitarian principle assumes that we can somehow measure and add the quantities of benefits generated by an action and deduct from it the measured quantities of harm that act produced, and determine thereby which action produces the greatest total benefits or the lowest total costs.<sup>17</sup>

When utilitarianism argues that the right action for a particular occasion is the one that produces more utility than any other possible action, it does not mean that the right action is the one that produces most utility for the person who performs the action. On the contrary, an action is right, as pointed by J. S. Mill, if it produces the most utility for all the persons affected by the action.<sup>18</sup>

When we try to analyse the utilitarian theory, there are certain inferences and implications of the theory that we must take into account, as otherwise, we will get ourselves totally misled: (i) When utilitarians say that practising the theory will lead to 'the greatest happiness for the greatest number', we should include the unhappiness or pain that may be encountered along with the happiness; (ii) One's actions will affect other people in different degrees and thus will have different impacts; (iii) Since utilitarians assess actions with regard to their consequences, which cause different results in diverse circumstances, anything might, in fact, be morally right in some circumstances; (iv) Maximization of happiness is the objective of utilitarians not only in the immediate situation, but in the long run as well; (v) Utilitarians agree that most of the time we do not know what would be the future consequences of our actions; and (vi) Utilitarianism does not expect us to give up our own pleasure while choosing among possible actions.

4	Explain "KANTIANISM: ETHICS OF DUTY"	<p>Immanuel Kant (1724–1804) is regarded as the most important ethicist in the rationalistic school in modern times. One of the basic principles of his ethics is his most famous ethical doctrine that a goodwill is the only unqualified good. Kant said that for an action to be morally worth it should reflect a goodwill. By will</p> <p>Kant meant the unique human capacity to act from principle. Contained in the notion of goodwill is the concept of duty: only when we can act from duty does our action have moral worth. When we act only out of feeling, inclination, or self-interest, our actions—although they may be otherwise identical with ones that spring from the sense of duty—have no true moral worth.</p> <p>Kant stressed that the action must be taken only for duty's sake and not for some other reason. For Kant, ethics is based on reason alone and not on human nature. In Kant's perspective, the imperatives of morality are not hypothetical but categorical. He says that the moral duty that binds us is unconditional. The core idea of his categorical imperative is that an action is right if and only if we can will it to become a universal law of conduct. This means that we must never perform an action unless we can consistently will that it can be followed by everyone.</p> <p>Organizational Importance of Kantian Philosophy Kantian theory of ethics has adequate relevance to a business organization. Though there are lots of criticisms against Kantian ethics we would consider the positive aspects of his ethics which would be beneficial in organizational decision making. The categorical imperative of Kant gives us firm rules to follow in moral decision making for certain issues, because the result of such actions does not depend on the circumstances or the performer. Lying is an example. No matter how much good may result from the act, lying is always wrong. However, Thiruvalluvar has a different interpretation of the value of truthfulness. To him "Even falsehood has the nature of truth, if it confers a benefit that is free from fault".</p>
5	Explain Islam and Business ethics and write down any four principles suggested.	<p>In Islam, there is an explicit edict against the exploitation of people in need through lending them money at interest and doing business through false advertising.</p> <p>Mohammed, the last Prophet and Messenger, was very much involved in business before he was chosen by God.</p> <p>The Prophet laid stress on honesty and truthfulness in business.</p> <p>He said 'God shows mercy to a person who is kind when he sells, when he buys and when he makes a claim'.<sup>47</sup></p> <p>His teachings cover a wide range of business and economics.</p> <ol style="list-style-type: none"> <li>1. No fraud or deceit :</li> <li>2. No excessive oaths in a sale:</li> <li>3. Need for mutual consent:</li> <li>4. Be strict in regard to weights and measures:</li> </ol>

		<p>6 Explain that "The Bhagawad Gita cites numerous instances of how moral values and ethics can be incorporated in one's work life."</p>	<p>The Bhagawad Gita cites numerous instances of how moral values and ethics can be incorporated in one's work life. Many of its verses are directly significant for the modern manager who may be confused about his or her direction, and struggling to find an answer to ethical dilemmas. The Lord reiterates that work or karma is the driving force of life, and this work has to be ethical. Chapter II, Verse 47 says 'You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities and never be attached to not doing your duty'.<sup>40</sup> This is the important message of Gita that the performer of the action has only to perform the prescribed duty and not indulge in the result of the action. If the worker leaves the result of the work to the Lord, on the realization that the result is beyond his control, then he can be serene forever, because he is not worried of the result whether it is good or bad. This teaching of the Gita draws one's attention to Nishkama Karma. In the organizational context too when one is only worried of the result, he or she is likely to fall into improper activities. On the other hand, if one is ready to do his or her duty to the maximum of one's ability and able to set aside the result, he or she will be an ethical person in the organization. Chapter II, Verse 56 says 'One who is not disturbed in mind admits the threefold misery or elated when there is happiness and who is free from attachment, fear and anger, is called a sage of steady mind'.<sup>41</sup> A steady mind, another mental state, is desirable in one's work life, to retain one's integrity in the work one does. A steady mind gives you the right attitude and right direction. Detachment is that quality which enables the individual not to accept anything for personal gratification. In the organizational context, this quality is very much valued. Personal desires and conflicting interests end up in unethical practices.</p>
--	--	---	--

		<p>1 Not only teaching by parents and family but there are many other factors that contribute towards development of moral standards of a person. Explain in detail.</p>	<p>Oxford Dictionary "Concerned with principles of right and wrong behaviour"</p> <p>"The degree to which something is right or wrong, good or bad, and so on."</p> <p>Morality is the human attempt to define what is right and wrong about our actions and what is good and bad about our being who we are.</p> <p>People learn morals from parents, teachers, religious leaders, friends and experiences. Each person learns moral standards from his or her parents - what they teach in words and perhaps more importantly their actions.</p> <p>Not only teaching by parents and family but upbringing of child also contribute towards development of moral standards.</p> <p>Events, good and bad taking place in life of child also affect its moral development. Following is the list of factors that influence moral standards.</p> <ol style="list-style-type: none"> <li>1. the moral principles we accept as part of our upbringing</li> <li>2. Values passed on to us through heritage and legacy</li> <li>3. The religious values that we have imbibed from childhood</li> <li>4. The values that were showcased during the period of our education</li> <li>5. The behaviour pattern of those who are around us</li> <li>6. Our life experiences</li> <li>7. The explicit and implicit standards of our culture</li> <li>8. Our critical reflections on these experiences</li> </ol>
--	--	--	--

		<p>Many people believe that morality emanates from religion, which provides its followers its own set of moral instructions, beliefs, values, traditions and commitments. If we take Christianity as an illustration, it offers its believers a view that they are unique creatures of Divine Intervention 'that has endowed them with consciousness and ability to love'. They are finite and bound to earth, and having been born morally flawed with the original sin, they are prone to wrongdoing. But by atoning for their sins, they can transcend nature, and after death, become immortal.<sup>7</sup> One's purpose in being born in this sinful world is to serve and love one's Creator. For the Christian, the way to do this is to emulate the life and example of Jesus Christ who was the very embodiment of love and sacrifice. What greater love and sacrifice there can be than to lay down one's own life for the sake of those whom you love?</p> <p>Unlike in Christianity where most of the moral principles are drawn from the teachings of Christ who also provided the interpretations for the Ten Commandments and other moral standards gleaned from the Old Testament, Hinduism, the major religion in India, does not provide one acceptable source of moral standards. The Hindu view of moral standards is drawn from a large and bottomless cauldron that contains values accrued from various religious beliefs. The Hindu moral standards are exemplified in works such as the Ramayana, Mahabharata, Bhagavad Gita, Panchatantra, Naganantham and the Jataka tales. One of the common fundamental areas of agreement which can be called the Indian religious tradition is the theory of Karma, the doctrine of the soul and the doctrine of mukti (freedom).<sup>8</sup> Almost all the Hindu religious traditions agree in the belief that a person's actions leave behind some sort of potency which provide the commensurate power to ordain joy or sorrow in the person's future birth. When the fruits of action are such that they cannot be enjoyed in the present life, it is believed that the benefits for righteous deeds or penalties for wrong doing will be reaped in the person's next birth, as a human or any other being. It is also believed that the unseen potency of the action generally requires some time before it could give the doer the merited enjoyment of benefit or punishment.</p>
2	Many social thinkers are of the opinion that morality and ethics are built on the foundation of religion. Do you subscribe to the view?	



		<p>3 Explain : MORALITY, ETIQUETTE AND PROFESSIONAL CODES</p>	<p>Morality is the human attempt to define what is right and wrong about our actions and what is good and bad about our being who we are.</p> <p>Etiquette is a set of rules for well-mannered behaviour.</p> <p>Etiquette is an unwritten code or rules of social or professional behaviour such as medical etiquette.</p> <p>A professional code of ethics is a set of principles designed to help professionals distinguish right from wrong in order to govern their decision-making.</p> <p>professional codes of ethics which are special rules governing the members of a profession, say of doctors, lawyers and so on.</p> <p>It is also necessary to understand the differences between morality and etiquette, and morality and law. While morality is the moral code of an individual or of a society, etiquette is a set of rules for well-mannered behaviour. Etiquette is an unwritten code or rules of social or professional behaviour such as medical etiquette.</p> <p>Morality can be also differentiated from law which consists of statutes, regulations, common law and constitutional law. Morality is different from professional codes of ethics which are special rules governing the members of a profession, say of doctors, lawyers and so on. Morality is not necessarily based on religion as many people think. Although we draw our moral beliefs from many sources, for ethicists the issue is whether these beliefs can be justified.</p> <p>When people work in organizations, several aspects of corporate structures and functions tend to undermine a person's moral responsibility. Organizational norms, group commitment to certain goals, pressure to conform and the diffusion of responsibility can all make the exercise of personal integrity in the context of an organization difficult. Moral principles provide confirmatory standard for moral judgements. This process, however, is not mechanical. Principles provide a conceptual framework that guides people in making moral decisions. Careful thoughts and reflection with an open mind are very necessary to work from one's moral principle to make a moral judgement. A person can hold a moral or ethical belief only after going through a process of 'a conscientious effort to be conceptually clear, to acquire all relevant information, and to think rationally, impartially and dispassionately about the belief and its implications</p>
--	--	---	--

		<p>The Gandhian principle of trusteeship is another philosophy on ethics that has received increased importance in the present day world of decaying morals and lack of trust among individuals as well as organizations.</p> <p>The philosophy of trusteeship implies that an industrialist or businessman should consider himself to be a trustee of the wealth he possesses. He should think that he is only a custodian of his wealth meant to be used for the purpose of business. The wealth belongs to society and should be used for the greatest good of all. The trusteeship concept should also be extended to the labour in industry. It does not recognize capital and assets as individual property. This was basically to reduce the conflict between 'haves' and 'have nots'. The origin of the trusteeship principle can be traced to the concept of non-possession detailed in Bhagawad Gita. Gandhiji also advocated Sarvodaya, meaning welfare for all. He was of the firm view that capital and labour should supplement each other. There should be a family atmosphere and harmony in work place. Gandhi's philosophy of trusteeship has got more relevance in the present scenario. In the recent past, social involvement by business has, for the most part, taken the shape of philanthropy and public charity.</p> <p>This has led to the building of temples, hospitals and educational institutions. A few examples of such activities would include the Birla Temple in Kolkata, the Shree Vivekananda Research and Training Institute set up by Excel Industries in Mandvi which is very much in the spirit of trusteeship; the L&amp;T Welfare Centre in Bombay, the Tata Institute of Fundamental Research, and the Voltas Lifeline Express that has been running on Indian tracks for over a decade.</p>
4	"The wealth belongs to society and should be used for the greatest good of all" explain these with the help of Gandhian Principles.	

- 5 Business ethics is basically a Western concept. Would you agree? Substantiate your answer

#### INDIAN ETHICAL TRADITIONS

India has rich ethical traditions which envisioned in the scriptures of the land such as the Gita, the Upanishads, etc. Hindu scriptures speak of the performance of right duty, at the right time in the right manner. The rich Indian tradition has always emphasized the dignity of human life and right to live in a respectful manner. The rich values that once prevailed in India are now disappearing from the mainstream. Indian traditions are copied and followed by Western countries in their social welfare and organizational conduct.

#### GANDHIAN PRINCIPLES

The Gandhian principle of trusteeship is another philosophy on ethics that has received increased importance in the present day world of decaying morals and lack of trust among individuals as well as organizations. The philosophy of trusteeship implies that an industrialist or businessman should consider himself to be a trustee of the wealth he possesses. He should think that he is only a custodian of his wealth meant to be used for the purpose of business. The wealth belongs to society and should be used for the greatest good of all. The trusteeship concept should also be extended to the labour in industry. It does not recognize capital and assets as individual property. This was basically to reduce the conflict between 'haves' and 'have nots'. The origin of the trusteeship principle can be traced to the concept of non-possession detailed in Bhagawad Gita. Gandhiji also advocated Sarvodaya, meaning welfare for all.

#### RIGHTEOUSNESS AS THE WAY IN THE GITA

The Bhagawad Gita cites numerous instances of how moral values and ethics can be incorporated in one's work life. Many of its verses are directly significant for the modern manager who may be confused about his or her direction, and struggling to find an answer to ethical dilemmas. The Lord reiterates that work or karma is the driving force of life, and this work has to be ethical. Chapter II, Verse 47 says 'You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities and never be attached to not doing your duty'.<sup>40</sup> This is the important message of Gita that the performer of the action has only to perform the prescribed duty and not indulge in the result of the action. If the worker leaves the result of the work to the Lord, on the realization that the result is beyond his control, then he can be serene forever, because he is not worried of the result whether it is good or bad. This teaching of the Gita draws one's attention to Nishkama Karma. In the organizational context too when one is only worried of the result, he or she is likely to fall into improper activities. On the other hand, if one is ready to do his or her duty to the maximum of one's ability and able to set aside the result, he or she will be an ethical person in the organization. Chapter II, Verse 56 says 'One who is not disturbed in mind admits the threefold misery or elated when there is happiness and who is free from attachment, fear and anger, is called a sage of steady mind'.

		<p>6 Explain Business and Islam with the help of the business principles drawn from the teachings of Prophet Mohammed.</p>	<p>For Islam, all principles covering business emanate from the Holy Quran, as they are explained and amplified in the Hadith (collection of the Prophet's sayings). In Islam, there is an explicit edict against the exploitation of people in need through lending them money at interest and doing business through false advertising. Mohammed, the last Prophet and Messenger, was very much involved in business before he was chosen by God. He was involved in trade from his early age and had widely travelled and had rich experience in business. The Prophet laid stress on honesty and truthfulness in business. He said 'God shows mercy to a person who is kind when he sells, when he buys and when he makes a claim'.<sup>47</sup> His teachings cover a wide range of business and economics. Muzammil H. Siddiqi,<sup>48</sup> in his article 'Business Ethics in Islam': enumerates the following major business principles drawn from the teachings of Prophet Mohammed:</p> <ol style="list-style-type: none"> <li>1. No fraud or deceit: The Prophet said, 'When a sale is held, say—there's no cheating.' (Al-Bukhari, 1974)</li> <li>2. No excessive oaths in a sale: The seller must avoid excessive oaths in selling an article: The Prophet ordained: 'Be careful of excessive oaths in a sale. Though it finds markets, it reduces abundance.' (Muslim, 3015)</li> <li>3. Need for mutual consent: Mutual consent is necessary: 'The sale is complete when the two part with mutual consent.' (Al-Bukhari, 1970)</li> <li>4. Be strict in regard to weights and measures: 'When people cheat in weight and measures, their provision is cut off from them.' (Al-Muwatt, 780) He told the owners of measures and weights: you have been entrusted with affairs over which some nations before you were destroyed.' (Al-Trimidhi, 1138)</li> <li>5. The prophet was very much against monopoly: 'Whoever monopolises, he is a sinner.' (Abu Da'ud, 2990)</li> <li>6. Free enterprise: According to the Prophet, the price of the commodities should not be fixed unless there is a situation of crisis or extreme necessity.</li> <li>7. Hoarding is forbidden: Hoarding the commodities in order to increase their prices is forbidden.</li> <li>8. Forbidden transactions: Transaction of things that are forbidden is also forbidden, such as intoxicants.</li> </ol> <p>The Prophet Mohammed ordained that businesses should promote ethical and moral behaviour and should follow honesty, truthfulness and fulfilment of trusts and commitments, while eliminating fraud, cheating and cut-throat competition.</p>
--	--	--	--

		<p>Explain following ethical theories in detail :</p> <p>7 (i) Deontology (ii) Utilitarianism</p>	<p>(i) Deontology : Immanuel Kant (1724–1804) is regarded as the most important ethicist in the rationalistic school in modern times. One of the basic principles of his ethics is his most famous ethical doctrine that a goodwill is the only unqualified good. Kant said that for an action to be morally worth it should reflect a goodwill. By will Kant meant the unique human capacity to act from principle. Contained in the notion of goodwill is the concept of duty: only when we can act from duty does our action have moral worth. When we act only out of feeling, inclination, or self-interest, our actions—although they may be otherwise identical with ones that spring from the sense of duty—have no true moral worth. Kant stressed that the action must be taken only for duty's sake and not for some other reason. For Kant, ethics is based on reason alone and not on human nature. In Kant's perspective, the imperatives of morality are not hypothetical but categorical. He says that the moral duty that binds us is unconditional. The core idea of his categorical imperative is that an action is right if and only if we can will it to become a universal law of conduct. This means that we must never perform an action unless we can consistently will that it can be followed by everyone.</p> <p>(II) Utilitarianism : There are two names associated with utilitarian philosophy; they are Jeremy Bentham (1748–1832) who is generally considered the founder of traditional utilitarianism, and philosopher cum classical economist, John Stuart Mill (1806–73). According to the utilitarian principle, a decision is ethical if it provides a greater net utility than any other alternative decision. Bentham's principle can be stated thus: 'The seeking of pleasure and avoidance of pain, that is, happiness, is the only right and universally desirable end of human action.' Ethics is nothing else than the art of directing the actions of men so as to bring about the greatest possible happiness to all those who are concerned with these actions. It is not merely the agent's own happiness but that of all concerned. Bentham viewed the interests of the community as simply the sum of the interests of its members. Summarized, the utilitarian principle holds that 'An action is right from an ethical point of view if and only if the sum total of utilities produced by that act is greater than the sum total of utilities produced by any other act the agent could have performed in its place'. The utilitarian principle assumes that we can somehow measure and add the quantities of benefits generated by an action and deduct from it the measured quantities of harm that act produced, and determine thereby which action produces the greatest total benefits or the lowest total costs.</p>
--	--	---	---

		<p>8 Explain : "RIGHTEOUSNESS AS THE WAY IN THE GITA"</p>	<p>The Bhagawad Gita cites numerous instances of how moral values and ethics can be incorporated in one's work life. Many of its verses are directly significant for the modern manager who may be confused about his or her direction, and struggling to find an answer to ethical dilemmas. The Lord reiterates that work or karma is the driving force of life, and this work has to be ethical.</p> <p>Chapter II, Verse 47 says 'You have a right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the results of your activities and never be attached to not doing your duty'.<sup>40</sup> This is the important message of Gita that the performer of the action has only to perform the prescribed duty and not indulge in the result of the action. If the worker leaves the result of the work to the Lord, on the realization that the result is beyond his control, then he can be serene forever, because he is not worried of the result whether it is good or bad. This teaching of the Gita draws one's attention to Nishkama Karma.</p> <p>In the organizational context too when one is only worried of the result, he or she is likely to fall into improper activities. On the other hand, if one is ready to do his or her duty to the maximum of one's ability and able to set aside the result, he or she will be an ethical person in the organization.</p> <p>Chapter II, Verse 56 says 'One who is not disturbed in mind admits the threefold misery or elated when there is happiness and who is free from attachment, fear and anger, is called a sage of steady mind'.<sup>41</sup></p> <p>A steady mind, another mental state, is desirable in one's work life, to retain one's integrity in the work one does. A steady mind gives you the right attitude and right direction. Detachment is that quality which enables the individual not to accept anything for personal gratification. In the organizational context, this quality is very much valued. Personal desires and conflicting interests end up in unethical practices.</p> <p>Lord Krishna's promise, in the seventh and eighth verse of Chapter IV of the Gita is that, whenever evil dominates, the Lord takes an avatar to set right the situation and re-establish the Dharma.</p> <p><sup>42</sup> Translated, these verses mean as follows:  Yada yada hi dharmasya glanir bhavati bharata  abhyuthanam adharmasya tatamanam srujamy aham<sup>4</sup></p>
--	--	---	---

Marks	Sr. No.	Question	Answer								
1	1	What are the touchstones of business ethics?	Honesty, Integrity and transparency are the touchstones of business ethics								
	2	What are personal values?	Personal values are a conception of what an individual or group regards as desirable. A value is a view of life and judgement of what is desirable that is very much part of a person's personality and a group's morale.								
	3	Who imbibes personal values within an individual?	Personal values are imbibed from parents, teachers and elders, and as an individual grows, values are adapted and refined in the light of new knowledge and experiences.								
	4	Which factors influence unethical behaviour?	pressure to balance work and family personal financial worries, and insufficient resources poor communication pressure to meet sales or profit goals company politics poor leadership								
	5	What kind of unethical behaviour does can employee display?	Lying Taking Credit for Others Hard Work Verbal Harassment/Abuse Violence Non-Office Related Work Extended Breaks Theft/Embezzlement Sexual Harassment Using political infulences								
	6	What kind of unethical behaviour does can employer display?	Unusual favors for job/promotion Late Night Out/Unpaid Overtime Verbal Harassment Undue Pressure Nepotism Unfriendly Work Environment Unrealistic Expectations								
	7	What are Psychological Traps?	Psychological traps are similar to fish traps. Some of these traps distort perceptions of right and wrong so that one actually believes his or her unethical behavior is right.								
	8	What do impulses react with?	People experience impulses that motivate them to act. These impulses are reactions to internal or external stimuli.								
	9	What are the types of psychological traps?	Primary, Personality and defensive are various types of psychological traps								
	10	What is a Primary Trap?	Predominantly comprised of external stimuli It is the main trap. It is based on the principles of conditioning It impels people to move in a certain direction without regard for ethical principles								
4	1	What is corporate governance?	Many corporations conduct an Ethics Audit and at the same time, they are continuously looking for more ways to be more ethical. One important sloka from the Rigveda says, 'A businessman should benefit from business like a honey-bee which suckles honey from the flower without affecting its charm and beauty.' Corporate governance is considered as 'an entire system with codes, values, rules and structures to control the goals and goal performance of companies; and also as a method by which to evaluate the working of an organization in terms of how rights of various parties are defined and distributed'. In all these facets of corporate governance the underlying goalposts are transparency, integrity, full disclosure of financial and non-financial information, protection of stakeholders' interests.								
	2	What motivates an individual to act ethically?	People are motivated to be ethical for the following reasons: 1. Most people want to maintain a clear conscience and would like to act ethically under normal circumstances. 2. It is natural for people to ensure that their actions do not cause any injury, whether physical or mental, to others. 3. People are obliged to obey the laws of the land. 4. Social and material well-being depends on one's ethical behaviour in society								





3	What is the need for business ethically?	<p>to protect its own interest and reputation as well as that of business community's as a whole so that the public will have trust in it</p> <p>to keep its commitment to society to act ethically</p> <p>to meet stakeholder expectations</p> <p>to prevent harm to the general public</p> <p>to build trust with key stakeholder groups</p> <p>to protect themselves from abuse of unethical employees and competitors</p> <p>to protect their own employees; and</p> <p>to create an environment in which workers can act in ways consistent with their values.</p>							
4	State examples of dishonest practices followed by a corporate house	<p>The value of honesty was the most violated value in our Code. Consider real-life situations like these:</p> <p>A company that wants to gain more Twitter followers fakes a hack of its Twitter account, posting a series of confusing, random tweets. The stunt gains thousands of new Twitter followers, but mixed responses from PR professionals.</p> <p>Companies send free lipstick and other beauty products to consumers, who then post positive reviews on their Instagram accounts without disclosing that they received the beauty products as gifts. Consumer watchdog groups have complained to the Federal Trade Commission, triggering investigations.</p> <p>A major department store sends free dresses to dozens of trendsetters on Instagram, paying each woman thousands of dollars to post photos on Instagram of themselves wearing the dress. The posts reached millions of Instagram users and the dress sold out. The Federal Trade Commission investigated, resulting in an agreement with the department store to settle the charges and to correct the posts.</p> <p>Writers are secretly paid to post hundreds of positive articles about companies on financial websites in an effort to influence investors. The Securities and Exchange Commission charged the individuals and companies with attempts to mislead investors; the defendants agreed to pay millions of dollars in fines and to refrain from further wrongdoing.</p>							
5	What benefits can be reaped by managing ethics in workplace?	<p>ATTENTION TO BUSINESS ETHICS HAS SUBSTANTIALLY IMPROVED SOCIETY</p> <p>Establishment of anti-trust laws, unions, and regulatory bodies has contributed to the development of society.</p> <p>There was a time when discrimination and exploitation of employees were high, the fight for equality and fairness at workplace ended up in establishing certain laws which benefited the society.</p> <p>ETHICAL PRACTICE HAS CONTRIBUTED TOWARDS HIGH PRODUCTIVITY AND STRONG TEAM WORK</p> <p>Organizations being a collection of individuals, the values reflected will be different from that of the organization. Constant check and dialogue will ensure that the value system of the employee matches the values of the organization. This will in turn result in better cooperation and increased productivity.</p> <p>CHANGING SITUATIONS REQUIRE ETHICAL EDUCATION</p> <p>During turbulent times, when chaos becomes the order of the day, one must have clear ethical guidelines to take right decisions. Ethical training will be of great help in those situations. Such training will enable managers manning corporations to anticipate situations and equip themselves to face them squarely.</p> <p>ETHICAL PRACTICES CREATE STRONG PUBLIC IMAGE</p> <p>Organizations with strong ethical practices will possess a strong image among the public. This image would lead to strong and continued loyalty of employees, consumers and the general public. Conscious implementation of ethics in organizations becomes the cornerstone for the success and image of the organization. It is because of this ethical perception that the employees of TISCO and the general public protested in 1977 when the then Minister for Industries in the Janata Government, George Fernandes, attempted to nationalize the company.</p> <p>STRONG ETHICAL PRACTICES ACT AS AN INSURANCE</p> <p>Strong ethical practices of the organization are an added advantage for the future function of the business. In the long run, it would benefit if the organization is equipped to withstand the competition.</p>							

	1	What are the Psychological Traps? Explain in detail	<p>Psychological traps are similar to fish traps. Some of these traps distort perceptions of right and wrong so that one actually believes his or her unethical behavior is right. If people are not aware of these traps, they can act as illusions or webs of deception. Traps may be benign and can even exert a positive influence on our lives. People experience impulses that motivate them to act. These impulses are reactions to internal or external stimuli.</p> <p>Primary Traps Predominantly comprised of external stimuli The main trap   Conditioning It impels people to move in a certain direction without regard for ethical principles Example: "Obidience to Authority"</p> <p>Personality Trap Consist exclusively of internal stimuli in the form of various personality traits that can make people more vulnerable to wrongdoing. Example: "Need for Closure," that is, "the desire for a definite answer on some topic, any answer, as opposed to confusion and ambiguity." Augmented under work conditions that make processing information more difficult, namely time pressure, fatigue, and excessive background noise. If coworkers ignore, justify, or condone unethical behavior, this supports the view of the transgressor that he or she did not do anything wrong or, if they did, that it is not that big a deal. Coworkers with a high need for closure can potentially cling to established impressions and, in so doing, discount unethical behavior.</p> <p>Defensive Traps Although some of them can, at times, be counted as primary traps, defensive traps are basically attempts to find easy ways to reverse course after a transgression has been committed. For the most part, defensive traps are maneuvers that are reactions to two internal stimuli: guilt and shame. These traps are insidious because they are often very successful at annihilating or at least minimizing guilt and shame. An example of a defensive trap is the "False Consensus Effect."</p>							
	2	Need for core values	<p>as business owners, we need to identify and live out the core values of our company for at least 7 reasons.</p> <p>They determine your company distinctives. What makes you different from everyone else in your industry or in your field? What differentiates you? One way to do this is with your core values. You want to be clear about what those are.</p> <p>They dictate personal involvement and alignment. When you go to hire staff and employees, you want people who are in alignment with your values. You can always train them in skills. But they must be in alignment with your core values.</p> <p>They communicate what is important. What's important to you, the employees, and the company can be clarified in your values for your clients and customers to see.</p> <p>They influence overall behavior. The core values influence how the staff here at Gringos act, and you can see it. They live it out, and you want that to happen in your company.</p> <p>They inspire people to action. People take positive action because they aspire to live up to those core values.</p> <p>They contribute to the overall success of the organization.</p> <p>They shape the organizational culture.</p>							

3

What is not business ethics?

It is also equally important to clarify what is not ethics.

#### ETHICS IS DIFFERENT FROM RELIGION

Though all religions preach high ethical/moral standards generally, they do not address all the types of problems people confront today. For instance, cyber crimes and environment-related issues are totally new in the context of most religions. Moreover, many persons today do not subscribe to religious beliefs and have turned agnostics. But ethics applies to all people, irrespective of their religious affiliations.

#### ETHICS IS NOT SYNONYMOUS WITH LAW

Generally, a good legal system may incorporate many moral/ethical standards. However, there are several instances where law deviates from what is ethical. Legal systems may vary from society to society depending upon its social, religious and cultural beliefs. For instance, the United States law forbids companies from paying bribes either domestically or overseas; however, in other parts of the world, bribery is an accepted way of doing business. Similar contradictions may be seen in child labour, employee safety, work hours, wages, discrimination, and environmental protection laws. Law can be corrupted and debased by dictators and made to cater to serve interests of narrow groups. Sometimes, law could be unreasonable and even stupid, as for instance, it is illegal in Israel for a hen to lay an egg on a Friday or Saturday.<sup>6</sup> It is also slow to respond to ethical needs of the society. People are often sceptical about the objectives of any legal system and comment 'Law is an Ass', while few people question ethical standards.

#### ETHICAL STANDARDS ARE DIFFERENT FROM CULTURAL TRAITS

The English adage 'When in Rome, do as the Romans do' leads to an unethical cultural behaviour. Some cultures may be ethical, but many of them are not. They may be quite oblivious to ethical concerns. For instance, our system of castes reflects an unethical streak inasmuch as it tends to take for granted that some people are superior to others in God's creation.

#### ETHICS IS DIFFERENT FROM FEELINGS

Our ethical choices are based on our feelings. Most of us feel bad when we indulge in something wrong. But many, especially hardened criminals, may feel good even when they do something bad. Most people when they do something wrong for the first time, may feel bad, but if they find it to be beneficial or if it brings them pleasure, they may make it a habit without feeling any remorse.

#### ETHICS IS NOT A SCIENCE IN THE STRICTEST SENSE OF THE TERM

We draw data from the sciences to enable us make ethical choices. But science is not prescriptive and does not tell us what we ought to do in certain situations leading to ethical dilemmas. But ethics being prescriptive offers reasons for how humans ought to act under such situations. Moreover, just because something is scientifically or technologically possible, it may not be ethical to do it; human cloning, for instance.

#### ETHICS IS NOT JUST A COLLECTION OF VALUES

Values are almost always oversimplifications, which rarely can be applied uniformly. Values tend to be under-defined, situational by nature and subject to flawed human reasoning such that by themselves they cannot assure true ethical conduct. Consider the sought-after value of employee loyalty. Should employees be loyal to co-workers, supervisors, customers, or investors? Since it may be impossible to be absolutely loyal to all the four simultaneously, in what order should these loyalties occur? Employers who demand employee loyalty rarely can answer this question completely or satisfactorily.

Marks	Sr. No.	Question	Answer	
1	1	What is an Ethical Dilemma ?	"An ethical dilemma is a moral situation in which a choice has to be made between two equally undesirable alternatives."	1
	2	When does Ethical dilemma arise in an organization?	The stakeholders in ethical dilemma case can be broadly classified into shareholders, employees and the society at large.	1
	3	Write down any two sources of ethical problem.	1. Failure of personal character 2. Conflict of personal values and organizational goals 3. Personal Beliefs and Organisational Practices 4. Organizational goals versus social values 5. hazardous, but popular products	2
	4	What is code of conduct ?	"A code of conduct is a set of rules outlining the norms, rules, and responsibilities or proper practices of an individual party or an organisation."	4
	5	What does code of conduct includes ?	It includes Rules about the use of company assets, Use of information, Conflicts of interests and dealing with external stakeholders/partners.	4
	6	What is Deontological (action-oriented) approach ?	Under the deontological (action-oriented) approach, an ethical standard is consistent with the fact that it is performed by a rational and free person.	6
	7	What is Teleological (results-oriented) approach ?	This approach to ethics takes a pragmatic, commonsense, layman's approach to ethics.  According to this school of thought, 'The moral character of actions depends on the simple, practical matter of the extent to which actions actually help or hurt people.	6
	8	Write down the steps involved in three-step strategy to resolve ethical dilemma.	STEP 1: ANALYSE THE CONSEQUENCES STEP 2: ANALYSE THE ACTIONS STEP 3: MAKE A DECISION	6
	9	Which basic approach to resolve ethical dilemma is also known as results oriented approach ?	Teleological (results-oriented) approach	6
	10	What is the major problem with deontological approach ?	Ethicists are of the view that the major problem with this approach is its inflexibility and uncompromising stance.	6
	11	Three step strategy includes which two basic ethical approaches ?	Deontological (action-oriented) approach Teleological (results-oriented) approach	6
	1	Write a short note on "Ethical Dilemma"	"An ethical dilemma is a moral situation in which a choice has to be made between two equally undesirable alternatives."  Dilemmas may arise out of various sources of behaviour or attitude, as for instance, it may arise out of failure of personal character, conflict of personal values and organizational goals, organizational goals versus social values, etc	1
	2	List down the sources of ethical problem.	According to Keith Davis and William C Frederick ethical challenges in business take several forms and raise different kinds of ethical dilemmas. 1. Failure of personal character 2. Conflict of personal values and organizational goals 3. Personal Beliefs and Organisational Practices 4. Organizational goals versus social values 5. hazardous, but popular products	2

# 4

3	Write a short note on Failure of personal character	<p>A major source of ethical problems is failure of personal character.</p> <p>When Companies recruit their employees, they look for people with educational qualifications and experience that will match their job profiles.</p> <p>If the recruiters know that among qualified persons, some are undesirable, they will weed them out, but it is very difficult to spot persons with unethical qualities or to anticipate them to be so in future or to measure their ethical nature.</p>	2
4	Explain Teleological (results-oriented) approach in resolving ethical dilemma.	<p>The other approach to ethical dilemmas and their resolution lies in teleological (results-oriented) ethics. This approach to ethics takes a pragmatic, commonsense, layman's approach to ethics. According to this school of thought, 'The moral character of actions depends on the simple, practical matter of the extent to which actions actually help or hurt people. Actions that produce more benefits than harms are "right"; those that don't are "wrong". A teleological approach to the above mentioned examples will tend to condone those acts of charity.</p>	6

	1	<p>Explain " Corporate dilemma over ethical Behaviour" CORPORATE DILEMMA OVER ETHICAL BEHAVIOUR</p>	<p>Several corporate managements are in a dilemma whether it is worth their while to act ethically and practice corporate governance in their companies. Investing in ethical practices and being fair to all stakeholders will cost the corporates dearly. Therefore, most of them are in a dilemma. Moreover, in business, more than elsewhere, we are faced with moral and ethical dilemmas daily. We are faced with moral choices not only between right and wrong, but also between right and right. An ethics poster in Boeing said it all: 'Between right and wrong there is a troublesome grey area.' According to Joseph Badaracco,<sup>4</sup> 'We have all experienced situations in which our professional responsibilities unexpectedly come into conflict with our deepest values. We are caught in a conflict between right and right. And no matter which options we choose, we feel like we've come up short.'</p> <p>Those in business come across several ethical problems that cause ethical dilemmas. The following are some instance:</p> <ul style="list-style-type: none"> <li>- They feel that there is lack of clear linkage between business ethics and financial success; they know of several instances where unethical businesspersons flourish and often enjoy fruits of others' labour, while many others, scrupulously honest and ethical, have failed in their businesses and fallen by the wayside; there is no magical formula that would help in resolving such a dilemma.</li> <li>- They are not clear as to how much they should invest in the business ethics system; they would like to know how much is good enough.</li> <li>- They are unclear about the right balance between business ethics and the investment required for the same; many business concerns may be at a loss to know when and where to strike a balance in the allocation of time, efforts and resources between the two.</li> <li>- The seemingly long gestation periods and the lack of short-term gains also is an obstacle.</li> </ul> <p>Investments in ethical business may be large, in diverse areas and multi-dimensional. They may bear fruits after a very long time. For instance, companies that are working in restoring ecological balance, may have to wait very long to know the fruits of their labour. Sometime, it may be even a fruitless wait.</p>	1
--	---	---	---	---

2	"A major source of ethical problems is failure of personal character." Explain	<p>A major source of ethical problems is failure of personal character.</p> <p>When Companies recruit their employees, they look for people with educational qualifications and experience that will match their job profiles.</p> <p>If the recruiters know that among qualified persons, some are undesirable, they will weed them out, but it is very difficult to spot persons with unethical qualities or to anticipate them to be so in future or to measure their ethical nature.</p> <p>Without such knowledge if recruiters take them in, those employees may steal funds, steal supplies from the company, pad expense accounts, take unjustified leave, pass obligations to fellow-workers, take bribes for favouring suppliers, use inside information for their personal benefit.</p>	2
3	Organizational goals versus social values is one of the sources of ethical problem. Explain in details.	<p>Activities of a company may be considered unethical by the stakeholders, due to changing social scenario or milieu. In a fast-changing situation, a company may find itself at odds against changing social values. For instance, the social and cultural mores that prevailed in India before 1991 when the economy was shackled by controls and licenses, were very orthodox and conservative. Organizations followed a hierarchical set up.</p> <p>Senior executives could be addressed only as 'Sirs'. Hours of work were generally fixed from 9 am to 5 pm.</p> <p>Employees were expected to come to office well dressed. Men and women employees rarely mixed, kept a respectable distance from one another. Women rarely, if ever, worked during nights. But can we visualize such a situation today in many of our modern offices? The situation has now totally changed and if any organization managed by arch-conservatives insists on a model dress code, 9 to 5 working hours, expects juniors to address senior executives as 'Sirs', resorts to moral policing, etc., there will be a virtual riot in its premises!</p> <p>Keith Davis et al.<sup>8</sup> point out some instances wherein some companies anticipate shifts in values and attitudes of people and try to align themselves with these to avoid ethical conflicts and dilemmas.</p> <p>'Procter &amp; Gamble withdrew its Relytampon promptly when its use was linked statistically to some deaths and Johnson &amp; Johnson cleared all retail shelves of its Tylenol analgesic within days of the discovery that some containers have been poisoned.'<sup>9</sup> Both companies acted with alacrity with a view to protecting their reputations in the market place as responsible companies and being aware of the high value placed by the public on consumer safety. Obviously, they were praised for their ethical alertness.</p>	3

	4	Explain Deontological (action-oriented) approach and Teleological (results-oriented) approach in resolving ethical dilemma.	<p>1) Deontological approach :Under the deontological (action-oriented) approach, an ethical standard is consistent with the fact that it is performed by a rational and free person.</p> <p>These are the inalienable rights of human beings and reflect the 'characteristic and defining features of our nature'.</p> <p>These fundamental moral rights are inherent in our nature and are universally recognized as part of human beings, defining their very nature.</p> <p>These fundamental human characteristics are, rights to fairness, equality, honesty, integrity, justice and the respect of our dignity.</p> <p>2) Teleological Approach : This approach to ethics takes a pragmatic, commonsense, layman's approach to ethics.</p> <p>According to this school of thought, 'The moral character of actions depends on the simple, practical matter of the extent to which actions actually help or hurt people.</p> <p>Actions that produce more benefits than harms are "right"; those that don't are "wrong".</p> <p>A teleological approach to the above mentioned examples will tend to approve those acts of charity.</p>	6
	5	Write down the steps involved in three-step strategy to resolve ethical dilemma. Explain any of two steps.	<p>STEP 1: ANALYSE THE CONSEQUENCES STEP 2: ANALYSE THE ACTIONS STEP 3: MAKE A DECISION</p> <p>1) Analyse the consequences : Assuming that the resolution to the ethical dilemma is to be found within the confines of law.</p> <p>Ethical dilemmas that arise in business should be resolved at least within the bare minimum of law and legal framework as otherwise it will lead to a sort of mafia business.</p> <p>One has to look at the consequences that would follow one's proposed actions.</p> <p>And when one has several options to choose from, there will be an array of consequences connected with each of such options, both positive and negative</p> <p>2) ANALYSE THE ACTIONS : Once you identified the best possible option, concentrate on the actions.</p> <p>Find out how your proposed actions measure against moral principles such as 'honesty, fairness, equality, respect for the dignity and rights of others, and recognition of the vulnerability of people who are weak, etc.'</p> <p>Then there are questions of basic decency and general ethical principles and conflicts between principles and the rights of different people involved in the process of choice of the options that have to be considered and answered in one's mind.</p> <p>After considering all these possible factors in the various options, it is sensible to choose the one which is the least problematic.</p>	6



		<p>The stakeholders in this case can be broadly classified into shareholders, employees and the society at large.</p> <p>Shareholders are the real owners of the company through their shareholdings in the firm. They expect a decent return on their investments (ROI). Corporations have to repay them for the opportunity costs they have incurred in investing in their firm. They have to be compensated through dividends, bonuses, bonus shares etc. In many corporations, the management is predominantly loaded with promoter family members holding a few shares. For instance, before the Indian economy opened up many promoter families had as little as 1.5–3 per cent shareholdings in the companies they had promoted, while the rest of the capital was contributed by the public, government-owned financial institutions and others. These promoter families, all the same, ran the corporations as if they were their personal fiefdoms and resorted to 'asset-stripping' and siphoned off the profits. The shareholders are given a raw deal in spite of their higher stockholdings. In other cases, corporations themselves indulge only in bettering the interests of the shareholders leaving the employees and the society high and dry. Such companies devote themselves entirely in furthering the interests of the promoter families and their shareholders. The employees are given a raw deal. One look at the employee attrition rate would be an eye-opener.</p> <p>At the other extreme, in some organizations, employees become militant and demand huge bonuses even when the organization itself is facing severe losses. The unions demand huge bonuses every year and at the slightest provocation go on strikes, forcing the embattled management to declare lock-outs causing huge financial losses, and losses in market share. There had been numerous such instances in India. In Kerala and West Bengal several industries had to be closed because of communist-led militant trade unions. Even elsewhere, in Mumbai and Coimbatore, hundreds of cotton textile mills had to be closed because of high workers' demands even when these units were running into losses.</p> <p>Society can be construed as creditors, competitors, suppliers, distributors and the common public in and around the organization. Corporations have to pay their suppliers on time. They have to repay their creditors due instalments of capital and the interests in time. They have to have partnership relations with their distributors, wholesalers and retailers so that all of them benefit from the channel partnership. Corporations owe a lot to the society at large. A corporation, for instance, utilizes the infrastructure, resources, trained manpower and a host of other things provided by the society. So it has to repay with gratitude what it receives from the society. After all, the organization is there because the society allows it to be there. It is because managements have understood the logic behind this reasoning that they are coming forward increasingly to show their concern for public welfare, especially those of the disadvantaged sections of society in and around their facilities, and some of them, even beyond.</p> <p>When there is an equitable distribution of wealth among all the three, namely, the shareholders, employees and the society, there will be peace and harmony and all-round well being. The corporation will earn the goodwill and the support from all of them. If this balance is tilted in favour of anyone in particular, then the corporation will be in trouble ultimately</p>	1
	1 How Ethical dilemmas in business affect the stakeholders ?		

2 What is an ethical dilemma? When does it arise in an organization? Who are the stakeholders impacted by ethical dilemma in business?

An ethical dilemma is a moral situation in which a choice has to be made between two equally undesirable alternatives. Dilemmas may arise out of various sources of behaviour or attitude, as for instance, it may arise out of failure of personal character, conflict of personal values and organizational goals, organizational goals versus social values, etc. A business dilemma exists when an organizational decision maker faces a choice between two or more options that will have various impacts on (i) the organization's profitability and competitiveness; and (ii) its stakeholders. 'In situations of this kind, one must act out of prudence to take a better decision. As we can see, many of these ethical choices involve conflicts of values.' According to Louis Alvin Day,<sup>1</sup> these conflicts can arise on different levels. 'Sometimes, there is an inner conflict involving the application of general societal values.' A production manager, when asked to produce a commodity by his company may face an ethical dilemma, when he knows that it will harm the large number of consumers who buys and uses the same. Sometimes, there may arise a conflict between general societal values, as in the case of minimizing harm to others and professional values. For example, news reporters may willingly hide a sacrilege a mob committed in a place of worship if they feared that it would result in a communal frenzy and mass slaughter. 'Ethical dilemmas involve problem solving situations in which decision rules are often vague or in conflict.'<sup>2</sup> The outcome of an ethical decision cannot be predicted with any degree of accuracy or precision. We cannot be sure whether we have made the right decision; nor can any one tell us so. There is neither a magic formula nor a software available to find a solution to this problem. Even the most astute businesspersons do commit ethical mistakes while deciding business issues. In such cases, people have no other alternative but to think well and deeply before they make decisions and once decided, to take the responsibility for such decisions. The stakeholders in this case can be broadly classified into shareholders, employees and the society at large. Shareholders are the real owners of the company through their shareholdings in the firm. They expect a decent return on their investments (ROI). Corporations have to repay them for the opportunity costs they have incurred in investing in their firm. They have to be compensated through dividends, bonuses, bonus shares etc. In many corporations, the management is predominantly loaded with promoter family members holding a few shares. For instance, before the Indian economy opened up many promoter families had as little as 1.5–3 per cent shareholdings in the companies they had promoted, while the rest of the capital was contributed by the public, government-owned financial institutions and others. These promoter families, all the same, ran the corporations as if they were their personal fiefdoms and resorted to 'asset-stripping' and siphoned off the profits. The shareholders are given a raw deal in spite of their higher stockholdings. In other cases, corporations themselves indulge only in bettering the interests of the shareholders leaving the employees and the society high and dry. Such companies devote themselves entirely in furthering the interests of the promoter families and their shareholders. The employees are given a

3 Where does the ethical burden lie, when business sells products known to be actually or potentially harmful to society?

In our society, there are a number of harmful products that are produced and sold to their users notwithstanding the fact that a vast majority of people are aware of their harmful effects. People know that smoking cigarettes causes cancer, excessive drinking causes accidents and liver problems, use of drugs causes both psychological and mental problems, and yet these products are being produced and consumed. Is this practice ethical?

Ethicists may pose a very relevant question: Those who defend sale of many harmful and obnoxious products argue that in a free society consumers use these products on their own volition, without any outside compulsion. Producers only cater to the consumers' demands. If due to ethical considerations, these products are banned, it will create a black market leading to adulteration, profiteering and several undesirable consequences. Additionally, it will cause unemployment and loss of incomes to families. If for instance, companies like ITC Ltd. that produces cigarettes, and United Breweries Ltd. that manufactures and sells liquor are to be closed, will it not throw thousands of its employees out of their jobs? What, then, happens to their families? On the other hand, there are others who argue that allowing business people to produce these harmful products increase social costs through higher health and insurance costs. Therefore, it calls for strong social controls on businesses that produce and sell these risk items such as alcohol, cigarettes and harmful drugs.

A cigarette is a roll of tobacco, fire at one end, and a fool at the other,' said G.B. Shaw. Cigarettes cause a series of diseases: lung cancer, heart disease, circulatory disorders and yet companies like Philip Morris and ITC produce billions of cigarette sticks, sell them and make huge profits. Likewise, alcohol causes vehicular mishaps, irreversible brain damage, kidney failure, accentuates heart problems, and results in cirrhosis of the liver. Yet not only are companies like United Breweries permitted to manufacture liquor, sell and make money, but many state governments like Tamil Nadu have their own distribution outlets to sell it. The ostensible purpose is, of course, that the money thus earned is badly needed to provide welfare measures for the poor. But this reasoning does not seem to make any sense when it is known that it is mostly the recipients belonging to the very same poor families who waste their incomes and destroy their health through heavy drinking. Often, they drink with the money and the resources provided by the government, leaving their families penniless and starving.

Is the principle of caveat emptor (let the buyer beware) in mercantile law to be adapted suitably in all these cases? Even that is now being relegated in view of consumer rights! Should individual rights and free choice override social costs? Could drunken drivers and carefree smokers deprive others of their legitimate rights to life and safety? Even items like hard drugs, dynamite and guns—could free trading in these be ethical? Will the ineffective statutory warning in the form of an inscription on the cigarette packet 'Smoking is Injurious to Health' legitimize the unethical business?

4 What are the sources of ethical problems in business? How can these be resolved?

According to Keith Davis and William C Frederick ethical challenges in business take several forms and raise different kinds of ethical dilemmas.

1. Failure of personal character
2. Conflict of personal values and organizational goals
3. Personal Beliefs and Organisational Practices
4. Organizational goals versus social values
5. hazardous, but popular products

1. Failure of personal character : A major source of ethical problems is failure of personal character. When Companies recruit their employees, they look for people with educational qualifications and experience that will match their job profiles. If the recruiters know that among qualified persons, some are undesirable, they will weed them out, but it is very difficult to spot persons with unethical qualities or to anticipate them to be so in future or to measure their ethical nature.

2. Conflict of personal values and organizational goals :Another source of conflict that gives rise to an ethical dilemma is when the company uses methods or pursues goals unacceptable to the manager or an executive.

A typical example was that of George Couto, a marketin executive of the pharmaceutical giant, Bayer AG.

In most cases, companies resort to unethical practices due to the following two reasons:

intensive competitive pressures; and  
exclusive focus on economic goal of making profit.

The company hatched a conspiracy to overcharge the American Medicaid programme for the antibiotic Cipro

Thanks to Couto's effort to let the country know of the conspiracy, Bayer AG pleaded guilty to the criminal charge and paid a fine of \$257 million when Couto's exposure brought to the knowledge of public authorities (Food and Drug Administration)

Bayer AG used to relabel Cipro and sell it to another pharmaceutical company, with a different identification number so that it could claim more money from the Medicaid programme.

3. Personal Beliefs and Organisational Practices : In recent times, ethical dilemmas in organizations arise when they employ multi-racial and multi-religious employees. Several organizations are accused of racial discriminations and gender bias in the work place and have been paying fines of billions of dollars or as out-of-court settlements.

Infosys Technologies paid its former employee Reka Maximovitch \$3 million in compensation in an out-of-court settlement 'for alleged verbal sexual harassment, unwanted sexual advancements and unlawful termination of employment' against the company and Phaneesh Murthy, the highest paid America-based executive of Infosys.

4. Organizational goals versus social values : Activities of a company may be considered unethical by the stakeholders, due to changing social scenario

The social and cultural mores that prevailed in India before 1991 when the economy was shackled by controls and licenses, were very orthodox and conservative.

Organizations followed a hierarchical set up. Senior executives could be addressed only as 'Sirs'. Hours of work were generally fixed from 9 am to 5 pm. Employees were expected to come to office well dressed. Men and women employees rarely mixed, kept a respectable distance from one another.

5. hazardous, but popular products : In our society, there are a number of harmful products that are produced and sold to their users notwithstanding the fact that a vast majority of people are aware of their harmful effects.

People know that smoking cigarettes causes cancer, excessive drinking causes accidents and liver problems, use of drugs causes both psychological and mental problems, and yet these products are being produced and consumed. Is this practice ethical?

Those who defend sale of many harmful and obnoxious products argue that in a free society

5

Ethical dilemma in the business can be resolved with the help of basic ethical approaches and "three-step strategy". Explain

It is absolutely necessary that each company puts in place an ethics programme and makes it known to all its employees so that they know its values, mission and vision and comply with the policies and codes of conduct, all of which create its ethical climate.

Many MNCs and several Indian companies have such ethics programmes and their employees are being made aware of the ethical values they stand for. To a great extent, this awareness reduces ethical dilemmas.

There are two basic approaches in resolving ethical dilemmas :

1. Deontological approach

2. Teleological approach

1) Deontological approach : Under the deontological (action-oriented) approach, an ethical standard is consistent with the fact that it is performed by a rational and free person.

These are the inalienable rights of human beings and reflect the 'characteristic and defining features of our nature'.

These fundamental moral rights are inherent in our nature and are universally recognized as part of human beings, defining their very nature.

These fundamental human characteristics are, rights to fairness, equality, honesty, integrity, justice and the respect of our dignity.

2) Teleological Approach : This approach to ethics takes a pragmatic, commonsense, layman's approach to ethics.

According to this school of thought, 'The moral character of actions depends on the simple, practical matter of the extent to which actions actually help or hurt people.

Actions that produce more benefits than harms are "right"; those that don't are "wrong".

A teleological approach to the above mentioned examples will tend to approve those acts of charity. The Center for Ethics and Business<sup>20</sup> offers 'a brief, three-step strategy' in which both the deontological and teleological approaches converge. The strategy is as follows:

STEP 1: ANALYSE THE CONSEQUENCES

Assuming that the resolution to the ethical dilemma is to be found within the confines of law—ethical dilemmas

that arise in business should be resolved at least within the bare minimum of law and legal framework as otherwise it will lead to a sort of mafia business—one has to look at the consequences that would follow one's proposed actions. And when one has several options to choose from, there will be an array of consequences connected with each of such options, both positive and negative.

Before one acts, answers to the following questions will help find the type of action that can be contemplated:

1. Who are the beneficiaries of your action?

2. Who are likely to be harmed by your action?

3. What is the nature of the 'benefits' and 'harms'?

The answer to this question is important because some benefits may be more valuable than others. Letting one enjoy good health is better than letting one enjoy something which gives trivial pleasure. Likewise, some 'harms' are less harmful than others.

4. How long or how fleetingly are these benefits and harms likely to exist?

After finding answers for each of one's actions, one should identify the best mix of benefits or harms.

STEP 2: ANALYSE THE ACTIONS

Once you identified the best possible option, concentrate on the actions. Find out how your proposed actions

measure against moral principles such as 'honesty, fairness, equality, respect for the dignity and rights of

others, and recognition of the vulnerability of people who are weak, etc.' Then there are questions of

6

Marks	Sr. No.	Question	Answer
1	1	List down any 4 ethical Models/ Theories	RIGHTS THEORY, JUSTICE THEORY, JUSTICE THEORY, THE COMMON GOOD APPROACH
	2	Justice theory was advocated by whom?	Greek philosophers, Plato and Aristotle advocated Justice theory
	3	What is moral philosophy?	Moral philosophy is the branch of philosophy that contemplates what is right and wrong. It explores the nature of morality and examines how people should live their lives in relation to others.
	4	List any 4 stages of KOHLBERG'S MODEL OF COGNITIVE MORAL DEVELOP	THE STAGE OF PUNISHMENT AND OBEDIENCE THE STAGE OF INDIVIDUAL INSTRUMENTAL PURPOSE AND EXCHANGE THE STAGE OF MUTUAL INTERPERSONAL EXPECTATIONS, RELATIONSHIPS AND CONFORMITY THE STAGE OF SOCIAL SYSTEM AND CONSCIENCE MAINTENANCE
	5	Explain THE STAGE OF PUNISHMENT AND OBEDIENCE in Kohlberg's model of cognitive moral development	This stage is generally associated with the behaviour of small children who respond to rules dictated to them by their parents or teachers and consider what is good or bad purely in terms of the potential penalty they have to suffer if they violate the rules.
	1	Write a short note on Rights theory	<p>The rights-based theories were advocated by Immanuel Kant who stressed personal rights, and Locke who underlined the importance of property rights.</p> <p>Both the proponents focussed on the entitlements of individuals as persons with dignity and held the view that ethical decisions should protect the legal and moral rights that an individual is entitled to. According to ethicists these individual rights would include the rights to:</p> <ul style="list-style-type: none"> <li>free consent</li> <li>free speech</li> <li>privacy</li> <li>due process</li> <li>freedom of conscience</li> </ul> <p>These moral rights are important, normative, justifiable claims and are derived from the nature of the members of the moral community.</p> <p>According to DeGeorge, there is a considerable overlapping of legal and moral rights. But while legal rights are protected by law, moral rights have to be protected by society. It should be stressed, however, that these rights are not absolute. Rights imply corresponding duties, especially the duty to respect others' rights.</p>

2	Write a short note on the virtue approach	<p>The virtue approach advocates that ethical actions should be consistent with certain morally acceptable virtues that would pave the way for full development of humanity.</p> <p>The assumption behind the theory what constitutes morality in a given context is not only what is normally accepted as moral, but also what is acceptable to a mature person endowed with a good moral character.</p> <p>Virtues are attitudes or character traits that enable us to be and to act in ways that develop our highest potential. (They) are like habits; that is, once acquired, they become characteristic of a person . The virtuous person is the ethical person.</p> <p>When a person evaluates various options before making an action, he or she might pose such questions as 'What kind of person will I be if I do this?' or 'Is this action consistent with my acting as an ethical person?'</p> <p>It stresses the importance of such eternal virtues that human beings would always like to showcase in persons who will be referred to as role models to others—as persons possessing such values as honesty, integrity, courage, compassion, love, fidelity, tolerance, prudence, sense of fairness, sacrifice, and self control.</p> <p>Since Mahatma Gandhi, Jawaharlal Nehru and Mother Teresa practised these virtues, people revere them and hold them as role models.</p>
3	Explain in brief the common good approach	<p>The interlocking relationships of society are grounded in ethical reasoning, respect and compassion for others, especially for the vulnerable sections of society.</p> <p>Advocated by Greek philosophers who underlined the societal view that life in a community is good in itself and that it is every person's moral responsibility not only to contribute, but also to enrich it.</p> <p>The common good approach draws everyone's attention to certain conditions such as effective system of law and order, policing, and fire service, health care, public education and even places of amusement, the establishment and maintenance of which are imperative to promote the overall welfare of everyone in society.</p>
4	Explain the stage of PUNISHMENT AND OBEDIENCE in Kohlberg's model of cognitive moral development	<p>This stage is generally associated with the behaviour of small children who respond to rules dictated to them by their parents or teachers and consider what is good or bad purely in terms of the potential penalty they have to suffer if they violate the rules. Even adults who are in this stage of cognitive moral development may follow this behaviour of obedience to rules out of fear of possible punishment by those who wield the power rather than adopting an attitude of reasoning by themselves what is good and what is bad.</p>
5	Explain the stage of INDIVIDUAL INSTRUMENTAL PURPOSE AND EXCHANGE in Kohlberg's model of cognitive moral development	<p>At this stage, the individual evaluates behaviour on the basis of its fairness to him or her. This is also called the stage of reciprocity because one's decision and behaviour is not based on any eternal values of loyalty, or commitment to the job, but to what one gets in return. In India, in most rural communities, there is a practice among relatives to donate a sum of money to families that either celebrate a marriage or have to meet funeral expenses, so as to reduce their financial burden. It is an unwritten obligation for the recipient to pay back the amount when the donor has to meet similar expenses. It is only fair for donors to expect the return receipts when they need them most.</p>

		<p>1 Explain utilitarianism theory in detail</p>	<p>An action or decision is right if it maximizes utility or produces the greatest good for the largest number of people.  Adam Smith, David Ricardo, Jeremy Bentham and John Stuart Mill contributed to the theory. Though it was the latter duo who formalized the ethical theory.  It asserts that behaviour or actions should be evaluated in terms of their consequences.  That is, the behaviour that produces the greatest net gain for all affected groups is considered moral.'</p> <p>However, when one follows the utilitarian principle in making an ethical decision, one should evaluate the rule under which the action falls.  Although following a chosen rule may not lead to the greatest benefit to a large body of persons in every situation over the long run the rule will result in decisions that will lead to the greatest societal benefit when compared to all alternative rules.  For instance, several social welfare measures including reservations for the disadvantaged communities may adversely affect certain sections of society in the short run, but in the long run, the societal benefit is likely to be greater in terms of the country's overall development, creation of a society based on equity and justice and minimizing potential social and political tensions.</p> <p>Veerappa Moily and P. Chidambaram, both of whom are associated with the UPA-led Central Government's reservation committees have been contending that the reservation for the other backward classes (OBCs) in the southern states in practice for more than five decades has not only uplifted the communities concerned but has also helped the overall development of the states of Tamil Nadu, Kerala, Karnataka and Andhra Pradesh as well.  This is, of course, not to suggest a view that the interests of the needy and deserving candidates of the 'forward' communities should be totally overlooked by public authorities.</p> <p>For instance, caste based reservation system.  There are two instances in which utilitarian-based decisions would be considered unethical by most theoreticians:  (i) decisions that bring about personal gain at the cost of the society's benefit; and  (ii) decisions that result in inefficient attainment of desired ends.  The utilitarian approach has a double-edged focus to an ethical problem: to increase the good done and to reduce the harm done.</p>
--	--	--	---



2	What can act as hurdles in ethical decision making	<p>The virtue approach to business ethics stresses on certain moral ideals and values in order to achieve the maximum welfare and happiness of society.</p> <p>.Employees are neither trained in nor encouraged to follow such ethical practices</p> <p>Employees are merely 'cogs in the wheels' - No power to decide</p> <p>Executives are responsible for their actions but they rarely are given power to impose their personal moral perspective on others in large organizations.</p> <p>Often companies, motivated purely by profit, or worse, profiteering which is reprehensible to some of their own employees and other stakeholders, make decisions that are morally wrong.</p> <p>For instance, an NGO called the National Whistle Blower Centre in Washington that helps, guides and supports whistle-blowers says that employees who decide to blow the whistle have one thing in common—a strong sense of right and wrong, guided by their moral philosophy.</p> <p>And having the courage of conviction, they follow that belief come what may, even if it means that they end up being dismissed, ostracized by friends and colleagues, accused of having a grievance against their employer, or even worse, of trying to gain some benefit out of their accusations.</p> <p>How companies take decisions that directly come into conflict with moral philosophies will very much depend upon the core values they cling to.</p>
3	Explain THE STAGE OF UNIVERSAL ETHICAL PRINCIPLES and THE STAGE OF PRIOR RIGHTS, SOCIAL CONTRACT OR UTILITY	<p>THE STAGE OF PRIOR RIGHTS, SOCIAL CONTRACT OR UTILITY</p> <p>At this stage, an individual has a broader vision and develops a sense of social obligation or commitment. He or she is also concerned with the maintenance of values of society and observes the 'social contract' to other groups and recognizes the legal and moral views that may conflict. These individuals reduce such conflict and arrive at decisions by rational calculation of overall utilities. For instance, there are several instances of doctors attending to critically injured patients with a view to reviving them back to life, even ignoring the legal provision that in most such cases complaints have to be registered with the police before patients are attended to. The controversy that has arisen about doctors at Apollo Hospital, New Delhi, when they did everything they could to save the life of the critically ill Rahul Mahajan, even though they could have overlooked some legal problems to save the life, illustrates this point.</p> <p>THE STAGE OF UNIVERSAL ETHICAL PRINCIPLES</p> <p>An individual at this stage realizes that there are certain universal principles that are to be respected. Justice and equality before law are inalienable rights to which every person is entitled to and are 'universal in nature and consequence'. These rights, laws, or social agreements are more effective because they are universal and a person in this stage favours social ethics to organizational ethics for ethical direction.<sup>30</sup> There had been several instances of employees of organizations that produce harmful products demonstrating against such unethical practices notwithstanding the consequences because they believed that nobody had the right to harm or kill others for the purpose of enriching themselves or for any other reason.</p>

		<p>1 Explain in detail advantages and disadvantages of deontology</p>	<p>Advantages: Fits with Human intuition- one of the greatest strengths of deontology is that it fits with the intuitive knowledge of right and wrong that we all have.  Example:torturing innocent children; we just know that this is wrong. A society that is based upon such deontological rules would be able to absolutely outlaw certain immoral actions.  Avoids the problem of consequentialism- deontologists are not hindered by trying to predict the consequences of their actions  Avoids the 'no rest' objection- i.e that utilitarians are always having to consider how much pleasure their actions promote. A deontologist has no such problem: so long as their actions do not violate a prohibition, they can do what they like.  Nancy-Ann Davis described this as having 'moral breathing room'.  Disadvantages: conflicting moral duties- if one finds oneself in a situation where two or more moral duties come into conflict, how does one decide between the two?  reduces morality to the simple avoidance of bad actions- thereby not making an effort to develop a moral character like Virtue Ethics. Surely we should set out to do good actions rather than just avoid the bad ones?  Nancy Davis- did not like the 'narrow deontological restraints', and said morality should be about 'people's active interest in promoting others' well-being'.  Peter Singer- says Kant has removed sympathy and emotion from ethics, removing any moral worth. He argues that the idea of 'duty for its own sake' leads to a 'closed system' in which people do not inquire into the reasons for their actions. Deontology can lead to 'moral fanaticism'- the elevation of a perceived duty above all consideration of humanity.  Problems with W.D Ross- how do we know what Prima Facie duties are? How can we rank them?</p>
--	--	---	--

		2 Explain in detail advantages and disadvantages of Utilitarianism	<p>Advantages:</p> <p>Happiness -- It seems right that happiness is given intrinsic value. How can happiness be a bad thing?</p> <p>Harm – Utilitarianism seems to be in line with our intuitions that harming people is intrinsically wrong.</p> <p>Greatest good – It does follow from the above that the right course of action is the one that leads to the most happiness and least harm. It makes sense.</p> <p>Easy to use – Weighing up the positive and negative effects of our actions is straightforward – we learn to do this from our early childhood onwards. Anyone can apply the principle of utility.</p> <p>Secular – Utilitarianism doesn't rely on specific beliefs about God.</p> <p>Universal – The principle of utility, reducing harming and increasing happiness, is universal, and applies in every culture.</p> <p>Democratic – The fairest way to run a country is to balance everyone's differing interests. We see this happening in all modern democracies – governments use the principles of Utilitarianism to determine what is right.</p> <p>Objective – The positive and negative consequences of our actions can be measured. This gives us an objective, independent way of deciding on what is right and wrong.</p> <p>Disadvantages:</p> <p>Other goods – 'Happiness' is not the only thing that is of intrinsic worth. For example, love, human life, freedom.</p> <p>The ends don't justify the means – Imagine I killed one healthy person and gave their organs to save 5 others. The balance of happiness over harm supports doing this, but we know that it is not right.</p> <p>Unpredictable – You can't actually know what is going to happen in the future, so it is wrong to base our ethical choices on what may or may not come about in the future.</p> <p>Immeasurable – You can't assign a value to an amount of pleasure. It is impossible to compare the pleasure of getting a new job with the satisfaction of washing your car.</p> <p>Subjective – We all have different definitions of happiness.</p> <p>Tyranny of the majority – For example, if most people feel strongly against homosexuality, this would justify laws against practicing homosexuality. This is confusing what is popular with what is right.</p> <p>People can't be trusted – If you get rid of rules and allow people to choose to act in the greater good, they will actually act selfishly, then try to justify their actions by claiming they were in the greater good.</p> <p>Wrong – Utilitarianism is just wrong about ethics. Eg. a group of policemen passed around photos of an abused woman for their own enjoyment. When it was exposed, the consequences were very bad. But would it have been right if no one else found out? It wasn't the bad consequences that made it wrong, it was the act itself.</p>
--	--	--	--

3 Explain KOHLBERG'S MODEL OF COGNITIVE MORAL DEVELOPMENT in detail

#### KOHLBERG'S MODEL OF COGNITIVE MORAL DEVELOPMENT

While studying and evaluating the process of ethical decision making, it is appropriate, and to a great extent

even necessary, to understand the concept of cognitive moral development as enunciated by psychologist

Lawrence Kohlberg. His six-stage model of cognitive development explains why people make different decisions in similar ethical situations. According to him, they do so because they are in one of the six easily identifiable moral development stages, which grow from a lower level to the higher level as people's knowledge and

socialization continue to develop over time. Though Kohlberg's model is not directly related to the business

context, it explains how people make decisions based on the stage of cognitive moral development that they

have reached. In Kohlberg's model, people pass through the following six stages of moral development.

#### THE STAGE OF PUNISHMENT AND OBEDIENCE

This stage is generally associated with the behaviour of small children who respond to rules dictated to them

by their parents or teachers and consider what is good or bad purely in terms of the potential penalty they have

to suffer if they violate the rules. Even adults who are in this stage of cognitive moral development may follow this behaviour of obedience to rules out of fear of possible punishment by those who wield the power

rather than adopting an attitude of reasoning by themselves what is good and what is bad.

#### THE STAGE OF INDIVIDUAL INSTRUMENTAL PURPOSE AND EXCHANGE

At this stage, the individual evaluates behaviour on the basis of its fairness to him or her. This is also called

the stage of reciprocity because one's decision and behaviour is not based on any eternal values of loyalty, or

commitment to the job, but to what one gets in return. In India, in most rural communities, there is a practice

among relatives to donate a sum of money to families that either celebrate a marriage or have to meet funeral

expenses, so as to reduce their financial burden. It is an unwritten obligation for the recipient to pay back the

amount when the donor has to meet similar expenses. It is only fair for donors to expect the return receipts

when they need them most.

#### THE STAGE OF MUTUAL INTERPERSONAL EXPECTATIONS, RELATIONSHIPS AND CONFORMITY

This is a stage where individuals consider the well-being of others, though they may still be motivated by the

obedience to rules. Unlike in the second stage, where the individual is concerned primarily with his or her

own needs, in this stage, fairness to others is one of the individual's ethical motives. At this stage, people tend

to live up to what is expected of them by those close to them. People at this stage render the help without

expecting any quid pro quo. It is expected of friends, especially when they are young, to go to the rescue of

their close friends without expecting a return favour.

#### THE STAGE OF SOCIAL SYSTEM AND CONSCIENCE MAINTENANCE

During this stage, an individual considers his or her duty to society as being the right thing to do.

'Duty, respect

for authority, and maintaining the social order become the focal points.'<sup>28</sup> In this stage, people tend to uphold

4 Explain the INFLUENCES ON ETHICAL DECISION MAKING

#### INFLUENCES ON ETHICAL DECISION MAKING

There are three major influences that have an impact on employees' decision making in business—their personal moral standards, their workplace ethics and culture, and the nature of the issue concerned.

Businesspersons and industrialists often face tough ethical dilemmas, such as whether to use inferior raw

materials to cut costs or to lay off workers to increase dividends to shareholders. Moreover, they may also face

the constraint of lack of time to contemplate and reflect on alternative courses of action without compromising their ideals due to the intensity of competitive business pressure. For instance, in India during November–

January every year there is an increasing quantity of sales of every conceivable consumer product, and

producers compete with one another to get a pie of the market. At this time of the year, either individually or

in collusion with others, they resort to several practices that can be considered unethical like fake discounts,

'convincing' consumers to buy products they do not require and selling poor-quality products. Added to this

problem of competitive business pressure, the complexity that is ingrained in business ethics makes ethical

decision making still tougher. We come across situations when we find that fair-minded people have differences of opinion as to what constitutes ethical behaviour and how ethical decisions are made in a given situation. Of course, if we have a well-developed ethical outlook cultivated over time, having an understanding

of various approaches to ethical decision making will help. However, though trained sensitivity to ethical issues

will be helpful to make a good ethical decision, it also requires persons to have a full grasp of the 'implications of choices, the ability to evaluate complex, ambiguous and incomplete facts, and the skill to implement

ethical decisions effectively'.<sup>32</sup>

Apart from a strong belief in the importance of ethics and the capability to correctly choose the course of

action to implement ethical decisions and evaluate its implications effectively, one should also need a framework of reliable principles to work on and a procedure for applying them to specific ethical

problems. Besides,

to make ethical decisions an individual has to reckon two sets of values—one, his or her own and the other,

that of his or her workplace—which may converge or conflict. An individual's ethical convictions and sensitivity might have been influenced by a host of factors such as the family background, upbringing, education,

quality of role models, cultural roots, religious beliefs, friends' circle, the kind of media exposure he or she

is attuned to, personal experiences while growing up, organizational values, professional norms, laws and

political habits and the stage of moral development he or she is in.

**WORK PLACE ETHICS**  
When a person works in an organization, he or she has to reckon to a set of values that are part of the workplace—corporate culture, the set of beliefs, values, goals, norms, and the manner of solving problems that workers of the organization share. If the corporate culture is one that is straightforward, as per the mission and vision

statements, well-laid out policies, and procedures and reflects a strong desire for protection of stakeholders,

then it will not create any problem to an ethically sensitive employee during his or her day-to-day business. On

the contrary, if the organizational culture is one of haughtiness, one-upmanship, or do-what-you-like, but bring-up business and profitability of attitude as it was in cases of Enron and Reliance, conflicts

		<p>5 Write a note on ethical decision making with cross holder conflict and competition</p>	<p>The problem of ethical decision making becomes more complicated when we factor the conflicting interests of stakeholders in business. In a situation of conflicting interests of stakeholders, as for instance, when an organization with a view to increasing profits and declaring higher dividends to shareholders on a long-term basis, resorts to the introduction of high-technology labour-saving devices, and dismissal of its labour in hundreds, it leads to a very complex ethical decision making problem to managers. Such situations occur very often in industries. While the obligation of the management to the shareholders to make provision for declaring high dividends cannot be questioned, the means adopted for cost cutting through dismissal of hundreds of poorly paid employees by using state-of-the-art machinery without making adequate provision for the deployment of the discharged labour elsewhere, will create severe human problems. This kind of situation calls for a solution with a 'human face' as was done by Tata Steel. The company ensured that the displaced employees from one of its divisions which had to modernize its operations, were trained suitably to enable them to be absorbed in the company's other divisions while others who were not in a position to be deployed within the company were paid wages for a reasonable period of time until they secured alternative employment elsewhere. But this is not an easy job—it is more easily said than done in real-life situations. Therefore, ethicists find it difficult to offer a solution to these conflicting situations. Barry<sup>20</sup> (1986), however, proposed the following decision making rules regarding cases of conflicts and mixed effects:</p> <ol style="list-style-type: none"> <li>1. Choose the more important obligation between two or more conflicting obligations.</li> <li>2. Choose an action of higher ideal when two or more ideals conflict or when ideals conflict with obligations.</li> <li>3. Choose the action that produces the greater good, or the lesser harm, when the effects are mixed.</li> </ol> <p>These guidelines when used along with various ethical principles offer an acceptable solution to those decision makers confronted with the ethical dilemmas arising out of cross stakeholder conflicts and competition. It will also lead to a definite 'principled decision making with an aim towards ethical due process taking precedence over a haphazard or thoughtless consideration of the trade-offs involved'.<sup>21</sup> Therefore, ethical decision making has to be made against standards that are set by the use of moral philosophy, especially from the norms arising out of a consideration of rights, justices, virtue and utilitarianism.</p>
--	--	---	---

Marks	Sr. No.	Question	Answer
1	1	Define Moral philosophy.	It refers in particular to the specific principles or rules that people use to decide what is right or wrong. A moral philosophy is a person's principles and values that define what is moral or immoral.
	2	Differentiate Moral philosophy and Business ethics.	A moral philosophy is a person's principles and values that define what is moral or immoral. Moral philosophies are person-specific, whereas business ethics is based on decisions in groups or those made when carrying out tasks to meet business objectives.
	3	What is business ethics ?	In the context of business, ethics refers to what the group, firm, or strategic business unit (SBU) defines as right or wrong actions pertaining to its business operations and the objective of profits, earnings per share, or some other financial measure of success as defined by the group.
	4	Which individual factor influence the ethical decision making of a person ?	Individual factors that influence decision making include personal moral philosophies.
	5	What kind of value orientation are associated with moral philosophies ?	Many theories associated with moral philosophies refer to a value orientation and such things as economics, idealism, and relativism.
	6	What is egoism in moral philosophy ?	Defines right or acceptable actions as those that maximize a particular person's self-interest as defined by the individual.
	7	Which are two basic concept of goodness ?	Two basic concepts of goodness are monism and pluralism.
	8	What does Monists believe ?	Monists believe that only one thing is intrinsically good.
	9	What does pluralists believe ?	pluralists believe that two or more things are intrinsically good.
	10	Differentiate between Monists and Pluralist.	Monists believe that only one thing is intrinsically good, and the pluralists believe that two or more things are intrinsically good.
	11	Which are two important teleological philosophies that often guide decision making in individual business decisions ?	Two important teleological philosophies that often guide decision making in individual business decisions are egoism and utilitarianism.
	12	Define enlightened egoism.	Enlightened egoists take a long-range perspective and allow for the well-being of others although their own self-interest remains paramount.
	13	Which moral philosophy is also referred to as nonconsequentialism ?	Deontological philosophies are sometimes referred to as nonconsequentialism an ethics based on respect for persons.
	1	Provide the understanding on Monists and Pluralists	<p>Two basic concepts of goodness are monism and pluralism. Monists believe that only one thing is intrinsically good, and the pluralists believe that two or more things are intrinsically good. Monists are often exemplified by hedonism—that one's pleasure is the ultimate intrinsic good or that the moral end, or goodness, is the greatest balance of pleasure over pain. Hedonism defines right or acceptable behavior as that which maximizes personal pleasure. Moral philosophers describe those who believe that more pleasure is better as quantitative hedonists and those who believe that it is possible to get too much of a good thing (such as pleasure) as qualitative hedonists.</p> <p>Pluralists, often referred to as nonhedonists, take the opposite position that no one thing is intrinsically good. For example, a pluralist might view other ultimate goods as beauty, aesthetic experience, knowledge, and personal affection. Plato argued that the good life is a mixture of (1) moderation and fitness, (2) proportion and beauty, (3) intelligence and wisdom, (4) sciences and arts, and (5) pure pleasures of the soul.</p>

2	What is enlightened egoism ? explain it with the help of example.	<p>Enlightened egoists take a long-range perspective and allow for the well-being of others although their own self-interest remains paramount.</p> <p>An example of enlightened egoism is helping a turtle across a highway because, if killed, the person would feel distressed. To feel good, or eliminate the chance of a feeling of distress, the person helps the turtle to cross the road.</p> <p>Enlightened egoists may, for example, abide by professional codes of ethics, control pollution, avoid cheating on taxes, help create jobs, and support community projects. Yet they do so not because these actions benefit others but because they help achieve some ultimate goal for the egoist, such as advancement within the firm.</p>
3	Write a short note on - Moral philosophy egoism.	<p>Egoism defines right or acceptable behavior in terms of its consequences for the individual. Egoists believe that they should make decisions that maximize their own self-interest, which is defined differently by each individual. Depending on the egoist, self-interest may be construed as physical well-being, power, pleasure, fame, a satisfying career, a good family life, wealth, or something else. In an ethical decision making situation, an egoist will probably choose the alternative that contributes most to his or her self-interest.</p> <p>The egoist's creed generally can be stated as "Do the act that promotes the greatest good for oneself." Many believe that egoistic people and companies are inherently unethical, are shortterm oriented, and will take advantage of any opportunity. For example, some telemarketers demonstrate this negative tendency when they prey on elderly consumers who may be vulnerable because of loneliness or fear of losing their financial independence. Thousands of senior citizens fall victim to fraudulent telemarketers every year, in many cases losing all of their savings and sometimes their homes</p>
4	people change moral philosophies could be the corporate culture where they work. - Explain with example	<p>people change moral philosophies could be the corporate culture where they work. When a child enters school, for example, he or she learns certain rules such as raising your hand to speak or asking permission to use the restroom. So it is with a new employee. Rules, personalities, and historical precedence exert pressure on the employee to conform to the new firm's culture. As this occurs, the individual's moral philosophy may change to be compatible with the work environment. The employee may alter some or all of the values within his or her moral philosophy as he or she shifts into the firm's different moral philosophy.</p>
5	What is White Collar Crime (WCC) ? Provide some examples of WCC.	<p>According to the glossary of legal terms for the Office of Justice Programs at the U.S. Department of Justice, a WCC is a "non-violent criminal act involving deceit, concealment, subterfuge and other fraudulent activity."</p> <p>The corporate executive who manipulates the stock market, the tax cheat, or the doctor who sets up an operation to swindle Medicaid are all fairly obvious candidates.</p>



	1	<p>Many theories associated with moral philosophies refer to a value orientation and such things as economics, idealism, and relativism. - Explain</p>	<p>Many theories associated with moral philosophies refer to a value orientation and such things as economics, idealism, and relativism. The concept of the economic value orientation is associated with values that can be quantified by monetary means; thus, according to this theory, if an act produces more value than its effort, then it should be accepted as ethical. Idealism, on the other hand, is a moral philosophy that places special value on ideas and ideals as products of the mind, in comparison with the world's view. The term refers to efforts to account for all objects in nature and experience and assign to such representations a higher order of existence. Studies have found that there is a positive correlation between idealistic thinking and ethical decision making. Realism is the view that an external world exists independent of our perception of it. Realists work under the assumption that humankind is not inherently benevolent and kind but instead is inherently self-centered and competitive. According to realists, each person is always ultimately guided by his or her own self-interest. Research shows a negative correlation between realistic thinking and ethical decision making. Thus, the belief that all actions are ultimately self-motivated leads to a tendency toward negative ethical decision making.</p>
	2	<p>Explain the moral philosophy - Goodness</p>	<p>To appreciate moral philosophy, one must understand the differing perspectives of goodness. Are there clearly defined goods and bads and, if so, what is the relationship between the ends and the means of bringing them about? Is there some intrinsic way of determining if the ends can be identified independently as good or bad? Aristotle, for example, argued that happiness is an intrinsically good end—in other words, its goodness is natural and universal, without relativity. On the other hand, the philosopher Immanuel Kant emphasized means and motivations to argue that goodwill, seriously applied toward accomplishment, is the only thing good in itself.</p> <p>Two basic concepts of goodness are monism and pluralism. Monists believe that only one thing is intrinsically good, and the pluralists believe that two or more things are intrinsically good. Monists are often exemplified by hedonism—that one's pleasure is the ultimate intrinsic good or that the moral end, or goodness, is the greatest balance of pleasure over pain. Hedonism defines right or acceptable behavior as that which maximizes personal pleasure. Moral philosophers describe those who believe that more pleasure is better as quantitative hedonists and those who believe that it is possible to get too much of a good thing (such as pleasure) as qualitative hedonists.</p> <p>Pluralists, often referred to as nonhedonists, take the opposite position that no one thing is intrinsically good. For example, a pluralist might view other ultimate goods as beauty, aesthetic experience, knowledge, and personal affection. Plato argued that the good life is a mixture of (1) moderation and fitness, (2) proportion and beauty, (3) intelligence and wisdom, (4) sciences and arts, and (5) pure pleasures of the soul.</p> <p>Although all pluralists are nonhedonists, it is important to note that all monists are not necessarily hedonists. An individual can believe in a single intrinsic good other than pleasure; Machiavelli and Nietzsche, for example, each held power to be the sole good, and Kant's belief in the single virtue of goodwill classifies him as a monistic nonhedonist.</p>

- 3 Explain the moral philosophy - Egoism with the help of appropriate examples.

Egoism defines right or acceptable behavior in terms of its consequences for the individual. Egoists believe that they should make decisions that maximize their own self-interest, which is defined differently by each individual. Depending on the egoist, self-interest may be construed as physical well-being, power, pleasure, fame, a satisfying career, a good family life, wealth, or something else. In an ethical decision making situation, an egoist will probably choose the alternative that contributes most to his or her self-interest. The egoist's creed generally can be stated as "Do the act that promotes the greatest good for oneself." Many believe that egoistic people and companies are inherently unethical, are shortterm oriented, and will take advantage of any opportunity. For example, some telemarketers demonstrate this negative tendency when they prey on elderly consumers who may be vulnerable because of loneliness or fear of losing their financial independence. Thousands of senior citizens fall victim to fraudulent telemarketers every year, in many cases losing all of their savings and sometimes their homes.

However, there is also enlightened egoism. Enlightened egoists take a long-range perspective and allow for the well-being of others although their own self-interest remains paramount.

An example of enlightened egoism is helping a turtle across a highway because, if killed, the person would feel distressed. To feel good, or eliminate the chance of a feeling of distress, the person helps the turtle to cross the road.

Enlightened egoists may, for example, abide by professional codes of ethics, control pollution, avoid cheating on taxes, help create jobs, and support community projects. Yet they do so not because these actions benefit others but because they help achieve some ultimate goal for the egoist, such as advancement within the firm.

An enlightened egoist might call management's attention to a coworker who is making false accounting reports but only to safeguard the company's reputation and thus the egoist's own job security. In addition, some enlightened egoists may become whistle-blowers and report misconduct to a government regulatory agency to keep their job and receive a reward for exposing misconduct. When businesses donate money, resources, or time to specific causes and institutions, their motives may not be purely altruistic either. For example, International Business Machines (IBM) has a policy of donating or reducing the cost of computers to educational institutions. In exchange, the company receives tax breaks for donations of equipment, which reduces the cost of its philanthropy. In addition, IBM hopes to build future sales by placing its products on campuses. When students enter the workforce, they may request the IBM products with which they have become familiar. Although the company's actions benefit society in general, in the long run they also benefit IBM.

	4	Define White Collar Crime and also describe its negative impact on Business.	<p>An individual or group committing an illegal act in relation to his/her employment, who is highly educated (college), in a position of power, trust, respectability and responsibility, within a profit/nonprofit business or government organization and who abuses the trust and authority normally associated with the position for personal and/or organizational gains.</p> <p>According to the glossary of legal terms for the Office of Justice Programs at the U.S. Department of Justice, a WCC is a “non-violent criminal act involving deceit, concealment, subterfuge and other fraudulent activity.”</p> <p>The corporate executive who manipulates the stock market, the tax cheat, or the doctor who sets up an operation to swindle Medicaid are all fairly obvious candidates.</p> <p>WCC creates victims by establishing trust and respectability. WCCs are often considered to be different than crimes of the street. It is interesting to note in Figure 6–1 that deceptive pricing, unnecessary repairs, and credit card fraud are the three victim categories that were found in the national public household survey of consumers reporting over their lifetime. The victims of WCC are often trusting consumers who believe that businesses are legitimate. Unfortunately, senior citizens and other disadvantaged consumers fall prey to WCC perpetrators. Online white-collar crime is a growing problem around the world. Online WCC surged 33 percent during the most recent recession, accounting for nearly \$265 billion in losses to U.S. households.<sup>39</sup> As a response to the surge in white-collar crimes, the United States government has stepped up its efforts to combat it, with the number of cases being investigated more than tripling since 2005. The government is concerned about the destabilizing effect that WCC has on U.S. households and the economy in general.</p>
	5	What are the Common Justifications for White Collar Crime ?	<ol style="list-style-type: none"> <li>1. Denial of responsibility (Everyone can, with varying degrees of plausibility, point the finger at someone else.)</li> <li>2. Denial of injury (White-collar criminals often never meet or interact with those who are harmed by their actions.)</li> <li>3. Denial of the victim (The offender is playing tit-for-tat, and claims to be responding to a prior offense inflicted by the supposed victim.)</li> <li>4. Condemnation of the condemners (Executives dispute the legitimacy of the laws under which they are charged, or impugn the motives of the prosecutors who enforce them.)</li> <li>5. Appeal to a higher authority (“I did it for my family” remains a popular excuse.)</li> <li>6. Everyone else is doing it (Because of the highly competitive marketplace, certain pressures exist to perform that may drive people to break the law.)</li> <li>7. Entitlement (Criminals simply deny the authority of the laws they have broken.)</li> </ol>

		<p>6 Explain common cause of WCC ( White Collar Crime)</p>	<p>The focus of criminology is often the behavior of the individual and discovery of the reasons why people commit such crimes. Advocates of the organizational deviance perspective argue that a corporation is a living, breathing organism that can collectively become deviant; that companies have a life of their own, separate and distinct from biological persons; that the ultimate “actors” in an organization are individuals; and that the corporate culture of the company transcends the individuals who occupy these positions. With time, patterns of activities become institutionalized within the organization that live on after those who established them have left the firm.</p> <p>Another common cause of WCC is peer influence, the result of an individual’s circle of acquaintances within an organization, with their accompanying views and behaviors. Employees, at least in part, self-select the people with whom they associate within an organization. For companies with a high number of ethical employees, there is a higher probability that a fence sitter (the 40 percent of businesspeople who could be persuaded to be ethical or unethical) will go along with their coworkers.</p> <p>Finally, there is an argument to be made that some businesspeople may have personalities that are inherently criminal. Personality tests have been used to predict behavior in individuals working within an organization, but such tests presuppose that values and philosophies are constant; thus, they seem to be ineffective as an approach to understanding the subtleties of white-collar criminals.<sup>45</sup> We also know that businesspeople and companies must make a profit on revenue to exist, slanting their orientation toward teleology and making them increasingly likely to commit white-collar crimes. The answer to the increase in WCC is not easy to pinpoint because many variables cause good people to make bad decisions. Many people disagree that the government is devoting enough resources to combat WCC. The current focus of the Federal Sentencing Guidelines for Organizations is that all organizations should develop effective ethics and compliance programs to prevent WCC.</p>
--	--	--	--

		<p>1 Define Moral philosophy. Differentiate Moral philosophy and Business ethics with appropriate examples.</p>	<p>It refers in particular to the specific principles or rules that people use to decide what is right or wrong. A moral philosophy is a person's principles and values that define what is moral or immoral.</p> <p>It is important to understand the distinction between moral philosophies and business ethics. A moral philosophy is a person's principles and values that define what is moral or immoral. Moral philosophies are person-specific, whereas business ethics is based on decisions in groups or those made when carrying out tasks to meet business objectives. In the context of business, ethics refers to what the group, firm, or strategic business unit (SBU) defines as right or wrong actions pertaining to its business operations and the objective of profits, earnings per share, or some other financial measure of success as defined by the group.</p> <p>For example, a production manager may be guided by a general philosophy of management that emphasizes encouraging workers to know as much as possible about the product that they are manufacturing. However, the manager's moral philosophy comes into play when he must make decisions such as whether to notify employees in advance of upcoming layoffs. Although workers would prefer advance warning, giving it might adversely affect the quality and quantity of production. Such decisions require a person to evaluate the "rightness," or morality, of choices in terms of his or her own principles and values. Moral philosophies present guidelines for "determining how conflicts in human interests are to be settled and for optimizing mutual benefit of people living together in groups," guiding businesspeople as they formulate business strategies and resolve specific ethical issues.</p> <p>However, there is no single moral philosophy that everyone accepts. Some managers, for example, view profit as the ultimate goal of an enterprise and therefore may not be concerned about the impact of their firms' decisions on society.</p>
--	--	---	--

2 How the moral philosophy - Goodness and Egoism are different from each other ?

(i) Moral philosophy - goodness

To appreciate moral philosophy, one must understand the differing perspectives of goodness. Are there clearly defined goods and bads and, if so, what is the relationship between the ends and the means of bringing them about? Is there some intrinsic way of determining if the ends can be identified independently as good or bad? Aristotle, for example, argued that happiness is an intrinsically good end—in other words, its goodness is natural and universal, without relativity. On the other hand, the philosopher Immanuel Kant emphasized means and motivations to argue that goodwill, seriously applied toward accomplishment, is the only thing good in itself.

Two basic concepts of goodness are monism and pluralism. Monists believe that only one thing is intrinsically good, and the pluralists believe that two or more things are intrinsically good. Monists are often exemplified by hedonism—that one's pleasure is the ultimate intrinsic good or that the moral end, or goodness, is the greatest balance of pleasure over pain. Hedonism defines right or acceptable behavior as that which maximizes personal pleasure. Moral philosophers describe those who believe that more pleasure is better as quantitative hedonists and those who believe that it is possible to get too much of a good thing (such as pleasure) as qualitative hedonists.

Pluralists, often referred to as nonhedonists, take the opposite position that no one thing is intrinsically good. For example, a pluralist might view other ultimate goods as beauty, aesthetic experience, knowledge, and personal affection. Plato argued that the good life is a mixture of (1) moderation and fitness, (2) proportion and beauty, (3) intelligence and wisdom, (4) sciences and arts, and (5) pure pleasures of the soul.

Although all pluralists are nonhedonists, it is important to note that all monists are not necessarily hedonists. An individual can believe in a single intrinsic good other than pleasure; Machiavelli and Nietzsche, for example, each held power to be the sole good, and Kant's belief in the single virtue of goodwill classifies him as a monistic nonhedonist.

(ii) Moral philosophy - Egoism:

Egoism defines right or acceptable behavior in terms of its consequences for the individual. Egoists believe that they should make decisions that maximize their own self-interest, which is defined differently by each individual. Depending on the egoist, self-interest may be construed as physical well-being, power, pleasure, fame, a satisfying career, a good family life, wealth, or something else. In an ethical decision making situation, an egoist will probably choose the alternative that contributes most to his or her self-interest. The egoist's creed generally can be stated as "Do the act that promotes the greatest good for oneself." Many believe that egoistic people and companies are inherently unethical, are short-term oriented, and will take advantage of any opportunity. For example, some telemarketers demonstrate this negative tendency when they prey on elderly consumers who may be vulnerable because of loneliness or fear of losing their financial independence. Thousands of senior citizens fall victim to fraudulent telemarketers every year, in many cases losing all of their savings and sometimes their homes.

However, there is also enlightened egoism. Enlightened egoists take a long-range perspective and allow for the well-being of others although their own self-interest remains paramount.

An example of enlightened egoism is helping a turtle across a highway because, if killed, the person would feel distressed. To feel good, or eliminate the chance of a feeling of distress, the person helps the turtle to cross the road.

		<p>3 What are the common cause of WCC (White Collar Crime) ? and also explain Common Justifications for White Collar Crime</p>	<p>Common Cause of WCC</p> <p>The focus of criminology is often the behavior of the individual and discovery of the reasons why people commit such crimes. Advocates of the organizational deviance perspective argue that a corporation is a living, breathing organism that can collectively become deviant; that companies have a life of their own, separate and distinct from biological persons; that the ultimate “actors” in an organization are individuals; and that the corporate culture of the company transcends the individuals who occupy these positions. With time, patterns of activities become institutionalized within the organization that live on after those who established them have left the firm. Table 6–4 lists some of the top justifications given by perpetrators of white collar crimes.</p> <p>Another common cause of WCC is peer influence, the result of an individual’s circle of acquaintances within an organization, with their accompanying views and behaviors. Employees, at least in part, self-select the people with whom they associate within an organization. For companies with a high number of ethical employees, there is a higher probability that a fence sitter (the 40 percent of businesspeople who could be persuaded to be ethical or unethical) will go along with their coworkers.</p> <p>Finally, there is an argument to be made that some businesspeople may have personalities that are inherently criminal.<sup>44</sup> Personality tests have been used to predict behavior in individuals working within an organization, but such tests presuppose that values and philosophies are constant; thus, they seem to be ineffective as an approach to understanding the subtleties of white-collar criminals.<sup>45</sup> We also know that businesspeople and companies must make a profit on revenue to exist, slanting their orientation toward teleology and making them increasingly likely to commit white-collar crimes. The answer to the increase in WCC is not easy to pinpoint because many variables cause good people to make bad decisions. Many people disagree that the government is devoting enough resources to combat WCC. The current focus of the Federal Sentencing Guidelines for Organizations is that all organizations should develop effective ethics and compliance programs to prevent WCC.</p> <p>Common Justification for WCC:</p> <ol style="list-style-type: none"> <li>1. Denial of responsibility (Everyone can, with varying degrees of plausibility, point the finger at someone else.)</li> <li>2. Denial of injury (White-collar criminals often never meet or interact with those who are harmed by their actions.)</li> <li>3. Denial of the victim (The offender is playing tit-for-tat, and claims to be responding to a prior offense inflicted by the supposed victim.)</li> <li>4. Condemnation of the condemners (Executives dispute the legitimacy of the laws under which they are charged, or impugn the motives of the prosecutors who enforce them.)</li> <li>5. Appeal to a higher authority (“I did it for my family” remains a popular excuse.)</li> <li>6. Everyone else is doing it (Because of the highly competitive marketplace, certain pressures exist to perform that may drive people to break the law.)</li> <li>7. Entitlement (Criminals simply deny the authority of the laws they have broken.)</li> </ol>
--	--	--	--

Marks	Sr. No.	Question	Answer
1	1	Define human values	Basic human values refer to those values which are at the core of being human.
	2	Which basic human values refer to those values which are at the core of being human?	The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large.
	3	What are Intrinsic Values?	The term intrinsic means “in itself” or “for its own sake”. Intrinsic values are those values which have an eternal property without any reference to any end. For example, happiness or peace or joy or truth is an intrinsic value.
	4	What are Extrinsic Values?	Extrinsic values are those whose property or value depends on how much it generates the intrinsic values. Having a family is an extrinsic value because its value depends on how much happiness or joy it creates.
	5	List down types of human values	There are 5 types of human values. They are Truth, love, peace, Right conduct, Non-violence
	6	What is Karma?	Karma is the Sanskrit word for action. It is equivalent to Newton's law of 'every action must have a reaction'. When we think, speak or act we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it.
	7	Which is the great law of karma?	Sometimes called “the Law of Cause and Effect”, the Great Law tells us that in order to get the things we want, we must also embody those things.
	8	Define Quality of work life (QWL)	Quality of work life (QWL) refers to the favourableness or unfavourableness of a job environment for the people working in an organisation.
	9	What is the ultimate end, according to the moral philosophy of Sri Aurobindo?	God-realization is the ultimate end, according to the moral philosophy of Sri Aurobindo
	10	What does the philosophy of Vedanta emphasises upon?	Vedanta emphasized on path of knowledge (jnana) as opposed to that of sacrifice (karma).
	11	Which virtues did Gandhiji advocated that must be followed?	Gandhiji advocated to follow the virtues of truth, love, nonviolence, tolerance, fearlessness, charity and service to mankind.
	12	What is the ultimate aim of knowledge according to Swami Vivekananda?	Ultimate aim of knowledge was 'Moksha' i.e. liberation from 'sansara'.
	13	Explain the principle of equity	There should be a direct and positive relation between effort and reward. All types of discrimination between people doing similar work and with same level of performance must be eliminated. Equity also requires sharing the profits of the organization
	1	Write a short note of the law of karma	<p>Karma is the sanskrit word for action. It is equivalent to newton's law of 'every action must have a reaction'. When we think, speak or act we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it. This law of cause and effect is not punishment, but is wholly for the sake of education or learning.</p> <p>A person may not escape the consequences of his actions, but he will suffer only if he himself has made the conditions ripe for his suffering. Ignorance of the law is no excuse whether the laws are man-made or universal.</p> <p>To stop being afraid and to start being empowered in the worlds of karma and reincarnation, here is what you need to know about karmic laws.</p> <p>In essence, everything we do creates a corresponding energy that comes back to us in some form or another. Difficult karmic experiences catalyze learning and growth, and can later lead to good karma if we work towards positive change. Everything we do is linked to our karma:</p> <p>How we treat others;  How we see our own role in the world;  The way we use resources;  How we develop our characters.</p>



2	What does Swami Vivekanandji believes about Youth?	<p>Youth</p> <ul style="list-style-type: none"> <li>□ Swamiji believed that if our youth is determined, there can be nothing impossible for them to achieve in the world.</li> <li>□ He urged youth to have dedication to the cause to attain success. Pursuing a challenge with utmost dedication is really the road to success, for our youth.</li> <li>□ Hence Swamiji called upon the youth to not only build up their mental energies, but their physical ones as well. He wanted 'muscles of iron' as well as 'nerves of steel'.</li> <li>□ His birthday on January 12 is celebrated as National Youth Day and the week commencing from that day is known as the National Youth Week.</li> <li>□ As part of National Youth Week celebrations, the Government of India holds the National Youth Festival every year.</li> <li>□ The youth festival aims to propagate the concept of national integration, spirit of communal harmony, brotherhood, courage and adventure amongst the youth by exhibiting their cultural prowess in a common platform.</li> </ul>
3	What are the Objectives of Focusing on quality of work life?	<p>Close attention to Quality of Work Life (QWL) provides a more humanized work environment. It attempts to serve the higher-order needs of workers as well as their more basic needs. It seeks to employ the higher skills of workers and to provide an environment that encourages them to improve their skills. The idea is that human resources should be developed and not simply used. Further, the work should not have excessively negative conditions. It should not put workers under undue stress. It should not damage or degrade their humanness. It should not be threatening or unduly dangerous. Finally, it should contribute to, or at least leave unimpaired, worker's abilities to perform in other life roles, such as citizen, spouse, and parent. That is, work should contribute to general social advancement.</p> <p>Objectives of Focusing On QWL:</p> <ul style="list-style-type: none"> <li>□ To improve the employee satisfaction.</li> <li>□ To enhance the employee skills</li> <li>□ To improve the physical and psychological health of employees</li> <li>□ To develop positive attitude of employee towards the organization</li> <li>□ To reinforce workplace learning</li> <li>□ To build the image of the company as in best recruitment, retention and in general motivation of employees.</li> </ul>
4	Describe the The Ultimate End in accordance with Sri Aurobindo views	<p>The Ultimate End:</p> <p>The ultimate end, according to the moral philosophy of Sri Aurobindo, is God-Realization. This is the criterion of good and right "All takes new values not from itself but from die consciousness that uses it; for there is only one thing essential, needful, indispensable, to grow conscious of the Divine Reality and live hi it and live it always.'</p> <p>This is a principle on which Indian sages have generally agreed. It is the real inner meaning of the ethics of self-realization as Sri Aurobindo points out, "The God is also, subjectively, the seeking for our highest, truest, fullest, and largest self.'</p> <p>In the philosophy of Sri Aurobindo, man, world and God, are three forms of the same Reality, Existent, Conscious and Blissful to realize that Reality is the supreme end. Thus "good is all that helps the individual and die world towards their divine fullness and evil is all that retards or breaks up that increasing perfection?</p> <p>These concepts of good and evil hi Sri Aurobindo's ethics are dynamic since their aim is progressive and evolving in time. Hence no rigid rules of conduct can be framed. The temporality of the forms of moral conduct is quite compatible with the eternity of moral ideals.</p>

	5	What are human values?	<p><b>HUMAN VALUES</b>  Basic human values refer to those values which are at the core of being human. The values which are considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large.</p> <p>Importance of Human Values</p> <ul style="list-style-type: none"> <li><input type="checkbox"/> Provides understanding of the attitudes, motivation and behaviours</li> <li><input type="checkbox"/> Influences our perception of the world around us</li> <li><input type="checkbox"/> Represents interpretation of “right and wrong”</li> <li><input type="checkbox"/> Provides a way to understand humans and organisation.</li> </ul> <p>Human Values for Indian managers are:  Truth, love, peace, right conduct and Non-violence</p>
	1	Describe love and peace as human values for Indian managers	<p><b>Love</b>  Companionate love is based on warmth, affection, and connection rather than passion  Employees who felt they worked in a loving, caring culture reported higher levels of satisfaction and teamwork. They showed up to work more often. Our research also demonstrated that this type of culture related directly to client outcomes, including improved patient mood, quality of life, satisfaction, and fewer trips to the ER.  People who worked in a culture where they felt free to express affection, tenderness, caring, and compassion for one another <input type="checkbox"/> were more satisfied with their jobs, committed to the organization, and accountable for their performance.  Some large, well-known organizations are already leading the pack in creating cultures of companionate love. Whole Foods Market has a set of management principles that begin with “Love” and PepsiCo lists “caring” as its first guiding principle on its website. Zappos also explicitly focuses on caring as part of its values: “We are more than a team though...we are a family. We watch out for each other, care for each other and go above and beyond for each other”.</p> <p><b>Peace</b>  Peace is a concept of societal friendship and harmony in the absence of hostility and violence. In a social sense, peace is commonly used to mean a lack of conflict (such as war) and freedom from fear of violence between individuals or groups.  As a manager, you have a lot of different titles such as ‘leader’, ‘role model’ and ‘boss’. However, a very important title that you will at some point be required to act on is that of ‘peacekeeper’.  Being a peacekeeper is one of the more challenging roles which requires negotiation skills, patience and knowing how to effectively communicate to your employees. A workplace can quickly become a toxic environment if managers allow conflict to fester, rather than face it immediately.</p>

	2	What are the principles of Quality of Work Life?	<p>Principles of Quality of Work Life</p> <p>According to N.Q.Herrick and M.Maccoby there are four basic principles, which will humanize work and improve the Quality of Work Life:</p> <ol style="list-style-type: none"> <li>1.The Principle of Security: Quality of work cannot be improved until employees are relieved of the anxiety, fear and loss of future employment. The working conditions must be safe and fear of economic want should be eliminated. Job security and safety against occupational hazards is an essential precondition of humanization of work.</li> <li>2.The Principle of Equity: There should be a direct and positive relation between effort and reward. All types of discrimination between people doing similar work and with same level of performance must be eliminated. Equity also requires sharing the profits of the organization.</li> <li>3.The Principle of individualism: Employees differ in terms of their attitudes, skills, potentials etc. Therefore, every individual should be provided the opportunities for development of his personality and potential. Humanization of work requires that employees are able to decide their own pace of activities and design of work operations.</li> <li>4.The Principle of Democracy: This means greater authority and responsibility to employees. Meaningful participation in decision making process improves the quality of work life.</li> </ol>
	3	Write a short note on quality of work life	<p>The term Quality of Work Life (QWL) aims at changing the entire organizational climate by humanizing work, individualizing organizations and changing the structural and managerial systems. It takes into consideration the socio-psychological needs of the employees. It seeks to create such a culture of work commitment in the organizations which will ensure higher productivity and greater job satisfaction for the employees.</p> <p>Quality of work life refers to the favorableness or unfavorableness of the job environment of an organization for its employees. It is generic term which covers a person's feelings about every dimension of his work e.g. economic incentives and rewards, job security, working conditions, organizational and interpersonal relationships etc. The term QWL has different meanings for different people. A few important definitions of Quality of Work Life (QWL) are as follows:</p> <ul style="list-style-type: none"> <li>□According to Harrison: "Quality of Work Life is the degree to which work in an organization contributes to material and psychological well being of its members."</li> <li>□According to D.S.Cohan "Quality of Work Life is a process of joint decision making, collaborations and building mutual respect between management and employees."</li> <li>□According to the American Society of Training and Development "Quality of Work Life is a process of work organization which enables its members at all levels to participate actively and effectively in shaping the organizations' environment, methods and outcomes. It is a value based process which is aimed towards meeting the twin goals of enhanced effectiveness of the organization and improved quality of life at work for the employees".</li> </ul> <p>Quality of Work Life influences the productivity of the employees. Researchers have proved that good QWL leads to psychologically and physically healthier employees with positive feelings.</p> <p>Close attention to Quality of Work Life (QWL) provides a more humanized work environment. It attempts to serve the higher-order needs of workers as well as their more basic needs. It seeks to employ the higher skills of workers and to provide an environment that encourages them to improve their skills. The idea is that human resources should be developed and not simply used. Further, the work should not have excessively negative conditions. It should not put workers under undue stress. It should not damage or degrade their humanness. It should not be threatening or unduly dangerous. Finally, it should contribute to, or at least leave unimpaired, worker's abilities to perform in other life roles, such as citizen, spouse, and parent. That is, work should contribute to general social advancement.</p>

4 Write a short note on Gandhi's religion

Gandhi was born in a Hindu family and was a devout Hindu throughout his life. However, he was strongly influenced by the ideas of other religions and had deep interest in comparative religion. He was raised in a Hindu family deeply influenced by Jain religious ideas (particularly Ahimsa). When he visited England to study law, he was inspired by Theosophists to learn more about our ancient texts such as Bhagvad Gita. He spent 20 years in South Africa working for civil rights over there and devoted himself to study variety of religious literature. On his return to India, he established Ashram for his family and followers. Despite of having religious fervour, the Ashrams did not follow any particular orthodoxy. His religious virtues can be discussed summarily as follows:

Although Gandhi was fond of Lord Rama, yet his concept of Rama and Krishna was not that of historical / epic age Gods Rama & Krishna. He said: "My Krishna is not the historical Krishna. I believe in the Krishna of my imagination as a perfect incarnation, spotless in every sense of the word, the inspirer of the Gita, and the inspirer of the lives of millions of human beings." Further, he believed in oneness of God. He said: "one God is the cornerstone of all religions. But I do not foresee a time when there would be only one religion on earth in practice. In theory, since there is one God, there can be only one religion." His view on Hinduism is also clear, as he said: Hinduism tells everyone to worship God according to his own Faith or Dharma and so it lives at peace with all the religions. He considered Buddha and Jesus Christ as great moral teachers of humanity. About Bible he said: 'Make this world the Kingdom of God and His Righteousness and everything will be added unto you'. On Islam he said: "Islam's distinctive contribution to India's National Culture is its unadulterated belief in the Oneness of God and a practical application of the truth of the Brotherhood of Man for those who are nominally within its fold."

As per Gandhi, religion is not sectarianism. It is a belief in moral government of the universe. Religion harmonises the religions and gives them reality.

Regarding Bhagwadgita, Gandhi said that it has been his light and hope. He said that: "...when doubts haunt me, when disappointments stare me and when I see no one ray of light on the horizon, I turn to the Bhagawad Gita and find a verse to comfort me and immediately begin to smile in the midst of overwhelming sorrow."

		<p>Karma is the Sanskrit word for action. It is equivalent to newton's law of 'every action must have a reaction'. When we think, speak or act we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it.</p> <p>1. The Great Law or The Law of Cause &amp; Effect As you sow, so shall you reap. To receive happiness, peace, love, and friendship, one must BE happy, peaceful, loving, and a true friend. Whatever one puts out into the Universe will come back to them.</p> <p>2. The Law of Creation Life requires our participation to happen. It does not happen by itself. We are one with the Universe, both inside and out. Whatever surrounds us gives us clues to our inner state. Surround yourself with what you want to have in your life and be yourself.</p> <p>3. The Law of Humility One must accept something in order to change it. If all one sees is an enemy or a negative character trait, then they are not and cannot be focused on a higher level of existence.</p> <p>4. The Law of Growth Wherever you go, there you are. It is we who must change and not the people, places or things around us if we want to grow spiritually. All we are given is ourselves. That is the only thing we have control over. When we change who and what we are within our hearts, our lives follow suit and change too.</p> <p>5. The Law of Responsibility If there is something wrong in one's life, there is something wrong in them. We mirror what surrounds us, and what surrounds us mirrors us; this is a Universal Truth. One must take responsibility for what is in one's life.</p> <p>6. The Law of Connection The smallest or seemingly least important of things must be done because everything in the Universe is connected. Each step leads to the next step, and so forth and so on. Someone must do the initial work to get a job done. Neither the first step nor the last are of greater significance. They are both needed to accomplish the task. Past, Present, and Future are all connected.</p>
	5 What is Karma? Explain any six laws of karma	

		<p>Human Values for Indian managers</p> <p>Truth, love, peace, right conduct and Non-violence</p> <p>1. Values related to Right Conduct are:</p> <p>(a) Self-help Skills: Care of possessions, diet, hygiene, modesty, posture, self reliance, and tidy appearance.</p> <p>(b) Social Skills: Good behavior, good manners, good relationships, helpfulness, No wastage, and good environment, and</p> <p>(c) Ethical Skills: Code of conduct, courage, dependability, duty, efficiency ingenuity, initiative, perseverance, punctuality, resourcefulness, respect for all, and responsibility</p> <p>2. Values related to PEACE are: Attention, calmness, concentration, contentment, dignity, discipline, equality, equanimity, faithfulness, focus, gratitude, happiness, harmony, humility, inner silence, optimism, patience, reflection, satisfaction, self-acceptance, self-confidence, selfcontrol, self-discipline, self-esteem, self-respect, sense control, tolerance, and understanding.</p> <p>3. Values related to Truth are: Accuracy, curiosity, discernment, fairness, fearlessness, honesty, integrity (unity of thought, word, and deed), intuition, justice, optimism, purity, quest for knowledge, reason, self-analysis, sincerity, spirit of enquiry, synthesis, trust, truthfulness, and determination.</p> <p>4. Values related to Love are: Acceptance, affection, care, compassion, consideration, dedication, devotion, empathy, forbearance, forgiveness, friendship, generosity, gentleness, humanness, interdependence, kindness, patience, patriotism, reverence, sacrifice, selflessness, service, sharing, sympathy, thoughtfulness, tolerance and trust.</p> <p>5. Values related to Non-violence are:</p> <p>(a) Psychological: Benevolence, compassion, concern for others, consideration, forbearance, forgiveness, manners, happiness, loyalty, morality, and universal love</p> <p>(b) Social: Appreciation of other cultures and religions, brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.</p>
	6 What are the recommended human values for Indian managers?	

What is Karma? Karma is the Sanskrit word for action. It is equivalent to Newton's law of 'every action must have a reaction'. When we think, speak or act we initiate a force that will react accordingly. This returning force maybe modified, changed or suspended, but most people will not be able eradicate it.

This law of cause and effect is not punishment, but is wholly for the sake of education or learning.

A person may not escape the consequences of his actions, but he will suffer only if he himself has made the conditions ripe for his suffering. Ignorance of the law is no excuse whether the laws are man-made or universal.

To stop being afraid and to start being empowered in the worlds of karma and reincarnation, here is what you need to know about karmic laws.

#### 1. THE GREAT LAW

– “As you sow, so shall you reap”. This is also known as the “Law of Cause and Effect”.

– Whatever we put out in the Universe is what comes back to us.

– If what we want is Happiness, Peace, Love, Friendship... Then we should BE Happy, Peaceful, Loving and a True Friend.

#### 2. THE LAW OF CREATION

– Life doesn't just HAPPEN, it requires our participation.

– We are one with the Universe, both inside and out.

– Whatever surrounds us gives us clues to our inner state.

– BE yourself, and surround yourself with what you want to have present in your Life.

#### 3. THE LAW OF HUMILITY

– What you refuse to accept, will continue for you.

– If what we see is an enemy, or someone with a character trait that we find to be negative, then we ourselves are not focused on a higher level of existence.

#### 4. THE LAW OF GROWTH

– “Wherever you go, there you are”.

– For us to GROW in Spirit, it is we who must change – and not the people, places or things around us.

– The only given we have in our lives is OURSELVES and that is the only factor we have control over.

2 What are the Core Values Of Swami Vivekanand's Philosophy?

#### Ethics

- Morality in both individual life and social life is mostly based on fear of societal censure.
- But Vivekananda gave a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of the Atman.
- Ethics according to Vivekananda was nothing but a code of conduct that helps a man to be a good citizen.
- We should be pure because purity is our real nature, our true divine Self or Atman.
- Similarly, we should love and serve our neighbours because we are all one in the Supreme Spirit known as Paramatma or Brahman.

#### Religion

- One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent Reality, common to all humanity.
- This universal conception frees religion from the hold of superstitions, dogmatism, priest craft and intolerance.
- He believed that every religion offered a pathway to the eternal supreme – supreme freedom, supreme knowledge, supreme happiness.
- This can be accomplished by realising one's ATMA as part of PARAMATMA.

#### Education

- Swami Vivekananda laid the greatest emphasis on education for the regeneration of our motherland.
- According to him, a nation is advanced in proportion as education is spread among the masses.
- He said that our process of education should be such that it helps the students to manifest their innate knowledge and power.
- He advocated a man-making character-building education.
- He said that education must make the students self-reliant and help them face the challenges of life. He was highly critical of the so-called educated who do not care for the poor and downtrodden.

#### Rationality

- He was in complete agreement with the methods and results of modern science.
- He did not discard reason in favor of faith.
- He recognized intuition or inspiration as a higher faculty than reason. But the truth derived from intuition had to be explained and systematized by reason.

#### Nationalism

- Though growth of Nationalism is attributed to the Western influence but Swami Vivekananda's nationalism is deeply rooted in Indian spirituality and morality.
- His nationalism is based on Humanism and Universalism, the two cardinal features of Indian spiritual culture.
- Unlike western nationalism which is secular in nature, Swami Vivekananda's nationalism is based on religion which is life blood of the Indian people.
- The basis of his nationalism are:
  - o Deep concern for masses, freedom and equality through which one expresses self, spiritual integration of the world on the basis of universal brotherhood.
  - o "Karmyoga" a system of ethics to attain freedom both political and spiritual through selfless service.
- His writings and speeches established motherland as the only deity to be worshiped in the mind and heart of countrymen.

#### Youth

- Swamiji believed that if our youth is determined, there can be nothing impossible for them to achieve in the world.
- He urged youth to have dedication to the cause to attain success. Pursuing a challenge with utmost dedication is really the road to success, for our youth.
- Hence Swamiji called upon the youth to not only build up their mental energies, but their physical ones as well. He wanted 'muscles of iron' as well as 'nerves of steel'.
- His birthday on January 12 is celebrated as National Youth Day and the week commencing from that day is known as the National Youth Week.
- As part of National Youth Week celebrations, the Government of India holds the National Youth Festival every year.
- The youth festival aims to propagate the concept of national integration, spirit of communal



## 3 Explain in depth the techniques for Improving Quality of Work Life

The quality of work life movement is of recent origin and has a long way to go. Individual as well as organized efforts are required to improve the quality of work life for millions of workers in the country. Some of the techniques used to improve the QWL are as given below:

1. Flexible Work Schedules: There should be flexibility in the work schedules of the employees.

Alternative work schedules for the employees can be flexi time, staggered hours, compressed work week etc. Flexi time is a system of flexible working hours, staggered hours schedule means that different groups of employees begin and end work at different intervals. Compressed work week involves longer hours of work per day for fewer days per week.

2. Job Redesign: Job redesigning or job enrichment improves the quality of the jobs. It attempts to provide a person with exciting, interesting, stimulating and challenging work. It helps to satisfy the higher level needs of the employees.

3. Opportunity for Development: Career development is very important for ambitious and achievement oriented employees. If the employees are provided with opportunities for their advancement and growth, they will be highly motivated and their commitment to the organization will increase.

4. Autonomous Work Groups: Autonomous work groups are also called self managed work teams. In such groups the employees are given freedom of decision making. They are themselves responsible for planning, organizing and controlling the activities of their groups. The groups are also responsible for their success or failures.

5. Employee's Participation in Management: People in the organization should be allowed to participate in the management decisions affecting their lives. Quality circles, Management by objectives, suggestion system and other forms of employee's participation in management help to improve the Quality of Work Life.

6. Job Security: Employees want stability of employment. Adequate job security provided to the employees will improve the Quality of Work Life to a large extent.

7. Equitable Justice: The principle of equitable administrative justice should be applied in disciplinary actions, grievance procedures, promotions, transfers, work assignments etc. Partiality and biasness at any stage can discourage the workers and affect the Quality of Work Life.

Close attention to Quality of Work Life (QWL) provides a more humanized work environment. It attempts to serve the higher-order needs of workers as well as their more basic needs. It seeks to employ the higher skills of workers and to provide an environment that encourages them to improve their skills. The idea is that human resources should be developed and not simply used. Further, the work should not have excessively negative conditions. It should not put workers under undue stress. It should not damage or degrade their humanness. It should not be threatening or unduly dangerous. Finally, it should contribute to, or at least leave unimpaired, worker's abilities to perform in other life roles, such as citizen, spouse, and parent. That is, work should contribute to general social advancement.

		4 Which are the criteria for measuring Quality of work life?	<p>Richard E. Walton explains quality of work life in terms of eight broad conditions of employment that constitute desirable quality of work life. He proposed the same criteria for measuring QWL. Those criteria include:</p> <ol style="list-style-type: none"> <li>1. Adequate and Fair Compensation: There are different opinions about adequate compensation. The committee on Fair Wages defined fair wage as" . . . the wage which is above the minimum wage, but below the living wage."</li> <li>2. Safe and Healthy Working Conditions: Most of the organizations provide safe and healthy working conditions due to humanitarian requirements and/or legal requirements. In fact , these conditions are a matter or enlightened self interest.</li> <li>3. Opportunity to Use and Develop Human Capacities: Contrary to the traditional assumptions, QWL is improved... "to the extent that the worker can exercise more control over his or her work, and the degree to which the job embraces and entire meaningful task" ... but not a part of it. Further, QWL provides for opportunities like autonomy in work and participation in planning in order to use human capabilities.</li> <li>4. Opportunity for Career Growth: Opportunities for promotions are limited in case of all categories of employees either due to educational barriers or due to limited openings at the higher level. QWL provides future opportunity for continued growth and security by expanding one's capabilities, knowledge and qualifications.</li> <li>5. Social Integration in the Work Force: Social integration in the work force can be established by creating freedom from prejudice, supporting primary work groups, a sense of community and inter-personnel openness, legalitarianism and upward mobility.</li> <li>6. Constitutionalism in the Work Organization: QWL provides constitutional protection to the employees only to the level of desirability as it hampers workers. It happens because the management's action is challenged in every action and bureaucratic procedures need to be followed lat that level. Constitutional protection is provided to employees on such matters as privacy, free speech, equity and due process.</li> <li>7. Work and Quality of Life: QWL provides for the balanced relationship among work, non-work and family aspects of life. In other words family life and social life should not be strained by working hours including overtime work, work during inconvenient hours, business travel, transfers, vacations etc.</li> <li>8. Social Relevance of Work: QWL is concerned about the establishment of social relevance to work in a socially beneficial manner. The workers' self esteem would be high if his work is useful to the society and the vice versa is also true.</li> </ol> <p>To summarize, Quality of Work Life is the degree to which employees of an organization are able to satisfy their personal needs through experience in the organization. It main aim is to create a work environment where employees work in cooperation with each other and contribute to organizational objectives.</p>
--	--	--	--

	5	What is the scope of quality of work life?	<p>Quality of work life is a multi dimensional aspect. The workers expect the following needs to be fulfilled by the organizations:</p> <ol style="list-style-type: none"> <li>1.Compensation: The reward for work should be above a minimum standard for life and should also be equitable. There should be a just an equitable balance between the effort and the reward.</li> <li>2.Health and Safety: The working environment should be free from all hazards detrimental to the health and safety of the employees. The main elements of a good physical environment for work should be reasonable hours of work, cleanliness, pollution free atmosphere, risk free work etc.</li> <li>3.Job Security: The organization should offer security of employment. Employees should not have to work under a constant concern for their future stability of work and income.</li> <li>4.Job Design: The design of jobs should be such which is capable of meeting the needs of the organization for production and the individual for satisfying and interesting work. Quality of work life can be improved if the job allows sufficient autonomy and control, provides timely feed back on performance and uses a wide range of skills.</li> <li>5.Social Integration: The workers should be able to feel a sense of identity with the organization and develop a feeling of self esteem. This includes the elimination of discrimination and individualism, whilst encouraging teams and social groups to form.</li> <li>6.Social Relevance of Work: Work should not only be a source of material and psychological satisfaction, but also a means of social welfare. An organization that has greater concern for social causes can improve the quality of work life.</li> <li>7.Scope for Better Career Opportunities: The management should provide facilities to the employees for improving their skills both academic and otherwise. The management should always think of utilizing human resources for expansion and development of the organizations.</li> </ol>
--	---	--	--

6 Describe the key aspects of Gandhian Ethics

#### Gandhi's Religion

As per Gandhi, religion is not sectarianism. It is a belief in moral government of the universe. Religion harmonises the religions and gives them reality.

Regarding Bhagwadgita, Gandhi said that it has been his light and hope. He said that: "...when doubts haunt me, when disappointments stare me and when I see no one ray of light on the horizon, I turn to the Bhagawad Gita and find a verse to comfort me and immediately begin to smile in the midst of overwhelming sorrow."

#### Ethical Conduct

Gandhi believed that as human beings, men can never reach the perfection of divine virtues. Still, they should strive with all their strength to follow the virtues of truth, love, nonviolence, tolerance, fearlessness, charity and service to mankind. Men have to uphold the right, regardless of the personal consequences they may face. He urged Satyagrahis to adopt to these Virtues.

#### Truth

Gandhi equated God with truth and designated his religion as religion of truth. He used to say God is Truth, which he later changed to "Truth is God". However, his idea of truth was not taken from epistemology or theory of knowledge. Rather, he viewed truth in the form of an ideal of human conduct. He regarded that Indian struggle for freedom stands for truth and represents a just struggle for national and individual autonomy.

#### Service to Society

Service to the Society was another way in which Gandhi's concept underpins his practical actions. He believed that "only way to see God is to see him through his creations and identify oneself with it".

This is possible through service to humanity. He maintained that there is no escape from social service to those in search of God.

He believed that as a part of God's creation, all men share the same life and there is no real difference between them. This principle of unity of life explains is concepts of secularism, religious toleration, human equality. It also underpins his long battle against untouchability and social backwardness.

#### Cleanliness

Gandhi emphasised on internal (mental) and external (physical) cleanliness. There was no litter or dirt or filth in his Ashrams and surroundings. He said: "Cleanliness is next to Godliness". He advocated moral self-purification.

#### Ends and Means

Gandhi believed that Men should adopt only good means to attain noble objectives. As per him: "No good can follow from bad deeds, even if they are well intentioned." He believed that the path to hell is paved with good intentions; thus leading to so called "ends and means" debate. It is contrary to the view that bad means can be used to achieve good ends, and what matters is the end.

#### Ahimsa

Gandhi's Ahimsa was not only refraining from killing but also show love for the whole mankind and all living beings. He believed that Man can only realize God by pursuing Ahimsa. He also maintained that truth and non-violence are inseparable and truthfulness and fearlessness is prerequisite for a pursuit of Ahimsa.

#### Satyagraha

Gandhi's later work rested largely on a spiritual principle of satyagraha that he developed while working in South Africa. For Gandhi, Satyagrahi was the foot soldier of Passive Resistance Movement. One has to adopt the virtues of truth and violence to be a Satyagrahi. He/ She should be honest and eschew material possessions and sexual desires. Gandhi prescribed a severe code for the, Satyagrahi which includes harsh moral discipline, control of Senses and ascetic self-denial.

#### Doctrine of Trusteeship

Gandhi regarded Rich as trustees of wealth. He said that ultimately all property belongs to God, the excess or superfluous wealth which the rich possess belongs to society and should be used for supporting the poor. Wealthy people have no moral right to what is more than their proportionate share in national wealth. They simply become trustees for the disproportionate share of God's property they hold. They have to use it for helping the poor.

7 Explain Rabindranath Tagore's idea of Nationalism and patriotism, social philosophy, religion and education.

#### Ideas on Nationalism and patriotism

Tagore in his lectures at the Imperial University (now Tokyo University) urged to aspire for the 'higher ideals of humanity' rather than accept what he called as the 'organized selfishness of Nationalism'. He also added the equally severe admonishment that one should never "gloat upon the feebleness of its neighbours." For Tagore, importantly enough, the idea of India was a moral project that needed to engage with its own deep and troubled history of "social adjustment."

In other words, for Tagore, the idea of India was to realize its civilizational possibilities and potential rather than to allow it to inhale the "fumes" of "patriotic bragging."

In 1908, Rabindranath Tagore wrote a letter to his friend, A M Bose, and said, "Patriotism can't be our final spiritual shelter. I will not buy glass for the price of diamonds and I will never allow patriotism to triumph over humanity as long as I live."

Throughout his life, Tagore remained deeply critical of nationalism, a position that pitted him against Mahatma Gandhi.

Tagore argued that when love for one's country gives way to worship, or becomes a "sacred obligation", then disaster is the inevitable outcome.

Tagore thus considered the idea of nationalism as being profoundly alien to the Indian psyche and the subcontinent's many pasts.

#### His social ideas

Socially, Tagore believed that Indian society has very much degenerated mostly because of the policy of our social rulers who didn't care to preserve our social institutions and allowed them to degenerate. He felt that social and political institutions should go side by side. He had faith in social solidarity and belief in ancient Indian culture and civilization. According to him political life was only a specialised aspect of social life and both could not be separated from each other. He quoted from Indian history that India always represented the synthesis of various philosophies and was very much broad-based. Therefore he believed that constructive efforts should be made to revive our ancient Indian culture.

#### Spiritual Humanism

The centre of Tagore's philosophy was man of god. Even his concept of God was influenced by the humanism inherent in his outlook. The supreme reality thus according to Tagore, essentially human and could be realised only through love of man. Love of God was thus translated into love of human. Tagore in fact sought the origin of spiritual aspirations and the concept of god in the spirit of the unity expressed by the primitive man. In a discussion with Einstein, Tagore said, if there is any truth absolutely unrelated to humanity then for us it is absolutely non-existing. Tagore thus firmly believed that truth could be realised only in human society.

#### His views on education

As one of the earliest educators to think in terms of the global village, Rabindranath Tagore's educational model has a unique sensitivity and aptness for education within multi-racial, multi-lingual and multi-cultural situations, amidst conditions of acknowledged economic discrepancy and political imbalance.

Rabindranath did not write a central educational treatise, and his ideas must be gleaned through his various writings and educational experiments at Santiniketan. In general, he envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualized to the personality of the child. He felt that a curriculum should revolve organically around nature with classes held in the open air under the trees to provide for a spontaneous appreciation of the fluidity of the plant and animal kingdoms, and seasonal changes.

In Tagore's philosophy of education, the aesthetic development of the senses was as important as the intellectual—if not more so—and music, literature, art, dance and drama were given great prominence in the daily life of the school.

In keeping with his theory of subconscious learning, Rabindranath never talked or wrote down to the students, but rather involved them with whatever he was writing or composing.