

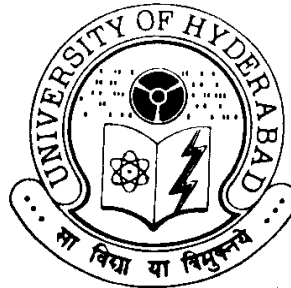
**PROFESSIONAL ETHICS AND VALUES IN
MANAGEMENT AND ORGANISATIONAL
DEVELOPMENT: A PHILOSOPHICAL STUDY**

DOCTOR OF PHILOSOPHY

IN

PHILOSOPHY

LIMMALA UDAYAKUMAR



**DEPARTMENT OF PHILOSOPHY
SCHOOL OF HUMANITIES
UNIVERSITY OF HYDERABAD
HYDERABAD – 500046
INDIA
FEBRUARY, 2011**

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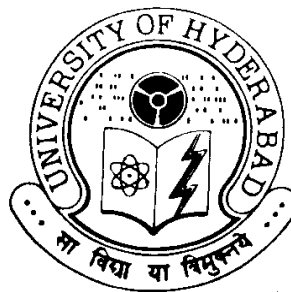
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of

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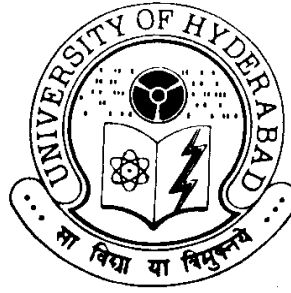
LIMMALA UDAYAKUMAR



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HYDERABAD – 500046
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February, 2011



CERTIFICATE

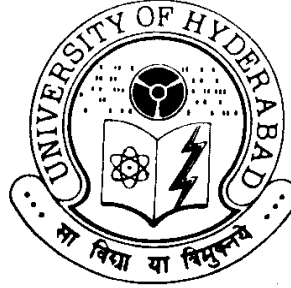
This is to certify that the thesis entitled “**Professional Ethics and Values in Management and Organisational Development: A Philosophical Study**” submitted by **Mr. Limmala Udayakumar** for the award of the degree of Doctor of Philosophy to the Department of Philosophy, School of Humanities, University of Hyderabad is a result of the bona fide research work he has carried out under my guidance and supervision. This work or a part of it has not been submitted to any other University and Institution for the award of any degree or diploma.

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February, 2011



DECLARATION

I hereby declare that this thesis entitled “**Professional Ethics and Values in Management and Organisational Development: A Philosophical Study**” has been carried out by me for the award of the degree of Doctor of Philosophy in Philosophy, University of Hyderabad under the guidance and supervision of Prof. Amitabha Dasgupta.

I solemnly declare that to the best of my knowledge neither this thesis nor any part of it has been submitted for the award of research degree of any University or Institution.

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Prof. Amitabha Das Gupta

(Signature of the Candidate)
Limmala Udayakumar
2KHPPH02 (or)

Head of the Department

Dean of the School

***DEDICATED TO THE MEMORY OF
MY FATHER AND TWO BROTHERS***

***Late Shri. DHANAM, PREMANANDHAM AND
ANAND KUMAR***

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*HYDERABAD
February, 2011.*

Limmala Udayakumar

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INTRODUCTION

CONCEPTUAL UNDERSTANDING OF THE PROBLEM

In the contemporary society, many professions have come into existence where the service of the respective professionals seems to be highly in demand. The purpose of this study is to consider common ethical problems found across professions. In this respect we bring in the notion of occupation and profession as they have similar nature on the ground that they share the same ethical problems. This becomes evident if we delineate the characteristics common to occupation and profession. There exists variety of professions which are significant in their own ways. The particular value that is crucial to this relationship is trust. Having trust in the professional service in which you are employed is to achieve the purpose. Daryl Koehn said, "Professional is an agent who freely makes a public promise to serve persons who are distinguished by a specific desire for a particular good." From this observation it is evident that the professionals have desire to do good for the customer where the notion of the good is defined in terms of particular needs of a person. Here, good is viewed as an ethical concept where goodwill is the key to establish a relation between the manager and the customer.

In contemporary ethics, the development of the virtues is one of the most noteworthy developments in ethical theory. Aristotle's virtue theory is easily understood by the modern society. The central concepts, such as, of goodness, character, and happiness are the important notions according to Aristotle's virtue theory. The concept of virtue since its scope is very vast there are a great variety of different views which can be included within virtue ethics. The questions that we pose here are: What exactly virtue theory is? What is its central purpose? What is the difference between virtue ethics and other theories and how is it useful in the current developing organization? Utilitarian theory can be understood as a movement of legal, socio- political reformation theory which flourished in the first half of the 19th century. But it is also, and more persistently, a general ethical theory and it is almost exclusively in this sense that I shall be concerned

with it. As a theory of ethics it provides a criterion for distinguishing between right and wrong action and given an account of the nature of the moral judgment that characterize action as right or wrong. In contemporary moral philosophy, deontology is one of the important of normative theories which gives supreme importance on moral choice. Deontology falls within the domain of moral theories that guide and assess our choice of what we ought to do in contrast to virtue theories. Fundamentally deontological theory is meant to guide and assess what kind of person (in terms of character traits) that we are and that we should be. It may be noted that those who subscribe to deontological theories of morality stand in opposition to consequential theories. Deontological theories judge the states of affairs those agents. Professional Ethics and Values are a set of moral principles and standards of conduct, supporting the moral prestige of professional groups in society. The tasks of professional ethics are to identify moral standards and assessments, judgments and concepts, characterizing people as representatives of a particular profession. Professional ethics develop norms, standards, requirements, typical to certain activities. Ethics is designed to educate people, to help them to behave properly with others, to communicate at the workplace, etc. Professional ethics seeks to establish the standards of morality with respect to different professions with a purpose to regulate human behavior. The standards that are prescribed are meant to be followed by employees. Aligning themselves to these values, an employee should cultivate the appropriate personal qualities. The main types of professional ethics are: Medical ethics, Business ethics, Organizational ethics, and Entrepreneur ethics, Engineer ethics, and Management ethics... etc

Recently, there has been an increasing awareness of the field of business ethics. There is a tremendous development in the business discipline. Business ethics is the application of ethical principles and methods of analysis to business. Business ethics deals with the topic of study that has been given its due importance in business, commerce, and corporate industry since last four decades. Hence there is an urgent need to understand the business ethics in the contemporary society. There is urgent need to practice ethics in every field and particularly in business discipline. Business ethics is an applied ethics in

the particular business of the particular organization. Ethics means character or manner. The character of man is expressed in terms of conduct. The conduct of a person is a series of actions that comprise of good or bad, right or wrong and moral or immoral. Moral judgment is also termed as the science of character of a person expressed as right or wrong action of conduct. Organisational cultures are implicitly ethical, we can then ask how organisations act as responsible moral agents and make moral decisions. Internally, managers are professionals who are accountable for their actions to their superiors and for solving the problems in the organisations. Executives as professionals must account for their performance to the board and to the shareholders. Externally, professionals are being held responsible for their company's actions. Negatively, managers are being held responsible for the organisation's misconduct, such as, financial fraud, endangering consumer health, or polluting the environment. From the point of view of management or organization, ethics gains greater social acceptance. As a result, organizations are taking responsibility for their actions and for their values. We will elaborate the objective of this study in the light of the inquiry conducted in the successive chapters of this thesis.

CHAPTER – I: PROFESSIONAL AND ETHICAL CODES AND AUTONOMY

We have discussed in this chapter systematically about profession-its nature, ethical codes and autonomy. This chapter divided into four parts. The first part of this chapter is conceptual understanding of profession where we have discussed about the framework of profession. In the contemporary society, many professions have come into existence where the service of the respective professionals seems to be highly in demand. The purpose of this study is to consider common ethical problems found across professions. In this respect we bring the notion of occupation and profession as they have similar nature on the ground that they share the same ethical problems. However, some features can be taken as necessary for an occupation to be a profession since all occupations may not be professions.

Then we tried to explain about the relation and differences of profession and management. Management may be seen as getting things done by the people. Management as discipline is comparatively new and it has a great diversity. Now coming to profession, management plays an important role in carrying out a profession successfully. The organizations or profession must fulfill the employer's objectives. If the main task of professionals is to ensure customers well being then something more is needed. The next part of this chapter is professional and ethical code. Here, we explained the purposes of code, the code will help to understand well and communicate well all the member of the organization. Professional association has a code of conduct which is maintained in good order and come from sectoral body. The code of conduct that is developed in business is extremely demanding in organisational climate. The benefit of code must be examined to find out how they are used in practice and how do they address to different problems. Every code is not applicable to all problems. For the benefit of the company, the code of ethics must be explicitly recognized. Managers do not have the right to enforce moral standard on their employees. It is only through the enforcement of code that the ethical culture of the company can be brought. Whatever it may be, some advantage will be gained by exploring the enforcement of codes.

The third part of this chapter is professional code of conduct and practice which basically deals with the basic code for managerial practice. Organizations refuse to run in a better way not only in terms of delivering the required services but also in terms of promoting the right kind of ethical culture within organizations. Every organization has a goal and our task is to attain this goal which we illustrate by discussing a code of corporate conduct that would guide the directors in making decisions. It provides and helps them to inculcate ethical doctrine and general standard of corporate behavior. Thus the proposed code of corporate conduct should concentrate upon the recurring general situations or problems faced by the board of directors as a whole. In the professional practice accountants have multiple responsibilities. They have responsibilities to public professions and organization to which they serve. Corporate codes are of two types: The Philosophy that company holds and Deontological code of conduct. The philosophy that

company holds explains the general corporate values. It is not merely a list of deontological duties. Every profession must have codes of conduct.

The last and fourth part of this chapter is about professional autonomy where we have discussed the concept of autonomy. Autonomy is a second order capacity to reflect critically upon one's first order preferences and desires. The nature of autonomy plays a central role in current normative philosophical work. The idea of autonomy has emerged as a central notion in the area of applied moral philosophy. The concept of autonomy has assumed increasing importance in contemporary moral philosophy. The autonomous man may do what customer tells him, but not because he has been told to do it by accepting as the final commands of the customer. Respect for the autonomy of persons is one of the four main highways to the liberal organization. Kant argued, moral autonomy is a combination of freedom and responsibility. The autonomous professional, in so far as he is autonomous, is not subjected to the will of organization. The Kantian conception of autonomy is the main feature of the final level of moral development. A professional is autonomous to the degree that what he thinks cannot be explained without reference to his own activity of mind. Acting autonomously means acting from principles or standards of organization. After this, I have briefly explained some of important concepts relating to the value of autonomy, because every professional should respect and give value to the essential concept of autonomy which includes moral autonomy. Finally the professional autonomy is central concern of this work and it focuses on the 'Professional Autonomy' of professionals. Ethical problems relating to humans differ from those relating to corporate bodies. Every employed professional has to have the professional autonomy. This is essential for a true professional.

CHAPTER-II: UNDERSTANDING THE CONTEMPORARY ETHICAL THEORY

In this chapter we have discussed ethical theory. This chapter is also divided under three section namely, Aristotle and the contemporary virtues theory, John Stuart Mill's

utilitarian theory and Immanuel Kant's deontological theory. Aristotle's virtue theory is one of the most important theory which deals with the nature of virtue theory. Here, we would like to discuss the basic features of virtue ethics. In this connection we will also discuss some other important theories of ethics in relation to virtue ethics. While analyzing we will elaborate some of the claims that are relevant in management or business organization so that the importance of virtue ethics can be easily seen. Aristotle's virtue theory is easily understood by the modern society. The central concept of goodness, character, and happiness is the important notion according to Aristotle's virtue theory. As per virtue theory, there are two things that are wrong in approaching the morality of choice in complex situation. Firstly, the nature of the agent is assumed to be not important, or at least, to be determined by the outcome of the choice. The second wrong move that the virtue theory is criticizing is the implicit assumption that is found in other ethical traditions. The next is the classical idea of virtues that had a much wider and more neutral scope. It was applied to socially beneficial and heroic performance but was also used to indicate a non-moral excellence in various skills like management. The moral virtue implies excellence of character. Its meaning closely represents the Greek's idea of virtue. Virtue is a state of character determined by reason or by rational principles. The essential features of virtue ethics are two. Among these two, the first one is the central to any form of virtue ethics, that is, "action is right if and only if it is what an agent with a virtuous character would do in the circumstances." And "Goodness is prior to rightness," The notion of goodness is primary while the notion of rightness can be defined only in relation to goodness. At the same time, virtue ethics has important similarities with non-consequentialism and deontological ethical theories. Here, I have tried to explain about virtues and principles. It is important to note here that there is no single simple relationship between virtues and morals based on principles. Some virtues enable people to do what moral principles require to do. Some virtue ethics consists of a readiness to act on moral principles and justice. Afterward I have examined and explained the notion of pleasure and desires which are essential Aristotle and to his treatment of the nature of pleasure or enjoyment and its significance in human life. Pleasure is the process of

change, development, or replacement. Aristotle lucidly explains desires and appetites as irrational elements in the soul.

Finally, we elaborated the ideas of worthy living after rightful doing. Ethics has been conceived of as the study of what constitutes the right or virtuous conduct for a better living. The idea of a worthwhile human life has generally been explained in terms of a teleos of human life. The main concern of morality is how a person engages in qualities self- transformation so as to become a worthy human being. To understand and act as a righteous being of this corrupted society, we first of all try to understand the notion of morality which treats the question, what ought I to do, as a central moral question.

We have lucidly discussed that one of the important theories is Mill's Utilitarian ethical theory in modern perspective. In this sub chapter we have explained coherently on an outlines of utilitarian theory. As a theory of ethics it provides a criterion for distinguishing between right and wrong action and gives an account of the nature of the moral judgment that characterizes action as right or wrong. And we make an attempt to want to discuss very clearly about conceptual understanding of act and rule utilitarianism. Utilitarianism as Bentham defines holds that, action is best which leads to the greatest happiness of the greatest number. The chapter discusses systematically about distinction between act and rule utilitarianism.

The chapter brings Mill's proof of the principle of utility and greatest happiness. Utilitarianism means action that is judged as right, good, or wrong on the basis of consequences. The end of an action justifies the means expressed us consequentiality principle. In Mill's utilitarianism, we may find four principles which are involved in utilitarianism. They are namely universalism, consequentialism, hedonism and maximatism. The consequentiality principle states the rightness or wrongness of the result flow from the action. The hedonistic principle that good in itself is pleasure and the only thing that is bad in itself is pain. Mill makes the distinction between a morally obligatory action and a morally permissible one which we have discussed in the course of our inquiry.

The final part of this chapter is Kant's deontological theory which is the foundation for duty for duty's sake theory. Kant was one of the greatest moral philosophers in all times. His ethical theory is called deontological. In contemporary moral philosophy, deontology is one of those kinds of normative theories regarding which choices are morally required, forbidden, or permitted. Deontological theories judge the states of affairs of the agents. Kant developed the deontological ethical systems that are measured by rightness of the rules rather than the end results. Kant stressed the importance of basic rules or principles that governed the decisions. He believed in good will. The moral person should have good will and that he takes ethical decisions based on what is right. The decision maker should discharge his duty. Kant proposed the decision making by universal laws or universal truths which he called categorical imperatives. The Kantian theories involve universal rights, namely, freedom of speech, right to privacy, freedom of consent, freedom of conscience, freedom of selection. Each of the branches of deontological ethics is agent centered and this can be claimed to have its root in Kant particularly in Kant's universalism and categorical imperatives. The categorical imperative or command is the universal moral law which means that it is categorical, unyielding, and it is demanding. There are two kinds of hypothetical imperatives which Kant calls technical imperative which means chosen end and the other is assertor imperative which means to have same thing. Assertor imperatives appeal to desire that human beings tend naturally to share health and happiness. The assertor imperatives are carrying more general force than hypothetical imperatives do. In contrast to both kinds of hypothetical imperatives, there are categorical imperatives which explain the concept of Kant's good will and its results on duty. Kant's deontological theory is a profound theory which influences many duty-minded philosophers or professionals. The concept of goodwill is the only thing that is good without qualification. His aim of philosophy is to attempt to construct duty based ethics and obligation. Here, I would like to explain various concepts as follows. The kind of duty based on the distinction between perfect and imperfect duties. In the case of perfect duties we are obliged to perform a definite act, for example, to pay something which we owe. We need to understand duty-based ethics. Deontological ethical theory

concerns with duty. As per Kant's principle, people behave ethically as they find that it is their solemn duty to do so. Deontologists normally recognized two classes of duties which are general obligations, and special obligations. We can argue that one of our deontological duties is the duty to obey the law. Another side of this argument is that any duty to obey the law depends on whether the law possesses practical authority which for some is a contingent matter and for others is impossibility.

CHAPTER-III: PROFESSIONAL ETHICS AND VALUES IN MANAGEMENT AND ORGANIZATIONAL DEVELOPMENT

This is one of the important chapters which is named after the professional ethics and values in management and organizational development. In this chapter first of all we would like to discuss that the nature and character of professional ethics and values. What are professional ethics and values? The chapter discusses is the distinctive nature of ethics and values for professionals. The chapter will discuss forces which influence the ethical behavior of individuals in organizations and explores the strategies of professionals in adopting to build ethical climates in their organizations. Values can be defined as those things that are important or valued by someone. They include integrity, professionalism, caring, teamwork, and stewardship. Values make us what we are as professionals and in the light of values professionals are judged to be right or wrong. Professional values can be defined as the motivating factors that appeal to a person mostly when it comes to career selection. Relatively, professional ethics is a matter of morality, influencing how a person handles business and people associated with their business organization. The foundation of professional values is usually formed with influence from the personality. An individual's values may come from previous work experiences, future objectives, or personal satisfaction. We believe that from organizational ethics and values flow from organizational and its style (culture), vision and mission. We also believe and teach that all organizations are an interdependent values based systems. The way the organization conducts itself, its style, is governed by its values. Values affect every nook and corner of

the organization, the importance of ethics and values concerning organisation and development of people. In order to enable organizations to think comprehensively about their ethics and values we like to use a model based on three interdependent cardinal components, integrity, humility, and loyal compassion or caring. Ethics and Values also profoundly affect the quality of board governance. Governance can be conceptualized having four components: structure, process, dynamics and product or results. Dr. John mentions honesty and loyalty as values that are the ingredients of integrity. Values are what we, as professionals, judge to be right, and possess integrity. They are more than words; they are the moral, ethical, and professional attributes of character. Character is the basis for trust and confidence that must exist between the professional and the leader. The six levels that he differentiates are: The ethics and values of compromise and social integration, the ethics and values of public policy determination, the ethics and values of democratic responsibility, the service orientation and procedural fairness, The conflicts of interest; and the basic honesty and conformity to law.

The second part of this chapter is professional ethics and values in management which we like to illustrate the conceptual analysis of management. Management is a multi-purpose organ that manages a business, manages manager, and manages workers and work. Management is the process of designing and maintaining an environment, working together in group to efficiently accomplish selected aims. Management is a distinct ongoing process of allocating inputs of an organization (human and economic resources) by typical managerial functions for the purpose of achieving stated objectives. viz., output of goods and services desired by its customers (environment). In the process, work is performed with and through the personnel of the organization in an ever changing environment. Management is a social process involving co-ordination of human and material resources through the functions of planning, organizing, staffing, leading and controlling in order to accomplish stated objectives. The concept of management can be understood under the following : Management as a process consists of typical elements of management or functions of management such as planning, organizing, motivating, leading and controlling of human efforts. Through these managerial functions or

management process we can have accomplishments of the right work, at the right place, at the right time, and with the right methods. When values and skills are combined by a manager and workers, the management of organization will be much better. Management is a special field of study. A professional manager is one who specializes in the work of planning, organizing, leading and controlling the efforts of others and does so through systematic use of classified knowledge. Managers must commit themselves to accomplish steady increase in productivities of all resources particularly in turbulent and ever changing environment. On the basis of the above we need to know the basic functions of management. A manager performs of all six functions simultaneously or several times during the working day. Leading, motivating, co-coordinating, and communicating constitute enacting management-in-action.

Here, we would like to bring the important concept of total quality management by the professional practice. We need to approach through quality that is total quality management (TQM) which is an integrated approach within a management and organization that aims to achieve continuous improvement in the quality of goods and services. In the organization, professional manager should act both with loyalty and honesty in carrying out the lawful policy and instructions of his organization. Quality as everybody's responsibility in the organization is the basic tenet of TQM. A holistic value driven management and ethical value system plays a vital role in TQM. Total quality management and value based management are complementary and if both are integrated then the result is corporate excellence. Professional team work and team spirit are mutual trust, mutual respect, personal pride and above all genuine team work will lead perfection and excellence. If we want to have the total quality management then we should have the prosper mind as such. All professionals should have the perfect ethical and value oriented mind only. There are professional needs to dedicate and invest all these ethical quality for human values. These key elements are derived from the subjective 'deep structure' of the total quality civilization of India.

The third aspect of this chapter is attempted to develop professional ethics and values in organizational development. Organizational development is the attempt to

influence the members of an organization to expand their candidates with each other about their views of the organization and their experience in it and to take greater responsibility for their own actions as members of organization. And for the development we need to apply ethics and values in organizational development and at the same time our behavior must to influence the organization. The organisation has a major impact on the behavior of its professional members, and can have a positive or negative influence on their values. There are three qualities those individuals that must possess to make ethical decisions. The first is the ability to recognize ethical issues and to reason through the ethical consequences of decisions. The ability to see a second and third order effect which is one of the elements of strategic thinking is very important. On the basis of the above it attributes for ethical decision. People will do what they are rewarded for doing. The organisation has its greatest impact on the standards it establishes for ethical and unethical conduct in its formal reward systems. Professional manager must understand that their actions, more than words alone, will determine the operating values in the organization. In the organisation we need to build an ethical climate. Creating a culture based on moral excellence requires a commitment among managers to embody and develop two qualities in their leadership. However, creating an organization characterized by moral excellence is a lengthy process. It involves organizational development culture.

The final stage of this chapter is professional ethics and values in management and organizational development. Management and organizational development will produce business environment with all of its challenges. We need employees who can be productive in a team environment have good communication skills and can bring critical thinking and problem solving in to the job situation. Management and people working in organisation know how to identify the success factors of a position which is a key to identification of professional candidates. This is particularly important when recruiting and selecting across cultures. The development of your organization and management may influence the change and success of the business. We need to build the organization on values. Our people are our most important asset. A value exists in every workplace.

CHAPTER – IV: ANALYTICAL UNDERSTANDING THE CONTEMPORARY BUSINESS ETHICS

This chapter seeks to analyse business ethics in the light of contemporary perspective. In this connection I would like to understand and analyse the nature and objectives of business ethics. Ethics may be defined as the critical examination of the standards of good and evil, right and wrong, virtue and vice. Application of ethical theories or policies can reduce the corruptions and cheating and thus can save company from huge sums of money. Business ethics is the application of ethical principles and methods of analysis to business. Business ethics deals with the topic of study that has been given its due importance in business, commerce, and corporate industry since last four decades. So that there is need to understand the nature and objectives of business ethics in the contemporary society, which is very urgently needed. There is an urgent need to practice ethics in every field and particularly in business discipline. In business ethics, most ethical issues could be of two types. Namely, overt and covert. The character of business ethics are the guiding principles of business functions. Business ethics is developed after testing the requirements of business environment, social customs, and traditions, and the rules of its conditions. Business ethics has the moral responsibility to accept proper and improper things where it is not legally binding. Good ethics not only promotes professionalism in management but also it purifies the inner mind of every business man. Ethical principles in business ethics have great impact in various fields, especially in business ethics. They include the names as Aristotle, Immanuel Kant, John Stuart Mill, Plato, and Peter Ducker, Herbert Spencer etc.

The second part of this chapter discusses understanding on contemporary business ethics. People realize that ethical act is fundamental to the company's existence which can save it from the present global financial crisis. Traditionally there have been three broad schools of thought in modern ethics which are developed over the years. There are virtue ethics, teleological ethics, and deontological ethics. The three most important concepts are: the concept of good manager, the concept of right doing and the concept of worthy

living. The global business society thinks of common good because it possess common ethical values, namely, honesty, respect, being reliable, being fair, caring for other, and doing the right thing and being an honest citizen. Ethics and values are important in business because business needs employees who are honest and loyal. Without ethics, neither business nor individuals could function. The Importance of ethics in business is that good ethics is good business. Good ethics is also good business because it allows businesses to avoid outside restrictions. Its main focus to apply applies ethical rules to business situation and cares. Business ethics is a major growth area and many companies have developed codes of ethics that set the tone of decision-making throughout the organization.

In this analysis a number of fundamental questions are discussed. The subject of business ethics will become increasingly important as time goes on. In future more groups and projects will function as the need increases due to the demand by the customer. Business ethics is socially responsible. We would now like to explain why business must be socially responsible. Business exists operates within a social framework and thus requires social connection. Society, on the other hand, requires business to fulfill its needs and for its economic and social well-being. A business receives inputs from the society. It offers its output to the society in terms of products and social service. Business men must realize that the best way to survive and grow in the long run is to operate profitably by serving customers responsibly. Since business exists and operates within the society, it needs social sanction and approval to function, in the society. To keep the balance, it needs to give back something to the society, to do something for its benefit. And what it does for the society and its welfare restores the balance between the business and the society.

Business and society must function harmoniously. A socially responsible organization does not make losses and become a burden on society. Economic performance and social performance are both necessary to become a socially responsible company. Thus, organizations have a social responsibility to make profits. Only adequate profits can help a company to meet its society's obligations and expectations. Quality of life is not merely

dependent on our standard of living but also on our standard of life. Standard of living is based on one's financial power and is the indicator of the quality of life and one's material growth. Standard of life, on the other hand, is based on one's internal growth, the growth of one's character, growth of the mind and soul. Business must create conditions which enable workers to put forward their best efforts to achieve the organizational goals. The compensation scheme of the organization should be one which is not only fair and just but also equitable and which encourages productivity and efforts of workers. Providing quality products at fair prices is a major social responsibility of business organizations. Firstly, it has to fulfill its civic duties like avoiding pollution and keeping the environment clean. Then they must regularly and honestly pay all their taxes and duties to the concerned governments. Above all, they must have the national interest of the country in which they operate at heart and in their mind at all times. The first and foremost responsibility of a business is to operate at a profit for its continued survival and avoid making losses, which cause great hardship to the society and untold miseries to its people. But along with its survival, businesses also have the responsibility to grow and develop. Businesses are wealth creating and wealth producing organs of the society.

Basically ethical professionals are to keep their behavior in their business transaction and to stand for truth for any cost and think for maximum satisfaction to maximum people. The corporation is a creation of society whose purpose is the production and distribution of needed goods and services, to profit of society and itself. In the contemporary time business in the free economy is seen as economic and not as social. The policies of the business should be guided by economic criteria and actions be dedicated by the profit maximization within the social legal framework. Profit is necessary for the survival of the business.

CHAPTER – V: EXPLORING THE FRAMEWORK OF PROFESSIONAL RESPONSIBILITY

In this chapter we have discussed the trend of professional responsibility. We need to understand the present trends of professional responsibilities of ethical being. Professionals are being held responsible for their company's actions. Demands for social accountability lie at the origin of business ethics itself. Accountability means having to answer to stakeholders, shareholders, management, employees, customers, and governments. It means that organizations take responsibility for their actions and for the values and processes that led them to act the way they did. In order for management and employees to take responsibility for their organisation roles, they should have the requisite authority, resources, and information needed to discharge their duties. The modern manager or professional tends to be a “business moralist.” He knows that he must use power to get his job done. Some leading professionals think that the reconstruction of the moral foundation of business is the most urgent problem facing business in today’s management. The gap between business practice and the ethical beliefs of managers is the cause of the moral crisis of management.

The second part of this chapter is professional role and responsibility on decision making. Professional makes the most important decisions which establish the long-range policies of the organization. These decisions are based on premises about long-term goals and the relatively permanent means to be used in attaining them. Therefore, the socially responsible managers must be able to anticipate the responses to long-range goals the means to attain the goals for individuals and groups who are in the organizations

When this has occurred, the organization is identified with broad social values and goals that is no longer considered expendable. Now let us look at how managers go about making socially responsible decisions. All decisions are made on the basis of their impact on profits. Society is always moving in some direction, but at any one time it is difficult to interpret the social drift. Thus business ethics is never in a state of being; it is always in a process of becoming. In short, he must be rational and to be rational he must have a

management philosophy upon which he can depend. Philosophy does three things: it defines what is true, it determines which questions are important to ask and rules out other, and it prescribes a set of values useful in making decisions about right and wrong. Professionals considered foresight to be the key quality of mind. Professionals contrast understanding from routine in business. The last part of this chapter which we going discuss on understanding professional responsibility on profitability.

Today, we also insist on the social responsiveness of management which means the ability and willingness of management to relate the plans and policies to the social environment in such ways that are mutually beneficial to the organization and to society. A new attitude towards the managerial role is slowly emerging. Management is required as agent of social change and not merely as agent of economic and technical change. Managers are now interested in social results along with economic results. Society wants its social resources to be used as wisely as its economic resources. Professional manager must have social awareness and bring social improvements. Social needs and goals are now compelling managers to work toward high quality of life as well as toward high economic productivity. Quality of life satisfies the hunger of mind and spirit which are higher levels human wants and aspirations. Above all suggestion and recommendation will help the society to have a better professional in our required organization.

CHAPTER – I

PROFESSIONAL AND ETHICAL CODES AND AUTONOMY

(A) Philosophical Understanding of Profession

1. Framework of Professions

In the contemporary society, many professions have come into existence where the service of the respective propositional seems highly in demand. A professional being is a person who provides service to a required customer because the customer seeks to achieve certain end which he cannot achieve on his own. It is through their expert services that the professionals help their customer to attain their desired ends. Managers, doctors, and lawyers are all professionals because they enter into a relationship with people who are not professionals. The particular value that is crucial to this relationship is trust. Having trust in the professional service in which you are employed is for achieving the purpose. Daryl Koehn said, “Professional is an agent who freely makes a public promise to serve persons who are distinguished by a specific desire for a particular good.”¹ From the observation it is evident that the professionals have desire to do good for the customer where the notion of the good is defined in terms of particular needs of a person. Here, good is viewed as an ethical concept where goodwill is the key to establish a relation between the manager and the customer.

The purpose of this study is to consider common ethical problems found across professions. In this respect we bring in the notion of occupation and profession as they have similar nature on the ground that they share the same ethical problems. This becomes evident if we delineate the characteristics common to occupation and profession. There exists variety of professions which are significant in their own ways.

However, some features can be taken as necessary for an occupation to be a profession since all occupations may not be professions. A profession is characterized by three necessary features.

1. Educational qualification with an advanced academic degree is necessary to be a professional.

2. Specialized education involves a significant intellectual ability to become a good human being as well as a professional. To be a professional primarily is to have physical skills and intellectual ability. They help the professionals to carry out their task successfully.

3. The trained ability provides an important service in the demanding society. Teachers, accountants, managers, and leaders of the organization contribute services to the organization in this way. Their services are meant for functioning of society by assuming their role as management experts with having adequate moral responsibilities. It has been observed that there is a tendency in modern society which seeks to make use of specialized knowledge for short term profit without having any concern for society or the well being of human beings. In this connection, we hold that getting permission is not sufficient because one may have licence but may not have the proper ethical values. Licence gives us the official sanction but it does not ensure the moral standard as involved in all professions. In any profession licence is not sufficient to constitute an occupation and profession. Many professionals need not be officially licensed. For example, accountants are not required to be certified public accountants but they must usually possess an advanced university degree.

An important distinction in professional ethics is made between consulting and scholarly professions. Consulting as a profession is a free service which is mostly controlled by the government and non-governmental organizations. The examples of such professions are law, medicine or architecture which have traditionally been practiced on a free-service basis within the framework of personal relationship between the customer and professional. Scholarly professionals on the other hand, usually work for a salary. It is by virtue of technical expertise that these professionals attract entrepreneurs in order to render

better service to individual customers. The difference between these two kinds of professionals, as we will argue later, reveals different kinds of ethical problems faced by both customers and professionals. There are ethical laps commonly observed in these practices.

Professional services have important implications for professional ethics. Professionals have a right to practice if their services are approved by the government. In a strict sense professionals do not have privilege to practice. It is essentially a privilege conferred by the government. In this context one must carefully distinguish between the concepts of right and privilege. A right is a fundamental claim which allows our act without interference. A privilege is a permission to perform certain acts provided certain conditions are fulfilled. A person having privilege can take the customer's burden provided he has the necessary qualification. For example, one must pass a management degree in order to get the privilege of managing the organization. In the case of right, the responsibility is upon the individual. However, in view of the constraints put in the government it may not be possible for an individual as a professional to fulfill his rights. The reason is, profession as a whole is a privileged activity created by the state to further certain social needs or values. The word "profession" has been secularized whose meaning thus implies: "That which professes duty or it is the one which is qualified by duty". "Profession", originally meant the act or fact of professing. It may also be defined as, "A vocation in which professed knowledge of some branch of learning is used in its application to the affairs of others, or it is a practice based on certain skills." It is a proper body which is concerned with some aspect of society, life, or nature. It sets the terms within which the domain of its concern is specified and defines rules that are associated with it. Professions are mostly practiced in organizations. Modern professionals are willing to do their work within certain required institutional settings, and even, to an extent be defined by these settings. As professions become more organized, business organisations have become more professionalised. The result is the development of new patterns of organization which they undertake with a purpose of attaining the maximum benefits for a maximum number of people.

2. What is Profession?

I have so far elucidated the concept of profession only from a philosophical point of view, highlighting some of the general aspects of profession. I shall now address the question: What is profession? It can be answered with a specific distinction that will define profession. In this pursuit, we shall particularly refer to sociological and organizational standpoints for the purpose of defining profession. The members of the professions have been bearers of public trust and their conduct must be publicly acceptable.

Michael Davis believes the provisional status of a public service is relatively contingent. As he says, “What essentially defines a profession is the mutual commitment of the group of persons to some moral ideal, persons who work for that ideal benefit from their group membership.”² Though this ideal is commonly meant for the benefit that it offers to a wider public services nevertheless accidental. Members of professions, since they provide highly valuable public services, should be devoted to these ideals and express it in public. But professional status is not simply judged by the fact that a public service is provided. In addition to this fact a professional must be trustworthy. Bank manager and loan providing officers perform important public services with trust and at the same time require preserving customer’s detailed documents which are confidential. This is the reason why their service is appreciated. The services provided by the professional are not ordinarily available in the same way in which degree that certifies their expertise is available. Only then the etymology of the word is constituted. The word ‘professionals’ mean they are special by virtue of what they profess. Since a profession is constituted by a group of persons who are dedicated to some practical ideal they will devote special attention to that ideal. On the contrary, there are professions which do not have any such practical ideals. They are based on social recognition and reconviction. This is possible only if the occupation’s implicit ideal is pursued in the right manner which is believed to serve an important social interest in a unique manner.

Generally accepted, the definition of the term ‘profession’ exists as a working concept which is needed for our study of professional ethics. One need not characterise profession

by a set of necessary and sufficient features being uniformly possessed by all professions. Instead, one has to look at different professions within a single framework which is defining by common ethical concerns. Another common feature to profession is that it is an organization consisting of members. Accordingly all major professions have organizations through which they represent themselves. The respective organizations with different professions are open to the members of those professions. The goal of an organisation is to protect health, justice, and to promote the economic well being. The members of these organizations have corroborated this. A various survey conducted by prestigious organizations which says that the ethical problem of a profession is to fulfill as completely as possible the primary service for which it stands while securing the legitimate economic interest of its members. If this claim is approximately correct, one must expect professional organizations to be deeply involved in securing the economic interests of their members. Such organizations do generally differ from trade unions which are almost exclusively devoted to the economic interests of their members. In this respect it may be observed that those who occupy responsible positions in the organization, such as managers or doctors should not be faced towards the agitation for their economic well being. They themselves don't involve in agitation because of their status in society. Whereas school teachers do not mind to do the same to improve the conditions for their well being due to various, such as, poor pay package, lacking responsible position...etc.

In professional ethics, we use normative features to define or characterize professionals. Professional are those who are primarily devoted to provide service and secondarily they are interested to make money. In this connection, the normative feature to define profession has been presented by Maynard Parsing who says: 'On the basis of the following consideration the responsibility for effectuating the rendition of these services to all that need them and in such a manner that the public interest will be best served is left to the profession itself.' The condition that he spelt out has been further elaborated in terms of three different normative principles. An efficient manager, as he claims, will work according to the following three principles:

1. Customer Services should be provided to all those who are in needy it.

2. Their quality services should be provided to promote the public interest in a better way.

3. The profession itself should be the sole judge of the method for achieving the first two principles. Even if these normative principles are correct, they should not be elevated into the defining features of a profession.

Those who are having the knowledge of these principles will be different from others because those principles will set them apart from the rest. The reason is that they will be considered as professionals on the ground that they will move go forward. They will go forward because these professionals will have specialized rather than generalised knowledge and will thus acquire expertise in their respective profession. However, this will lead to a consequence which is not so desirable. The idea of acquiring professional expertise leads to the division between theory and practice. The more specialized a professional becomes the smaller the portion of human life falls within the ambit of his or her attention. Thus the holistic human dimensions of service are often lost.

Managers who are professionals often meet customers at critical points in their lives and help them in possible ways to deal with difficult situations in lives. This is where the expertise that managers acquire becomes useful and commendable. However, this is not fully appreciated because it does not adequately serve the public. Their skills are so good that they must be appropriate to the context. Hence, it is not only professional skills but also relevant contexts which are extremely important for rendering significant public service. As managers begin to see themselves as professionals in such situation they may lose to meet the people's needs, and instant focus more narrowly on "scientific" solutions to situations.

Now we will elucidate philosophical and sociological definitions of profession. Sociological definition is concerned with social behaviour of professional whereas philosophical definition is concerned with the role of moral values in professional behaviour such as style of life, corporate solidarity and social equality, etc.

There is no absolute difference between professional and other kinds of occupational behavior which we have earlier explained. In my presentation, we were

mainly concerned to show that there are certain attributes which are common to all occupational behaviour. On the basis of these common attributes it has been shown that some occupational behaviour can be qualified to be called fully professional whereas other behavior is partly professional and some can be thought of as not at all professional. The point made above can be clarified by referring to some actual professions. Business behaviour, for examples, is not fully professional. However, some elements of professionalism might be found in business behavior. Similarly, on the same consideration a management professional is more professional than a nursing professional, and a nursing professional who involve global activity, is more professional than a medical doctor who provides minor medical services in an organisation. Professionalism is a matter of degree.

Professional behaviour may be defined in terms of four essential attributes:

1. A high degree of generalized and systematic knowledge.
2. A Primary concern to the community interest rather than to individual self-interest.
3. A high degree of self-control of behavior through codes of ethics internalised in the process of work performed socially and through voluntary associations organized and operated by the specialists themselves
4. A system of rewards, which is primarily a set of symbols of work achievements that constitute ends in them, rather than means to some individual self-interest. An elaboration of these four attributes may be helpful to put the discussion in proper perspective.

These essential attributes define a scale of professionalism, the way of measuring the extent to which it is presented in different forms of occupational performance. The best professional behaviour would be that which realize all attributes in the clear possible manner. Public relations managers are employed by modern business organizations to build a friendly network that can help business interests. There is, however, a growing feeling that public relations executives can never be accepted at their face value as they only build up facades for their organizations. In view of this it is now felt that each

Profession should develop a code of ethics for its professionals that would re-establish their credibility.

3. Profession and Management

There is no universally accepted definition of management. But the commonly accepted view is that management may be seen as getting things done by the people. This view is held because it is thought that it correctly presents the nature of management.

Management as discipline is comparatively new and it has a great diversity. Now coming to profession, management plays an important role in carrying out a profession successfully. The success of a profession, to a great extent, depends on managerial skills. And if following conditions are satisfied, demand for management ability may arise in a number of ways:

1. A managerial practice must be guided by ethics and values.
2. All management skills require that they must meet the customer satisfaction. Professional assignments involve the application of knowledge of skill and this requires good planning, systematic coordination and dynamic control.
3. The organization or profession must fulfill the employer's objectives and thus managerial skills and abilities are goal oriented.

As professional practice grows in size an increasing proportion of the equity partners' income may be derived from the profits of the organisation rather than their individual work. Thus a professional may slowly shift from the total development of his personal skill to a position in which he may be more concerned with the procurement and management so that there will be continuous growth of organisation. In this administrative role the selection of personnel and quality control of mechanism of organisation may be matters of greater preoccupation with administration than the details of the professional work itself.

The growth rate and ultimate stand of an organization is probably influenced as much by the proprietor's ability to develop management skills as it is by his ambition. Outside their practice many professionals assume considerable management responsibilities for

organising their customer's affairs or at least for advising to an extent that will be heavily relied upon. But it is realized that to find out the best way of getting things done is not sufficient. If the main task of professionals is to ensure customers well being then something more is needed. The emphasis is thus laid on such qualities like: positive outlook, satisfaction, character, sincerity, pragmatic work style of people within an organisation, etc. But these qualities to a considerable extent depend on the structure of the organisation. The structure that defines the organisation is customer affairs, customer behavior guided by certain code of conduct, planning, etc. In this concept several of organizations will be assigned to its members to carry out the function. For example, there are professional assignments which can only be discharged by a team which is far beyond the scope of an individual. In view of this new thinking professionals now feel that there should be different systems of code to be developed for the greater interest of respective organizations and if all these systems should conform to international code of ethics than adopt them and make them useful to the organization.

(B) Professional and Ethical Code:

1. The purposes of codes

In our earlier discussion, we have mentioned about professional and ethical code, we would now like to discuss systematically about the purpose of professional code as well as ethical code for management and organization. First of all let us explain why code of ethics is required? and what is its importance? Ethical codes within any organizations are not artificially created. They come out of certain needs but it is found out that they do not fulfill the needs out of which they arose? The existence of a code of ethics indicates our concern and effort to ensure good conduct in organization. In fact, in any organization and particularly in many global organizations ethical codes are introduced by their leaders who wish to maintain or improve standards of behaviour apart from maintaining the law. A Code of ethics may be very effective in setting the agenda for a company, but enough priority is not given in its application in day today functioning of the organization. This is

evident from the text of the code where the issue involving how to apply the code is rather left unclear. Formulating a code of ethics in all probability is likely to be proved unfruitful if it is found that the rules constituting that cannot be applied to all situations. Company codes of ethics are by and large focus attention upon the misconduct of isolated individuals and are not much concerned with how moral problems arise in the first place.

Ethical codes simply cannot capture the complexities involved in modern business life. Ethical codes of practice can be adopted by organisations to set out what they consider to be their social responsibilities and also to establish standards of good conduct for their employees. These codes may have many advantages in terms of both public relations and creating the healthy environment in which the ethical concerns of employees can be raised openly.

The content of professional codes falls broadly under the two categories: the universal and the stakeholder. Under the universal the majority of codes appear independent of profession. In all professions, it is commonly observed that codes are explicitly directed to the maintenance of high standards of professionalism. It is simply assumed that by the high standard of professionalism everyone knows what it means. No doubt this is true in a very general sense. But this is not adequate. The notion of standard must be articulated in the light of the definition provided by institute of management that guides professional practice.³ The organizations that follow such standard procedure will be benefited in pursuing their professionals to maintain high moral standards. A professional is the one who claims to provide an expert service of value to society and who accepts the duties entailed by that claim:

1. The attainment and maintenance of high standards of quality education, training, and practical judgment, and
2. Honouring the special trust reposed by customers, employers, colleagues and general public.

It is generally agreed that it is the presence of ethical values that will characterise a true professional. Among the values that occupy a high place are integrity, honesty, loyalty and fairness. These are the values which encourage professionals to be active in

creating the competence of their subordinate staffs along this line. There are also of values which point out that professionals have obligation towards their subordinator. They are accountable to their subordinates for providing proper supervision. Except few, each professional code talks about its own profession and not other professions.

In every profession people follow such code knowingly or unknowingly. But modern society is burdened with science and information technology, and no special effort is given to the development of professional codes. The virtue like confidentiality, explanation, and justification are taken to be the most cherished values for modern professionals. It is further maintained that conflicts among parties must be brought to open discussion and better handle them with integrity. In the same way it is stated as the part of the professional code that those who are professionally incompetent may be dropped from the organizations but this entire procedure must be conceived and carried out impartially. Some of the professional bodies explicitly call the members to take positive steps to maintain their professional competence. Most professional codes make specific mention of bribery. Regarding the questions concerning the permissibility of business gifts and hospitality, it is viewed that the issue is a complex one and a variety of approaches have been taken on this issue. By and large the issue is viewed by various professions in the following terms:

- a) The consequences of a gift, that is, to see whether or not it leads to undue influence or unfair treatment, and
- b) The intention of a gift is designed to get undue advantages from customers. In the light of these we can raise the issue regarding how many organizations that have a code to deal with such problems. It has been observed that at least sixty percent of organisations are having professional codes .⁵ If there are number of existing codes in an organization, it is difficult to identify which specific code to follow. This will lead to some sort of confusion. Typical professional specialists or managers may have signed half a dozen different codes while joining in their profession. Usually there are number of professional codes available in an organization. Some of the codes are to be specifically considered. But it has been

noticed that professionals either knowingly or unknowingly ignore the ethical code due to the availability of general codes which may not be applicable to certain issues.

It is possible to develop a code of conduct at the top level of the organization and then to impose it. Such a process, however, is unlikely to get the best results if considered in terms of commitment. The process used for developing a code requires observing the following things.

First of all, one must know and understand the basic awareness of the need to have a code and be prepared to invest time for the organization. This is not a craze but we need to meet the demands of professionals because they themselves want a code to regulate our conduct. Advance research can be an effective way of creating awareness as well as of identifying the topics relevant for inclusion in the code. We can identify many issues like opinions and attitude of people coming from different backgrounds and perspectives. We can identify the anxieties and worries of people which they carry back from home.

Value statements and ethical code are too often formulated by group of senior managers and specialists. Make sure that you consult widely during the period when the code is developed. Find honest, sincere, and efficient people from different sectors and levels of the organization who will be enthusiastic and convincing about this exercise. Remember to take account of the view of the people in all the countries where your companies operate and where an international code is existing. In this connection, it is also necessary to consider whether you wish to establish common values or to impose standard practices. This means whether you want a document which only gives general principles or something which deals explicitly with the actual problems and dilemmas faced by people in your organization.

2. Professional code

Every respective professional association has a code of conduct. Many of these associations are maintained in good orders. There exists a wide variety of professional code which we consider. Code generally comes from sectoral bodies. For example, the national management service has jointly published code of conduct and code of accountability. This could be described as a corporate code. It has degree of independence,

trust and authority. It also has some of the characteristics of a general industry code. A code consists of many issues but also there are codes which consist of single issues. For example, there is International chamber of commerce code on corruption. In addition there are codes from a wide variety of national and International bodies related to business. Probably the best known and most widely respected code is produced by the international group called international voluntary group of top business people known as the cause principle.

The code of conduct that is developed in business is extremely demanding in organisational climate. To live up to these codes is a difficult challenge particularly when sufficient thought is not given on code. If one takes seriously these entire codes only then organisation will have allegiance toward certain values. In developing or revising a corporate code for organization we need to spell out a structure of excellence to be represented in the code. This will be done for the betterment of organization. To summarize, the core constituting the structure, there are some major points to be illustrated. The first is the fundamental corporate values which provide the primary structures of excellence. Each value statement is followed by a few concise sentences explaining what they mean in practice. Second we have to impress people to have the aspiration to do their assigned work according to the norms and codes. Value structure like honesty and integrity are exhibited through relationships with co-workers, customers, suppliers and neighboring organizations. Our goal is to attain truth in all relationships. Stakeholder Structure explains that suppliers will use our purchasing power fairly, and will administer contract procedures in good faith and pay promptly as agreed. Potential Malpractice Structure says that when the professional travelson company work for its business employees must adhere to each country's law regarding, declaration and importation of money, negotiable and also involves in instruments and goods.

3. Style of Professional code

In view of above explanation we would now like to understand and explain various concepts of professional code. Let us go into the details of some of the professional codes

.Many of such codes are so difficult to disentangle that some codes read like detailed rule books while others are statements of core values for the profession. And another aspect of style is the degree to which the code expressed in positive terms rather than as a series of prohibitions. To updating professional code of conduct, we should keep in mind the practical need, we should be clear about the purpose of code and formal status of the code. Further such a code needs to be taught carefully. A code may be developed at different levels. The following are the main alternatives in the light of which professional codes may be developed:

1. A concise ethical values or principles statement
2. The members face ethical problems due to difficulty in following high standard ethical code, and
3. A detailed rule book. The difficulty posed at the second level is most common. This calls for additional practical guidelines to help members to apply the principles in their real life. But in our view formulating a detailed rule book is rarely appropriate.⁹

Finally, a professional body when it tries to work out a new code it should think of adequate means of how to establish it. For that it must participate in discussion, and the drafts prepared must be debated. Moreover, people involved in this work should not see the task as another piece of administrative work. As a professional manager, I dedicate my professional knowledge to the advancement of human welfare and to pursue this, I have to do the following things:

- (1) To perform in the best possible way in my organisation,
- (2) To participate as honest professional,
- (3) To live and work according to the human values and ethics.
- (4) To put one's service sincerely before thinking of earning profit. In this respect one should keep in mind that it is not personal advantage but honour of the profession and public welfare that should come over all other considerations. Personal advantage and public welfare must be above all the considerations.¹⁰

It is found that there are some members in the organization who never think of their personal gains and identity. In this stand to think positively and to demand for hard work from other members when there are difficult situations is regarded as absolute requirement. In this respect, it may be mentioned that the most influential professional associations have felt the need for a more detailed guidance for their members.

A major development in this direction is found in some of the countries like India and the USA which encourage the rise of different professions through professional councils. Professional council developed professional codes for organizations and provide smooth functioning of the code for achieving greater ends. Professional councils and code have played a major role in the ethical revival. Respect for codes as an ethical value is not a new trend. It is nurtured by human civilization.¹¹

4. The Benefits of code

It is no doubt that company's reputation is fundamentally important for increasing consumer awareness. A great deal of evidence shows that people become sensitive to the moral issues of everyday business. This is because of the reason for the enhanced interest in ethical codes. But these codes of ethics must be examined to find out how they are used in practice and how do they address to different problems. Our attempt is to bring out the most relevant issues which are involved when implementing such codes which have both moral and pragmatic nature. Let us first start with codes and then we will go into the discussion of the issues emerging from the application of the codes. .

1. A code will be examined in terms of their various benefits, such as their effects and public relations and the role they play in putting ethical concerns on the business agenda.
2. The process of implementing such codes must be examined for practical purpose. In this context we must look into the question of who are the people involved in the formulation of these codes and how they might reasonably enforce.
- 3 Every code is not applicable to all problems.

The most relevant company code of ethics concerns with public relation. A company which promotes the code of ethics may have great effect on professionals. Companies for the purpose of marketing of their services usually appeal to moral sensibilities of consumers. Companies i.e., all share and stake holders have restriction not to show all the aspects of the code to their top managers. For the benefit of the company, the code of ethics must be explicitly recognized. Stakeholders are also interested in having a code of ethics because they are conscious of their responsibilities to customer, supplier...etc.

Company code of ethics may be developed by sincere people. However, there are employees who are not interested in the code of ethics. But manager have the responsibility to introduce the code even when employees show their resistance to it. The employees must be encouraged to adopt the code and to follow it in their day-to-day practice. Greater participation of employees in running the organization will have practical advantages in formulation and enforcement of code. Commitment towards a code will benefit employees in terms of getting better opportunities in the company. It may be noted that multiplicity of codes cannot properly enforce any strict discipline in the organization. On the other hand, managers do not have the right to enforce moral standard on their employees. It is only through the enforcement of code that the ethical culture of the company can be brought. Whatever it may be, some advantage will be gained by exploring the enforcement of codes.

(C) Professional Code of Conduct and Practice

1. The Basic Code for Managerial Practices

In India different management associations are affiliated to the All India Management Association (AIMA). It is through this organization efficient people in the respective fields shall be handled in the right way, that is, in the organization they will be identified all over country with a view to utilize their services when it is required. Such a procedure will help organizations to run in a better way not only in terms of delivering the required services but also in terms of promoting the right kind of ethical culture within organizations. Every organization has a goal and our task is to attain this goal. If top managers know all the aspects of the code it will lead to the following scenario. First of all they may not obey the organizer, that is, Executive Manager. Second, for them this is needed to know all the matters of the company. Third, the full text of the code should be known only to the concerned managers. Fourth, if the entire code is revealed to them it may lead to malpractice and corruption. Because many of the managers may assure the customers to provide all help. This goal can be achieved only through management practice which essentially deals with investors, customers, supplier etc. Under the instruction of the organization the professionals will carry out their works according to certain principles. Such an effort will help in creating the honest image of the organization. The dignity and the reputation in the organization will be thus preserved. However, the most important thing is that a manager should have proper plan for himself and for his subordinate to achieve the goal. In this joint venture they exchange their ideas and skills. When the subordinate desires any help from his manager, he should be ready to help his co-professional. The manager should also be prepared to give any professional assistance to his office staff or community. Now, the question is: How a professional manager should act?

His first duty is to see that the company should generate surplus amongst the investors, employees, and utilize the opportunities for growth. In this respect, the duties in the various sections of people involved in the company must be properly specified. The

manager assigns duties for investors, employees and others separately. Accordingly investors, for examples, it is said must give accurate financial and other important information. The professional manager will set ideal life style among his subordinator and he should take care of their needs and problems. Everybody should go through good trying under his supervision and they should be appropriately qualified persons for the high duties. He should look into the safety and well being of his personnel for whom he is responsible. Finally, the terms and conditions of the business transactions have to be stated very clearly, unambiguously, and the dignity of the organization must be held. As per the organizational rules and standards the gifts and benefit goods should not be taken and the manager should not tolerate any such practices in the organization which leads to commercial corruption.

In view of this malpractice the manager has a duty to see whether the organization conforms to the code. The reason is ethical codes of corporate bodies illustrate how companies perceive ethical behaviour and how they strive to incorporate these ethical aspirations in their day to day functioning. David Murray says, “Fundamental principles such as honesty, fairness, trust, and respect are the human dignity may be phrased differently to make them relevant to individual organization, but are essential to sustainable human society and must be present in some form.”¹²

2. A code of corporate conduct

In a social or ethical content a code of corporate conduct would guide the directors in making decisions. It provides and helps them to inculcate ethical doctrine and general standard of corporate behavior. Good company board needs no code while bad ones would ignore or break it with impunity. Good companies place their trust in the general standard of society and in the personal ethics of the individual. But we have seen that professional codes are useful not as complementary to them. Thus the proposed code of corporate conduct should concentrate upon the recurring general situations or problems faced by the board of directors as a whole. Such a code would have to rest upon a considerable amount of research into the agenda and actual discussion took place in

boards. It needs to be systematically updated for the requirement of business and society development.

A code of corporate practice is social capitalism. The purpose of this code is stated as: To give practical guidance for promoting good industrial relationships, and it sets to act so in accordance with the four general principle of the Act:

1. Freely conducted collective bargaining.
2. Orderly procedures for setting disputes.
3. Free association of workers and employers, and
4. Freedom and security for workers.¹³

3. Professional practice

The success of any organization is greatly influenced by the extent to which its members are motivated by its stated objectives. Each person must be able to relate their role and to work in the team according to its goals. In the situation where people's role is not clear, the sense of responsibility of the firm as a whole will be automatically disappearing. Purpose will be vague and performance will suffer. As a result management will have inescapable responsibility to decide how to formulate and promulgate a clear plan for the company to achieve its attainment. This is an area regarded as weakness in commercial and professional circles. Any organization will prosper because of the talent, hard work or opportunism of the owners. However, it becomes vulnerable if there is imbalance or putting too much of confidence on its success. Internally, the moral team members will check if management fails in its duty due to lack of effort or imagination.

Code of practice may be integrated with common law and the development of profession as a whole. It is also to be integrated to its services to society and to the individual customer upon which the entire structure is built. Its importance is that objectives should be determined not only for the company as a whole but also for its component parts. Objectives are needed wherever the performance and results directly affect the survival of the business. The financial performance is traditionally thought of in terms of annual profit. The profits generated are undoubtedly measured but profitability is

a better concept because it embraces the additional idea of the return in the capital investment of the business.

The management code of conduct addresses the fact that management accountants have multiple responsibilities. They have responsibilities to public professions and organization to which they serve. Finally, they have responsibility to themselves. The code addresses four broad principles namely competence, confidentiality, integrity, and objectivity and concludes with a discussion of how to resolve an ethical conflict. In addition, it also cautions, members in the organisation except the cases where legal prescriptions are explicitly laid down. Corporate codes are of two types:

1. The Philosophy that company holds
2. Deontological code of conduct.¹⁴

The philosophy that company holds explains the general corporate values. It is not merely a list of deontological duties as it also includes definitions of company objectives. Codes formulate the basic commitment which forms the core of a company's culture. These codes contain the corporate philosophy served as a constitution formed on the basis of the customer's moral objectives and duties. They define a set of values which the company wants to practice. Deontological codes stipulate detailed duties for employees towards their company, supplier, and customer. These codes are relevant for one field of business operations, like the relationship between the buying department and the department which supplies materials. The best course of action is not simply to control on the basis of mistrust, but to encourage a positive commitment. To have clear study about codes there are six conditions for effective codes of ethics.

1. A valid motivation for good attitude and benefit,
2. Company board should accept to discuss, check, and redefine code,
3. Continuous feed back,
4. Verification and control,
5. Integration into the board company's philosophy, corporate services and responsibilities, and
6. Sanction and control.

4. Professional codes of conduct

Every management professionals in their service put them in special position of trust. Every role will be played by the manager in the society. They possess the rules of confidentiality, objectivity and independence. The consciences of business a professional managers, often find themselves facing competing obligations. Managers have obligation to shareholders, creditor's suppliers, professionals and the public at large. Behaving ethically is an essential and expected trait. Trust is an ethical concept that put the manager under obligation to exercise his function responsibly. Integrity is expected in all professionals. This is particularly important in view of the reports of unethical behaviour in the business community. To given an instance, for capital markets to work efficiently in allocating resources among business enterprises, the investing public must have confidence in financial information and in the accountant who helps to prepare and audit it. It is recognized that accountants assure certain power mainly in view of this due to this professional expertise and also due to their access to confidential information. It is maintained that an accountant thus may not required subscribing to an explicitly high standard of ethical conduct. The reason is that the idea of high standard of ethical conduct is already embedded in the accountant's professional behaviors.

The seriousness of ethical behaviour in business is no trivial matter. The attainment of high ethical standards is a central problem for the managing profession. The managing profession and business community in general have always used professional codes of ethics. It is because these codes those that managers enjoy special rights and privileges that are not available to other members of society.

The managing profession has a special public interest and responsibility to society to carry on its business competently and ethically. One role of a code of ethics is to convince those with whom the professional will do business that they deserve confidence, respect and rewards for their achievements. A code of ethics may be used to persuade others that the professional is trust worthy and will not take advantage of his access to privileged information. Codes provide a set of standards which members of an organisation must regard as the minimal level of professional conduct. These codes are

based on the foundation of such moral concepts like integrity, responsibility, public interest, objectivity, and independence. It is deserved.

“To meet the above stated goal, the organisation revised the rules and standards of professional ethical codes. The professionalism requires much more than compliance with specific rules. It requires a pattern of conduct and thinking. The result is the performance of all professional activities with competence, objectivity, and integrity. Specific rules can't allow achieving the goal through this performance”¹⁵

The importance of restructuring the code essentially implies the influence that a professional code of conduct exerts on practicing management. As a result the practitioner become familiar with the code. However it is felt that the code of ethics is not the best way to improve ethical behaviour. The code of ethics is viewed as having limited deterrent value which refrained people to do certain act. In this way the code of ethics merely supply certain information regarding what ought to be done and ought not to be done. True while the informational role is important, code of ethics has some rather serious limitations. Ethical codes may not be followed by the members of the organisation because ethical code does not necessarily create moral awareness among all members of organisation. As a result all of them do not feel the competition to follow the ethical codes. Ethical codes are also restricting competition which is a trial flourishing to any business activities; further ethical codes can also be used by the profession to limit the supply of members or restrict competition. Ethical codes can be used by individuals to hide rules as an excuse to avoid making appropriate decision. According to MacIntyre when rules become the central focus of morality character is interpreted as the ability and desire to follow the rules and right to fundamental qualities is lost. Codes cannot serve as the final moral authority or we may agree with MacIntyre that the function of ethical codes is only to make rules, rather than moral character, focusing on morality. An ethical code by itself is not sufficient. But code of ethics function all too often as shields. Their abstraction allows many to adhere to them while consulting their ordinary practices. In business as well as in those professions that have already developed codes, much more is needed in addition to the existing code. The essence of ethics is that behavior which is

unenforceable must be entrusted to self regulated conduct. Code may help improve the ethical dimensions of practice by helping people to develop the habit of doing the right thing by providing a framework for ethical practice. However, codes of ethical conduct are not sufficient. Without a firm commitment to do what is right, the desire for money, power and position may take precedence over codes in the absence of effective enforcement. We will discuss the feature of the professional autonomy in this work. How far such autonomy would extend is an open question. The minimum that lies is perhaps in the tasks of the work itself, i.e., within the bounds of acceptable professional practice. The member must also give judgment about the autonomy that they are enjoy in their of profession. If professionals did not exercise their judgment however this has been observed that many professionals who work in large organizations in which their autonomy is limited by superior who direct their activity and overrule their judgments. Regarding their freedom to undertake their duty in theory. In spite of all these difficulties however, an element of autonomy remains since the professionals are expected to exercise a considerable degree of discretionary judgment within their work context. Thus an element of autonomy is a common and partially defining feature of a profession, though the extent of such autonomy is debatable and it might not be a necessary feature.

(D) Professional Autonomy

1. The Concept of Autonomy

We would like to develop more carefully and lucidly about the concept of autonomy. The central idea that underlies the concept of autonomy is indicated by the etymology of the term: autos (self) and nomos (rules of way). The term was first applied to the Greek city state. A city had *autonomia* when its citizens made their own laws, as opposed to being under the control of some conquering power. There is then a natural extension to persons as being autonomous when their decisions and actions are their own.

It is characteristic of persons which seem to be a distinctively human ability that they are able to reflect upon and adopt attitudes towards their desires, intentions, life

plans. One may not desire to handle dirty business and also desire not to have it. One may be motivated by manager and also desires that he may be motivated his own.

A person may identify the influences that motivate him, the view of himself as the kind of person who wishes to be moved in particular ways. He may also resent being motivated in certain ways and prefer to be the kind of person who has different values and preferences. We are defining autonomy as the capacity to reflect upon one's motivational structure and to make changes in that structure. Thus, autonomy is not simply a reflective capacity but it includes some ability to alter one's preferences and to make them effective in action. Indeed to make them effective partly because one has reflected upon them and adopted them as one's own.

Autonomy is a second order capacity to reflect critically upon one's first order preferences and desires. It is also the ability either to identify with these or to change them in the light of higher order preference and values. By exercising such a capacity, we give meaning and coherence to our lives, and take responsibility for the kind of person we are. Liberty, power, and privacy are not equivalent to autonomy but they may be necessary conditions for individuals to develop their own aims and interests and to make their values effective in the living of their lives.

It is an implication that follows from my view that there is no specific content to the decisions an autonomous person takes. Someone who wishes to be the kind of person he is independently of whatever the manager orders is as autonomous as the person who wants to evaluate those orders for himself. This view differs from the view where a person is dictated to do course of action as R.P. Wolff says, is dictated "the autonomous man may do what another tells him, but not because he has been told to do it ... By accepting as final the commands of the others he forfeits his autonomy." This conception of autonomy has consequence. It overrules some of the most important functions of the government, such as, passing legislations to citizens. Because legislations cure the autonomy of citizens. It may be also further pointed out that such values as loyalty, objectivity, commitment, and love are inconsistent with being autonomous.

Although I do not believe there is direct logical link between acting autonomously and being critical and independent in judging and acting. It is plausible to suppose there are psychological connections existing as between the two. It is likely that those who practice critical reflection on their values will tend to be suspicious of the uncritical acceptance of authority, tradition, and custom.

It should not be thought that those who autonomously choose to follow the commands of others can thereby escape responsibility for their actions. A professional is responsible for being independent to customer. A professional autonomy affected when the customer is not in a position to realize the autonomy that should be respected in relation to professionals. If the Professional plan of action is undermined due to the interfered of the customer then the responsibility of the professional's action will be shifted to customers. Because they have to be interfered with the professional autonomy.

2. The Nature of Autonomy

The notion of autonomy plays a central role in current normative philosophical work. The idea of autonomy has emerged as a central notion in the area of applied moral philosophy. The elaboration of the concept of autonomy will be necessary in view of the various theoretical purposes that its services both ethics and applied ethics. The concept of Autonomy has assumed increasing importance in contemporary moral philosophy. Many philosophers such as John Rawls, Ronald Dworkin...etc, have analysed the concept to define and illuminate issues such as the characterization of principles of justice, the limits of free speech, and the nature of the liberal state. A central feature of the idea of autonomy is "The main idea of Kantian constructivism is to establish a connection between the first principles of justice and the concept of moral persons as free and equal. The requisite connection is provided by a procedure of construction in which rationally autonomous agents subject to reasonable constraints agree to public principles of justice".¹⁶

The Autonomous man may do what customer tells him, but not because he has been told to do it by accepting as the final commands of the customer. The latter will forfeit his autonomy. His promise to abide by the will of the majority creates an

obligation, but it does so precisely by giving up one's autonomy. Respect for the autonomy of persons is one of the four main highways to the liberal organization. In short, it is not necessary for autonomy to be associated only with good things but it also suffers if it fails to ensure the best things that will come in future.

The basic commitment of professional's autonomy is to promote autonomy. Kant argued, moral autonomy is a combination of freedom and responsibility. It is a submission to laws that one has made for oneself. The autonomous professional, in so far as he is autonomous, is not subjected to the will of organization. The Kantian conception of autonomy is the main feature of the final level of moral development. A professional is autonomous to the degree that what he thinks and does cannot be explained without reference to his own activity of mind. Acting autonomously means acting from principles or standards of organization.

The synonyms of autonomy are liberty, equality to self-rule or sovereignty. Sometimes these are identical with freedom of the will. It is also equated with dignity, integrity, individuality, independence, responsibility and self knowledge. It is identified with qualities of self-assertion, reflection, freedom from obligation, absence of external causation, and knowledge of one's own interest. It is related to actions, beliefs, and reason for acting, Autonomy is also related to rules, thoughts, and principles. Autonomy so conceived is taken to be the feature of professionals and becomes a desirable quality to have.

Kant said autonomy is a supreme good because it is a competing value, that is, the autonomous professional is not ruled out on conceptual grounds from manifesting other virtues or acting justly. Autonomy functions as a moral and social ideal.

3. The Value of Autonomy

A traditional view of autonomy in my view is a conception that is too thin to be of value in professional ethics. In this context an important lacuna is that it provides specific content to the decisions an autonomous person takes. Autonomy must involve a particular content, a substantive and not merely procedural independence from the other. The

concept of autonomy that insists upon substantive independence can not claim to be significant for the purpose of our inquiry. This idea of autonomy is also inconsistent with loyalty, objectivity commitment, benevolence, and love.

An autonomous agent must be independent minded. He must not depend on others for being told what he is to think or do. A professional is autonomous to the degree that what he thinks and does cannot be explained without reference to his own activity of mind. To be an ethical agent is to be an autonomous or self-directed agent. In this view, to submit oneself to a moral authority for direction about what to do is simply incompatible with being a moral agent. The roles of ethical agents, necessarily involves autonomous decision making. In this view, promising, worship, obedience to command, conformity to law are all seen as inconsistent with autonomy. The concept of autonomy which insists upon substantive independence violates one of the initial conditions of moral action. It makes autonomy inconsistent with other important values. Consider the nature of commitment. To be committed to a friend or a cause is to accept the fact that one's actions, and even desires, are to some extent determined by his willing and his loyalty to his friend.¹⁷ The devotion of loyal man involves a sort of restraint or submission of his natural desires to his cause, that he serves. That is, he does not merely follow his own impulses. He looks to his cause for guidance. This tells him what to do, and he does it. The loyal man remains, at least on my account autonomous. His devotion is his own. He chooses it.

The above form of argument proves too much and this requires clarification. There is the other ideal which is liberty, conflict with values like loyalty, love, promising, and other forms of commitment. In spite of that we don't deny that liberty is valuable. The similarly autonomy considered as a substantive notion, though conflicting with other values is not contingent but necessary. The concept of autonomy that involves substantive independence leads to theoretical mistake about moral authority. The authority is inconsistent with autonomy, for Kant, which autonomy is the primary obligation of man because authority is inconsistent with autonomy, and thus there can be no authority. We are claiming that if autonomy is inconsistent with promising and commitment, it has no

claim to be the supreme value. What is valuable about autonomy is that the commitments and promises a person makes to one he views him as the person he wants to be so that he defines himself via those commitments.

The autonomous person cannot accept without independent consideration and judgment of others regarding what he should do or believe. He may rely on the judgment of others, but when he does so he is prepared to advance independent reasons for thinking. His judgment is likely to be correct and weighs the evidential value or opinion against contrary evidence. There are contingent connections between being autonomous and the substantive nature of such personal values, because there are not priori truths about the content of autonomous professional values. It is likely that one begins to develop autonomy as a result of becoming skeptical about the received wisdom.

Having developed a conception of autonomy, and argued that alternative conception can create problems in our understanding of its value. We now want to consider the issue of the value of autonomy as we conceive it. Autonomy, as substantive independence, at least provides a context that one can attempt to justify as worthy of admiration. Every moral theory has some conception of treating others as equal in certain ways to oneself.

In the professional autonomy a person gives meaning to his life. Professionals can give meaning to their professional lives in all kinds of ways. Collecting the goods from market is taking care for one's own. There is no particular way of giving shape and meaning to his life. Morality is what is owned by everybody. In a more intimate relationships such as a manager and a customer it may be said that must respond to particular qualities, i.e., to the life shaped in particular way. All profession has the capacity for defining its own way. Therefore autonomy is important both normatively and conceptually.

4. The Moral Autonomy

It is a view that moral professional are necessarily autonomous. The position involves not merely a conception of autonomy but connected views about the nature of moral principles, moral epistemology, rationality, and responsibility. A person is morally autonomous if and only if his moral principles are his own. There are specific characterizations of moral principles to be one's own.

1. A person is morally autonomous implies to be the author of his moral principles, that is, their originator.
2. A person is morally autonomous if and only if he chooses his moral principles.
3. A person is morally autonomous if and only if the ultimate authority or sources of his moral principles are in his will.
4. A person is morally autonomous if and only if he decides which moral principles to accept as binding upon him.
5. A person is morally autonomous if and only if he bears the responsibility for the moral theory he accepts and principles he applies.
6. A person is morally autonomous if and only if he refuses to accept others as moral authorities, that is, he does not accept with out independent consideration the judgment of others as to what is morally correct.¹⁸

A central feature of moral principles is their social character; their interpretation often bears a conventional character. Moral rules often function to provide solutions to a coordination problem. A situation in which what a professional chooses to do depends upon his expectations of what other professionals will do. A professional whose choice is in turn depends on what the first agent will do. A moral professional that retains autonomy, must make his own moral choices. The moral professional ought to be autonomous. Either the statement is an objectively true or not. For Kant the moral law does not obtain its objective character by being chosen or willed by us. The categorical imperative commands us to act on that maxim which we can will as universal law.

We are enjoined to act as if the maxim of our action were to become through our will a universal law of nature. What is essential is that we actually will. The argument is that a categorical imperative cannot be binding because of some interest that I have. Then it would be hypothetical. Hilary Putnam calls the “What else argument”, Kant concludes that categorical imperative must be binding because we have legislated it ourselves. But there are other possibilities, including the thesis that there are objective requirements of reason which provide their own form of rational motivation.

5. Professional Autonomy

The central concern of this work is to focus on the ‘Professional Autonomy’ of professionals. Ethical problems relating to humans differ from those relating to corporate bodies. Every employed professional has to have the professional autonomy. This is essential for a true profession. The relation between employers and employees will not be healthy unless employers are willing to grant autonomy to their employees with respect to norms, standards and principles. These are ethical standards, which we apply to our respective profession.

In this conception of autonomy is not respected, the employees will not enjoy working in their work place. Because they can’t execute their duty.¹⁹ Lack of freedom prevent the employees to discharge their duties properly. There is both empirical and conceptual truth involved in it. The question is: How far freedom is essential to adequately discharge functions that employees are supposed to execute in the duty of their respective position or profession.

In the following, we shall explain the significance of the argument that freedom is a necessary pre-condition for an employee to discharge his/her duties.²⁰ Freedom is perceived in the sense that it is essential nature to any professional. In order to have the professional degree a professional has to go through formal tests of admission, licensing bodies, and disciplinary committees and so on. Professionals are subject to praiseworthy, because each profession’s main idea is to serve society in a better way for the maximum benefits of the maximum people.²¹ The concept of autonomy offers a much better

description of the unique human capacity of free will, demonstrated in the respect of 'moral principles' and obligation. Immanuel Kant's original idea of autonomy is that it is the characteristic of moral agents, which enables them to shape the world through their choice.²² Respecting moral principles means respecting autonomy. Often, an ethical theory helps management and organizational to sort out problems during difficult situations. Ethics is a discipline which we can apply in any area where social value and behaviour is at stake.

As professional ethical beings, we are basically moral and responsible towards our society for a peaceful and harmonious culture. Autonomy is a universal property of human beings and freedom is a necessary condition for autonomy.²³ The important issue is where the notion of freedom necessary for autonomy to be granted? Autonomy stands for the agent's capacity to make choices based on free will, including choice narrowing the scope of future choices.

At this level a question may be raised with regard to the nature of professionalism. Since professional behaviors change from time to time it is said that professionalism is the foundation to be related to employees not in a consistent way. In otherwise, there is an inconsistent relationship existing between them. The question that is raised here is it a conceptual truth or an empirical truth?

In this respect, we shall develop the concept of professional autonomy. In professional autonomy we can see organizational autonomy and personal autonomy. The organizational autonomy is a regulation by one's own profession, rather than regulation by the 'laity'. This organizational autonomy is primarily a property of the profession as a whole. A profession is autonomous insofar as it has control over its own code of ethics and has standard for admission to the profession. This autonomy exists when the leaders of profession define or regulate the nature of the services offered in the following ways. The control recruitment and certification of members set the standards of adequate practice. Organizational autonomy is a close relative of personal autonomy.

6. Personal Autonomy

Personal autonomy is divided into political autonomy and moral autonomy. Moral autonomy will provide the basic discipline in our life which we professionals apply in our day to day lives. This helps us to act in a best possible way assuming responsibility for what we do. It is concerned with the conditions for moral responsibility for the benefit of the maximum people. Political autonomy is concerned what makes a state or Nation self-governing entity. The reason for distinguishing personal autonomy from political autonomy is self-evident. The individual persons are neither states nor nations. The reason for distinguishing personal autonomy from moral autonomy is not self-evident. The condition necessary for moral autonomy is also necessary for personal autonomy. This will protect all varieties of professional ethics that which are recognized in contemporary society.

Agents will depend on personal autonomy for protecting themselves in different situations and from different people. The act can be autonomous only when the agent is autonomous. We may call these as ‘agent-centered’ conception. The act is autonomous when the desire leading to the act is autonomous. We may call this conception ‘desire-centered’ action. The ‘Agent-centered’²⁴ conception also talks about autonomous desires. An ethical autonomous person can do whatever he desires within the limits of his power. Such a person can take any better decision if he wants to function within a project successfully. An act is autonomous only insofar as it results from the exercise of the capacity of the agent. Autonomy is primarily a characteristic of desire and is a derivative of facts, that is, desires are derived from facts. A desire is autonomous if it stands in a certain relationship to other current desires of the person.

Professional responsibility that an agent assumes must behold by him consistently. The professional autonomy expressed through the agent’s action sometimes may not contribute substantially to the organization or profession, as they are shrouded with restrictions. We will explain all these points systematically and conceptually because philosophy takes care and seeks to, solves these problems. It is due to this reason that the value of applied ethics is widely recognized as the essential to all professions. The basic

job of applied ethics is to set up the organization in the right way where professionals will then enjoy their autonomy. On their exist many professions such as professional are many like management, medicine, law, teaching, business and engineering, etc. 'To act as a member of a profession is to act as a member of an ethical group'.²⁵ Definition of profession is: "A profession is a member of individuals sharing an occupation voluntarily organized to earn a living by serving some moral ideal in a morally permissible way beyond what law, market and ordinary morality require".²⁶

7. Basic Concept of professional Autonomy

The concept of professional autonomy may be divided into two categories: personal autonomy, and workplace autonomy. These autonomies will help to act in a morally responsible way. As a result our society is benefited by these professionals and profession. Many times as a professional we have some liberty or freedom, which leaves us to do what we desire to do. This will give us respectability and also entitlement. Autonomy is common to all professions.

The individual autonomy or personal autonomy is the control of ones' own work rather than control by client, patient, customer, employer or the like. For professional autonomy, the organization is primarily a property of the profession as a whole. When we are talking of organizational autonomy in a society, we are referring to a form of political and sociological autonomy. Every profession is governed by some code of ethics and standards which aim to be maintained by the systematic and disciplined nature of an organization. Without any norms and standards autonomy is lifeless. We may strongly support that without any norms and standards there is no meaning and life in the autonomy of the organization'. Autonomy will exist when the leaders of the organization or professionals define their rules and standards. Professional autonomy and organizational autonomy are related very closely. Somewhere or sometimes professions are not autonomous because these codes of ethics will change and discipline will be different, but generally speaking the ethical code and professional autonomy are identical. From profession to profession the ethics, norms, standards and discipline will change as well as

their autonomy.²⁷ The profession of a manager is different from other professions. Hence the ethics associated with this profession (i.e., professions of a manager) is different from the ethics related to other professions. For example, ethical code of a manager is different from the ethical code of a doctor. But their purpose will be the same and their duty is that they have to follow some ethical rules and apply for the progress of the profession and of the organization. That's way we can justify the requirement of applied ethics in the global society.

Personal autonomy will not be desirable because many people may not encourage professional ways but seek positive response. Personal autonomy means an ultimate assessment only by one's professional peer, not by layperson, even when the latter is a professional employee. Even if analysis is true the ultimate significance of it will depend on how we understand on the ultimate consequence'.²⁸ For this reason, no profession has personal autonomy. When the professional will not practice his profession then they will not understand an ultimate assessment of the professional autonomy. The professional must have to practice his profession within certain laws and rules. Many times our society forces us to protect the norms and standards in our profession as a whole and decide what we shall and shall not practice as professionals. Professional autonomy in these senses seems to be inconsistent both with the normal authority of employers and with the cooperation and division of labour necessary to make any larger organizational work. As philosopher, Nike Martin, has noted how demanding this analysis is. Others such as Edina, Schwartz and Heing Luegenbiehl, have sought to provide a conception of managerial control (in organization cooperation) which "consists of leaving to professionals enough control over the content of the work to preserve the professionals' autonomy."²⁹ We can rise the question as to how can an employer's authority be consistent with a manager's personal autonomy? Philosophers have not adequately examined this aspect in depth. The Manager controls most employees, so that they are never independent. When one experiences dependency, it prevents them to practice the profession seriously. But even the independence of a professional is subject to some extent to the demands of his client or customer. Sometimes, supervision, research and observation are required to know the

importance of autonomy or professional autonomy. All professionals are good advisers and in certain situation they insist and order what they like. Sometimes clients or customers display their disagreement. But there will be a good understanding between professionals and customers. Sometimes the physicians have to drop everything and come to the hospital when the baby is ready to born. Professionals do not normally see such emergencies as a threat to his professional autonomy.

Some managers are free to exercise their professional autonomy indeed; some managers seem to go out of their way to stress the importance of managers. The concept of personal autonomy has adequacy. This explains the relation between professional autonomy and personal autonomy. The autonomy of professional autonomy shall make the professional autonomy of the employee an empirical question because many people considered it to be empirical. The autonomy of profession should suggest the ways to test the empirical content. If there are any claims concerning professional autonomy, it should yield a practical research programme, explaining why none is possible. All these conditions would bring together, as far as possible, the philosophical, professional and sociological concerns with workplace autonomy.³⁰ Professionals must act as a member of a profession. Personal autonomy must be suitable for our purposes. One can act autonomously as employees implying the member of a particular profession. In professional autonomy, the role personal autonomy is most useful in the workplace. Because they will follow the basic moral standards and they appear to be ethical in their organization. When the organization is strongly established on applied ethics it sounds well. This means, professional autonomy is necessary for professions. While we are conforming this illustration, we would like to recommend that ethics is mostly required to apply in any profession to make the things better in the global context. With these ideas we would like to end this chapter.

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CHAPTER – II

UNDERSTANDING THE CONTEMPORARY ETHICAL THEORY

(A) Contemporary Aristotle's Virtue Theory

(1). The Nature of Virtue Theory

In contemporary ethics, the development of the virtues is one of the most noteworthy developments in ethical theory. Aristotle's virtue theory is easily understood by the modern society. The central concept of goodness, character, and happiness is the important notion according to Aristotle's virtue theory. The concept of virtue since its scope is very vast. There is a great variety of different views which can be included within virtue ethics. The questions that we pose here are what exactly virtue theory is? what is its central purpose? What is the difference between virtue ethics and other theories and how it is useful in the current developing organization?

As per virtue theory, there are two things that are wrong in approaching the morality of choice in complex situation. Firstly, the nature of the agent is assumed to be not important, or at least, to be determined by the outcome of the choice. The agent while making his choice is solely guided by the expectation of others and also the normativity of various social institutions.

The second wrong move is that the virtue theory is criticising the implicit assumption that is found in other ethical tradition. The implicit assumption is that what we are looking for a rule is a mechanistic decision procedure, something to which we can appeal to resolve our moral complication or difficulties. This cannot work because life and people are much too complicated for a general rule to give a clear and determinant answer. We have to approach moral problems through proper systems of rules, that is, 'do not tell lies, treat people with great respect and love', and 'practice what you preach or say, and so on.

When rules are followed then problems will be solved and opportunity and specialties will be opened for all. For example, if we take the service of some one we are expected to pay. Failure to pay will make us dishonest. Thus, following of rule is very much connected with our moral character. Generally there is no specific faculty we could call moral judgment. It is just our judgment applied to moral problems and dilemmas. Moral virtues are not rules but personal characterization. They form in us the tendencies to behave in one kind of way rather than the other. Initially they are acquired by training and education. Human beings will learn to scrutinize and adjust his or her behavior on the basis of experience of the world and exercise of reason.

Here, we would like to discuss the basic features of virtue ethics. In this connection we will also discuss some other important theories of ethics in relation to virtue ethics and try to show different approaches of others. While analyzing we will elaborate some of the claims that are relevant in management or business organization are the places where the important of virtue ethics can be easily seen.

(2). Classical idea of Virtues

The importance of classical idea of virtues is the excellent performance which implies a moral ideal. Instead of setting deontological guidelines aimed at some airy omni partial optimum, this approach identifies objectives that are important in community and personal life. The importance of human life is that it may excel in achieving public and private goods, but in order to reach these goals it needs the plan or skilled knowledge. The original meaning of virtue is excellence in performing specific function, that is, competence in making and obtaining goods and realizing purposes within this world. The idea of classical virtue was reoriented. The public goods as well as personal objectives were subordinated to the purpose of happiness.

In ancient Greek world virtue had a much wider and more neutral scope. It was applied to socially beneficial and heroic performance, but was also used to indicate a non-moral excellence in various skills like management. Even tools and commodities might be called virtuous whenever they fulfill their specific purpose. The tools and commodities as

virtue was an excellent tool for the good business in the professional field, particularly in management field. The ancient Greeks thus applied the idea of virtue to moral, natural and instrumental sectors as well as to the functioning of organization sector. For instance Plato and Aristotle thought that virtue was a moral neutral notion. In the ancient Greece the virtue stood equal to excellence, it referred to highly functional performances in respect to a specific purpose in our business. Both the objects and living beings are good or virtuous when they excel with respect to their specific function in the development of management and organization.

(3). Moral Virtues

The term moral virtue implies excellence of character. This meaning more closely represents the meaning of the Greek's idea of virtue. Aristotle's list includes the qualities that we should have for our character cannot be called moralistic. Intellectual virtues can't be properly called virtue as such. Aristotle offers a definition of virtue, 'his doctrine of the mean'.² Virtue is a state of character laying in a mean (a mean is determined by reason or by rational principles).The right thing to do any occasion will be to consider him as moderate. "I ought never to give anything and ought never to give all I have."³ Rational principles of a man of practical wisdom determine the means. Aristotle's accounts of particular virtues embody a particular moral outlook.

Men who are practically wise possess the idea of virtue. Aristotle recognizes, we are prepared to call a man generous or brave though he is less than perfect. Praise and blame are directed to those who are significantly above or below. Moreover Aristotle discusses individual virtues and vice as through they were logically independent so that a man could be brave but not mean or cowardly.

(4) The Important Features of Virtue Ethics

There are two claims which seem to be essential features of virtue ethics. Among these two, the first one is the central to any form of virtue ethics.

(a). “An action is right if and only if it is what an agent with a virtuous character would do in the circumstances.”

This definition states the primacy of character in the justification of right action of the agent. The virtues person’s performance in the circumstances is measured. The action of virtuous person defines the character. As Philippa Foot argues, “It is right to save another life, where life is still a good to that person because this is what someone with the virtue benevolence would do.”⁴

“The concept of benevolence is virtue, which is directed at the good of other and have the virtue of benevolence” as Rosalind Hursthouse argues. The virtue of honesty would tell the truth of virtue. The virtue of justice would function like the virtue of honesty. For examples, I ought to repay the money which I have borrowed, even if you plan to waste it, repaying the money and being unfaithful to person is a matter of honesty and justice.

The concept of character is influenced by Kantianism, on sequestinalism, and utilitarianism. These theories give an appropriate account of a virtuous person. Barbara Herman argues that the Kantian categorical imperative, which provides the standard of rightness of actions, is best understood as a normative disposition of the character of good agent to rule out certain course of conduct as impermissible. Peter Railton argues that the consequentiality requirement to maximize agent-neutral value can be understood as a normative disposition of the character of the good agent. R.M.Hare suggests that the utilitarian requirement to maximize utility can be thought of in the same way.⁵ Virtue ethics gives primacy to character which is essential in the correct account of right and wrong action. Virtue ethics operates as a standard for determining the rightness of action and providing a purely external criterion of right action which a person may meet no matter what kinds of motives, dispositions, or character may influence him in performing the action. The criterion that matters is the criteria of action that directs these to do. Acting rightly would not require modeling oneself on a virtuous person’s character but possessing good idea in various circumstances. The criteria of right action carries certain internal requirements, that is, a person can act rightly only if he himself acts out of certain of motives, dispositions, or character-traits in certain circumstances. Virtue ethics makes

character essential to right action at least in the sense that its criterion of rightness ensures an essential reference to the character of a hypothetical figure, namely a virtuous agent.

The essential reference in virtue ethics is the criterion of rightness attached to the character of a hypothetical figure might be seen as insufficient to distinguish the approach from the version of consequentialism. Acting rightly requires acting out of this appropriate disposition. To act as a person with the virtue of benevolence, we must not only help another, but show a genuine concern for welfare. Virtue ethics holds that acting out of the appropriate disposition is necessary for right action. It does not claim that acting out of such dispositions is sufficient for right action.

Utilitarianism, consequentialism, and Kantianism do give importance to the character for its essential role in the justification of right action. They hold that right action must be guided by a certain sort of character and that such action is justified because they flow from agent's having the requisite kind of character. The character of such a person would be governed by just one disposition, that is, the virtue of universal benevolence, and rightness of their actions would be judged according to whether they conformed to such a disposition or not while doing action.⁶ The important way of distinguishing virtue ethics from Kantian and utilitarian forms of character-based ethics by bringing out the differences in how each theory grounds the relevant normative conception which would govern the character of a good agent. Kantian claim that the goodness of an agent's character is determined by how well he has internalized the capacity to test the universal ability of his maxims. Utilitarian claims that a person with a good character is one who is disposed to maximize utility. Virtue ethicists, however, reject both Kantian universal ability and the maximization of utility as the appropriate ground of good character.

We can approach the two main kinds of virtue ethicists in grounding the character of the good agent. As per Aristotle's view, content of virtuous character is determined by what we need. Many virtue ethicists develop one particular version of this approach taking the eudemonistic view that the virtues are character-traits. Benevolence, honesty and justice are virtues because they feature importantly among an interlocking intrinsic goodness, as courage, integrity, friendship, and knowledge. The virtues are intrinsically good components

of a good human life. Aristotle thought that humans flourish by living virtuous lives because it is only in doing so that our rational capacity to guide our lives is expressed in an excellent way. As per Aristotelian approach the virtues are character-traits which we need in order to live. However, the central idea of these character-traits is to live a flourishing human life.

(b). “Goodness is prior to rightness”

The notion of goodness is primary while the notion of rightness can be defined only in relation to goodness. The action is right until one has established what is valuable or good. Virtue ethics thus seeks to find out what is good from human point of view prior to determine what is right for us to do in any given situation. This claim is a teleological rather than a deontological. Virtue ethics belongs to the same family as utilitarianism and standard forms of consequentialism. However, there are important differences between conceptions, good as held by virtue ethics and utilitarian consequentialism. At the same times, the virtue ethics has important similarities with non-consequentialism and deontological ethical theories. For example, rightness is not derived from notion of goodness or accounts of human good, well being or virtue. A kantian notion of a morally worthy action is derived from prior deontic notions of rightness and right action. A good Kantian agent, as contemporary Kantians explain, is one who is disposed to act in accordance with certain moral rules or requirements. By contrast, virtue ethics derives its account of rightness and right action from prior notion of goodness and good character which are themselves grounded in an independent account of human flourishing that values our emotional as well as rational capacity. Our goodness is recognized and affected for the better or worse by empirical contingencies.

In the light of the above feature virtues ethic may be shown to be important of in the relevant situation. The various forms of virtue ethics and the different varieties of the theory can be distinguished according to the claims and the the emphasis they make. However, all these claims are to show how virtue ethics constitutes a distinct alternative to familiar forms of Kantianism, utilitarianism, and consequentialism.

(5). Virtues and Principles

It is important there is no single simple relationship between the virtues and morals based on principles. Some virtues enable people to do what moral principles require to do. Courage, for example, enables us to stick to our moral principle even when fear of the consequences tempts us to do otherwise. Some virtue ethics consists of a readiness to act on moral principles. Justice, for example, is the virtue of being disposed to follow principles of justice. Some virtues are dispositions that moral principles require us to develop. Utilitarianism, for example, requires us to develop dispositions such as kindness and generosity that will lead us to enhance the happiness of people.⁷

There are no conflicts between theories of ethics which are based on principles and theories of ethics which are based on virtues. Ethics of values do not advocate actions that differ from those advocated by any ethics of principles. For example, utilitarian principles may require actions that differ from those required by principles of justice. Ethics of principles advocate different moral disposition than does an ethics of virtues. Instead of saying a theory of virtue differs from ethics of principles, it is late to say that the former differ latter from the perspectives of how it approaches moral evaluation. A theory of virtues judges action, for example, in terms of the disposition that are associated with those dispositions. For ethics of principles, action is primary whereas ethics of virtues identifies what the moral life is about. The ethics of principle looks at the moral life in terms of the action that morality obliges us to be. Viewed from the very different stand point the ethics of virtues and ethics of principles cover much of the same ground.

According to the principles of utilitarianism, right, justice, and caring are not necessarily associated with action people are required to perform. But they are required for the character. The virtues that are associated with utilitarianism are right, justice, and caring. In addition, it also emphasizes virtues like, for example, people need to stick to their moral principles when their feelings, desires, and passion tempt them to do otherwise. There are many other virtues that the principles of utilitarianism, require a person to cultivate. The ethics of virtues is having the same landscape of issue that an ethics of principle has. In

addition the ethics of virtues addresses certain fundamental issues which are largely ignored by an ethics of principle.

(6) Pleasures and Desires

Aristotle treated that the nature of pleasure or enjoyment and its values are important in human life. Pleasure is the process of change or replacement. Not all pleasures involve as bodily pleasure. What is enjoyment? Aristotle suggests that it is “unimpeded activity of the natural state”⁸, that is, it completes or ‘perfect activity as a supervening end! Pleasure is good, yet it is usually thought that some pleasures are bad. Here, Aristotle indicates three possible ways of handling this problem:

- (a) The so called bad pleasures are not really pleasures; they only seem so to bad men,
- (b) The feeling of pleasure is always good in itself but if it is derived from what is bad, then the total situation may be bad and to be avoided.
- (c) Pleasure is really of different kinds and it is good or bad is according to whether the activities being enjoyed are good or bad.

Aristotle’s recognition that pleasure is not the name of the single feeling capable of accompanying or being caused by diverse experience, etc. It is certainly strong if one feels obliged to offer a proof that the good man’s life is necessarily pleasurable than the bad man’s. The rational principle that determines the mean cannot be reduced to moral rules or general. Principles always treat others as ends or maximize the good. The right decisions depend on perfection of individual circumstances. Right does not mean absolutely forbidden one’s action in absolute terms,, namely, murder or adultery. We do not become virtuous (happy) by learning rules forbidding these actions. We gain virtues while learning, to make right decisions by cultivating certain disposition and desires.

Aristotle lucidly explains desires and appetites as irrational elements in the soul, but this is interestingly qualified. Moral virtue is a state of character that is acquired by mounding one’s desires or trying to ignore it. Virtue is fundamentally a matter of having the right desires towards the right objects and in the right degree. Aristotle makes a distinction

between acting virtuously and acting in conformity with virtue. Action is just and temperate when they are such that the just or the temperate man would do. Agent must be in the right condition when they do the action in particular, and action must spring from a firm character of the proper kind. Virtues and deeds must have firm dispositions to the right kind of choices and these dispositions are expressed in the desires.

Reason and desires will be in the harmony and in the inner conflict. Pleasure in right action contributes in no way to its moral worth and no action with genuine moral worth can be explained solely by reference to the desires of the agent. Aristotle explains that we can muster some admiration for those who act solely out of a sense of duty and take no pleasure in doing their duty. We tend to think better agents who like to do what they ought, because their good deeds express their real character. Loyalty is an indispensable part of friendship, for it is the virtue that makes friendship possible. The question would be what could a loyal person do? A person would already have acquired certain desires and dispositions that would totally rule out breaking trust, at least for this sort of reason. We can't acquire such a reasonable service; we cannot immediately acquire the requisite desires. Given our actual desires, we lack a reason to be loyal. But Aristotle would still insist on disposition and desires, because without them we can't attain complete happiness, the human good. We do not function as rational beings if our desire is not molded in the right of rational principles.

(7). Understanding worthy living after rightful doing

Formally, ethics has been conceived of as the study of what constitutes the right or virtuous conduct for a better living. The idea of a worthwhile human life has generally been explained in terms of a teleos of human life. However, the practical concern of ethics in its contemporary formulations unhinged from its traditional or formal moving. The traditional question: "What would be the right things for me to do?" is to be answered in terms of a conception of an ideal life, which in turn articulated in terms of certain virtues? We may treat this question with the idea of a morally good life. There are so many reasons, autonomy, and independence of any conception of an ideal life. The ethical concern is with

life taken as consisting in bits and pieces of individual decision on the bases of their situation and action.

In the traditional or classical moral philosophy of virtues they occupy the central place and they become subsidiary to the universal principles of conduct. The centrality of virtues sharply brings into moral focus the unity and quality of human life in the contemporary busy society. Virtues are conceived as human excellencies. Therefore, the good life is the life of excellence. That is to say, to be a human being is to be capable of manifesting virtues. All virtues, qualities, dispositions and virtuous actions are organized around some conceptions of life as a whole with a view to fit together to different ends. I live coherently mean that I have found a conception of life around which different ends fit together in some rational structure.

Ethical theory usually makes a twofold classification of actions, that is, ethically right or wrong actions on one hand and ethically indifferent actions on the other hand. This is associated with a distinction between ethical and non-ethical situation. But from the point of view of the classical ethics this is a spurious distinction. Nothing in human experience is viewed to be without ethical significance. Ethical situation is pervasive of the entire life of a person. Therefore, individuals afford no nonethical domain of refuge, and no human institution, practice, and discipline can claim exemption from the ultimate ethical concern, that is, the good life for human beings.

For Greeks, in general and Aristotle in particular, the attainment of the good life is the teleos or purpose of human existence. It is 'eudemonia' which is usually translated as human flourishing or happiness. However, happiness or human flourishing is not a subjective feeling or satisfaction. Rather it is an objective achievement of excellence.

This goal of happiness means that happiness or eudemonia is to be evaluated with a complete life and not with regard to discrete acts or episodes in one's life. The pursuit of happiness or eudemonia or human flourishing in effect, coincides with the practice of virtues. Thus, Alasdair MacIntyre observes that: "What constitutes the good for man is a complete human life lived at its best and the exercise of the virtues is a necessary and central part of such a life, not a mere preparatory exercise to secure such a life. We cannot

characterize the good for man adequately without already having made reference to the virtues”.⁹

There is intrinsic connection between human nature and human flourishing. It requires the knowledge of the general capacities and characteristics of human beings to discover how a good man will act. Human nature provides the basis and the directive to human flourishing. Human flourishing consists in man’s striving to attain virtuous or good human life. The main concern of morality is how a person engages in qualities self-transformation so as to become a worthy human being.

The central contention is that the life of a person, that consists of an intermittent series of right doings, punctuated by many non-moral doings, never amounts to a worthy life. A worthy life involves seamless striving for moral development. This moral personhood involves those constitute conditions that make a person a fit subject to moral life.

(a) On Being a Good Human Being

In this point of view we need to understand a crucial difference between the liberal ethical theory and its classical counterpart. According to the liberal ethical theory, classical ethical theory does not distinguish between the human life as such and human ethical life. Human life as a whole, do not, embody moral meaning. According to the classical view, the moral aspect of life cannot be constructed because it is constantly disrupted by the non-moral aspects. The moral meaning can be ascribed to the life as a whole where life conceived of as a certain kind of narrative unity. It is precisely this feature of classical moral theory which finds its neo- classical reformulation in the ethical theory of Macintyre. Macintyre says that the unity of a life “resides in the unity of a narrative which links birth to life as narrative beginning from middle to end¹⁰.”

In contrast, the liberal moral theory construes human morality as a separate, autonomous sphere to sharply demarcate from the non-moral sphere. Consequently, the moral agent cannot be seen here as capable of adjusting his moral comments with the rest

of life in order to yield a unitary human life. The non-moral would always disrupt the moral dimension and would, there by the cause of disunity.

One significant question may be asked: “What I ought to do? “as against the disunity of life explicated above?. This moral question is inevitably addressed to a specific situation of life discreetly circumscribed as a moral situation, whereby the situation is pulled apart, so to speak, in the so called non-moral contexts of the agent’s overall life. The key moral question: “In this connection we must emphasis there close relationship between morality and life. Morality will help us to stand independently, that is, we can decide on or our own what is right and what is wrong. Morality in this sense will create the foundation of a good human life ¹¹.

The last serious moral question is: How should I live? However, that does not imply an exclusive distinction between the two questions. The alternative outlook on morality is holistic in character. This implied holism signifies the point that being moral is not so much a matter of being an agent of right doing as it is a matter of being a person of worthy living. It is the appropriate pursuit of a worthy living; appropriate pursuit of a worthy life, characterized by the values incorporated within a conception of what is a worthy life that becomes the center stage of morality.

(b). On Acting as a Righteous Being

To understand and act as a righteous being of this corrupted society, we first of all try to understand the notion of morality which treats the question, what ought I to do, as a central moral question. The very important trust of moral thinking in the liberal individualist tradition is that individual moral being himself shoulders the final burden of making a moral decision-a decision that issues from his pure will after it goes through the rational procedures of thought, after the individual being is found to exercise its decision making power in independence of any qualitative criteria. The liberal individual is primarily detached from the encumbrances of tradition and socially transmitted criteria of moral evaluation. Evaluations of practical rationality, officially, at least, get divorced from any conception of the good or invocation of values. One of the striking expressions of this

approach to human life is a twofold classification of human actions-ethically right or wrong actions and ethically indifferent actions. What underlies this two fold classification of actions is a basic dichotomy, and a pervasive one, that liberal ethical theories accept, namely the division of human life into situation that are either ethical or non-ethical.

Hence, the person faces the question, “what ought I to do” in a typical moral situation. In the modern standards, we may find various examples of situation where human beings make non-ethical choices like, what profession to pursue, what business we can do, what relation we maintain and so forth.

Bentham’s universal principles of conduct, namely “greatest happiness of the greatest number,” exhort a person to follow it on all occasions. But unlike this strong version of utilitarianism a large number of modern ethical theories, be that of Mill or of Rawls, maintain the distinction on various grounds. Mill explicitly states:

“It is the business of ethics to tell us that are our duties, or by what test we may know them; but no system of ethics requires that the sole motive of all we do shall be a feeling of duty; on the contrary, ninety nine hundredths of all our actions are done from other. Motives, and rightly so done, if the rule of duty does not condemn them¹².

Mill clearly intends to restrain the workings of the utilitarian principle so that it may not infringe upon individual autonomy. For it is not possible at all to attend to the principle on all occasions, that is to seek to produce maximum happiness for maximum number and also to seek to diminish pain. Kant’s categorical imperative has been reformulated in such a manner that its area of operation gets reduced to the maximum.

The distinction between moral and non-moral leads to the question: “what ought I to do?” does not afford the moral life a full-blown space for aspiration. The narrow domain of a moral life of an agent depends heavily upon the following of a simple method of rule application of it which in turn does not leave much scope for self development of moral character. The liberal ethicist expects the agent while dealing with the question to identify the moral contest of the situation first and subsequently to look for the relevant rule or principle for application that directly or indirectly promotes a universal principle of conduct. An agent finds himself caught in a situation, whether he ought to tell the truth

that committed a mistake. He is obligated by morality to follow the rule, “always tell the truth.”¹³

Certain problems will be solved through of rules. These rules get support by a universal principle of conduct. And this is what liberal ethicists do formulating a universal principle of conduct. Examples are such as, Hobbes natural right of self- preservation, Kant’s categorical imperative, Bentham’s greatest happiness for the greatest number, and Hare’s Universalisability principles of preference.¹⁴ We can say that morality is seen as a law-like-set of principles that govern our actions whether I perform my action with respect to the moral ideal or acting in accordance with a universal principle of conduct.¹⁵ The universal principle of conduct then becomes the beaconing light for generating answers to the key moral question: what ought I to do? The practical rationality of the agent is procedural and not substantive in nature and that is why he is not in a position to work continually for a conception of a good life. Thus, the liberal morality is reflective of an atomistic relation between morality and life. It is the morality of discrete particular act of life rather than of life as a whole.

Moral acts which are the logical outcome of a moral choice appear so disparately that the agent finds it hard to comprehend the shape of his moral life in respect of its unity, depth and coherence.¹⁶ There are many non-moral acts in the life of such an agent which intercept between moral acts and thereby affect the possibility of an ethical narrative structure in that life¹⁷. The holistic ethical theory must resort to a detailed examination of the structure of moral agency.

B. Utilitarian Ethical Theory in Modern Perspective

(1) An Outlines of John Stuart Mill's Utilitarian Theory

Utilitarian theory can be understood as a movement of legal, socio- political reformation theory which flourished in the first half of the 19th century. But it is also, and more persistently, a general ethical theory and it is almost exclusively in this sense that I shall be concerned with it. As a theory of ethics it provides a criterion for distinguishing between right and wrong action and given an account of the nature of the moral judgment that characterize action as right or wrong.

Utilitarianism is one of the most significant works in moral philosophy. The chief exponent of it is John Stuart Mill. The main focus of his idea is on: “the creed which accepts as the foundation of morals, utility, or The Greatest Happiness Principles, hold that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.”¹⁸

The above statement or passage very clearly elucidates about utilitarianism of Mill's moral theory. Here, he has very categorically mentioned two main aims in utilitarianism. It is possible to prove an account of utilitarianism. The word ‘right’ mean ‘morally right’, since Mill is speaking of a ‘creed’ or theory concerned with the foundation of morality. Mill is confident and believes that the actions are right in so far as they increase their happiness or actions are right in so far as they decrease happiness. As per the action the result will be visible immediately and depend on the performance. If action is wrong the result will be unhappiness and when the action is right the result will be happiness. We can say that the rightness or wrongness is the matter of degree.

Generally, without any evidence we may think that the right action may produce the most happiness or pleasure overall, at the same time it may also produce great suffering.¹⁹ The alternative action may produce less pleasure and high balance of pleasure over pain would be preferable. The right action will produce greatest balance of pleasure and greatest balance of pleasure over pain. The following is the description of an imaginary situation about greatest pleasure and pain derived from different actions.

“Action A: 20units of pleasure +6 units of pain.

Action B: 15units of pleasure+ 2units of pain.

Action C: 15 units of pleasure + 0 units of pain”.²⁰

The balance of pleasure over pain is calculated by subtracting the number of units of pain from the units of pleasure. So action A is morally preferable to action B, since its total is 14 rather than 13. But action C is superior to action A, since its total is 15. So the right action is C. Because of simplicity we may follow the utilitarianism. Mill explains that our act leads to maximize welfare or happiness, in other words, the balance of pleasure over pain. At the sametime we may also find that facts are having many variations, some of them subtle, others quite radical, between different forms of utilitarianism.

Mill and other modern ethical theorists focus on action. Their focus is on what is right to do? Beside that we need to focus on character and also on the basics of the above two focused ideas. One may raise a question regarding what sort of character we should have. Mill’s answer is that the action should produce and maximize pleasure. Accordingly, one should have a character which produces and maximizes happiness or utility for greatest number of people.

Mill’s view may be called externalism since it takes into account only what externally would happen to the right action in any circumstance is the one which will externally turn out to produce the greatest possible balance of pleasure over pain.

There would be an alternative version of utilitarianism which takes probabilities into account. The version is just one of a large number of moral theories which offer an account of rightness in terms of what the agent is justified in believing at the time of action. The probabilities will suggest that most facts are externally relevant in assessing rightness and wrongness. In assessing the rightness or wrongness of courses of action the numbers representing the welfare levels are to be multiplied by the probabilities of their succeeding ones. Mill’s don’t make any difference between the externalism and probabilism. For example, Mill’s primary interest is to speak of the morality of an action

depending on its foreseeable consequences. In the context of the doctor his claim regard in the treatment that he adopts can be characterized as morality of action in Mill's terms. Mill believed intention to be the foresight of consequences. As per Henry Sidgwick's distinction between objective and subjective rightness, the objective point of view, the doctor in the example did the right thing, since here action was the one that maximized overall happiness. But doctor had no good reason for thinking that her action would succeed, and doctor is opened to criticism from the perspective of subjective rightness.

The objective rightness, then, consists in the maximization of overall happiness, subjective rightness consist in the maximization of expected overall happiness. The objective or subjective distinction enables one to accept both. Both theories elaborate the concept of rightness. But the doctor should not think subjective or objective while he is treating the patients. According to utilitarianism, praising and blaming themselves are also subject to the principles of rightness, so that they are objectively right if they maximize expected happiness. Blame, for example, is not necessarily applicable in a case where a person has done what is objectively or subjectively wrong.

Mill must assure that the consequences of our actions from the point of view of their production of welfare or happiness will end somewhere. For otherwise he could be faced by an infinity of time in which to maximize anything would be acceptable since no action could cover that which maximizes happiness or indeed expected happiness overall. For Mill the objective of morality is to govern life on the earth. Why is he putting this restriction on him? Surely the welfare of all beings in the universe should be our concern, in which case utilitarianism does have to assume that life with a capacity for welfare is finite. Utilitarianism has to assume that such life may be finite, so that the notion of welfare maximization may have application.

(2). Conceptual understanding of Act and Rule Utilitarianism

Philosophical understanding is conceptual understanding in each aspect. Utilitarianism as Bentham defines it holds that, action is best which leads to the greatest happiness of the greatest number. Here greatest number is redundant. If we seek the

greatest happiness, numbers will take care of themselves. This deal will not have a great imagination but the principle would condone some very questionable actions.

Act utilitarianism is to be contrasted with rule-utilitarianism. Act-utilitarianism is the view that the rightness or wrongness of an action is to be judged by the consequences, good or bad of the action itself. Rule-utilitarianism is the view that the right or wrong of an action is to be judged by the goodness and badness of the consequence of a rule that everyone should perform in actual circumstances. There are two sub-varieties of rule-utilitarianism according to whether one construes 'rule' here as 'actual rule' or 'possible rule'. The latter rule is permissible to interpret Kant's principle 'act only on that maxim through which you can at the same time will that it should become a universal law' and act only on that maxim which you as a human and benevolent person would like to see established as a universal law.²¹ Kant would resist appeal to human feeling, but it seems necessary in order to interpret his doctrine in a plausible way. Rule-utilitarianism has certain objective. The rule-utilitarian presumably advocates his principles because he is ultimately concerned with human happiness.

A Kantian philosopher like David Lyons recently argues that rule-utilitarianism collapses into act-utilitarianism.²² Suppose an exception to a rule R produce the best possible consequences. Then this is evidence that the rule R should be modified so as to allow this exception. We get a new rule of the form 'do R except in circumstances of the sort C'. That is, whatever would lead the act-utilitarian to break a rule would lead the Kantian rule-utilitarian to modify the rule. Thus adequate rule utilitarianism would be extensionally equivalent to act-utilitarianism.

Rule-utilitarianism is often identified with rules like "do not walk on the grasses" or 'do not fail to vote at an election.' The rules like this will not benefit maximum members of the society and where they may be regarded as false rules. We need to distinguish the action of doing something for largest number people and those actions done if from action of doing it. Rule will come and enjoin the same actions in the same way as principles do. These types of cases are very interesting. They require a different treatment. Many people do not do the same action X, but each person must plan his action

in the ignorance of the other person does. Example, what A does depends on the action that the performances what A does. An adequate rule-utilitarianism would not only be extensionally equivalent to the act-utilitarianism principle but would in fact consist of only one rule ‘maximize probable benefit.’

Any rule which can be formulated must be able to deal with an indefinite number of unforeseen types of contingency. No rule can be safely regarded as extensionally equivalent to the act-utilitarian principle unless it is that very principle itself. The rule – utilitarianism of the Kantian sort must collapse, and act-utilitarianism becomes stronger. It must become a ‘one-rule’ where rule utilitarianism which is identifiable to act-utilitarianism.

(3) Distinction between Act and Rule

While understanding Mill’s utilitarian theory, now we shall turn to another important distinction between types of utilitarianism. As per Mill the right action is that which maximizes happiness. The heart of the theory is maximizing happiness principles. This may be called as an act utilitarianism or philosophers have called a direct moral theory, which applies directly to acts. Some philosopher has interpreted Mill’s view as indirect, which is, rule utilitarianism. Rule utilitarianism also focuses on the theories on actions. But rightness or wrongness of actions depends not directly on whether they maximize happiness, but rather on certain rules, viz., those which will maximize happiness most will be accepted by people J.O.Urmson’s influential rule utilitarian interpretation of Mill many be cited in this connection.

The most important factors of the view Urmson ascribes to Mill are as follows:

- (A) A particular action is justified as being right by showing that it is in accord with some moral rule. It is shown to be wrong by showing that it transgresses some moral rule.
- (B) A moral rule is shown to be correct by showing that the recognition of that rule promotes the ultimate end.²³

As per the difference of Mill’s view on promising, if I make a promise to you, and a situation may arise to break the promise in order to maximize utility. Act-utilitarianism

requires me to break the promise. As per Urmson, this goes against what we ordinarily believe, for we need to think that one has a duty to do what one has promised just because one has promised. In the reverse explanation, Mill can agree with this. He can claim that a rule which requires people to keep their promises would, if generally accepted, promote happiness to the greatest possible degree. In this situation when the promise is broken it is difficult to keep trust on people. Since breaking of promise is forbidden by the rule it can't be morally justified. So, since it would be forbidden by a morally justified rule, my breaking the promise in this particular case would not be justified. Some of the interpretations are considered for the development of further discussion. Both intuitive and inductive schools agree that the morality of an action is a matter of the application of a general law to a particular case. Some of the moral philosophers have developed their argument on the basis of observation and experience. The morality of an action involves applying general laws or rules to particular cases. But general law that he argues for the act-utilitarian principle.

Urmson accepted an act-utilitarian way, but claimed that to do so would be to ignore Mill's reference to the tendencies of action to promote happiness or unhappiness. Certain action will promote certain results only if one is speaking of type-rather than token action. For example, drinking alcohol may tend to promote acceleration, but drinking particular glass either does or does not produce it. Mill can well be interpreted here as regarding moral rules as for binding or enjoining type of action, in fact as saying that the right moral rules are the once which promote the ultimate end.

The principle of utility is meant to be a principle which approves or disapproves of every action what so ever. There is a tendency which either argument or diminish the happiness of the agent. As per Bentham, every action is a type of action. Bentham to speak of an action having tendencies as an event having tendencies. Bentham's discussion is concerned with of how to assess the general tendency of any act. This is clearly intended to be a discussion of how to assess the moral quality of individual act. To think otherwise would require Bentham's references to 'any person ', the individual person' and so on. These are to be taken as references to type of person. There is as another use of the

technical sense of ‘tendency’ by Mill. The notion of tendency plays no special role in his definition of utilitarianism. His claim that actions are right in proportion as they tend to promote happiness is equivalent to the claim that they are right to the extent that they promote happiness.

Mill allows that there may be secondary moral principles. These principles play the role he describes in section A. An action is right if it accords with rules. Urmson accepted that claim on the ground that such rules as mere aids to maximizing. But, he says, admitting these rules have been arrived at by learning the usual effects of certain type of action which does not require us to interpret them as being anything but rules when once made. Urmson’s understanding of their status is mistaken. Mill makes it clear that he takes right and wrong to be ‘derived from’ moral rules.

In the above we have discussed Urmson’s arguments against the ascription of act utilitarianism and in favour of the ascription of rule utilitarianism to Mill. ²⁴

(4) Mill’s Proof of the Principle of Utility and Greatest Happiness

Utilitarianism means action that is judged as right, good, or wrong on the basis of consequences. The end of an action justifies the means consequentiality principle. The moral authority of the utilitarianism is mostly calculated on the performance of external results. In this respect Mill formulates the following principles:

- (1) A decision is morally right if it produces greatest good for the greatest number.
- (2) A decision is morally right if the net benefit after considering the cost helps the greatest good compared to other choices,
- (3) A decision is morally right if the indirect and direct features benefits are exceeding compared to other alternatives. The consequentiality principle can be explained as;
 - (a) Utility to the greatest
 - (b) Give right action to promote happiness to large numbers
 - (c) Reduce pain.

In Mill's utilitarianism, we may find four principles which are involved in utilitarianism. Namely universalism, consequentialism, hedonism (belief that pleasure is the chief good) and maximism.

As per the above said principles, we would like to take the two importance principles which will develop our thesis in the right manner.

- (1) The consequentiality principles state the rightness or wrongness of the result flow from the action.
- (2) The hedonistic principles that any thing that is good in itself is pleasure and the only thing bad in itself is pain.²⁵

The doctrine of the greatest happiness principle is that “the rightness of an action is determined by its contribution to the happiness of everyone affected by it. Bentham says, by the principle of utility, it is meant that which appears to augment or diminish the happiness of the agent whose interest is in question. Bentham goes on saying that: an action may right if it is consistent to the principle of utility. Bentham further hold that the happiness of the community is greater then pain or unhappiness.

In the above statement Bentham explained, first, the notion of ‘general happiness’ and second, that which “actually augments or diminishes it” (happiness). Mill says, “The creed which accepts as the foundation of morals, Utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, and the absence of pain by happiness, and the privation of pleasure”.²⁶ Mill makes the distinction between a morally obligatory action and a morally permissible one. An obligatory action is the right thing to do where as a permissible action, on the other hand, is the one that can be undertaken without any sense of obligation involved in it. And obligatory action is something is that cannot be performed wrongly. As Bentham says, “of an action that is conformable to the principle of utility one may always say either that it is one that ought to be done, or at least that it is not one that ought not to be done.”²⁷ One may also say that if it is right it should be done, at least that if it is not wrong it should be done and on action that detracts from the general happiness is wrong i.e., it ought not to be done.

The central aims of Mill are that “the general happiness is the sole criterion of morality”. This claim may be interpreted to mean that the only mark of morally right action is the degree to which it promotes the general happiness. Mill explained between visibility and desirability.” The only proof capable of being given an object is visible is that the people actually see it. The only proof that a sound is audible is that people hear it; and so is the case of the other sources of our experience. In like manner, if there is anything which is desirable implies that people do actually desire it.²⁸

Mill’s interpretation says that we can validly infer that it is visible. From the fact that people desire something, we can validly infer that it is desirable, in other words, people do in fact desire happiness. Happiness is desirable, of course, is equivalent to saying that happiness is good. Mill concludes as “each person’s happiness is good to the person.”²⁹ Mill gives proof for above argument which we present in the following way:

(A) In Mill’s proof for the above said aspect we would like to understand and argue the following way:

- (1) Each person’s desire lays his happiness.
- (2) If each person’s desire lays his happiness, then each person can desire his own happiness.
- (3) If each person can desire happiness, then each person’s happiness is desirable for himself.
- (4) If each person’s happiness is desirable for that person, then each person’s happiness is good for that person.
- (5) Therefore, each person’s happiness is good for that person.

The above formation is logically valid. If all premises are true, then the conclusion must be true as we have analysed it in the systematic manner. To understand clearly let us systematically and logically discuss the premise of each and every augment of this proof. As per Mill’s statement and idea that everyone should have desires to be Happy. There may be some disagreements about the first premises but it is true that each person desires his happiness.

The second premise is general the principle that if something in fact does happen, then it can happen. In other words, whatever is true is possible. If people in fact do desire their own happiness, then they can do something on this basis so we may agree with the second premise.

The third premise may be called principle. The fact is that if some point can be scrubbed, it follows that is scrubable similarly, if a mountain can be climbed, it follows that it is climbable. The third premise of the augment is the application of this general principle to the case of desire. From the fact that something can be desired, we infer that it is desirable.

As per the fourth premise, the idea that the 'desirable' means "good" what is desirable for a person is what's good to him. Thus, if he owns happiness, is desirable for each person, and his own happiness is good for each person. This premise seems fairly possible. Last but not the least, the fifth premise is the same as the earlier premises. Each person's happiness is good to that person. Having established this, Mill proceeds and attempts to prove that happiness is one of the criteria of morality. This means, that the production of happiness is one of the things that makes actions morally right.³⁰

(B) As we are trying to discuss different aspects of argument, now we would like to prove the second stage of Mill's on greatest happiness principles.

(5) Each person's happiness is good to that person.

(6) If each person's happiness is good to that person, then the general happiness is good to the aggregate of people.

(7) If the general happiness is good to the aggregate of people, then the general happiness is a criterion of morality.

(8) Therefore, the general happiness is a criterion of morality.

As per the Mill's last of this proof, Mill claims that everything we desire is desired either as a part of or as a means to happiness. If it is so then nothing other than happiness is a criterion of morality. The ultimate conclusion is that happiness is the

sole criterion of morality. By this it is clear that an act is morally right if and only if it maximizes happiness.

(C) After understanding the two level of argument, now we would like to prove the final stage of Mill.

(9) People can desire nothing other than parts of or means to happiness.

(10) If people can desire nothing other than parts of or means to happiness, then nothing other than happiness is a criterion for morality.

(11) Therefore, nothing other than happiness is a criterion of morality.

(12) Therefore, happiness is the sole criterion of morality (from (8)-(11)).

As per the above statement Mill does not make clear what he means when he says that something is desired, ‘as a part of the happiness’. Mill has been accused of committing some of the serious blunder in the argument. Many critics say that Mill fails to distinguish between two different senses of the word ‘desirable’ which as the critics point out can be clearly distinguished. In one sense, to say that something is desirable it is just to say that it can be desired.

D1: x is desirable₁ =df x can be desired. Generally, everything is desirable₁. In the second sense, desirability is a value property. Not everything is desirable₂.

D2: x is desirable₂ =df x is worthy of being desired.³¹

There is an objection to the analogical part of the argument, namely that ‘desirable’ is meant in D1 and what ‘desirable₂’ is meant in D2 then both are true. But the argument is no longer valid, it then suffers from equivocation. Thus, no matter how we interpret this part of the argument, it does not succeed in showing that each person’s happiness is good for that person.

A serious question can be raised concerning each main part of Mill’s proof. The first part, the analogical argument, seems to involve the fallacy of equivocation. Desirable has to be used in two different senses in order for the premises to be true. The second part, the aggregation argument, seems to involve something similar to the fallacy of composition, though it is hard to tell for certain. Finally, the third part, the part and

means argument, is so obscure as to make evaluation difficult. If we interpret Mill's in this way, we must conclude that it is an externally weak argument.

In defense of Mill, several standard objections to act utilitarianism can be answered. In some cases, the objection admittedly does raise some puzzling question. However, a thorough going, consistent Utilitarian need not feel too embarrassed by that question. We have also seen that Mill's main argument in favour of utilitarianism is seriously defective. In general there is also a wide measure of commonality in the things that make human happiness. By and large sickness, injury, bereavement, hostility and insecurity are obstacles to happiness which anybody will find difficult to overcome. From this it follows that though the interest and inclinations of individuals do differ. In practical deliberation there are at least some general guidelines we can follow for the promotion of happiness.

(C) Immanuel Kant's Deontology Theory

(1) Foundation to Immanuel Kant's Deontology Theory

There is an influential ethical approach that is called deontological. The words deontology is derived from the Greek words for duty (deon) and science (or study) of (logos). In contemporary moral philosophy, deontology is one of those kinds of normative theories regarding which choices are morally required, forbidden, or permitted. In other words, deontology falls within the domain of moral theories that guide and assess our choice of what we ought to do (Deontic theories), in contrast to virtue theories. Fundamentally deontological theory is meant to guide and assess what kind of person (in terms of character traits) we are and should be. And within that domain, deontology, those who subscribe to deontological theories of morality stand in opposition to consequential theories. Deontological theories judge the states of affairs those agents. Deontologists of all types hold that some choices cannot be justified by their effects that no matter how morally good their consequences are some choices are morally forbidden. On deontological accounts of morality, agents cannot make certain wrong choice even if by doing so the number of wrong choices will be minimized. For deontologists, what makes a choice right is its conformity with moral norms. Such norms are to be simply obeyed by each moral agent, such norm keepings are not to be maximized by each agent. In this sense, for deontologists, the right has priority over the good. If an act is not in accordance with the right, it may not be undertaken, no matter the good that it might produce.

Kant developed the deontological ethical systems that are measured by rightness of the rules rather than the end results. Kant stressed the importance of basic rules or principles that governed the decisions. He believed in good will. The moral person should have good will and that he takes ethical decisions based on what is right. He does not regard the consequences of his decision. The decision maker should discharge his duty. The question arises here what is right? Kant proposed the decision making by universal laws or universal truths which he called categorical imperatives.

The Kantian theories involve universal rights, namely, freedom of speech, right to privacy, freedom of consent, freedom of conscience, freedom of selection. He considered each individual free to make his own decisions, his own rules at his own will. Kant also suggested some rules which are very common to all scholars long ago. They are as follows:

1. Be kind to all fellow human beings
2. Look at your self before you criticize others,
3. Do not expect immediate results. Take incremental advantages and attain the goal step-by-step. Nothing comes in one slot. The great achievements are made step-by-step.
4. What you do not want others to do to you, do not do it to others.
5. Wealth and assets should be possessed by the right means.

If any philosopher is regarded as central to deontological moral theories, it is surely Kant. Each of the branches of deontological ethics is agent centered and this can be claimed to have its root in Kant. The agent centered deontologist follow Kant's theory which says that moral quality of acts lie in the principles or maxims according to which the agent acts. Hence they do not belong to act of having. For Kant, the only thing unqualifiedly good is a good will. Kant believed the only thing 'good in itself (intrinsically good, not good in relation to something else) is a good will. A good will, according to Kant, is one that faced with a choice between acting out of inclination (because it wants to do it) and acting out of reverence for the law' would always choose the latter. To act on inclination, for Kant, is to act on a hypothetically imperative, that is, one that binds us conditionally on our having a particular inclination. To act out of reverence for the law is to act on a categorical imperative, that is, one that binds us unconditionally, irrespective of our desires. We act morally, says Kant's, only when we act on a categorical imperatives.

Deontological moral theory is a non-consequential moral theory. While consequentialism believes that the end always justifies the means, deontologists assert that the rightness of an action is not simply dependent on maximizing the good, if that action goes against what is considered to be moral. Morality has an inherent nature.

Deontologists generate restrictions against maximizing the good when it is detrimental to you. For example, one does not need to impoverish one's self to the point of worthlessness simply to satisfy one's moral obligations. Deontologist can be looked at as a generally flexible moral theory that allows for self-interpretation but like all other theories studied thus far, there are arguments which one can make against its reasoning. One objection to deontological moral theory is that the theory yields only absolutes and cannot always justify its standpoints. Actions are either classified as right or wrong with no allowance for a grey area. Furthermore, the severe guidelines tend to conflict with commonly accepted action. For example, lying is always considered morally wrong, even white lies," Therefore, one must not lie even if it does more good.

Deontologists are not slaves of maximization. The simple must uphold certain morals that would overall benefit society. Morals are an important aspect of making the decisions and one should always consider the means but the end should also be taken into account. Each situation is unique and needs to be assessed on an individual basis taking into consideration both of moral and of maximizing the good. Morals are also not always concrete. Relativists contend that each group of people may contain different morals. From that opinion, one may assert that morals themselves are not absolute. Still, deontological moral theory provides a strong base for making correct decision.

Deontology creates a valuable beginning for a strong moral theory. One can simply interpret the theory less strictly. Deontology can be a quite appealing theory when not taken so literally and clearly. One has morals which considered more important than others. If the theory is adjusted appropriately, the notion of moral dilemmas is eliminated and one would be allowed to lie if it saved lives. Deontology when looked at loosely is simply a moral theory that says that we have morals and we need to consider them when making decisions. Therefore, one may conclude that the overall principles of deontology are correct and that this moral theory should not be dismissed.

(2) Kant's Universalism and Categorical Imperatives

Discussion of the people and importance of duty have mostly taken place in the context of a debate between deontological and consequentialist theories of morality that advocate that certain acts can be judged to be right or wrong in themselves. Kant's own view provides an example of such a theory. In contrast, a consequentialist theory holds that the rightness or wrongness of an act is to be judged in terms of the consequences that it produces. An example of a consequentialist theory would be the argument that every action ought to maximize happiness and minimize unhappy states of affairs. John Rawls and Charles argued that the concepts of right and duty ought to be central to any moral theory, while utilitarian such as R.M.Hare and other consequentialists, argued that duties are important only in so far as they indicate those acts which promote good state of affairs. Alasdair McIntyre and Bernard Williams, say that moral philosophy has the right to concern itself more with a description of the conditions of human life and less with traditional concepts of duty and obligation. There is a great insight of Kant regarding morality based on universalisability which says that we should not carve out exceptions for ourselves. What we do should be able to be done by everyone. To understand the concept of universalisability we need to understand that there is a moral law which obliges everyone. Each and everyone experiences obligation as per duty. We may have obligation. The only way to explain why humans think that they have to live up to certain obligation is that there is a universal moral law which commands or orders or demands that everyone line up to their duties.

Before we understand the categorical imperative, first of all let me analyse what is imperative in general? We can see Kant's account of imperatives in its proper perspectives only when we have grasped his theory of the subjective and objective principles of practical reason and of their relation to different kinds of goodness. The objective principles of practical reason need not also be subjective principles, that is, they need not be the maxims on which we act. Our practical experience arises from the fact that our inclinations may be 'obstacles and hindrances' to practical reason. The objective principles of practical reason are always principles of some kind of goodness appear to us

as principles of obligation, such as, in the form of as commands or imperatives. The objective principles thus appear as commands or imperatives. A command is wholly external, whereas the objective principles of practical reason are manifestations of our own rational nature. Morality can be mere obedience to the commands of the state or even of God. Nevertheless the affinity between obligation and command is shown by the common tendency to express moral and other obligations using the imperative mood. Kant's definition of an imperative is as follows: "The conception of an objective principle, so far as it is necessitation for a will, is called a command (of reason), and the formula of the command is called an imperative".³²

The categorical imperative or command is the universal moral law, which means that it is categorical, unyielding, and it is demanding. It doesn't allow for excuses and hence it is unconditional. Categorical imperatives must be compared to hypothetical imperative or command. A hypothetical imperative is a conditional imperative. It commands a certain kind of behaviour only if you want to achieve some goal. Example "You can expect a good harvest if you seed the soil properly and timely". But if you don't want a good harvest, then there is no need to seed the soil properly and timely. The hypothesis here is an imperative whose force depends on our having the appropriate desire. This can be seen from the following imaginary dialogue." If you want to run in the London Marathon, you ought to state training. This is hypothetical imperative. "But I don't want to run in the London Marathons." Well in that case, you have no reason to start training".³³ There are two kinds of hypothetical imperatives which Kant calls, technical imperative means the chosen end and the other is assertor imperative means to have same thing. Assertor imperatives appeal to desire that human beings tend naturally to share health and happiness. The assertor imperatives are carrying more general force than hypothetical imperatives do.

In contrast to both kinds of hypothetical imperatives, there are categorical imperatives, for example, "you ought to visit your neighbor in hospital, because you have promised to do so."The issue involved here is whether you want to visit or not, you ought to keep your promises. This is called categorical imperative statement. As per categorical

imperative, Kant thought we have reached the heart of morality. Categorical imperatives transcend our wants and desires by presenting a rational principle of action in the light of which desires themselves are to be assessed. The principles of conduct are overriding, that is, they take precedence over other sorts of consideration when we are deciding what to do. Overriding character of moral considerations is what makes Kant's conception of categorical imperatives appealing. Kant's categorical imperatives say that we should always act in such a way that we can turn it into a maxim of our action to become a universal law. Kant's answer to the question "what makes a moral act right?" is that an act is morally right if and only if we can will it to become a universal law of conduct. By maxim, Kant means the subjective principle of an action. Morality of any maxim depends on whether we can logically develop it to become a universal law. Kant insists that a moral rule be consistently universalizable. That is saying that moral rules are categorical and not hypothetical. As per categorical imperative argument, example if we don't want to go to medical school, then the necessity to take biology does not apply to us. In the contrast, Kant's imperative is categorical it commands unconditionally. That is, it is necessarily binding on every one, regardless of his or her specific goals or desires, regardless of consequences. A categorical imperative takes the form of "Do this" or "Don't do that".³⁴ Kant's three significant formulations of the categorical imperatives are:

1. Act only according to that maxim by which you can also will that it would become a universal law.
2. Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but at the same time as an end.
3. Act as though you were, through your maxim, a law-making member of a kingdom of ends.

(3) Concept of Kant's good will and its results on Duty

Immanuel Kant was one of the greatest moral philosophers in all times. Kant's deontological theory is a profound theory which influences many duty-minded philosophers or professionals. The concept of goodwill is the only thing that is good

without qualification. For example, take anything other than a good will that we normally regard as good. We can imagine that in every case, we are not accompanied by good will. A situation like this will make the world worse rather than better. Therefore, none of these things is good without qualification.³⁵

Before we try to define some of the important concepts of Kant's, first of all let me try to clear the concept of will and good as per Kant's opinion. As per Kant, 'will' is not the same as merely wishing it or desiring it or having an inclination towards it. To will is to choose or decide upon a course to action. Kant understood that the concept of will is rational for rational thinking. When we choose or decide something, we need to follow certain maxims or principle of action. And it is impossible to will a contradiction or anything that we know to be impossible. A good will is a morally good will, that is, a morally good decision to act on a maxim. Such an act of willing is good. An action is good only if it is done for the sake of doing what one recognizes it to be one's moral duty.

The very idea of goodness of a good will is not derived from the goodness of which it produces. The condition of goodness and its product will not be the sources of unconditional goodness which belongs to a good will alone. A good will continues to have its own unique goodness, even where, by some misfortune, it is unable to produce the results at which it aims. There is nothing in this to suggest that for Kant a good will does not aim at producing results.³⁶ He holds, on the contrary, that a good will must aim at producing results.

Action that accord with duty are contrary to all our inclination. For example, the person who is suffering from terminal disease still but refrains from committing suicide on principles. The sense of duty presents him to do such act. We mean action not from inclination but from a sense of duty. Many of Kant's critics accuse him of being a moral fanatic because they allege that Kant denies that any action performed on the basis of inclination one have moral worth. If this were so, very few actions indeed would have moral worth.³⁷ For the genuinely saintly persons; none of their actions would have moral worth. Kant does not have to be so extreme. He can acknowledge the possibility of acting from duty in cases where duty and inclination coincide if we apply the following,

counterfactual test. Would the person have done the action that coincides with duty even if he or she had no inclination to perform it? In other words, is the person's sense of moral duty strong enough to lead them to acts he should, regardless of his desires and inclinations.

Kant argues that the highest form of good is good will. To have good will is to perform one's duty. To have good will is to perform which are morally forbidden. Kant said we should perform our duty because consider it to become duty. Hence we shall not perform duty for any other reason. To perform an action out of desire for any self-indulgent consequence is not a morally good action. Duty is good in itself.

Kant believed that we should act out of duty and not out of emotion. A human action is not morally good because we feel it's good, or because it is in our own self interest. Even if duty demanded the same action, but it was done for motives such as compassion, the act would be a good act, but the person would not be moral. Kant said to a system of ethics based on reason and not intuition, a moral person must be a rational being. Being good means having a good will. A good will is when I do my duty for the sake of that duty. I do my duty because it is right, and for no other reason. Kant explained that to act out of duty was doing actions which were morally obligatory and not to person those that are forbidden.

(4) Deontological Duty based Ethics and Obligation

(a) Kinds of Duty

As per the practical principle of Kant, we can show the distinction between perfect and imperfect duties. When we think about this principle in a negative way, it forbids us to use rational agents merely as a means and so to override the rational wills of moral agents in order to merely satisfy our own inclination. We can say that this is the basis of perfect duties. This forbids in few doing such wrong things as murder, violence, and fraud, and also suicide and lying. It lays the root cause of Kant's philosophy of legal obligation. There is need to think this principle in a positive way. It bids us to act on the maxim of

furthering the ends of rational agents. There is a room for discretion. The positive interpretation is, for Kant, the basis of positive and ethical, as opposed to legal is obligatoriness.

We may transgress perfect duties by treating any person merely as a means. We transgress imperfect duties by failing to treat a person as an end, even though we do not actively treat him as a means. The difference between duties to self and duties to others is commonly recognized, though in some aspects it is not easy to account such a difference. Kant very systematically explains this difference with regard to imperfect duties by insisting that our duty to us is to seek an end to our own nature and moral perfection but not our happiness. On the other hand our duty to others is to seek an end to their happiness but not their perfection. It may, however, be our duty to seek our own happiness as a means to our moral welfare. It may be our duty to seek the moral welfare. Kant marks his distinction also in another way. In the case of perfect duties we are obliged to perform a definite act, for example, to pay something which we owe. In the case of imperfect duties we are bound to act only on a maxim. Although we ought to act on the maxim of benevolence, it is left to our discretion to decide whom we ought to help, and to what extent we ought to help. If we have perfect and imperfect duties both to ourselves and to others, duties are thereby classified into four main kinds. The objective of Kant's illustrations is to show that each kind of duty falls under the Formula of Law of Nature. Maxims opposed to perfect duties cannot even be conceived as laws of nature without contradiction. Maxims opposed to imperfect duties can be conceived as laws of nature, but could not be willed as such without contradiction.

(b) Understanding Duty based Ethics

Duty based ethics are labeled deontological by philosophers. Some explanation is in order. The etymology of deontology reveals that 'deon' comes from the Greek word which means obligatory or necessary. Generally speaking 'de'- means 'of' and 'ont' pertains to 'being' so we are ultimately speaking about something being necessary based upon "the way things are". 'Logy' comes from the Greek logos and pertains to both

speech and theory, hence our word logic. The word deontological pertains to theory of binding duty or obligation. Such theories are also called ‘a priori’ in that they are based upon knowledge gained prior to experience. No concrete lived through experience is required in order to derive these duties deductively from reason.

(c) Deontological Ethics

Deontological ethical theory concerns with duty. As per the Kant’s principle, people behave ethically as they find that it is their solemn duty to do so. The duty of the parents is to protect the life and interests of their children independent of consequences. Parents must take appropriate measures for that. As given in the example, Prince Alex and Daniel Raj are small Childs under the care of his parents. It is first and foremost duty of his father and mother to see that Prince Alex and Daniel Raj survive. They need to save the life of Prince Alex and Daniel Raj from any evil. Their main concern is to save their sons and thus should be their primary duty. They should do it not for any other considerations. Since, the parent’s duty is to try to save the life of their minor offspring; they do that without having any expectation or the consequences. This theory is based on the concept of duty. As per Kant, ethics does not depend upon intuition or emotion; rather it depends upon rational basis of the interaction. The concept of “good will” plays a cardinal role in the framework of Kant. People having good will are motivated to do the right thing towards others without expecting any consequences or results. Kant also claims three types of reasons in the light of which a person performs his duty. There are:

1. A person may do his duty out of self interest. He does what is right and not because that he enjoys in doing it. He does it because it will get him something that he wants.
2. A person may carry out his duty motivated by direct inclination, that is, by the immediate satisfaction or pleasure it gives him.
3. A person may do something simply because he believes that it is the correct thing to do and, there is, conforms to the moral standards.

We are in the two different worlds which are called the phenomenal and the noumenal world. In phenomenal world what happens is recorded, registered by the human sense of experiences that he accumulates through living the life of human being. The noumenon world is the world of ought and should. The individual enjoy a pure life through giving moral reasons extended to their logical ends. The noble action remains noble or not depending upon the nature and objective behind the action itself. The action ceases to be noble if it is initiated basically to satisfy the selfish interests of the person. If action is initiated from the sense of duty or from a moral will that could be branded by a good will and an action with adequate and proper goodwill make one noble.

The degree of nobility depends upon ones ability to integrate goodwill with experience or a sense of duty. Human being has the capacity to apply moral judgment which segregates segregation the ought to's from the ought not's. Based on one's basic sense of duty or the grounding of the moral judgment one does ethical or unethical action. Moral imperatives are the commands of the soul. From the command of the soul, the moral law emerges that extends to the extremes of the moral reasons and establishes or tends to establish a sense of duty. This, obviously, is the sense of action initiated or fostered by the moral principles. Moral principles therefore, are based on universal principle of ought irrespective of any choices. Actions are not judged on the basis of the results but on the basis of their conformity to the standards of duty. Morality is not properly the doctrine of how we may ourselves feel happy but how we may make ourselves worthy of happiness. Kant wants human beings to be placed above the beasts with the emphasis on duty over beauty, morality above happiness. The final target would be to create a moral society or ideal community of rational beings who tend to apply the state of perfection in the state of imperfection. A society fostered by the sense of duty, is what would be the ideal society in ethical terms.

(d) Deontology Ethics and Duty

What sorts of duties do deontological theorists endorse? Deontologists normally recognized two classes of duties. (1) General obligations, and (2) Special obligations. General obligations include many of the commandments endorsed by Christian religious thinking, including prohibitions in lying, cheating breaking promises murdering, and torturing. One might say that they are general because they are owned by to all human beings. By contrast, special obligations are those obligations which are derived from one's having made a promise or signed a contract, or as result of occupying a social role such as being a manager or a doctor or a parent. It is easy to see that these obligations do not bind everyone in the same way. If one has made a promise to do something, say, to do the work in the right way, this gives you a reason to do it, a reason which does not bind someone who has not promised. Similarly, a manager is required to perform certain actions in virtue of being a manager. This entails that the identity of the agent often seems relevant to ascertaining what he or she is obligated to do.

(e) Deontology and the Obligation to obey the Law

We can argue that one of our deontological duties is the duty to obey the law. Another side of this argument is that any duty to obey the law depends on whether the law possesses practical authority, which for some is a contingent matter, and for others is impossibility. Almost everyone, however, believes that law has a very important moral function, namely, settling what one ought to do and thereby averting the moral costs of unpredictable conduct, failures of coordination, decision-making costs, and outright conflict. Law accomplishes this moral function by making otherwise abstract moral requirements determinate and thus capable of predictably guiding and coordinating conduct. It makes abstract moral requirements determinate through blunt rules, the application of which turns on a few easily ascertainable facts.

Blunt legal rules perform their moral function by ignoring facts that would otherwise be morally significant. This means that in some, perhaps, many, instances, the rules will prescribe penalties for those who violate them for morally compelling though for legally

immaterial reasons. And this in turn means that for the sake of morally good consequences, law seemingly mandates penalizing those who do not act morally. Two items of interest to deontology generally have come out of the literature on legal obligation. One is the analysis of non-consequentialist obligations crucial to deontologists of any stripe. A prominent analysis of the structure of such obligations has been interims of “exclusionary reason”, reasons that do not outweigh competing reasons but rather exclude them from counting. A second is a sensitive version of agent-relative reason. On one view of the matter, officials may have reasons to enforce laws even though that same reason may fail to obligate those against whom the laws will be enforced to obey the laws. Thus, it creates a “normative gap” between official acting on their official roles and ordinary citizens.

The divine command theory is actually a cluster of related theories that state that an action is right if God has decreed that it is right. Moral obligations arise from God’s commands. The divine command theory is a form of deontology because, according to it, the rightness of any action depends upon that action being performed because it is a duty, not because of any good consequences arising from that action. If God commands people not to work on the Sabbath, because God has commanded that they do not do so. If they do not work on the Sabbath because they are lazy, their action is not, truly speaking right, even though the actual physical action performed is the same. If God commands that you shall not covet your neighbor’s goods, then even if coveting improves people’s motivation to achieve things in life, you should not covet your neighbor’s goods. Moreover, a world where people coveted their neighbor’s goods could not be considered good even if people prefer to live in such a place.

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CHAPTER-III

PROFESSIONAL ETHICS AND VALUES MANAGEMENT AND ORGANIZATIONAL DEVELOPMENT

(A) Nature and Character of Professional Ethics and Values

1. Nature and Scope of Professional Ethics and Values

In this chapter we would like to elucidate the concept of professional ethics and values are a set of moral principles and standards of conduct, supporting the moral prestige of professional groups in society. The tasks of professional ethics are to identify moral standards and assessments, judgments and concepts, characterizing people as representatives of a particular profession. Professional ethics develop norms, standards, requirements, typical to certain activities. Ethics is designed to educate people, to help them to behave properly with others, to communicate at the workplace, etc. Professional ethics seeks to establish the standards of morality with respect to different professions with a purpose to regulate human behavior. The standards that are prescribed are meant to be followed by employees. Aligning themselves to these values, an employee should cultivate the appropriate personal qualities. The major types of professional ethics are: medical ethics, business ethics, organizational ethics, and entrepreneur ethics, engineer ethics, and management ethics... etc. Each kind of professional ethics is determined by the peculiarity of professional activity and has its own specific requirements in the field of ethics.¹ For example, the ethics of a management involves such moral values as academic integrity, personal integrity, and of course patriotism. Judicial ethics requires honesty, justice, sincerity, humanity (even to the accused in his guilt), and fidelity to law. For any organization it is very important that the professionals must follow the organizational guidelines of employees. In the process of following the guidelines this can directly affect

the common success as well as the collapse of the organisation on the basis of their practice. Professional ethics and values make company's productivity to rise. It all depends on the way people communicate with each other, the attitude they take over their job and how well they meet their responsibilities. In other words, for an organization, professional ethics and value guidelines show how it expects the employee to behave while being employed and what moral standards should be met.

Ethics and values are central to any organization and there is no exception. What exactly do we mean by ethics and values? Both are extremely broad terms, and we need to focus in on the aspects most relevant for Management and Organizational Development. What we will first discuss is the distinctive nature of ethics and values for Professionals; secondly, the forces which influence the ethical behavior of individuals in organizations and third, explore the strategies professionals can adopt to build ethical climates in their organizations. Values can be defined as those things that are important or valued by someone. They include integrity, professionalism, caring, teamwork, and stewardship. When values are shared by all members of an organization, they are extraordinarily important tools for making judgments, assessing probable outcomes of contemplated actions, and choosing among alternatives. Values make us what we are as professionals and in the light of values professionals are judged to be right or wrong. In the sense they are not mere verbal stipulations. They are another word for the moral, ethical, and professional attributes of character. Values are the embodiment of what an organization stands for, and should be the basis for the behavior of its members. Ethics is behavior in a manner that is consistent with what is generally considered to be right or moral. Most of an individual's ethical development occurs before entering an organization. The influence of family, church, community, and school will determine individual values.²

Professional values can be defined as the motivating factors that appeal to a person mostly when it comes to career selection. There are great deals of stirring factors that one could choose from when selecting a line of work or accepting a job invitation. Relatively, professional ethics is a matter of morality, influencing how a person handles business and

people associated with their business organization. The correlation between these two topics –values and profession will influence your career choices and success significantly. What is the source for professional ethics and values? The foundation of professional values is usually formed with influence from the personality. An individual's value may come from previous work experiences, future objectives, or personal satisfaction. Previous work experience can be a great opportunity to identify what someone values through a trial and error type of exploration. Future objectives or aspirations develop professional values by creating goals for an individual to work toward, putting emphasis on what is trying to be achieved. Professional values stem from a person's personality; therefore, personal satisfaction plays a big role. When considering a career, one of the many decision-making factors will be based upon whether or not that particular career will satisfy the individual. Concerning professional ethics, one of the sources may be the code of conduct given by the employer, setting a standard for what is acceptable and unacceptable. Religion is another source from which ethics derives. It can oblige a person to engage in moral behavior. Having and showing genuine respect toward people is another source of professional ethics, because it ensures a person to treat people fairly in ethical term and not in term of unpleasantness.

We believe that from organizational ethics and values flow organizational style (culture), vision and mission. We also believe and teach that that all organizations are an interdependent values based systems. The way the organization conducts itself, its style, is governed by its values. It is its style that is experienced both by professionals and customers. The effort it puts into achieving excellence (or not) is governed by its values. The questions that arise is how organizations teach values to its employees and customers? Secondly how do these organisations teach values to their employees? In this connection the questions that arise: Are they arrogant in their dealing with employees and customers. Further do they keep their words and thus governed by its values? Values affect every nook and corner of the organization. They are ignored at the organization's peril. Many groups of organizations believe strongly in the importance of ethics and values concerning organisation and development of people. In order to enable organizations to think

comprehensively about their ethics and values we like to use a model based on three interdependent cardinal components, integrity, humility, and loyal compassion or caring. Held in tension or synthesis these cardinal virtues or values produce an unfolding of many others including such traits as teachability, excellence, trustworthiness, and capacity for win-win thinking. Ethics and values also profoundly affect the quality of board governance. Governance can be conceptualized having four components: structure, process, dynamics, and product or results.³

Values determine the nature of three of the four. All but structure should be designed to optimize good process and dynamics. Governance as a process, for example, should have integrity and coherence, assuring accountability, giving meaning and weight to the stand taken by the Board. Sound values should enable a reliable process and helps to facilitate consistently wise policies.

(a) The dynamics between the board members rests on the nature of their values and character. In this connection the questions that arise are: Do the members share openly and honestly? Do they respect and listen to each other? Is the board humble enough to learn? Does one give patient hearing? Can all be heard? Is the board chair a servant leader or controlling?

(b) The decisions and policies for board highly influential. They reveal the board's ethical stand. Simple values have profound impact on the quality of the board's work, its governance its products and its leadership and policies.

2. The Character of Professional Ethics and Values

Values can be defined as those things that are important to or valued by someone. That someone can be an individual or, an organization. One place where values are important is in relation to vision. One of the imperatives for organizational vision is that it must be based on and consistent with the organization's core values. In this case, integrity, professionalism, caring, teamwork, and stewardship were deemed important enough to be included with the statement of the organization's vision. Dr. John John mentions honesty

and loyalty as values that are the ingredients of integrity. When values are shared by all members i.e., professionals of an organization, these values become extraordinarily important tools for making judgments for assessing probable outcomes of contemplated actions, and for choosing among alternatives. Perhaps, more importantly, they put all professionals "on the same sheet of music with regard to what all professionals as a body considers important".⁴ In addition, the management profession should include four organizational loyalties, such as duty, selfless service, and integrity and four individual values which are commitment, competence, candor, and courage.

We would like to explain the concept of values in the following way. Values are what we, as professionals, judge to be right. They are more than words they are the moral, ethical, and professional attributes of character. There are certain core values that must be instilled in members of the management profession. These are not the only values that should determine our character, but they are the ones that are central to our profession and should guide our lives as we serve our organization. Values are the embodiment of what an organization stands for and should be the basis for the behavior of its professionals. Now, what happens if professionals of the organization do not share and have not internalized the organization's values? Obviously, a disconnection between Individual and organizational values will make the organization dysfunctional. In addition an organization may publish one set of values, perhaps in an effort to push forward a positive image, while the values that really guide organizational behavior are very different. When there is a lack of connection between stated and operating values, it may be difficult to determine which values are to be "acceptable."⁵ For example consider two of the organizational values condors and courage meant for managers. One might infer that professionals are encouraged to "have the courage of their convictions" and speak their disagreements openly. In some cases, this does work; in others it does not.

The same thing works at the level of the society. The principles by which the society functions do not necessarily conform to the principles stated. Those in power may covertly allow the use of force to suppress debate in order to remain in power. In some

organizations, dissent may be rewarded. In others, a group of professionals may be ostracized or expelled. Professionals quickly learn the operating values, or they don't survive for long. To the extent they differ from stated values, the organization will not only suffer from doing things less effectively, but also from the cynicism of its professionals, who have yet another reason for mistrusting the leadership, or doubting its wisdom. So, there may be the problem of disconnection between stated values and practiced and such a disconnection may thus problems. However, the central purpose of values remains. They state either an actual or an idealized set of criteria for evaluating options and deciding what is appropriate, based on long experience. The relevance of the professionals' values, for example, is apparent. When managers may be called upon to expose themselves to performance of their duty, they must be absolutely able to trust their fellow professionals and to do their fair share and to help in the event of need and their leaders. So the professional values prescribe conditions that facilitate trust, a necessary element in willingness to face risk. Without trust, tolerance to handle rise will be low.

So how do values relate to ethics, and what do we mean by ethics? One of the key expressions we quoted above: "Values are what we, as a profession, judge to be right."⁶ Individually or organizationally, values determine what is right and what is wrong, and doing what is right or wrong is what we mean by ethics. To behave ethically is to behave in a manner consistent with what is right or moral. What does "generally considered to be right" mean?⁷ That is a critical question, and part of the difficulty in deciding whether or not behavior is ethical is in determining what is right or wrong. Perhaps the first place to look in determining what is right or wrong is society. Virtually every society makes some determination of morally correct behavior. In Islamic countries, a determination of what is right or moral is tied to religious structures. In societies more secular, the influence of religious beliefs may be less obvious, but still it is a key factor. In United States of America much of what is believed to be right or wrong is based in Judeo-Christian heritage. The Ten Commandments, for many people, define what is morally right or wrong. Societies not only regulate the behavior of their members, but also define their

societal core values. "Life, liberty, and the pursuit of happiness"⁸ represent core values as per Aristotle's ethics and values are concerned.

Loyalty to the management profession and to the unit is essential. Selfless service puts the welfare of the organization and the accomplishment of the assigned mission before individual welfare. All who serve the management profession must resist the temptation to pursue self-gain, personal advantage, and self-interest instead of the collective good. Integrity is the basis for trust and confidence that must exist between the professional and the leader. Furthermore, integrity is demonstrated by propriety in one's personal life. What does "generally considered to be right" mean?⁹ All one needs to do is to look at the positive values of society and the organisations one belongs to. There is another aspect to be considered, however, and that is the influence of societal or organizational norms. Norms are the unstated rules, usually informally reached by the members of a group, which govern the behaviors of the professional members. Norms often have a greater effect on what is and isn't done by the members of a group than formal rules and regulations. The reason that norms are important for a discussion of ethics and values is that norms may allow or even encourage certain behavior as acceptable that is not in conformity to society's or an organization's stated values. When there is a disconnection between stated and operating values, it may be difficult to determine what is "right." An example might be a company that has among its stated values to treat everyone with dignity and respect, but whose norms have permitted and perhaps even encouraged a pattern of sexual harassment over a number of years. Do the members in the organization know that the behaviour is wrong, but condone it nevertheless? Is it clear to the organization that ethnic cleansing is unethical and wrong, or would it fall under the mantle of behaviour that is considered to be acceptable in that society? Listen to the arguments in support of ethnic cleansing that have been made, and you will find that many of the perpetrators argued that they did nothing wrong, and were only righting and wrongs done to them. In the connection some of the fundamental professional values need to be understood. In any professional life, trust is one of the important concepts. When we are doing some sort of business, we need to have the trust

on the public as well as public also need to have the trust to the professional. In connection of ethics and values of public trust, we need to understand the following.

Ethics and values are important for professional groups and organizations. York Willbern¹⁰ argues for six types or levels of morality for professionals. By professionals, he means those who are in policy making positions in public institutions. The six levels that he differentiates are:

- a. The ethics and values of compromise and social integration.
- b. The ethics and values of public policy determination.
- c. The ethics and values of democratic responsibility.
- d. The service orientation and procedural fairness.
- e. The conflicts of interest; and
- f. The basic honesty and conformity to law;

(a) The Ethics and Values of Compromise and Social Integration

This level deals with an area not as salient as some of the others. It deals with the necessity for compromise in a society. A society with irreconcilable differences on fundamental issues will be torn apart. Hence, it becomes a moral obligation of professionals to engage in give and take, working toward compromise in the policies they develop. One often sees legislators in our political system establishing positions where they may not get all they want from particular legislation, but will settle for some of what they want. Willbern contends that compromise, rather than standing on principle, is moral, because without compromising there will be discord and conflict, and disintegration rather than integration of the society. Professionals are given the trust of the public to develop and carry out policies that are in the public's best interest. Living up to this trust has a

significant impact on the national will; public confidence is essential to the exercise of national power. Professionals have a moral duty to act in a trustworthy manner.

Why, then, do individuals behave unethically? There are several systemic factors. One is the competition for scarce resources. It is easy to slip into unethical acts to gain a competitive advantage in the race for position or power. A second is conflicting loyalties, which Johns labels, "the most troublesome ethical dilemma facing professionals."¹¹ Johns also identifies systematic factors in groups and teams which can lead to unethical behaviour.¹³ One is group thinking, which can occur in a homogeneous group with a strong leader. A second is the presence of ideologues: individuals who view their own extreme positions as "right" and any opposing positions as "wrong." A third is the organization's response to dissent. There are few incentives for "whistleblowers" or those who try to expose unethical behavior in organizations. Organizational norms encourage "going along" and discourage questioning the unethical actions of others. This can quickly compromise ethical standards in any organization. Causes of unethical behaviour of the individual in the organization.¹²

1. Complexity of strategic issues obscures ethics
2. Competition for scarce resources or power or position
3. Conflicting loyalties

Causes of unethical behaviour of the individual in the organization:

1. Groupthinking
2. Presence of Ideologues
3. Negative organizational response to dissent.

(b) The Ethics and Values of Public Policy Determination

This level involves the most difficult ethical choices, because it concerns making moral judgments about professionals. The responsibility is to make moral policies. The difficulty is in determining how moral a policy is. Public policies almost always deal with very complex issues, where ethical choices are rarely clear, and it is often difficult to determine if a policy is right or wrong. For example, many public policies deal with the distribution of limited resources. Is it right or wrong to slash funding for one program, or to increase funding for another? In almost any decision, there will be winners and losers, and there will be some benefit for some and cost to others. "Right" and "wrong" may not apply. Equity and fairness are important considerations, but not always easy to discern. The determination of how much funding to provide for organization, and which social programs to fund, involves ethical choices of the most difficult type. What is the difference between equality and equity? Consider the controversy around affirmative action programs. They are examples of moral public policies?

(c) The Ethics and Values of Democratic Responsibility

Professionals are operating within a democratic system. They are either elected by the people or appointed by an elected official. This confers upon them the obligation to carry out the will of the people. However, professionals have the responsibility to make moral choices consistent with their own values, and that may be in conflict with what they perceive to be the will of the people. Willbern contends that the professional acts according to his or her own judgment, rationalizing that it would be the will of the people if they were well enough informed on the issue. To give one example of this level of professional ethics, consider whether or not the representative in congress is ethically bound to support policies and legislation which his constituents overwhelmingly support but he personally opposes.

(d) Service Orientation and Procedural Fairness

This level relates closely to the deals with the responsibility of professionals to ensure their actions serve the public, and that the power they wield is used only for that purpose. It is easy to abuse the power that comes with professional. Procedural safeguards are designed to prevent that abuse. The moral obligation of professionals is to follow established procedures, and not to use their power to circumvent those procedures for their own convenience or benefit. Power must be used fairly and for the benefit of the public. One can again think of examples of professionals who have violated this moral charge by using their influence. Power for their own benefit or for the benefit of special interest groups, or who have circumvented established procedures for their own benefit or convenience. One frequent example is the use of government vehicles or aircraft for nonofficial business. These first three levels of professional character share one important characteristic. They all relate to the behavior or conduct of professional. These three levels are the areas that get most of the attention in discussions of ethics. This is where professionals are most likely to get in trouble. However, there are three additional levels of professional ethics equally important. These deals with the content of what professional do, "the moral choices involved in deciding what to do, in pursuing the purposes of the state and the society".¹³

(e) Conflict of Interest

This relates to professionals, because it deals with the conflict between advancing the public interest, which a professional is charged to do, and advancing one's self-interest. The duty here is to ensure that the public interest comes first, and that one does not advance his own personal interest at the expense of the public.

Willbern uses embezzlement of public funds, bribery, and contract kickbacks as examples of pursuing personal interests at the expense of those of the public. The requirements for professionals to divest themselves of investments that might be influenced by the performance of their duties or put them in trust. To rescue themselves in

situations, where they have a personal interest are designed to help professionals avoid conflicts of interest. Ultimately, it still comes down to the individual making an ethical decision.

Avoidance of conflict of interest is often difficult because it is often hard to separate personal and public interests, because individuals as private citizens are encouraged to pursue private interests through any legal means. One of the areas where there is the greatest potential for conflicts of interest is where professionals deal with private organizations which are pursuing their private interests, where any decision by a professional on allocation of resources will favor some private interest. The fields of government contracting and acquisition are two areas where the possibility of conflict of interest is high.

(f) Basic Honesty and Conformity to Law

"The professional is morally bound, just as other persons, to tell the truth, to keep promises, to respect the person and the property of others, and to abide by the requirements of the law".¹⁴ In many ways, this level only describes the basic adherence to moral codes that is expected of all members of a group or society. There are some basics of behaviour that are expected of all if a society is to function for the collective good. For a professional, there is an additional reason why it is important to adhere to these basic moral codes and laws. They have more power than the average member of the society, and hence more opportunity for violation of those codes or laws. There also is the negative example of misconduct it provide. Apart from the above said concepts, some of the important concepts should possess by the professional as follows.

1. Commitment to professional ethics and values are more important than that to owner.
2. Rejecting the projection of bigger-than-life image.
3. Strive to achieve the highest quality, effectiveness and dignity,

4. Not involving spouses in social gatherings to promote business interest.
5. Not bribing or receiving bribes.
6. Acknowledge and support proper uses of an organization's resources.
7. Identify and act responsibly as members of society.
8. Acquire and maintain professional competence.
9. Honour contracts, agreements, and responsibilities.
10. Offer all work to Divinity.¹⁵

(B) Professional Ethics and Values in Management

1. Conceptual Analysis of Management

Management is an exercise in harmonizing men, money, machinery, materials and methods towards fulfilling set of objectives leading to human development, excellent performance, social benefit and global welfare. Man, a conscious being, remains the basic factor in any field of human endeavor.

One way to analyze management is to think in terms of what a manager does. Using this approach, we can arrive at the management process which describes the work of any manager. The management work can be divided into a few basic functions of management viz. planning, organizing, leading, controlling. These concepts are going to explain very lucidly in the coming portion.

Management is a universal process in all organized activities. It is not merely confined to factory, shop or office. It is an operative force in all complex organisations trying to achieve some stated objectives. Management is necessary for a business firm, government enterprises, education and health services, business organisations, trade associations and so on. Hence, management skills are transferable and a manager can successfully apply his knowledge and skill in a wide variety of enterprises. Of course, situational factors will influence the suitable combination of managerial skills. Experts

agree that management is a distinct activity in any branch of collective human efforts. Similarly, all managerial functions are universal and all managers in any branch of business or non-business activities perform those typical functions of management cycle, viz. planning, organizing, leading, and controlling. "Management is a multi-purpose organ that manages a business, manages manager, and manages workers and work." ¹⁶

Peter Drucker emphasizes three jobs of management: (i) Managing an organization (ii) Managing a manager; and (iii) Managing workers and work. Even if one is omitted, we would not have management any more and we also would not have an enterprise. According to Peter Drucker, it requires the manager to balance and harmonize three major functions of the enterprise. Hence, a manager is a dynamic and life giving element in every organization. Without efficient management we cannot secure best allocation and utilisation of human, material and financial resources.

Management is decision-making. Decisions are necessary in all functional areas of any organization. The manager by profession is a decision-maker. All managerial functions are discharged through decision making. All human behaviour involves the problem of choice. The process of making selection is termed as decision making. We have two distinct levels of activity in management: (1) co-ordination and (2) supervision. The co-coordinative function is that of decision making - the process of selecting an action from the alternative courses of action. Management in the co-ordination sense is the central concept of management theory. Decision-making is the core of the process of management. In short, decision making pervades all managerial functions. This definition ignores the function of supervision and leadership. "Management is the process of designing and maintaining an environment, working together in group to efficiently accomplish selected aims."¹⁷

According to this definition management is an art of creating performance environment enabling the group to attain stated objectives and management is the body of organized knowledge, *i.e.*, science which underlines the art. Creation of managerial environment for joint efforts of people working in an organisation in order to accomplish planned objectives demands intelligent application of management knowledge to

numerous and varied practical problems so that we can have the best results under the given situation or realities.

Definition of Management

"Management is a distinct ongoing process of allocating inputs of an organization (human and economic resources) by typical managerial functions (planning, organizing, leading and controlling) for the purpose of achieving stated objectives. *viz.*, output of goods and services desired by its customers (environment). In the process, work is performed with and through the personnel of the organization in an ever changing environment."¹⁸

"Management is a social process involving co-ordination of human and material resources through the functions of planning, organizing, staffing, leading and controlling in order to accomplish stated objectives."¹⁹

2. The Concept of the management

Management is a central directing and controlling agency indispensable for any enterprise involving organized co-operation and requiring collective efforts to realize some common desired results or specific objectives. The group efforts in the pursuit of common goals and objectives require proper leadership which is provided by the management. Management has three distinct meanings.

(a) Management as a Process

This describes an activity, which can be better described by the word managing. Under this concept we consider activity by means of which scarce resources are combined to achieve given ends. Manager draws upon the basic resources which are called 6Ms – men, materials, machines, money, minutes and methods. These six resources are subjected to the management process which consists of typical elements of management or functions of management such as planning, organizing, motivating, leading and controlling of human efforts. Through these managerial functions or management process we can have accomplishments of: (1) The right work (2) At the right place. (3) At the right time, and (4) with the right methods.

From such managerial activities we derive the expected results, viz, benefits and satisfaction in individuals, groups, enterprises as well as the society at large. Productivity of all resources in the final analysis depends upon the competency and ability of management of any enterprise to deliver the goods. Thus management will convert disorganized resources of men, money, machines, etc., into useful enterprise. These resources are mobilized, co-coordinated, directed and controlled in such a manner that the enterprise would work towards the realization of common objective. Management provides a dynamic force in getting any enterprise useful activities makes and significant social contributions, for example, customer's needs are met, jobs are created as a result utilizes enjoy higher standard of living. It assures economic growth free from pollution. Government would have income through variety of taxes. Management thus is an invigorating force bringing to life what would otherwise be or potentialities.

Mental poise and balanced temperament can be developed by building up strong character reflecting the basic human and ethical values. This state of mind is needed to cope with the inevitable stress and strain arising in your day-to-day life. Thus, when values and skills are combined by a manager and workers, the management of organization will be much better. There would be smooth interaction with people. The management of stress will be easier. The quality of life and the quality of work would be enhanced. Mind-stilling exercises will also enrich life of an organization.

(b) Managers: The term management may refer to those who are carrying the activity of management, viz., the managers are there to manage an organization, and who manage the workers and the work. In a large organization, we have different levels of management. The top management, i.e. managerial agencies at the top is the governing board of directors, which is the supreme policy making and decision making authority. The managing director, the chief executive or the executive directors are the heads of major divisions. These constitute the top management. The middle management group consists of middle managers i.e., departmental managers, and subordinate officers who work under the heads of the departments and who enjoy delegated authorities from their bosses. The flow of authority or power is always downward, flowing from the top to the

bottom and this is brought about by proper delegation. Manager himself can do nothing. He cannot produce goods. He has to multiply his personality particularly in a big organization and this is done through delegation of authority. Hence, many a time management is defined as that agency which gets things done through people. This definition points out the importance of delegation and motivation management. This definition also implies decision making process as an integral part of management. Delegation transfers steadily the decision making power from the higher level to the lower level. Under the middle management group, we have low level managers such as supervisors, foremen who are directly in charge of the operatives, *i.e.*, rank and file of workers. Lower level managers, middle managers and top managers are many a time called management as distinguished from labour, *viz.*; the operators or workers. At present greater empowerment of workers is also expected.

(c) Special Field of Study

Profession, the third concept of management points out that it is a body of knowledge about the activity of managing or the process of management and this body of knowledge is usually regarded as a special field (study, *i.e.*, profession). The third concept of management as a profession is due to the managerial revolution which took place since 1960. In a joint stock company there will be a complete separation of management from ownership. Shareholders are owners of the enterprise. They do not have management rights and we have a small body of executives representing professional managers to whom the work of management is entrusted. Under a corporate personality, management has emerged as a separate entity and it reveals the professional character of management, *i.e.*, management by salaried experts. "A professional manager is one who specializes in the work of planning, organizing, leading and controlling the efforts of others and does so through systematic use of classified knowledge, a common vocabulary, and principles and who subscribes to the standards of practice and code of ethics established by recognized body." ²⁰

Managerial revolution has brought about separation of management from ownership in corporate management in all countries slowly but steadily. Hence, management is

assuming professional character during the last three decades. Code of conduct makes enlightened businessmen and recognizes that management is a social institution and it has social responsibilities to be fulfilled towards customers, employees, and the public or community. Corporations have now social conscience and awareness. Social-oriented marketing concept is a reflection of corporate code of conduct.

3. Importance of Management

At all levels of organization in any joint enterprise (requiring teamwork) managing is an essential input. Management is the most critical asset for the success of any enterprise. Management can deliver rising standards of living and standard of life to the society. It can offer enriched life to employees, consumers and citizens or members of a community. It assures smooth running of an enterprise. It is a powerful innovative force. It is the main determinant of our economic progress. It is the guide for our effective government. It can strengthen our nation.

Specialists of economic development have pointed out to the governments of developing countries that even the most modern technology with best materials, resources and plant facilities together with liberal and cheap finance may not be able to achieve stated objectives (industrial productivity and quality of working life) without effective and efficient management. The greatest obstacle and the limiting factor for undeveloped and developing countries is the quality of management. Competent managerial personnel were really responsible for the accelerated development and recovery of Germany and Japan after the World War II after 1950.

Good management is the only economic resource which can decide the extent of utilization of all other resources. It alone is responsible for the optimum utilization of available scarce resources. Productivity of resources is the current burning problem in all countries. Problem of inflation and ever growing consumer demand due to growth of population have created unique importance to productivity. Management is called upon to meet the challenge of productivity. Managers have to manage separately the productivity of all four key resources: capital, crucial physical resources, time and labour (skilled

people, wisdom people, managerial and professional people). But what matters in the end is the total, overall productivity of an enterprise, for example, factory, store, bank, hospital, school, office and so on. Managers must commit themselves to accomplish steady increase in productivities of all resources particularly in turbulent and ever changing environment.

Good management recognizes immense potential energy of human resources. Human resources are more productive than material resources. Good management brings out this potential energy. Good management is necessary in industry, commerce, agriculture, hospital, educational, institution, sports, charitable institution, political bodies, trade unions and Government. In the field of co-operation, small and cottage industries, we need good management. Government is the greatest industrialist and greatest employer in India. Hence, management has gained greatest importance in all government branches of administration.

4. Outlining the Basic Functions of Management

"Management is what management does"²¹ points out the functional approach to management and emphasise the importance of distinctive managerial functions which together give us unified concept of the process of management. An analysis of the functions of management points out what management does. It also provides the basis for defining precisely the word 'management'. Broadly speaking, a manager is called upon to perform the following managerial functions: planning, organizing, staffing, leading, motivating, controlling, co-coordinating, and communicating. Some authors since they include working staff as part of within the organisation and consider co-ordinating and communicating as vital part of motivation and leadership.

The sequence of manager's functions begins with planning. However, a manager performs of all six functions simultaneously or several times during the working day. Leading, motivating, co-ordinating, and communicating constitute enacting management-in-action.

(a) Planning: When management is reviewed as a process, planning is the first function performed by a manager. The work of a manager begins with the setting of objectives of the organization and goals in each area of the business. This is done through planning. Manager probes the present to find out where he is and he then forecasts future objectives, which will indicate where he wants to be, *i.e.*, the destination to be reached. The alternatives to achieve the objectives are evaluated and the selected alternative becomes the plan of action.

Through taking purposeful action regarding the company's major asset, the manager assumes the first managerial function *i.e.*, planning. Rather than managing somehow, he plans in advance the future course of action on the basis of facts and figures about the opportunities to be capitalized and threats to overcome in the near future. A plan is a predetermined course of action to accomplish the set objectives. It is today's projection for tomorrow's activity.

Once the plan is formulated, the manager has to indicate the objectives of the plan and steps to be taken by his subordinates. By communicating he makes the objects effective. In practice, planning function is all pervading. It is involved in organization, leading, motivating, and controlling. Budget is a part of planning as well as an instrument of control. Planning makes things happen that would not otherwise occur. Planning involves developing objectives, strategies, policies, procedures, programmed, etc. As it involves making choices, decision-making is the heart of planning.

(b) Organizing: Managing a business is not just planning. It includes putting life into the plan by bringing together the executive personnel, workers, capital, machinery, materials, physical facilities and other things or services to execute the plans. When these resources are assembled the enterprise comes to life. Organizing involves determining activities needed to fulfill the objectives, grouping these activities into manageable units or departments, and assigning such groups of activities to managers. Delegation of authority creates an organization. It determines authority responsibility relationship. These relationships must be properly co-ordinated to secure unity of organization.

Hence, the work of managing includes both planning and preparing to do, i.e., both planning and organizing. Organizing to achieve the plans is "the tooling process"²² or the preparation for the work to be done. Planning involves thinking, deliberation and decision-making regarding the future course of action. Organizing provides a framework of management or a mechanism for purposive, integrated and co-operative action by many people, in a joint effort to implement any plan. Planning decides what management wants to do, while organizing provides an effective machine for achieving the plan or objectives. Under organizing we have mechanical as well as human aspect. Mechanical aspect provides an organization structure or chart, describing the authority responsibility relationship. Besides formal organization structure, we have also an informal or social organization having an informal group leader, unwritten conventions and code of conduct and the manager has to integrate both these organizations in order to execute the plans and policies.

(c) Staffing: Staffing involves filling positions needed in the organization structure by appointing competent and qualified persons for the jobs. This needs planning and management of human resources. We have scientific selection, education and training of personnel. We have to provide suitable methods of remuneration and performance appraisal. Much of the work relating to human resource planning and management is delegated to a personnel manager. However, top management is ultimately responsible for all activities relating to staffing.

(d) Leading: The function of leading has been termed motivating, directing, guiding, teaching, stimulating and actuating. This managerial function is directly concerned with the human factors of an organization. Manager by leadership and motivation has to lead and guide all subordinates and get the work done through people. Leading involves managers, managing workers and the work through the means of motivation, proper leadership, and effective communication as well as co-ordination. Manager must develop the ability to lead. He must be able to secure willing obedience from his subordinates without destroying their initiative and creativity. The term 'Leading' instead of 'Directing' reflects the trend of modern management philosophy. The reader should always use

leading as the basic management function. Leading is the art of influencing people so that they work willingly and enthusiastically in order to achieve group goals.

(e) Motivating: This managerial function is fully reflected when we define management as the art of getting things done willingly through and with other people. Management is interested in two primary elements: (1) Things, that are material resources and (2) Men and women, that is, human resources. A thing is subject to the laws of mechanics and it is susceptible to scientific or machine like treatment. But human beings cannot be subjected to scientific or machine like treatment. However, through the power of leadership and the science of co-operation, we can evolve a suitable method of integrating the interests of individuals and the organization. Motivating is inseparably intertwined with leadership.

The power of management exists with or through people, but never over them, at least in a democratic society. Authority may be imposed from above but it must be supported, nourished and recognized from below, that is, from the subordinates. Then only the authority is meaningful and it can work smoothly. The managerial power has its source in the methods of leading, motivating, appraising, and teaching, influencing, counseling, coaching, delegating and setting an example. So the manager plans, organizes, leads, and motivates the people working with him. Motivation and leadership are the master keys to successful management of any enterprise. They are also responsible to ensure productivity of human resources. Motivation can set into motion a person to any one certain activity. Motivation assumes unique importance in modern management. Democratic leadership heavily relies on motivation of employees, through inspiration and financial incentives. Human values in industry have accorded special emphasis to this managerial function. Effective communication and participation enhance the power of motivation. Feedback of information (upward communication) is necessary for effective motivation and leadership. When the job itself is meaningful, interesting and challenging, it can provide maximum motivating power to the employee. Self-motivation from within is preferable for extraordinary performance. Satisfaction for accomplishing which is a challenging job becomes the self-administered reward.

(f) Controlling: Controlling is the last phase of the management process. Control is the process of measuring actual results or present performance, comparing those results to plans or some standard of performance, finding out the reason for deviation of actual from desired result and taking corrective action when necessary. The corrective action may lead to a change in the method of implementation of the plan or change in the plan itself or even a change in the objectives. Usually our desired performance standard is the objectives, policies, programmes, procedures and budgets. A good plan assures effective control.

There are three important elements in the total management cycle or system: (1) Planning, (2) Implementation (action) of the plan and (3) Control. The entire planning action-control process in management is repetitive. The control process generates information for modification or even creation of new plans. Planning is followed by action, then by review and control in order to achieve the desired result. Complete operating cycle or planning control cycle includes: (1) Objectives, (2) Planning, (3) Action, (4) Accomplishment, (5) Feedback of Information and (6) Mechanism of Control. Good management adopts this cycle and assures not only survival but also promotes growth. (7). Co-ordination, Each managerial function is an exercise of co-ordination. It is said that co-ordination is the essence of management. It is an integral part of leadership. Co-ordination is concerned with harmonious and unified action directed toward a common objective. It involves inter-relating various parts of the work of organization. It is not a separate activity but a condition that should diffuse itself through all phases of management process. Co-ordination is an orderly arrangement of group efforts to provide unity of action. It ensures that all groups and persons work efficiently, economically and in harmony. Co-ordination can be accomplished automatically if we have sound organization structure. Co-ordination is essential in a large organization because we have: (1) Multiple and complex activities, (2) Complex and elaborate organization structure, (3) Multiple levels of management due to limited span of control, and (4) Acute division of work leading to increasing use of specialists.

A manager must co-ordinate the work for which he is accountable by balancing, timing, and integrating the work. Co-ordination means achieving harmony of individual effort with group effort toward the accomplishment of group objectives. Such efforts of co-ordination are required at all levels of management. Board of directors, managing directors, heads of division and/or departments are the usual agencies of co-ordination to develop an orderly and integrated pattern of group efforts in proper sequence and at proper time. Co-ordination requires effective channels of communication. Person to person communication is most effective for co-ordination. In its broadest sense, communication is the transmission of meaning to others. It means transfer of information and understanding from person to person. A flow of information from the top to the bottom and from the bottom to the top as well as horizontal or linear ways on the same level of organization. In formal communication we have dissemination of information primarily. In inter-personal communication between two or more persons have transmission of information as well as flow of understanding based on two-way traffic of communication. Personal or face-to-face communication is the best form of communication. Managerial leadership depends upon upward communication to the leader in the form of feedback so that he can understand the feelings, emotions, motives and problems of subordinates and his power will have support and acceptance from below. Communication also leads to sharing of information, ideas and knowledge. It enables a group to think together and act together. Society's very existence is dependent upon communication that is, passing of information and understanding from one person to another.

An organization exists on the basis of good system of communication network. A manager spends more than 80 per cent of his time daily on the communication in order to direct, motivate, lead and co-ordinate management activities. When communication breaks down, organized activity also fails. Communication system serves two-fold purposes: (1) can integrate and co-ordinate all managerial functions as well as all enterprise operations and areas. (2) It links the organization with its environment and enables the enterprise to adapt with all variable forces of the environment. The organization is aware of customer needs, competition, marketing opportunities, threats and risks only through effective

system of communication or information. Communication process must have union of values and skills. This will eliminate any tendency to manipulate the devices of communication.

5 Professional Practice of Total Quality Management (TQM)

(a) Quality Orientated Approach

Total quality management (TQM) is an integrated approach within a management and organization that aims to achieve continuous improvement in the quality of goods and services. This is achieved by getting everyone in the organization to work together onwards producing a better quality product. The key point of TQM is that everyone is responsible for quality, not just the quality assurance personnel. The benefits of TQM are numerous and include improved customer satisfaction giving the customer what they really want rather than giving them what we think they want better quality goods and services that meet the needs of the customer accurately. Reduction of waste and stock become very important for business to become efficient and smooth running. More flexibility of the company becomes better at meeting customer demands. Reduced work in process to improve cash flow. Improved more accurate delivery times.

Better use of the human resources in the business management.

This is all achieved by the following strategies:

1. The development of a customer orientation, we give the customer what they want through a rational design process and competent marketing research.
2. Leadership by top management so that everyone in the organization pulls together towards the overall goal of customer satisfaction.
3. Statistical analysis of quality, problem solving and improvement so that problems in production processes can be identified and resolved.
4. The involvement of everyone in the business organization in the production of a quality product or service.

5. The recognition that multi function work teams are the best ways of soaring out quality. Above all, everyone in the organization is responsible for learning training and education. What is often known as ‘the learning organization’?

So how TQM and ethics and values are related? Both have similar objectives. Both have the overall objective of giving fairness to stakeholders and making the organizing more transparent. It is easy to argue that the modern business needs to be both a producer of quality and a maintainer of good ethics.

A professional manager is primarily responsible to his organization. He is hereafter responsible to the following six stakeholders of his organization: investors, employees, suppliers, customers, government, and community.

1. Regarding his organization, a professional manager should act both with loyalty and honesty in carrying out the lawful policy and instructions of his organization. He should not undermine its image or reputation. He should plan, establish and review objective, tasks and organization structures for himself. His subordinates which are compatible with the codes and practice of other professionals in the enterprise and will help to meet the enterprise’s overall objectives. By his own work and through leadership and co-ordination direct all available effort towards the success of the enterprise rather than of himself. Provide a working climate in which innovation and free exchange of ideas are encouraged. Fully respect the confidentiality of information which comes to him in the course of his duties, and not use confidential information for personal gain or in a manner which may be detrimental to the organization for which he works or has worked. In his contacts and dealings with other people demonstrate his personal integrity and humanity when called upon to give an opinion in his professional capacity. To the best of his ability and give an opinion that object should be reliable.

2. As regards the investor in his organization, a professional manager should ensure that surplus generated in the operations of the company is divided fairly amongst investors, employees and for further growth opportunities. Ensure that the investors are given fairly accurate financial and other important operating information periodically.

3. As regards the employees, a professional manager should set an example for his subordinates through his own work, capacity and performance, through his leadership and by taking into account of the needs and problems of his subordinates. Train people as appropriate under him to become qualified for higher duties, including his own position. Giving attention to the safety and well being of the personnel for whom he is responsible.
4. As regards the customers and supplier, a professional manager should ensure that the terms of all contracts and terms of business be stated clearly and unambiguously and honored. In no circumstances supply inherently unsafe goods or services. Operate an organization's policy or require one to be established, which exclude corrupt practice, with regard to the giving or receiving of gifts or benefits and not to tolerate any practice which could lead to commercial or other corruption.
5. As regards the government, a professional manager should conform to the national interest as expressed in government policies.
6. As regards the community, a professional manager should make the most effective use of all natural resources employed. Be ready to give professional assistance in community affairs. These examples of ethical codes of corporate bodies illustrate how companies perceive ethical business behaviour, and how they strive to incorporate these ethical aspirations into their day to day functioning. Finally, as David Murray says fundamental principles such as honesty, fairness, trust and respect for human dignity may be phrased differently to make them relevant to individual organizations, but are essential to a sustainable human society and must be present in some form'.²³

The Japanese companies have demonstrated that the technique of total quality management (TQM) propounded by Crosby, when taken as a philosophy by a company, becomes an ethical tool to usher in corporate excellence. Many organizations worldwide are today adopting the techniques of quality management in different forms. For example, in Switzerland, the government has become so quality conscious that it has made it mandatory to introduce quality management schemes by higher educational institutions.

TQM is today no longer just a technique. It is a systematic approach to guide an organization towards excellence through superior quality products, services and processes.

TQM involves new approaches for leadership changes an organizational culture and consists of unique tools, techniques and methods used by all levels of individuals in the organization to meet and surpass the quality standards set by customers. TQM means an organizational culture to satisfy totally consumers' needs and desires through an integrated system of tools, techniques and training. TQM is rather a corporate strategy. Quality as everybody's responsibility in the organization is the basic tent of TQM. Quality improvement could be leveraged primarily based on organizational culture and core values. The ISO 9000 certification is an endorsement of total quality management. Behind the TQM philosophy lays the effort, the attitude, an entire mindset of the employee's of the company. In other words, it is only a committed, dedicated and ethical workforce that makes TQM a reality in the organization. That is why organizations like Modi Xerox, Eiche Tractors, etc. equates TQM with the development of the human resource in the company. HRD and TQM are considered to be the two sides of the same coin as only by changing the attitudes of the employees towards values, can TQM result.

The term 'quality' today is no longer limited only to products and services, but is also measured in terms of value for customers. This concept of 'quality' has to be explained to workmen who physically produce the product. Quality is taken to be that standard of perfection that more than meets the customers' margin of expectation and results in customers 'delight. The expectations of the company and its customers about the standard of the product quality and how to act about achieving it, has also to be emphasized. It is in this context that HRD intervention becomes crucial. One way to do this has been the introduction of quality circles by many Indian companies. Many companies like IOC, L& T, etc, have introduced quality circles amongst their workmen, who themselves monitor the quality of the products they produce.

Many other companies try to explain the concept of quality by first emphasizing quality of life. Workers are helped to define what quality of life means to them and how to achieve it. Factors contributing to quality of life are also identified. The quality of work life is explained how quality in work life contributes to their job satisfaction. Finally the concept of quality products and services is introduced and the need for quality

produces is explained. They are then helped to understand how quality products can be made possible and how it can lead to overall corporate excellence.

Many individuals and indeed many companies, suffer from the fallacy that providing quality increases cost. They consider costly raw materials and expensive quality of work life is explained and how quality in work life contributes to their job satisfaction. Finally the concept of quality products and services is introduced and the need for quality products is explained. They are then helped to understand how quality products can be made possible and how it can lead to overall corporate excellence. TQM involves a complete overhaul of the organization's corporate culture and climate, including its management philosophy and an unweaving commitment toward continuous improvement in pursuit of excellence. A philosophy advocated by the ethics proves to be so vital in a company's adoption of TQM. A holistic value driven management and ethical value system plays a vital role in TQM.

Adoption of the kaizen method practiced by Japanese companies like Toyota provides a foundation to an organization in its quest for perfection and goodwill. Kaizen means continuous improvement, continuously taking small steps for improvement which epitomizes a never-ending search of perfection. Total quality management and value based management are complementary and if both are integrated, then the result is corporate excellence.

The TQM philosophy believes that an organization can never achieve external quality until it has assured quality internally and within the organization. Hence employees involved in each manufacturing process have to regard those working in the next process as their internal customers. Internal service quality is the pillar of TQM, because to produce a superior quality product, each process in the manufacturing line from the beginning to the end must be accurate. For TQM to survive, every employee as well as every executive and every manager has to believe that he is serving internal customers. Every activity in the organization has an internal customer. This is in accordance with the service oriented Indian ethos, wherein people are expected to believe that work is only a means of serving other people a means of purifying one's mind and soul through selfless

service. Thus, the core of TQM is value based a value for inner enlightenment and ethical activates.

(b) Professional Team Work and Team Spirit

Professional manager will play a very important role in establishing the TQM philosophy in an organization. Only togetherness and unity of direction will help to create and sustain an environment, where everyone in the organization is self-motivated to achieve total satisfaction of customer's needs and expectations, leading to consumer delight, each employee contributing his or her own special talents, skills and abilities to the process. Mutual trust, mutual respect, personal pride and above all genuine team work, will lead to perfection and excellence.

TQM relies on professional team work; in fact, total quality management does not result without the co-operation of everyone in the organization. Only through the efforts of all concerned, can a perfect product or a zero-defect product result. Hence, TQM to be implemented, a matrix organization is useful. Cross-functional teams made up from the different functional areas working together are essential for TQM. Such a small work group where self-interest is subordinate to the larger interest of the group where everyone is self motivated where unity of direction and goal exists it becomes an example of efficiency and productivity in the organization and the TQM can be sustained. Such a team creates the synergy effect which proves helpful for TQM.

The most important aspect of TQM is to create and maintain a favorable quality environment within the organization. The organization culture itself should be quality oriented. The mission of such an organization should be to produce and offer in the marketplace products services of excellent quality and reliability and also to uphold high quality in its ethical conduct and in discharging its social responsibilities. Its endeavors should be to conduct itself, within and outside, with high standards of quality. Only then TQM in the true sense of the word will be honestly implemented in the organization. And when TQM in the true sense is implemented within the organization, it achieves high

standards of corporate excellence and becomes a visionary company in the process. We can achieve the TQM through the following methods:

Mission: To offer products and services of excellent quality resulting in consumer delight, at a fair price consummate with quality, and to behave as a responsible corporate citizen.

Vision: To synonymies the organization's identity with high quality, within and outside the organization.

Values: The organization's stated values that the individual shall be the focus of all our activities can be elaborately saying that for without quality human being no quality produces can be produced. Professional team work and team spirit shall be encouraged, for only through co-operation, goodwill and a spirit of one for all and all for one can bring harmony, industrial peace, efficiency and productivity. They are so indispensable for producing quality products achieved. Quality of professional life shall be maintained at a very high level. For poor quality of work, life cannot result in high quality products. Commitment of employees, executives and managers shall be created towards designing and sustaining a quality oriented corporate culture, so that all activities of the organization, however small or insignificant, shall be of a high quality. That production of quality products is the natural result of the high quality which is conscious environment of the organization. Qualities like integrity, honesty, truthfulness, courage, openness are valued in the day-to-day operations of the business.

Quality Focus: The quality focus of the organization shall be on quality products. But its not to be taken as the end, but only means towards corporate excellence and business ethics. Constant improvements in quality, in accordance with the concept of 'kaizen', shall be the endeavors of the organization. Both within the organizational climate and in the organization's products, no stone shall be left unturned in providing efforts not only to meet, but also to surpass, the needs and expectations of consumers as far as quality is concerned. Utmost importance will be given to the growth and development of our human resource, not only as a skillful workforce, but also as ethical, value-oriented human beings, so that they are assured of both personal and organizational benefits

simultaneously. TQM shall be so implemented within the rank and file, at all levels and in all activities of the organization which the organization can usher in prosperity, happiness, harmony and quality to all concerned.

3 Framing Total Quality Mind for Total Quality Management

We shall try to briefly explore a theoretical approach to the current TQM philosophically. To strengthen this statement, the professionals should have the perfect ethical and value oriented mind only. The management should follow the following ethical concept in matured manner. The professional's mind should be evident towards the following values: value oriented management, truthfulness and cooperation, transparency and honesty, compassion and charity, sacrifices and dignity, friendliness and fraternity, gratitude and respectfulness, and Harmony with self, society and nature.

There are professional needs to dedicate and invest all these ethical quality for human values. With this, the human being will be strong and wholesome; the effect will be also durable and authentic. What then are some of the major characteristics of 'total quality mind? The answer has to be offered in subjective, non-quantifiable terms. It is necessary, therefore, at the very outset to dispel fairly common notions that are not measurable and cannot be improved. The major variables of human existence-beauty, love, kindness, greed, anger, vindictiveness, contentment, humility, deceit, and many others-are immeasurable, yet their reality needs no vindication. We all continually experience them. It may be convincingly argued that it is because of our neglect of them in human development. The false notion of immeasurability which the intrinsic quality of social existence is beginning to consumption of standards.

Having said this much for the time being, let us list some of the ingredients of TQM. These key elements are derived from the subjective 'deep structure' of the total quality civilization that India has been.

1. A mind that understands and pursues purification of the heart.
2. A mind that seeks to learn and praise all work and duty as homage to the cosmic worker.

3. A mind that strives to maintain inner poise through recognition and denial, praise and blame, success and failure, etc.
4. A mind that recognizes and cultivates the synthesis of self-respect with obedience.
5. A mind that adopts the discipline of stilling thoughts and regulating breath.
6. A mind that commits itself to the task of learning to earn joy from cooperation and sharing, rather than from competition and grabbing.
7. A mind that is willing to foster the natural inner affluence and contain the artificial outer attachments.
8. A mind that starts convincing itself that giving is far more worthy and dignified than grabbing.
9. A mind that is learning to accept that honesty, truthfulness, compassion, and the like are their own reward rather than instruments for some other mundane gains.
10. A mind that is learning to face the only certain fact of living, physical death, and preparing quietly and daily for this culminating as a noble finale, whenever and however it might come.

If these are ingredients of TQM which are scarce or absent from the contemporary milieu, as we believe is the case, then they should not go unchallenged. We owe debts to the ancients and are accountable to posterity.

How might subjective TQM, as outlined above, affect objective TQM? A mind that sets itself on the TQM track will deplete less and less from psychological entropy. It will be capable of nurturing a consciousness that can gradually align itself with and empower itself from the cosmic connection. This is no mere figure of speech. From the hoary past to our own times it is such 'total quality minds' that have sustained Indian civilization, whether from the front or back stage. These have of course been the ultimate human examples of TQM. Nonetheless, even in our own organizational industrial context the grass root frame work of TQM presented above remains a valid model, a necessary ideal. It is both culturally and universally congruent.

(C) Professional Ethics and Values in Organization Development

1. Exploring the Foundation of Organizational Development

In this portion we would like to explore from Beckhard's defines on Organization Development (OD) as "an effort, planned, organization-wide, and managed from the top, to increase organization effectiveness and health through planned interventions in the organization's processes, using behavioral-science knowledge."²⁴ In essence; organization development is a planned system of change. Organization development takes a long-range approach to improving organizational performance and efficiency. It avoids the (usual) "quick-fix". Organisation focuses on the total system. It must have the support of top-management. The organisation development process must admit the ownership of workers throughout the organization. Organisation development is tied to the bottom line. Its goal is to improve the organization, to make it more efficient and more competitive by aligning the organization's systems with its people. After proper preparation, organization development activities try to make the system wide and bring permanent changes in the organization. By using behavioral science, organisation development becomes a discipline that combines research and experience for understanding people, business systems, and their interactions.

We usually think of organization development only in terms of certain offers taken by the management. This work seeks to emphasize that these activities are only the most visible part of a complex process of development. These activities include total quality management and reengineering. And there are also dozens of other initiations included such as strategic planning and team building. It is difficult to select the correct initiative to be taken and this can only be done with proper preparation .²⁵

Today's organizations operate in a rapidly changing environment. Consequently, one of the most important assets for an organization is the ability to manage change and for people to remain healthy and authentic. Consider the following definition of organization development: "Organization development is the attempt to influence the

members of an organization to expand their candidacies with each other about their views of the organization and their experience in it, and to take greater responsibility for their own actions as organization members. The assumption behind organization development is that when people pursue both of these objectives simultaneously, they are likely to discover new ways of working together that they experience as more effective for achieving their own and their shared (organizational) goals. And that when this does not happen, such activity helps them to understand why and to make meaningful choices about what to do in light of this understanding.”²⁶ Experts might agree that the following definitions of organization development represent the major focus and thrust of many of today's organization development which says. “Organization development is a system-wide application of behavioral science knowledge to the planned development and reinforcement of organizational strategies, structures, and processes for improving an organization's effectiveness”²⁷

Organization development is a body of knowledge and practice that enhances organizational performance and individual development, viewing the organization as a complex system that exists within a larger system, each of which has its own attributes and degrees of alignment. Organization development intervenes within these systems that have inclusive methodologies and approaches with strategic planning, organization design, leadership development, change management, performance management, coaching, diversity, and work/life balance. There is need to do organization development as the following. Human Resources people may be a large fraction of our costs of doing business. They certainly can make the difference between organizational success and failure. We better know how to manage them.

There is a need to change the nature of work. Our workers today want feedback on their performance. A performance is associated with a sense of accomplishment, feelings of value and worth, and commitment to social responsibility. They need to be more efficient, to improve their time management. And, of course, if we are to continue doing more work with less people, we need to make our processes more efficient. The

global markets are our environments, which are changing, and our organizations must also change to survive and prosper. We need to be more responsible to and develop closer partnerships with our customers. We must change to survive, and we argue that we should attack the problems, not the systems, in a systematic, planned, humane manner.

Accelerated rate of change is taking an open systems approach. We can easily identify the competitions on an international scale for people, capital, physical resources, and information. To be successful, organization development must have the buy-in, ownership, and involvement of all stakeholders, not just of the employees throughout the organization. Organization development is usually facilitated by change. People or teams that are the agent that have the responsibility for initiating and managing the change effort. These change agents may be either employees of the organization (internal consultants) or people from outside the organization (external consultants). Effective change requires leadership with knowledge, and experience in change management. We strongly recommend that external or internal consultants be used, preferably a combination of both. "These people are professionals; don't try this at home"²⁸. Bennis notes: "external consultants can manage to affect ... the power structure in a way that most internal change agents cannot."²⁹ Since experts from outside are less subjective to the politics and motivations found within the organization, they can be more effective in facilitating significant and meaningful change

This means that three components must all be present to overcome the resistance to change in an organization: Dissatisfaction with the present situation, a vision of what is possible in the future, and achievable are the first steps towards reaching this vision. If any of the three is zero or near zero, the product will also be zero or near zero and the resistance to change will dominate.

We use this model as an easy, quick diagnostic aid to decide if change is possible. Organization development can bring approaches to the organization that will enable these three components to surface, so we can begin the process of change. Organization development is a process. Action research is a process which serves as a model for most

organization development interventions. French and Bell describe action research as a "process of systematically collecting research data about an ongoing system relative to some objective, goal, or need of that system. Feeding these data back into the system; taking actions by altering selected variables within the system based both on the data and on hypotheses; and evaluating the results of actions by collecting more data"³⁰.

2. Apply Professional Ethics and Values in organization development

As per the Kenneth R. Andrews ³¹ contends that there are three aspects to ethical behaviors in organizations: the development of the individual as an ethical person, the effect of the organization as an ethical or unethical environment, and the actions or procedures developed by the organization to encourage ethical behavior and discourage unethical behavior.

(a) Influences on Ethical Behavior

1. Prior development of individual as ethical person,
2. The organization as an ethical environment,
3. Procedures that encourage ethical behavior.

Most of an individual's ethical development occurs before entering an organization. The influence of family, organizational sector, business professional, and school will determine individual values. The organization, to a large extent, is dealing with individuals whose value base has been established. This might imply that ethical organizations are those fortunate enough to bring in ethical individuals, while unethical organizations brought in unethical people. But it is not that simple. While the internalized values of individuals are important, the organisation has a major impact on the behavior of its professional members, and can have a positive or negative influence on their values. One example of the development of ethical individuals is the service academics. In their admissions processes, the academies attempt to get individuals of good character with the

values integral to the management profession. However, the academies also recognise that their core values may be different than those prevalent in society, and they devote considerable effort to the development and internalization of their core values.

There are three qualities that individuals must possess to make ethical decisions. The first is the ability to recognize ethical issues and to reason through the ethical consequences of decisions. The ability to see second and third order effects which is one of the elements of strategic thinking is very important. The second is the ability to look at alternative points of view, deciding what is right in a particular set of circumstances. This is similar to the ability to reframe. And the third is the ability to deal with ambiguity and uncertainty; making a decision on the best information available.

(b) Attributes for ethical decisions

1. Seeing second and third order consequences as organizational ethical consequences of decisions.
2. Seeing alternative points to view reframing
3. Dealing with ambiguity and uncertainty in order to making decisions with best information available.

As important as these are individual characteristics and the influence of the organization on individual. The ethical standards that one observes in the organization will have a significant effect on individual behaviour. "People will do what they are rewarded for doing".³² The organisation has its greatest impact on the standards it establishes for ethical and unethical conduct in its formal reward systems. Informal norms also have a strong influence on individuals' behaviour as do the actions of the leaders of the organization. Professional manager must understand that their actions, more than words alone, will determine the operating values in the organization.

The influence of the organizational context is underscored in "Why Be Honest If Honesty Doesn't Pay?"³³ In this statement, Bhide and Stevenson note that there often are no economic or other incentives to encourage ethical behaviour and discourage unethical

behavior. Bhide and Stevenson see room for optimism despite the lack of financial gain for ethical behavior, or the absence of negative consequences for unethical behavior. Their reasoning is based on the fact that so many people do behave ethically, in spite of the apparent lack of gain. Ethical behavior must be intrinsically rewarding; and most people behave ethically because it's the right thing to do. People are guided by their personal value systems. They often choose the harder right instead of the easier wrong specifically because of their intrinsic values of what is right. Bhide and Stevenson make further observation. We should remember, however, that this...works only as long as most of us live by an honorable moral compass. Since our trust isn't grounded in self-interest, it is fragile. And, indeed, we all know of organizations, industries, and even whole societies in which trust has given way either to a destructive free for all or to inflexible rules and bureaucracy. Only our individual wills our determination to do what is right, whether or not it is profitable, save us from choosing between chaos and stagnation.

(c) Ethical Responses

How to Influence one's Organization," asserts that organization members have only three choices when confronted with unethical behaviour: exit, voice, or loyalty. Exit is the most direct response. If you can't live with behavior that does not meet your own ethical standards, leave it. However, to exit is not only a direct response; it is a final one, so the personal and organizational consequences must be considered. The most important personal consequences are the costs. Where do you go from there? What other options are available? How marketable are you? Can you afford the financial loss? There are specific organizational consequences as well. Will the ethics of the organization's leader's change? Will they do business with someone else who doesn't have the high standards you do? In leaving, one gives up the ability to influence the organization directly. When considering exit, one must ask, "Could I have had more of an impact by remaining in the organization and trying to change it from within?"³⁴

'Voice' means expressing discomfort with and opposition to the observed unethical behaviour. To whom do you voice your objections? The obvious choice is your

supervisor. But what if your supervisor condones the unethical behavior, or worse, is its source? You may be jeopardizing your position, and may be your membership in the organization. A second choice is to go to senior management. This also has potential risk. The senior leadership may be condoning or even directing the unethical behavior. This action may bring your loyalty into question. If so, your objections may be covered up or ignored, and you may end up being forced out of the organization. On the other hand, it may be that the senior manager is unaware of the unethical behavior, and you may have initiated an organizational response eliminating unethical behavior and restoring ethical standards. A third option is to go public, to engage in "whistle blowing."³⁵ This is also risky, because it can lead to reprisals with negative consequences. The level of risk depends on the commitment of the organization to high ethical standards and on its willingness to encourage whistle blowing in its own best interests. Many organizations have shown commitment to ferreting out unethical individuals and maintaining high ethical standards by establishing procedures for anonymous reporting of ethical breaches and safeguards to protect whistleblowers.

Exit and voice may be combined. An individual resigns in protest and goes public with his or her reasons for leaving. This leaves the individual vulnerable to the label of a professional who quit before being fired, but it also can lead to increased credibility as someone acting on conviction in spite of personal cost. Exit combined with voice is most effective if taken by someone at the upper levels of the organisation. An organization can more easily ignore the "exit and voice"³⁶ of a lower level employee than it can the resignation of a professional manager, followed immediately by a press conference. The widely publicized resignation of former President Bush from the National Rifle Association over what he viewed as extreme actions is an example of exit combined with voice.³⁷ It undoubtedly had a much greater effect on the NRA than the resignation of someone less well known and respected. The resignation of James Webb as Secretary of the Navy is another example of effective exit combined with voice.³⁸ Loyalty is the final response to unethical behavior in an organisation. This is the alternative to exit. Instead of leaving, the individual remains and tries to change the organization from within. Loyalty

thus discourages exit. Loyalty also may discourage public voice, since being loyal to the organisation means trying to solve problems from within that is, without causing public embarrassment or damage. Loyalty can also encourage unethical behavior, particularly in organizations which promote loyalty above all. These organisations discourage exit and voice, and basically want their members to "go along" with organizational practices. An interesting question is, "Can an individual be loyal to an organisation by engaging in exit or voice as a response to unethical behaviour?"³⁹

To maintain that both exit and voice must exist for continued organizational effectiveness, additionally, an organization cannot maintain high ethical standards without mechanisms for eliminating unethical behaviour. Also, loyalty is not always a virtue. Loyalty should be predicated on the organization's ethical demonstration that it is of loyalty. If the organization condones unethical behaviour, it relieves the individual of any responsibility to be loyal.

(d) Building an Ethical Climate

How can the professional managers of an organization build an ethical climate? Andrews suggests a number of steps that foster corporate ethics⁴⁰. First, are the actions of the professional manager and the way they deal with ethical issues. The pattern of top manager' behavior determines organizational values. A second step is to make explicit policies relating to ethics. Ethical codes are one common example. The next step is to increase awareness of how to apply those ethical codes. Training on how to deal with situations with an ethical dimension, and how to anticipate situations that involve ethical choices, can go a long way toward ethical institutional practices. Another step to increase the salience of ethics is to expand the information system to focus on various areas where ethics may come into play. Knowing what actually is going on in the organization is essential to understanding the ethical principles which govern behaviour. The information system should also support ethical behavior, and allow the strategic leader to know when or where there are potential ethical breaches so that corrective action can be taken. The

real danger is that when unethical behaviour is unnoticed, or not punished, members will assume it is condoned by the organization's leadership.

Establishing moral principles means determining the core values which should guide the organization. O'Brien suggests four for consideration: "localness, merit, openness, and leanness."⁴¹ By localness, he means adopting a philosophy of pushing power down to the lowest level possible, and encouraging initiative and autonomy. By merit, he means directing actions toward the overall goals of the organization, and what is best for all. By openness, he means being forthright and honest in all dealings. And by leanness, he means efficient use of resources and economies when possible. "Ultimately, the quest for organizational transformation must begin with a personal commitment within each individual to pursue moral excellence".⁴² Encouraging professional managers to pursue their own ethical development are critical at higher levels because professional manager set the moral climate for the organization. O'Brien believes that moral development is even more important than professional development. "Creating a culture based on moral excellence requires a commitment among managers to embody and develop two qualities in their leadership. Virtue and Wisdom." However, creating an organization characterized by moral excellence is a lengthy process. It involves organizational development culture.⁴³

(D) Professional Ethics and Values in Management and Organization Development

As we have explained all the details of about professional ethics and values from introduction portion onward now we would focus only the management and organization development which will be the ending portion of this chapter.

1. Management and Organizational Development

In today's business environment, with all of its challenges, we need employees who can be productive in a team environment, have good communication skills and can bring critical thinking and problem solving in to the job situation. To help you with these and other organizational developmental issues, Oklahoma's technology centers can deliver.⁴⁴ We have this following tools and resources to address: organizational needs,

assessments and design, team skills training, supervisory training, human resource management, performance management, knowledge management, change management, organizational culture issues, employee retention, leadership development, pre-employment assessments, and strategic planning.

Often one of a company's most expensive assets is its human capital, the human resources of the organization. The management of your human resources focuses on recruitment and selection of employees who can succeed at their jobs and who will stay with your organisation, and making sure, those employees' abilities are optimally nurtured and developed so that the company can receive an optimal return on the investment made in these employees.

(a) Recruitment and Selection

This is particularly challenging in a global organization where one of your biggest challenges will be finding, retaining and developing a superior global workforce. Management and people working in organisation know how to identify the "success factors"⁴⁵ of a position...which is a key to identification of professional candidates. Successful companies know what the jobs entail and seek to hire those expert professionals who can be more successful /effective with the lowest amount of support. Well written job descriptions, and competency models that clearly delineate success behaviors make for effective selection and hiring. Understanding cultural differences in the recruitment process, the selection of candidates and what motivates employees in various cultures is crucial to the success of global organizations.

(b) Targeted Interview Techniques

In addition Management and organization people can support your selection process using and teaching you to use Behavior Event Interviewing (BEI) or Targeted Interview (TI) techniques. While not difficult to learn, they are far more effective at identifying exactly what capabilities particular candidates could bring to your organization. This is particularly important when recruiting and selecting across cultures.

(c) Assimilating New Employees

In this competitive environment for attracting good global talent, companies need to pay particular attention to the perception of the company on the part of candidates and new hires. A well thought out and extensive assimilation process often makes new employees more likely to stay. This process should start before the offer is made, and many companies have assimilation plans for at least the initial six months on the job. This is especially important in group and relationship cultures as it helps the new employees feel welcomed into the group and gives them time and structure to establish relationships that will be important to the employee as well as anchor their loyalty to the company. Management and organization people can support your development of an effective on boarding or assimilation process.

(d) Developing Your Employees - Global Workforce Development

Helping your employees to recognize that they work in a multi-cultural environment or a global environment is an official reminder that there is an expectation that they will attend to cultural differences. Management and organization's extensive experience in workforce development can focus on this need. General awareness programs are a good start. In addition, management and organization can provide specific programs targeted to functional needs global marketing, or global e-learning development, and/or on culture-specific needs, such as understanding you Chinese employees or presenting to Japanese audiences.

(e) Localizing Your Employee Handbook and Job Descriptions

The meaning of job titles and job responsibilities vary across cultures. Management and organization people can help you localize these - make them appropriate for various geographies in which these positions are located. ITAP has depth and breadth of experience in developing global employees.

(f) Performance Management

Cultures with a preference for certainty to know the structure/rules rather than handle ambiguity prefer competency based performance systems. Communicating exactly what is expected and defining the levels of behaviors and assessing employees all against the same criteria feels fairer to many employees. Performance systems that depend on manager's discretion can be viewed as "favoritism" and "unfair."

(g) Global Leadership Selection and Retention

If you know what it is that differentiates successful employees (their competency / behaviors) recruiting (external) and selecting (internal) against these competencies reduces the need for development (as you hire those who already have the needed skills) and benefits employees by recognizing those who already have the skills necessary to succeed.

(h) The global leadership competencies required for success include

1. The flexibility to work and manage across cultures
2. The ability to be the voice of the local culture to home office while being the voice of home office to the local employees
3. Understanding of and ability to adapt to cultural differences as they impact business practices. If you want your global leaders to succeed and stay, Management and organization people can help you.
4. Define the behaviors associated with the actual success factors in your company
5. Identify internal and external candidates who already have those success factors
6. Provide accurate, reliable and detailed selection/recruitment data
7. Provide detailed developmental reports
8. Accurately assess and match role (job-demand) and individual (capability supply)
9. Global succession management and development

Companies demand talent development / succession management to retain top talent and stay competitive. Linking both to a leadership competency model leverages

investments, communicates expectations, and rewards (and retains) deserving talent. ITAP helps clients:

1. Define leadership and management competencies
2. Develop succession processes
3. Assess talent
4. Identify areas for individual development

(i) Strategic Human Resources

Unless your human resources professionals have a thorough knowledge of global business, what it takes to establish companies in new geographies and the needs of the local workers in country, you need the help that management and organization people can give. We can be your local arm by temporarily outsourcing your start up HR in new geographies. Since a company's strategy will impact its employees, you need HR support that understands the global landscape, everything from the recruitment and hiring techniques used in other countries, to the establishment of contracts, and compensation and benefits packages. Management and people of organization and strategic partners can support global companies in 200 countries around the world.

11. Globalizing the HR function and HR staff development:

1. As companies globalise, their HR departments need to understand the challenges of working in and serving a global organization management and organization provide
2. Consultation for HR professionals to support them as they serve the needs of their global organizations
3. Web content HR professionals can use to sell, to train or to explain how to be a better global business partner.
4. Certification for HR professionals in the administration and use of management and organization tools and services
5. Act as temporary staff to supplement the capabilities of the existing professionals.

(j) Change Management

The development of your organization and management may impact the change and success of the business. Management's change and growth, across cultures and geographies requires the specific knowledge of the impact of change and growth needs in particular cultures. Management and organization need to understand the cultural nuances of change in many cultures and can support your organization in collecting and analyzing data on work culture. Our understanding of cross-border change initiatives can greatly reduce the usual issues created by change initiatives and address culturally specific issues relating to such cultural dimensions as need for certainty. Companies that institute either small or large scale change need to attend to the needs of the employees before, during and after this process. Management and organization people can support the change process throughout its life cycle. We can:

1. Facilitate the charter of change implementation teams
2. Provide consulting on employee communications
3. Design and deliver cross-cultural training for multi-cultural or virtual implementation teams
4. Provide support to team leaders with data/information from assessment results
5. Provide the organization with data on the impact of the change.

E-strategy mapper creates a strategy map for business and helps organizations manage the strategy implementation through a strategic action plans. Organizations can benefit from the strategy mapper output to prioritize investments and their change initiatives, as well as putting figures to targets and preparing appropriate action plans. Imagine selecting "talent to watch" and assigning them as yet unsolved business problem. Give them some parameters about expected outcomes, timeframes, and how to collect information - and watch them learn. One learning coach and monthly measuring their learning's insures they are:

1. Learn about cross-functional issues
2. Meet people from all over the company
3. Get into" the day to day issues these people face.

All aspects of organization development and management are linked in these resources. They access information about group facilitation, culture change, consulting, managing change, planned change, and leading edge topics such as emotional intelligence and large group processes. Check here for the best organization development and management resources. Values should be added in the management and organizational development. HR is the stabilizer and champion during organizational development. HR adds value by ensuring development efforts deliver lasting results. The question is how to do it? Use a principle-based approach to promote stability and manage your organization's embedded polarities. We need to build the organization on values. "Our people are our most important asset." ⁴⁶ One has heard these words many times, if he works in the human resources field. Yet how many organizations act as if they really believe these words? Not many, these words are the clear expression of a value, and values are visible through the actions people take, not their talk. Through our action values will live in organization. Values exist in every workplace. Your organization's culture is partially the outward demonstration of the values currently existing in your workplace. The question you need to ask is whether these existing values are creating the workplace you desire. We need to implement our values through the proper channel, such as for creating your organization's mission statement, vision statement. As the speed of change continues to increase, change management is a fundamental competency needed by managers, supervisors, human resources staff, and organization leaders. To tap your wisdom, the recent survey about change management afforded the opportunity to consolidate hundreds of years of experience in change management. Here, in your words, is your best advice about change management. It doesn't matter what kind of business you are in whether you are a multi-national corporation or a "mom and pop" business you will be affected by the economic development in China. China is like this huge vortex consuming both human and natural resources at an amazing rate, but the things that make us the most powerful nation in the world are slipping. What development does take people who are willing to listen and help their colleagues. Development takes coaches, guides and advocates. Your culture is a result of the values, experiences, and behaviors shared by your employees. You can see

your culture living in your language, symbols, stories, and work practices. Emphasize the values and culture you desire with motivational level.

Notes and Reference:

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CHAPTER - IV

ANALYTICAL UNDERSTANDING ON CONTEMPORARY BUSINESS ETHICS

A Nature and Objects of Business Ethics

Recently, there has been an increasing awareness of the field of business ethics. There is a tremendous development in the business discipline. Business ethics is the application of ethical principles and methods of analysis to business. Business ethics deals with the topic of study that has been given its due importance in business, commerce, and corporate industry since last four decades. So that there is need to understand the nature and objectives of business ethics in the contemporary society, which is very urgently needed. There is urgent need to practice ethics in every field and very particularly in business discipline. As we express in the earlier portion, business ethics is an applied ethics in the particular business of the particular organization. Previously it was thought that business ethics is a contradictory term. The popular concept was that if it is business, then it cannot be ethical, and if it is ethical at all, it does not represent business. At the same time many of them did not agree with this philosophy, JRD Tata is subscribed to this philosophy¹. Due to these significant people, business ethics has reached the proper place in business that is due to it. Ethics means character or manner. The character of man is expressed in terms of conduct. The conduct of a person is a series of actions considers good or bad, right or wrong, moral or immoral. For example, drawing his own money from the bank is an amoral conduct of a man. However, if he steals the ATM card of another person and draws money from bank then that it is immoral. This is called a moral judgment. Moral judgment is also termed as the science of character of a person expressed as right or wrong action of conduct.

In the business ethics, most ethical issues could be two types. Namely, overt and covert. Overt ethical problems like bribery, sabotage, collusion, theft, etc are clear for

everyone to see and are generally considered comprehensible. Most people deplore it and most business takes care not to be so openly ethical. Hence, most problems in the business sphere are covert with ethical problems. Covert ethical problems occur in corporate acquisition, marketing policies, human resource management policies, capital investment, and market espionage...etc. They are difficult to locate, to eliminate and are consequently much more dangerous and threatening to business. We can understand and analyses some sort of character in the following lines. The concept of right is defined by an issue that is morally correct or equal and good. This brings the highest good for all concerned. Ethics is unstructured, that is, it does not have a structured format or framework. It is stated as concept. Hence it does not have universal acceptance, mainly because:

1. Ethics depends upon our moral standards
2. Moral standards depend upon our value system
3. Values system of people depends upon their back ground and childhood experience, and
4. The background and experience of people are vastly different. Hence the ethical practices of people are also different ².

The objectives of business ethics are manifold that which studies human behaviour and makes evaluative assessment about them as moral or immoral, by moral standards or norms of behaviour. This makes judgment to inconsider human behavior based on these standards and norms. They prescribe moral behaviour and make recommendations about how or how not to behave. Ethics expresses an opinion or attitude about human conduct in general. And the ultimate objectives of business ethics should be very healthy in market for better purpose of transaction of the entire production of the human well-being.

1. Framing Character of Business Ethics

As per the contemporary business society, the ethical decisions differ with the individual perspective of different persons. Each person views the ethical question in term of his or her own fame or reference. And this same reference is the person's own unique

values system. Hence, ethical decisions do not have unique solution, but a multitude of alternatives. For example, in the case of a Dam building, the company loses Rs. 2 lakhs per day, if operations are stopped. Being a labour intensive project, a number of locally available persons are engaged in the project. One day, during the work, it is found that a worker is missing inside the dam. Work will definitely be stopped to search for the missing man. However, if man is not found within a day or two, how long should work be stopped, in spite of the losses to the company, it will depend upon the value system of the manager and what according to him, is the ethical thing to do. Given the situation, the work will be stopped only upto what the manager thinks is the ethical course of actions, or work may not be stopped at all ³.

Business ethics lays down the principles of business behavior, standards, moral values, decisions etc. It is an ideal science because business ethics presents the base for differentiating good or evil, proper or improper, just or unjust action of business. It is an art because it emphasizes practical use of behavioral standards and principles. Business ethics are the guiding principles of business functions. It is the knowledge through which human behavior is learnt in business situation. It is a dynamic philosophy and continuously tested the rules and moral standards and behavior of the society. Ethics is different from social morality. The business ethics does not accept the customs and traditions of the society. But where the customs and traditions and social values are tested practically, they are accepted as principles of business ethics. Business ethics is not based on emotions but is based on the reality and social customs prevailing in business environment. Business ethics is developed after testing the requirements of business environment, social customs, and traditions, and the rules of its conditions.

Business is the study of goals and means for the rational selection of sacred objects and their fulfillment. It accepts the principles of goals, inspiration for adopting means to attain the goals where means justifies of the end. Business ethics has the moral responsibility to accept proper and improper things where it is not legally binding. The business accepts the moral responsibility only by its own will, and not by any force. The base of business ethics is theology. The development of business ethics became possible

due to the theological principles such as sincerity, human welfare, service, good behavior...etc. Business ethics is not affected by the social approval or disapproval. Decision taken by the business on the principles of ethics may sometimes be criticised by the society. But such decisions have their own importance in the business points of views. Social responsibility mainly relates to the policies and function of an enterprise, whereas the business ethics relates to the conduct and behavior of businessmen. But it is a fact that social responsibility of business and its policies are influenced by the business ethics. Although the law approves various social decisions, the law is not so greater than ethics. Law is usually related to the minimum control of social customs whereas ethics gives importance to individual and social welfare action. The inner contents of business ethics is good wishes, good opinion, and good expectations. It is a moral science which differentiates between good and evil, right and wrong action of business. Business ethics studies those activities, decisions and behaviors which are concerned with human aspect. It is the function of the business ethics to notify those decisions to customers, owners of business, government, society, competitors and others on good or bad, proper or improper conducts of business. Business ethics is a universal philosophy. Wherever there are business functions, there it would become necessary to consider the question relating to business ethics.

Once Prof. Robert Day said: “Good ethics not only promotes professionalism in management but also it purifies the inner mind of every business man. It brings advantages of mutual dealings or transactions in case both the parties follow the principles of good ethics. Some of the important arguments are as follows. Certain people consider only good ethics can promote good business as the ethical conducts give satisfaction to their sub-conscious mind”⁴. Professional is a business man and businessman is first a member of the society and then, a business later. Many professionals first behave like individuals and then work for satisfaction to their inner subconscious mind. A person may not take any decision which does not give him mental satisfaction. Robert Day writes, “When ethical conduct is displayed, it puts some kind of trust and confidence in relationship”⁵. Because of this reason, people deal with a businessman. Robert Day writes

that management cannot become a profession so far as it does not follow good ethics. An important feature of a profession is that it has laid down code of conduct, which remains on the principles of service of humanity. Therefore, it is the first condition for professionalism to follow ethics. Businessman, who follows the ethical principles in the conduct of business, releases himself from tension or worries. He does not need to have the fear of legal action or social boycott. He does not need to worry about the security of his property as he gets legal protection.

Prof. Robert Day further adds, good ethics is sound business assurance. It protects people in dealing with each other. In reality, professionals act more sincerely with each other. Ethical conduct of business leads to develop perpetual succession of success. The business might be proper in the shadow of ethics. The learned writer said that a sincere person who does hard work becomes ethical and always succeed in his efforts, but an unethical person fails to achieve success. There will be greater zeal of a person who follows the ethical principles in business. This will increase his creative capability and be successful in achieving his objects. An unethical person has a deceiving nature and never be able to face the creative zeal of a sincere person. Mahatma Gandhi, the father of nation had been a person with a high standard of character and high behavioral response. Gandhi in the national context or JRD Tata in the organizational context are people with certain character of quality.

2. Ethical Principles in Business Ethics

Ethical principles have great impact in various fields, especially in business ethics. The various well-known authorities on the subject have contributed much to establish the principles in business ethics. They include the names as Aristotle, Immanuel Kant, JS Mill, Plato, and Herbert Spencer...etc. The principles of business ethics developed by them are given below.

1. Principles of sacredness of end and means: This is the first and foremost principles of business ethics. It emphasizes that the means and technique adopted to secure the business ends must be sacred and pure. A good objective

should not be obtained by evil means. Therefore, both the end and the means must be sacred.

2. Principles of satisfaction: The conduct of business should be such that it must produce satisfaction to maximum people in maximum ways. One should make efforts by his own action to keep others more satisfaction.
3. Principle of universal values: This principle suggests that the conduct of business should be based on universal values. He should act with sincerity, mutual relation and confidence. All his acts should be based on the accepted principles of ethics.
4. The principles of autonomy: This principle suggests that there should be autonomy in conduct of business. One should not be bound to act under any pressure from statutory provisions, but he should act voluntary on ethical principles.
5. Principles of consciousness on business: these principles states that a business man should give importance to his inner voice coming out from his sub-conscious mind. He should not pay the game of business like other games. He should have interest above the level of winning of losing.
6. Principles of exemplary conduct: For the purpose of establishing high quality of ethics, the managers and professionals should present exemplary conducts before their subordinates. Simply by quoting examples or ideals, the subordinates cannot be motivated towards ethical behaviour or conducts.
7. Principles of equivalent price: According to Woodard Wilson, the people are entitled to get goods equivalent to the values of money they pay. Businessmen are responsible to ensure the principle of equivalent price.
8. Principle of not doing evil: This is another important principle of ethics that not to do any evil to not or to desire any evil to happen to others. Garrett writes said that it is unethical to expect evil against oneself or against anybody else; irrespective of the fact that such expectation is in the form of ends or means. All the function is in the form of ends or one symbol of their expectation ⁶.

In Business there is need to have some of the important ethical principle. According to Aristotle, courage, self control, generosity, magnificence, high mindedness, gentleness, friendliness, truthfulness, witness, and modesty are the important ethical principles. Any behaviour cannot be rationally noticed. No behaviour is inherently right or wrong. Each person may obtain his own choice based on his choice of ethical principle. Ethical principles are right and wrong. It comes by teaching and experience. Ethical habits are standards of behaviour, for example, do not tell lie. Beliefs are the feeling of trust / confidence of what is real and true. For example, Buddha and Gandhi believed in Ahimsa or not to do harm or killing others. Values are ends and means of individual. Values are essentially subjective, for example, happiness or health.

(B) Understanding the Contemporary Business Ethics

Ethics may be defined as the critical examination of the standards of good and evil, right and wrong, virtue and vice. The concept of business ethics have been described as an old discipline which is revived in the present contemporary context. In the recent world the corporate sectors are emerging as most powerful in society and that's why the corporate sector also feels the necessity of ethics or the corporate ethics. This might seem a rather strange statement, but it reflects the development of the discipline. The ethical thinking has its roots in the writings of the great philosophers such as Socrates, Confucius, Bentham, J.S.Mill, Immanuel Kant, Peter Ducker and Amartya Sen etc. In the early 1980s, this discipline thought what sorts of managers were being developed. Corporate business ethics has become an important subject throughout the global and there is need to develop more depth on the basis of common good in world perspective to eradicate the basic root of the problems on corruptions, cheating, and misrepresentation. Now, it is important to understand and analyse that corporate business ethics is not just about being moral and doing right things⁷. It is true to say that in increasing global business organization and adopting an ethical approach has many advantages from the point of view business strategy. Application of ethical theories or polices can reduce the corruptions and cheating and thus

can save company from huge sums of money. People realize that ethical act is fundamental to the company's existence which can save it from the present global financial crisis.

Traditionally there have been three broad schools of thought in the modern ethics which are developed over the years. There are virtue ethics, teleological ethics, and deontological ethics⁸. The three most important concepts are: the concept of good manager, the concept rightful doing and the concept of worthy living. The global business society think of common good because it possess common ethical values namely, honesty, respect, being reliable, being fair, caring for other, and doing the right thing and being an honest citizen.

1. Why Ethics is Important in Business Corporate Sector

Before understanding the question of why corporate business needs ethics, let's understand more important questions of why a framework of ethics is important for global society in general. Think for a while situation where there are no moral structures for one's actions, no standard, no peace and harmony in the society, where all people are free to pursue their own interest. This is the state of nature which we find in the global phenomenal world⁹. The prospect of pursuing our own self-interest, unhampered by bureaucrats, environmental protection laws, and fairness in business, restraint of trade legislation, might at first seem attractive. In such a critical situation everyone would be at war with everyone else, misunderstanding, cheating, corruption will be rampant and all will be constantly at risk of losing property, peace of life, relation in the society. The standard of behavior of civil society would be absent; the violence would be the order of the day. The words good and bad, justice and injustice would have no meaning. As per the Thomas Hobbes nature had made human being equal.¹⁰ Where there is no concept of ethics, namely respect for fellow beings then there is a war and every man is against every man. There will be no place for industry, no culture, no navigation, no commodious building, no instrument of moving and removing, no place of knowledge on the earth, no account of time, arts, letters, society, market, and worst of all there will be continual fear and danger of violent death. As a result, the life of man will be, solitary, poor, nasty, brutish and short... The notion of right and wrong, justice and injustice, have no place,

where there is no common good or ethics. In such a state each person would become the enemy of the others. The notion of human existence would be miserable in the global market and life will be solitary, poor, nasty, and brutish.

On the basis of the above understanding, we would like to analyse that we never bother for our fellow beings but we are very much aware when things do not happen good to us. We find the illustration of this perspective too clearly in global societies where the civil societies are in disorder as a result of war or government upheaval ¹¹. Hobbes thought that most people are not sufficiently enlightened to seek their own best interests, so he advocates the development of a strong sovereign power to force people to follow the standard of the society. Here, civil society means that we accept the standard, norms, rules... etc. Where the impartial judgment exists, common good appear in phenomenal world. The following are some of the most applicable to the practice of business.

- (1) Liberty should be equal to all global beings under the basis of common good.
- (2) We should stand on our words and promises.
- (3) Judgment should be impartial.
- (4) Opportunity should not divide but should be shared in common to all as common good appeal to all.
- (5) We should not do harm to other what we don't want them to do to us¹².

Hobbes analysis remains important because it argues that social cooperation is necessary for any human society. Business, no less than individuals, need such standards of cooperative conduct. Unless a majority of business people accepts a standard of moral conduct- in telling the truth, keeping promises, in not harming others it would be hard to see how any global business organization will function well. A business needs employees who are honest and loyal. How the organization trusts the employees with regard to property information, money transaction, access to important planning documents and so on. We can see the important role of ethics in this context. Without ethics, neither business nor individuals could function. The understanding the importance of ethics and values is to know the following:

1. Ethics corresponds to basic human needs,

2. Values create credibility with the public,
3. Values give management credibility with employees, and
4. Values help better decision making.

2. The Importance of Ethics in Business

Universal standard point of view is that good ethics is good business¹³. We should not be too hard on the entertainment industry, though; after all its business is fantasy, not reality and it does not treat other professions in a much better way. Unethical behavior is a sure way to end a business career. To err is human, perhaps, but to be caught lying, cheating, stealing or renegeing on contracts is not easily forgotten or forgiven in the business world. And of good reason: such actions undermine the ethical foundation on which the business world thrives. Almost everyone can have compassion for someone caught in an ethical dilemma no one can excuse immortality

Good ethics is also good business because it allows businesses to avoid outside restrictions. If business is not self-regulated, it will be regulated by others. Unethical conduct brings those things that go against business interest. Government regulation, restriction, and hostile employees' relations are resulting in an unproductive work force, and customer rejection of its product and services. The point is that we cannot have two sets of moral standards, one for business another for the rest of the world. We see increasing pressure from society expressed through legislation and also to hold businesses being accountable to the same standards of conduct as imposed on individuals.

3. The Development of Business Ethics

Ethics as a subject goes back to a long time. The main focus is applying ethical rules to business situation and cares. Business ethics as an applied subject really goes back to a number of scandals experienced. The scandals along with a range of other factors have influenced the development of business ethics as a subject¹⁴. The consumer movement is also a key background to business ethics. Consumers had three rights, right to safety, right to be informed, right to be heard. The main aim of the consumer movement was to change the imbalance that had occurred between consumer and supplier after the

Second World War. Generally speaking, demand for consumer goods has greatly outstripped the supply and supplier had the upper hand. Poor quality and unreliability became common and it is only in more recent times that the consumer has become a being.

While developing these concepts we need to be aware of the relationship between ethics and business environment. Business ethics is a major growth area and many companies have developed codes of ethics that set the tone of decision-making throughout the organization. Many companies have ethical goals in view of the founder of the organizations taking an ethical stance because of the moral values of the person or people who funded them. There is much dispute with regards to the ethical leaders who are actually taking an ethical stance or simply adopting an ethical strategy because of the value of this approach. Adopting an ethical strategy is not just about being morally correct but, it is also about being more successful. The reason for adopting an ethical strategy might be.

- (1) Reduce the demand of consumerism. Aggressive consumer activity can shape the strength of a company and seriously tarnish the image of the organization.
- (2) Participating in the consumerism movement by initiating an active consumer-education programmed. Working with consumers rather than against them.
- (3) Cooperation with government agencies, non-profit organization and consumer group¹⁵.

4. Philosophical Understanding of Business Ethics

The common definition of business ethics is to view it as the application of common man's ethical values or principles in the conduct of business. In this sense business ethics is no different from other branches of applied ethics, such as management ethics, organizational ethics, business ethics, medical ethics, media ethics, and bioethics... etc They are concerned with different field of human behavior and are subjected to philosophical analysis, particularly, ethics and moral analysis for practical purpose. Activities business ethics are applied in the company, marketing, selling, and transaction. General ethics can be led to develop our thinking by accepting different business activities

and identifying the experience of real life situation which can lead us to refine or develop our understanding and appreciation of moral values or principles.

5. Analysis of Global Business Ethics

The global business ethics is global barring concept in the shrinking society. The world is getting smaller in the context of the international trade for thousand of years; but distances were long and travel was slow. The development of faster ocean transport, both wind-and steam-powered, opened up immensely greater possibilities to the present century international businessman. The coming of transoceanic flight had greater impact on the speed of events, and meanwhile the invention of cable and wireless telegraphy and the international telephone call made communication almost immediate.¹⁶ The miracle of television added volume and quantity. Miracle of television added an immediacy of visual image and how, with computer networks spanning the globe via the telephone system, for much of the business is a little matter. Whether an officer is next door or in the opposite side of the globe; information is available at the touch of a button.

Products are conceived in one country, designed in another, manufactured in a third using components from half a dozen others, and sold worldwide. Companies exist with revenues exceeding the entire national economy of many countries. Relationships between organization and individuals in different countries are not only those of supplier customers, and competitors, but also are of ownership, partnership, alliance, of adviser and facilitator. Many commentators, conveyed that the process of globalization has gone so far that the very idea of national economy is absolute. People from different cultural and religions backgrounds have to work together in constructive and harmonious partnerships as never before. Mutual trust has to be developed between people who still do not understand one another's patterns of thought.

The ethical problems most commonly forced vary from one part of the world to another. The list of principal moral concern tends to be similar from country to country and from continent to continent. The difference tends to be more matters of the relative weighting of issues, and of seriousness in the public mind at a particular time. Many

people consider the quest for a global set of ethical principles for business to be like searching for the end of the rainbow. Ethical practice is the same from country to country or from culture to culture. Nor is it to say that the relative importance accorded to different moral ideals is uniform across all societies. Indeed, differences in the resolution of moral dilemmas can vary between the societies which emphasize the significance of the individual and, on the other, those which lay greater stress on community. In one society, for example, truth may be valued above loyalty; in others loyalty may resent price consideration truth¹⁷. Each society might value both truth and loyalty very highly but when the two come into conflict the society faces dilemma.

One of the major changes in the past decade has been rapid increase in general public awareness of what is happening in other parts of the world. No company can be confident any longer of hiding misbehavior behind the mark of distance. Companies must learn to be more effective in protecting their reputations.

6. Focus on Aristotle, Mill, and Kant's ethical concepts

Later to the Doctrine of Utilitarianism, Ethics had been interpreted in several dimensions focusing on rights, morals virtues, values and justice. Kant through his treatise on "Foundations of the Metaphysic of Morals" attempted to show that there are some things that we ought to do and ought not to do, merely by virtue of being rational. Moral obligation thus arises solely from a moral law that is binding on all rational beings. The right theory emphasizes on a variety of rights that needed to be extended to human beings as 'entitlements'¹⁹. It speaks of the legal, moral, general, specific, negative and positive rights which people are entitled to.

The following choices / actions are treated as reflective of ensuring ethics at places:

1. Equality in the distribution of benefits and burdens.
2. Compensation of persons for wrongs done to them
3. Punishment for wrong doers.
4. Right to basic liberties

5. Principle of equal opportunity
6. Preference to public consumption over private consumption of natural resources
7. Ensuring fair competition at the market place
8. Ensuring employee privacy, consumer privacy and privacy on the internet
9. Fair disclosure to outsiders
10. Justifying the means used to gather information
11. Eliminating discrimination of all forms based on caste, creed, colour, religion, age, etc. and ensuring equal treatment to all stakeholders.
12. Preventing sexual harassment
13. Principle of comparable worth in terms of Job content and productivity.
14. Equal pay for equal work
15. Avoiding unjust dismissal
16. Freedom of contract
17. Acting as model employer
18. Protecting consumer rights in terms of product safety, packaging branding, advertising, etc.
19. Ensuring health and safety of employees
20. Fairness in stock markets.

By no means is the list exhaustive. Each of the above is a proposition by itself, seeking to emphasize a specific point of view / dimension of business ethics.

7. The Future of Business Ethics

In this analysis a number of fundamental questions are discussed. The subject of business ethics will become increasingly important as time goes on. Another fundamental question is that how the future holds? In future more groups and projects will function as the need increases due to the demand by the customer. The people involved in these projects may not even be in the same room or even on the same continent. In future the technology is going to present even more opportunities to act unethically if we so wish. The very concept of what is right and wrong may change. Business ethics becomes a

secondary subject. It may have its roots in the past, but it looks very firmly to the future for the better purpose.

C Social, Economical and Ethical Responsibility of Business Ethics

1. Understanding Why Business Must Be Socially Responsible

According to the system approach to business, both business and society interact with each other and are mutually dependent on each other. Business exists and operates within a social framework and thus requires social connection. Society, on the other hand, requires business to fulfill its needs and for its economic and social well-being. A business receives inputs from the society. It offers its output to the society in terms of products and social service. Its output, i.e., its products and activities must be beneficial and acceptable to the society. All businesses need society's approval in order to function as well. Business needs to interact with some important concepts of the society.

(a) Growth and Responsible Expectation

Business men must realize that the best way to survive and grow in the long run is to operate profitably by serving customers responsibly. The social expectation is that the bigger the organization grows, greater are the responsibilities. "The managers of the biggest companies know that as a business gets larger, the public takes more interest because it has a greater impact on the community. The antennae of these managers are tuned to public opinion and they react to it. They seek to maintain a proper image of their companies in the public mind. This leads to the assumption of greater social responsibilities"²⁰.

(b) Long-term Orientation

If an organization expects to conduct its business in the long-term, it will require a loyal brand of customers, repeat customers, and customers with goodwill. This goodwill cannot be bought, begged or borrowed - it has to be earned! And it can be earned only

when organizations behave responsibly; when they discharge social responsibilities. Moreover, if they act in a socially irresponsible manner and society is harmed, it will harm them in the long run, because they have to operate in the same society which they have harmed. Business cannot remain immune while the rest of the society is being destroyed. It will get affected too, sooner or later.

(c) Reputation of the Company

Many organizations want to build up a reputation of a good, friendly company and what better way to do this than to engage in a socially approved activity? This is why many companies build a company image, such as, by giving away scholarships to deserving students and donating products to the weaker sections of the society. This is especially true of the major Indian tea companies which are perceived as being exploitative by the people of the North Eastern states of India, where most of their tea gardens are located. To offset this image, they resort to community service and social activities.

(d) Give and Take relationship

Since business exists and operates within the society, it needs social sanction and approval to function, in the society. To keep the balance, it needs to give back something to the society, to do something for its benefit. And what it does for the society and its welfare restores the balance between the business and the society.

Business and society must function harmoniously. Business organizations are also social entities. Apart from the fact that they exist and operate within a social framework, various social relationships also develop within the workplace. Working within a group, a team or a department becomes a social activity. Work is an indispensable part of a man's and woman's life. This provides him with purchasing power and all the necessities and luxuries of life, but also because it provides him with an opportunity for self actualization and self development with fulfilling human relationships while working with others. Work is what provides a man with exciting possibilities and endless challenges to develop him mentally, intellectually. Emotionally and spiritually, it gives him his status and recognition

in society. But most importantly, it provides him with an opportunity to work with others, to grow with others, to enrich his life through building bonds with others. And that is exactly why work and business are termed as an extension of the social framework.

If an organization can improve the quality of life of customers and help to solve their problems, then the operations, activities and relationships of the organization will automatically grow. Then there is an integration of private and public good simultaneously. It is in the goal of serving society that the personal interest of a company and the interest of society meet. The more closely a company concentrates on solving a particular problem of the society or of its customers, who are members of the society, the better it is able to solve its own problems of growth and prosperity. In business and society we can have good relation with this interested group namely, government, law of society, shareholders, business employees, consumers and financial institution ²¹.

2. Major Social Responsibilities of Business

(a) Optimum Utilization of Scarce National Resources

All business firms have the moral obligation to utilize the scarce national resources of the country in an optimum way. The resources go waste and deteriorate. It is assumed that the natural resources of a country are always limited at a given period of time, and hence they must be utilized carefully and in a way to optimize their use. Since many uses can be made of the same natural resources, hence options must be carefully chosen to find out which uses will serve the country better and result in social welfare. There is always an opportunity cost associated with using scarce natural resources of the country. For example, the case of wood, the given amount of wood that a country has at a particular time is limited, and can be utilized in various ways. It may be used to build houses, it may be used to produce paper, it may be utilized in wood based industries and factories, and it may be used to produce household goods and decorative items and so on. Hence it must be first ascertained as to which of these options are of crucial importance - whether it is better to use the wood for construction of a house, for producing paper or more important in

making decorative items. Moreover what proportion of the wood should be used for what purpose must also be ascertained? Because whatever wood is used by one industry, that amount of wood is denied to other industries. That is where the concept of opportunity cost comes in. It is important to find out the cost to one industry for making alternative uses of the same material by another industry. Hence, the industry to which this scarce natural resource is being made available, must make a moral commitment to utilize this scarce resource to its optimum level, and not to waste or mystifies it in any way. It must be remembered at all times that what is being made available to it, is being denied to others? That is one of its major social responsibilities.

(b) Responsibility is not to make Loss

A socially responsible organization does not make losses and become a burden on society. Economic performance and social performance are both necessary to become a socially responsible company. Moreover, economic performance alone enables a company to discharge its social obligations. A loss making organization cannot produce quality products for its customers, cannot generate revenue for its shareholders, cannot keep its welfare commitments to its employees and ultimately drives its workforce into the unemployment market. Profits provide the capital to an organization to stay in business, to expand and to earn returns on its investments. There is a responsibility to make profits in order to serve society: If organizations did not make profits and went out of business, thousands of people as well as the economy would suffer drastically. Thus, organizations have a social responsibility to make profits. Only adequate profits can help a company to meet its society obligations and expectations. A company has to work out a method for integrating profits and social good. It cannot make money at any cost, neither can it be a caring company, but unprofitable. Making profits is also, in a way, fulfilling its social obligations to society since businesses are expected to earn capital for the society. It has to be a profitable and a successful company while acting in a socially responsible manner. Only then can it be said to have discharged its social responsibilities.

(c) Improved Quality of Life

Quality of life is not merely dependent on our standard of living, but also on our standard of life. Standard of living is based on one's financial power and is the indicator of the quality of life and one's material growth. Standard of life, on the other hand, is based on one's internal growth, the growth of one's character, growth of the mind and soul. Though standard of living is important as far as physiological and security needs are concerned, it is standard of life that provides the real quality of life, an enriched quality of life. Business firms also have the responsibility to provide for opportunities to that society and the members of the society like its workers and its customers to enrich their lives and to better the quality of life. Improvement of the quality of work of employees is a special area of focus. Moreover its products and services can be targeted to improving the quality of live of the people of the society.

(d) Responsibility of Employment and Income

Every business should make provisions for the payment of fair wages, satisfactory working conditions, steady employment and job security, prospects for promotion, growth and development of workers and also should take adequate measures for employees welfare. Thus, a business must be just and humane and must provide for fair opportunities to all workers for their advancements. Business must create conditions which enable workers to put forward their best efforts to achieve the organizational goals. This includes recognition, appreciation for efforts put in, employee's right to justice, a right to participate in decisions affecting their work life, right to collectively bargain for their dues, right to form trade unions, and a right to be compensated for the efforts of the workers. Moreover, business should offer employees the opportunity to develop their abilities, capacities and skills, help them in their personal and professional growth and development and offer them opportunities for advancement within the organization through education and training. Moreover they should be treated as human beings with due regard and respect for their thoughts feelings and beliefs. As far as monetary compensation is concerned, every worker, apart from receiving a fair income, should be

entitled to enjoy a percentage of his productivity and the profitability of the company should receive an income commensurate with his skills, abilities, talents, and efforts. The compensation scheme of the organization should be one which is not only fair and just but also equitable and which encourages productivity and efforts of workers. And this must be accompanied by job security so that workers continue to receive their incomes without fear or forbidding of the future. If business does all these, then it shall be doing a great welfare for society and would have discharged one of its major social responsibilities.

(e) Offering Quality Products at a Fair Price

Customer's satisfaction should be the ultimate aim of all business activities. Offering adulterated products, poor quality products and not abiding by the standards of measurements, lack of proper attention and courtesy to customers, inadequate after-sales service, misleading and false advertisements... etc. are examples of violations of business ethics and socially irresponsible behavior on the part of business. Moreover, business firms should try to offer the best possible quality in its products. Consumers do not buy the product as an end in itself but for the services it can give. If the service given by the product can meet consumers expectations, if not exceed it then consumers will be satisfied with the product. However, the price of the product should also be fair. This means that the price of the product should commensurate with the quality of the product. Just because the quality of the product is satisfactory or because the seller is operating in a monopolistic market, they should curb the temptation to fix exorbitant prices for their products. Moreover, it is not only unethical, but also morally wrong to overcharge the price of a product or to supply lesser quality for a higher price. Providing quality products at fair prices is a major social responsibility of business organizations.

(f) Environmental Protection

Business organizations also have the social responsibility of taking serious steps to protect the environment from industrial pollution and destruction. The refrigerator companies cause the ozone layers of the atmosphere to deplete; the dust of the cement

companies may cause lung cancers and other breathing problems; the fumes of many industrial houses pollute the atmosphere and cause various types of biological diseases; the waste and effluence of many manufacturing firms are thrown into lakes, rivers and ponds thereby polluting the water of the community; the high temperature and severe noises from many industries apart from polluting the atmosphere, causes innumerable damage not only to human population but also to others in the animal and plant kingdoms. Business does so much irreparable harm to the environment, that it becomes an obligation for them, not only morally, but also legally to undo the damage by taking serious and responsible steps to protect the environment and keep it in a healthy condition. Planting of trees, avoiding polluting the atmosphere, water and greenery of the community as well as of the country and also taking active steps to protect the environment from further harm is what business organizations must do to conduct themselves as responsible corporate citizens. However, that alone is not enough. Business firms must also provide civic amenities so as not to destroy or damage its environment. It should provide sanitation, public health, prevention of noise pollution and try to restrain bad effluent, chimney smoke and smog, ugly and dirty buildings and structures, poor housing and living conditions of workers, unhygienic and overflowing drainage, piling up of debris, etc. Taking measures for all these activities constitute a major social responsibility of business firms.

(g) Fair Trade Practices

Fair Trade Practices of business firms constitute as the following:

- (1) Avoidance of monopolistic and restrictive trade practices, by entering into secret combination agreements;
- (2) Charging fair and reasonable price from customers and not engaging in, or leading the entire market into, a price war;
- (3) Offering products and services of quality consistent with their claims and expectations;
- (4) Making goods and services easily available to the marketplace and not resorting to artificial scarcities;

- (5) Not indulging in profiteering, hoarding or black-marketing and thereby swindling the public;
- (6) Not making false, misleading and exaggerated claims in its advertisements;
- (7) Providing accurate, relevant and timely information to creditors and suppliers;
- (8) Making prompt repayment of loans and other borrowings;
- (9) Abiding by the rules, regulations and the laws of the country;
- (10) Paying corporate taxes, duties and other dues; honestly and promptly without any cover-ups or cheatings;
- (11) Not bribing public servants and corrupting the democratic structure of the country;
- (12) Not buying political favors to sway decisions in its favor; maintaining fair business policies, decisions and activities;
- (13) Setting up desirable standards of living and avoiding ostentations and wasteful expenditures;
- (14) Playing a proper role in civic affairs and providing and promoting general amenities; not selling rebuilt, secondhand or used products as new;
- (15) Not resorting to planned obsolescence of products and spare parts, in order to gain a continuous market for its products;
- (16) Not procuring business or trade secrets of competitors through espionage, bribery, coercion or in any other way;
- (17) Not deliberately making the organization sick so as to avoid many of its obligations and escape from its responsibilities.

(h) Fulfill all National Obligations under Various National Laws

Business organizations are considered to be corporate citizens of the country in which they operate and conduct their business. As citizens, they are required to fulfill certain obligations under various national laws and to perform certain duties towards the nation. Firstly, it has to fulfill its civic duties like avoiding pollution and keeping the environment clean. Then they must regularly and honestly pay all their taxes and duties to the concerned governments. They must make sure that they obey all the provisions of the

various business and labour laws of the country in latter and spirit. Moreover, they must conduct their affairs as law-abiding citizens without creating any nuisance to the community or to the country in which they exit and operate. Above all, they must have the national interest of the country in which they operate at heart and in their mind at all times. They must make an attempt to ensure national prosperity and reduce some of the country's national problems, like unemployment corruption, black marketing, etc ²².

(3) Social, Economical and Ethical Responsibilities of Business

Business organizations today, apart from being economic entities, are also considered to be social institutions, primarily for two reasons. Firstly, since business organizations exist and operate within a social structure, they must earn social sanction, without which they will collapse and die out. Secondly, more impunity, since business organizations exercise a definite and extensive influence on our social lifestyles. They must discharge social responsibilities. Businesses today no longer exist only to maximize profits. They exist and operate for a number of reasons, one of which should be the welfare of the society in which they operate and grow. Hence, businesses should be socially responsible, socially conscious and they should carefully consider the social and ethical implications of their decisions, as they sometimes have irreversible impact on the society. If businesses exist to earn profits only, then profits can be earned in numerous ways even through black marketing, hoarding, adulteration, etc. But these acts degenerate business into swindling the public. Hence, profit motive of business must be tempered with service motive, to fulfill social obligations for social welfare. 'No business can exist without the acceptance and sanction of the society in which it carries out its activities. The organization is so dependent on its social environment that its very existence, survival and growth depend on its acceptance and approval by the society. No organization can hope to exist and grow which has outlived its utility to the society. As early as Peter F. Drucker, the renowned management guru, stated that the relationship between business and society "is like the relationship between a ship and the sea which engirds it and carries it. This threatens it with storm and shipwreck, which has to be crossed but which is yet alien and distant the

environment rather than the home of the ship. But society is not just the environment of the enterprise. Even most private enterprises is an organ of society and serves a social function". Moreover he goes on to add, "The responsibility of management in our society is decisive not only for the enterprise itself but for management's public standing, its success and status, for the very future of our economy and social system and the survival of the enterprise as an autonomous institution. The public responsibility of management must therefore underline all its behavior. Basically it furnishes the ethics of management". In a Seminar sponsored by the India International Centre, New Delhi, titled 'Social Responsibilities of Business', in 1966, our late Prime Minister Lal Bahadur Shastri said in his inaugural speech "Too often the community views the businessmen's aims as selfish gain rather than advancement of the general welfare. That impression can be removed only if business is fully alive to its social responsibilities and helps our society to function in harmony as one organic whole"²³.

He further added "The benefits of development must accrue more and more to the relatively less-privileged class of society and there should be progressive reduction of the concentration of incomes, wealth and economic power. The importance of the role to be played by the businessmen in the establishment of this new order cannot be over-emphasized. It is in a venture to think even greater than that of the economist and the politician, the organizations today can become, and is indeed required to become, agents of social change, if they want to play a more meaningful role within the social structure. Each decision of the organization has an impact upon society. Hence management of an organization is required to conduct a social cost-benefit analysis of its various decisions, taking into account their impact upon the society."

As a result of rising public expectations from business, many companies are incorporating social responsibility into their mission statements. Businesses today have a natural and intimate stake in the viability of society, in the stability and growth of its economy; in the orderly functioning of its free and democratic institutions under the Rule of Law. As an organ of society, business activities have a decisive impact on the social scenario. The first and foremost responsibility of a business is to operate at a profit for its

continued survival and avoid making losses, which cause great hardship to the society and untold miseries to its people. But along with its survival, businesses also have the responsibility to grow and develop. Businesses are wealth creating and wealth producing organs of the society. Keeping these organic functions intact, businesses must at the same time, strive to improve the well-being of the society. The committee for economic development, New York in its report on 'social responsibilities of business corporations', 1971. Reported, "It is in the enlightened self-interest of corporations to promote the public welfare in a positive way. Indeed, the corporate interest broadly defined by management can support involvement in helping to solve virtually any social problem, because people who have good environment education and opportunity make better employees, customers and neighbors for business than those who are poor, ignorant and oppressed". "All that exists in this Universe is the abode of the Almighty. Therefore, enjoy the good things in life by sharing them with others. Do not covet the possessions of others". "May we prosper together and enjoy our prosperity in common. May our studies be full of light? May we not quarrel with each other, Let there be peace, peace, peace". These are the traditional thoughts of all ancient religions. They hold good even today and can guide the economic activities of organizations. It is in this spirit that businesses can integrate themselves with the social aspects of people's life and discharge their social responsibilities "²⁴. Keith Davis says "Social Responsibilities refer to the businessman's decisions and actions taken for reasons at least partially beyond the firm's direct economic or technical interest". Keith Davis uses the term 'Social Responsibility' of business to refer to three types of business obligations as:

- 1). The Socio-Economic obligation,
- 3). The Social-Ethical obligation, and
- 2). The Socio-Human obligation ²⁵.

The Socio-Economic obligation of business refers to its obligation to prevent economic consequences of business from adversely affecting public welfare. To this end, businesses are required to promote employment opportunities to reduce the unemployment problem in the society, to maintain healthy competition so that consumers can enjoy its benefits in

terms of high quality products and fair prices along with avoidance of monopolistic practices, curbing inflation, etc. The social-ethical obligation refers to the obligation of Ethics to the total quality of human behavior in the society to the development of the business institution to maintain honestly, and transparency. Basically ethical professionals are to keep their behavior in their business transaction and to stand for truth for any cost and think for maximum satisfaction to maximum people. "The socio-human obligation refers to the obligation of business to nurture and develop its human resource so that employees get every opportunity to grow and develop and advance through life and their careers; to make the organization more humane and humanistic and to promote human values within the organization" ²⁶.

The modern economist defined Social Responsibility as the manager's responsiveness to public consensus. This public consensus would be determined in each country by its customs, religions, traditions, its level of industrialization, norms, standards and various other aspects. Kenneth Provides a broader definition of Social Responsibility "By Social Responsibility, we mean the intelligent and objective concern for the welfare of society that restrains individual and corporate behavior from ultimately destructive activities, no matter how immediately profitable, and leads in the direction of positive contribution to human betterment, variously as the latter may be defined" ²⁶.

These definitions are very broad in scope and do not prescribe specific activities to be taken in the interest of the society or the organization. Gives an operational definition of Social Responsibility, as "Social Responsibility contends that management is responsible to the organization itself and to all the interest groups with which it interacts". Other interest groups such as workers, customers, creditors, suppliers, government and society in general are placed essentially equal with shareholders" ²⁷. Prof. Day says 'The Social Relevance of Business', also observed that "As a statement of purpose, maximizing of profit is not only unsatisfying; it is not even accurate. A more realistic statement has to be more complicated. The corporation is a creation of society whose purpose is the production and distribution of needed goods and services, to profit of society and itself. Each element of that statement is needed if the whole is to be accurate; you cannot drop

one element without doing violence to the facts" ²⁸.

Thus, taking into account all the above definitions, we see that today business consists of a well-blended mixture of altruism, self-interest and good citizenship. Today no business can survive in the long run in total disregard to its social concern. Business needs to make profits through the creation of utility for fulfilling needs and wants of consumers along with social benefit. Organizations today have learnt that discharging social responsibilities do not detract them from, or is counter to, profit making. Rather by discharging their social obligations and behaving in a socially responsible manner, they build a solid foundation to continue to make profits, not just in the short run, but also in the long run.

(a) Social Responsibility is Maximizing Profit

In the present business in the free economy is seen economic and not social. The policies of the business should be guided by economic criteria and actions be dedicated by the profit maximization within the social legal framework. Considering any other factor other than profit maximization will be deliberately sacrificing profits. From the point of view of society the profit maximization may not be the best outcome of a business. There are different views on the subject of profit. They are:

1. The business entity will best fulfill its obligation to society by fulfilling its obligation to itself.
2. There is a distinction between short-term and long-term goal. Adhering to social goals may be profitable in the long-term for the business entity.
3. The level of the profitability and how the society be treated after getting the minimum level of profit.
4. The concern for efficient use of natural resources raise the question concerning efficient use of resources allocation to regulate social consequences of the conduct of the business entity.²⁹

Profit is necessary for the survival of the business. The growth of the business is dependent on the level of the profit earnings of the organization. The company has to

survive by making adequate profits for itself. Growth has to make more profits so that the new avenues can be planned. The example is given of that of a company is like a ship which has to keep afloat and at the same time the ship has to build plank by plank and grows. The other argument against maximization of profit is that the social level. The maximizing of are short-run. The pricing policies of the firm have to be online with the competitive advantage of the business entity. The next principle that the business has to take into account is the fairness that is combining social activities with the established economic activities of the business. The final argument is the legitimacy of the social issues that concerns wish of the government. The business organization pays to the government its dues. The business decisions today have a combination of self interest, and good citizenship.

(b) The Social Responsibility of Business Is to Increase Its Profits

The businessmen believe that they are defending free enterprise when they declaim that business is not concerned “merely” with profit but also with promoting desirable “social” ends; that business has a “social conscience” and takes seriously its responsibilities for providing employment, eliminating discrimination, avoiding pollution and whatever else may be the catch words of the contemporary crop of reformers. “Social responsibilities of business” are notable for their analytical looseness and lack of rigor. What does it mean to say that “business” has responsibilities? Only people can have responsibilities.

In a free-enterprise, private-property system, a corporate executive is an employee of the owners of the business. He has direct responsibility to his employers. That responsibility is to conduct the business in accordance with their desires, which generally will be to make as much money as possible while conforming to the basic rules of the society which are, both embodied in law and in ethical custom. Of course, in some cases employers may have a different objective. A group of persons might establish a corporation for a social purpose for example constructing, a hospital or a school. The

manager of such a corporation will not have money or profit as his objectives but the rendering of certain services.

In each of these cases, the corporate executive would be spending someone else's money for a general social interest. Insofar as his actions in accord with his "social responsibility" reduce returns to stockholders. He is spending their money. Insofar as his actions raise the price to customers, he is spending customers' money. Insofar as his actions lower the wages of some employees, he is spending their money. The stockholders or the customers or the employees could separately spend their own money on the particular action if they wished to do so. The executive is exercising a distinct social responsibility, rather than serving as an agent of the stockholders or the customers or the employees, only if he spends the money in a different way than they would have spent it.

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CHAPTER – V

EXPLORING THE FRAMEWORK OF PROFESSIONAL RESPONSIBILITY

(A) The Trend of Professional Responsibility

In this chapter we would like to explore the framework of professional responsibility. We need to understand the present trends of professional responsibilities of ethical being. Having established that exchange values and organisation cultures are implicitly ethical, we can now ask how organisations act as responsible moral agents and make moral decisions. Internally, managers are professionals who are accountable for their actions to their superiors and for solving the problems in the organisations. Executives' officers as professionals must account for their performance to the board and to the shareholders. Externally, professionals are being held responsible for their company's actions. Negatively, managers are being held responsible for the organisations misconduct such as, whether financial fraud, endangering consumer health, or polluting the environment – From the point the of management or organization, ethics gains greater social acceptance. As a result, organizations are taking responsibility for their actions and for their values.

But how can an organisation in its entity take moral responsibility for its actions? one answer to this given from law which treats a professional organisation as person. This magic enables firms to enter into contracts, and answer for their deeds and misdeeds. In fact, however, organisations are not real persons. Rather, they are more or less well-organized groups of people who are relatively integrated. Companies are held accountable by shareholders, unions, media, consumers, academics, and politicians, who all in praise or blame businesses for their products, profits, and socio-economic and environmental impacts. Demands for social accountability lie at the origin of business ethics itself. Accountability means having to answer to stakeholders, shareholders, management,

employees, customers, and governments. It means that organizations take responsibility for their actions and for the values and processes that led them to act the way they did.

Certainly the size and complexity of the large modern organisation cause difficulties in organizing responsibility and accountability. Multinational corporations like Exxon, Standard Oil, and General Motors have assets in billions and employ tens of thousands of people in many nations. The size of large firms reflects population growth and the rise of even larger, more diverse societies. In modern democracies all are measured in the millions, and they are far more accountable than organisation. So size is no barrier to accountability and responsibility. Rather, Peter Drucker claims, the challenges of large societies are tasks which only large scale organizations can tackle. The job of this generation is not to abolish large scale organization. It is to make it perform-for individuals, community, and society alike.

The real issue, then, is how a company is internally organized and managed. This, for many, leads into the debates about organisation decentralization, delivering, and downsizing. Each is relative. In an IBM or GM, decentralized divisions are much bigger than firms with a thousand employees. Decentralization can lead to confused and complex authority. Where excessive organizational layers are created status and prestige, communication and responsibility may become more difficult. Size, in other words, is not an inseparable barrier to responsibility or accountability, and downsizing ¹.

What matters is how well the company's decision-making, problem-solving, and communications are organized. In order for management and employees to take responsibility for their organisation roles, they should have the requisite authority, resources, and information needed to discharge their duties. If a group or team like the Blakeley task force takes responsibility for a project, then it needs the requisite authority and resources and should receive the appropriate rewards for a job well done. When responsibilities are shared, who is responsible for which tasks and decisions should be as clear as possible. Just as responsibility needs to be organized, so the company's values also need to be systematically formulated or codified.

Changes in the roles of the organisation and the manager have brought about changes in the motives and personalities of the men who is the director of organisation. At the turn of the century the businessman looked forward to leading the rapidly industrializing society to greater heights of productivity and wealth than ever attained before. To do this he needed power. He became a “power seeker” who actively sought power and delighted in its use. Today the power seeker is being replaced by a new kind of manager or a professional, who underplay the amount of power he possesses. The modern manager or professional tends to be a “business moralist.” He knows that he must use power to get his job done. However, he fears the consequences to the welfare of the organisation and his own personality if that power is fully exercised. It is likely that the business moralist will emerge as our next business hero. What are the causes of such a shift of management motives and personality? The very success of the businessman has created new social responsibilities for him. The standard of living in this country was low, the first order of business was to expand the flow of goods and services that people needed and wanted. The power-seeking businessman led in transforming a rural farming society into one huge factory. Mankind’s ancient foe of poverty now has been defeated for the majority of peoples.

The modern manager has thoroughly earned his high place among the league of the nations. But his responsibilities have kept pace with the increase in importance of his social role. People want other things besides goods and services from the modern organisation. Increasingly, it is considered the manager’s job to see that they get them.’ There has been a decline in the broad public support of the power-seeking type of businessman. When the nation was first industrializing, his approach was in harmony with general ethical standards which are needed in any period of rapid mobilization of resources to accomplish broad social goals. But once these goals have been accomplished, there generally is a negative reaction to the concentration of power, and the public clamors for its dispersal or control by society. During wartime the government takes over virtually all power to wage the war, but at war and there is a strong urge to disarm and get back to normalcy. The early drive toward industrialization can be looked upon as a war to defeat

the enemy of poverty. That war has been largely won. People are no longer willing to accept managers who openly exult in their power. Modern professional managers are well aware of this attitude. They recognize that they must be careful in the use of the vast power they aspire for. They no longer defend this power as the divine right of capital. They are fearful that if they do not accept the full social responsibilities which go with the power, they will lose it, probably to someone antagonistic to business management and free enterprise. Some leading professionals think that the reconstruction of the moral foundation of business is the most urgent problem facing business society today. This is why they are searching for new precepts to replace the old ones based merely on profit maximization. The ethic of socially responsible management is a result of this search.

One of the important organisation's survey conducted to learn the ideas of fifty-two leading professional manager of the largest organisation about the social responsibilities of management is revealing. The sampling found every professional manager who replied emphatic in expressing his belief that business had a social responsibility beyond providing quality goods and services to consumers. The respondents thought of themselves as environmentalists' administrators who must integrate their enterprises into society.

Social responsibility is not an attitude that a business organization adapts in a fit of benevolence like a decision to hold a company picnic. Its social responsibility is instead inseparable from its response to the kin, the world in which we live. For today's institutions like banking - public or private exist in modern society without reacting constructively to (1) the goals of society, and (2) the economic, technological, social and political forces that mold that society. The professional managers pointed out that a business enterprise must earn a profit to survive and grow, but none of them took the position that a firm should maximize profits. They believed that management cannot escape responsibility for balancing the interests of stockholders with those of other groups in society. Management, it seems that must reach for a balanced solution within the framework of one unassailable precept i.e., business is a means to an end for society and

not an end in itself, and therefore business must act in concert with a broad public interest and serve objectives mankind and society or it will not survive.

Some evidences of socially responsible management are the participation by professional executives in professional affairs. Organisations support educational institutions, various employee welfare measures, community relations programs, and intensified public relations campaigns. These activities are considered essential to safeguard the position of the organisation and sometimes they are justified on this basis alone. "A prudent regard for all the interests that merge in making the business a going concern now and in the future is, in fact, the only way to protect and to augment shareholder equity"².

Social responsibility of management is not, however, merely a public relations that has as its objective the protection of the firm's profit position. Self-conscious dedication to social responsibility may have started as a purely defensive maneuver strident attacks on big organisation and on the moral efficacy of the profit system. But management alone no longer explains the motive. There is a sincere desire on the part of responsible professional's executives to gain the respect of the general public by utilizing their considerable power for the common good. The organisation is regarded as a multipurpose social institution, and the pursuit of profit is secondary in importance to the public interest.

The functions of the managers of large organisation exemplify the age of big business. Many top managers have been trained professionally in graduate schools of business administration. There are other new types of executives who have come into administrative positions with backgrounds in the sciences or engineering. Whatever their 'training and background, modern managers have a professional attitude toward their work. They recognize that only those executives who get results are considered to be successful. A manager must guide his company so it can survive, make profits, and grow in an ever-changing society, otherwise he is a failure. A manager whose company continually has antagonistic relations with customers, labor, or government is not doing a good job.

The modern manager is expected to produce results in accordance with a practical as well as a professional code developed in the business world. An important aspect of this code is the manager's strong sense of responsibility to the public. At one time management was well regarded if it satisfies the owners and customers. Later company employees and their unions also had to be considered. Now some big-business organisation, those in steel, for example, must justify price increases before congressional committees which is unthinkable a generation ago. Because the modern big-business organisation is responsible to many different groups and interests, the manager is more like a professional than an entrepreneur. The modern manager could not function effectively if he had the public demand attitude of some of the nineteenth-century leader of industry. A more appropriate attitude is the public be cultivated.

One reason for the basic change in management attitudes and motivations is the increasing depersonalization resulting from organisation growth. Eighty professional skills are required to run huge industrial organisation. Accounting Labor relations, product research, and a host of other specialised modern business functions are carried on by departments in the organisation. The position of a department head is an office defined in terms of specific skills and functions with no reference to the individual filling the office. Today we have the kind of bureaucratization of private enterprise that Max Weber foresaw when he predicted it would be the destiny of industrial man to live in an iron cage of bureaucracy.

There is a big difference between the values and motivations of the nineteenth century entrepreneur and the twentieth-century management bureaucrat. The entrepreneur was intent on winning his fortune; today's management bureaucrat seeks to discharge the duties of his office. The attitude of modern managers toward profit is markedly different from that of the entrepreneur of last decade. The separation of ownership and control in the large organisation has given managers a good deal of autonomy. They have been freed from the necessity of pursuing profit single-mindedly in the stockholder's interest. Now they can emphasize their objectives such as their own prestige; the leadership of the company and the welfare of employees, customers, and community. Goals associated with

the ethics of social responsibility have come to occupy almost as important a place as profit in the objectives of some organisation. Any top managers behave as if they believe that they and their companies responsible for many of the social and political problems of modern industrial society. Of course not all top managers accept or even comprehend the idea that broad public accountability is part of the modern responsibility of business management and organisation, but the trend is definitely in this direction. Most managers still cling in thought to the profit ethics despite the trend toward social responsibility in their behavior. The free enterprise system is a profit system. It is argued, that to question profits is to attack the system. The creed assumed here defends profit on the ground that profit recipients deserve what they get because they perform a valuable service to society. Profit, it is claimed, fulfills a necessary social function which otherwise would not be performed so well or so cheaply. The primary justification of profit is that it is earned by giving customers what they want in freely competitive markets. Underlying this view of profit is the assumption that the firm performs only an economic function and that the job of management is to see that this function is performed efficiently. Profit is thus an objective measurement of the firm's efficiency in allocating resources. Managers see themselves as decision makers who are highly rational, realistic, practical, and "hard-boiled." They resist any suggestion that the firm performs no economic functions which call for decisions that cannot be made on the basis of the profit ethics. Thus there is a gap between business practice and business ethics most. Most managers claim to accept the profit ethics and to reject the social responsibility ethics. Yet their behavior departs significantly from profit maximization in the direction of 'responsibility. The gap between business practice and the ethical beliefs of managers is the cause of the moral crisis of management.

(B) Professional Role and Responsibility on Decision Making

The organization needs to function well through the responsible professionals as for the hierarchical structure of the management and organisation of following levels is covered. (1) The technical level; (2) the managerial level; and (3) the social level.' The technical level produces the goods and services which are the organization's output. In any but the smallest organizations, there are sub organizations that function at the

technical level; and they must be coordinated for productive efficiency. The coordination function is performed at the management level. There is a management system at this level which controls and services the technical system at the lower technical level. The management level in turn is controlled and serviced by the higher social level. The organization is not an autonomous social system, and it must be integrated into its social environment. This is the function of the social level of organization.

The management system has internal and external relations. Its internal relations are concerned with the technical system. Decisions made in the management system control the operations in the technical system, but managerial decisions on highly technical questions are made in consultation with technical personnel. The technical system also influences the management system by specifying the resources needed to carry out the organization's technical function. Thus one aspect of the external relations of management is the mediation between the technical system and groups in the organization's environment, some of whom provide the organization with its resources and others who take its output.

Differences in the status and role of the socially responsible manager and the operating manager show up clearly in the structural and functional analysis of the corporate organization. There is a division of labor in decision making. The socially responsible manager makes policy decisions concerning the goals of the enterprise and the major steps necessary to achieve them. The operating manager makes the allocative and integrative decisions which implement policy within the organization. The socially responsible manager services and controls the operating manager by seeing to it that he has the necessary resource inputs for organizational goal attainment and that these goals are attained properly, just as the operating manager services and controls first-line supervisors at the technical level of organization. The operating manager's focus of interest is the internal operation of the organization whereas the socially responsible manager's orientation is outward.

Any professional is a socially responsible manager and his position is unique in that he is the only member of the management hierarchy who operates simultaneously in

two systems of action: the organization and society. The socially responsible manager is most clearly distinguished from operating managers by the totality of his authority and responsibility. He is the only member of management who does not report to a superior manager concerning the performance of a particular part of the organization operations. He occupies a position of leadership within the organization. He is given the key task in democratic industrial society of administering the capital, human, and natural resources of the organization. To do this effectively, the socially, responsible manager must act as a middleman between the organisation and society, interpreting one to the other and smoothing out differences in values and needs before they lead to serious conflict. In short, the basic function of the socially responsible manager is integrative. He must integrate the separate elements of the organization into an efficient organizational entity and integrate the corporate organization into the social scheme of things.

In the outward orientation of the socially responsible manager's role, professional side determines which goals the society wants to organization to pursue and the balance between them. The most important decisions professionals makes establish the long-range policies of the organization. These decisions are based on premises about long-term goals and the relatively permanent means to be used in attaining them. "The premises for these decisions are largely derived from predictions of the set of social and economic conditions in which the company will be living during the next few years. These environmental conditions, in the main, will be determined by the goals, means and premises of certain groups of people outside the company by what they will be thinking and doing"⁴. Therefore, the socially responsible managers must be able to anticipate the responses to long-range goals aid the means to attain the goals for individuals and groups who are in the organizations. Unless professionals maintain a fair degree of accuracy, decisions he makes today will turn out to be mistaken, unrealistic, and even antisocial in the years ahead.

The rise of socially responsible management is prevented due the inability of the board of directors to function effectively as an intermediary between the organization and society. The board in originally conceived as the guardian of the interests of the

stockholders. As the idea developed, the organization management is responsible to society as a whole. The board might have evolved into an agency for mediation between the management system of the organization and the environment. In this capacity it could have influenced the manager's to operate the organization in the public interest. As it is, the board of directors in most cases tends to act as a rubber stamp for top management policies and decisions.

The basic reason for the evolution of the role of the socially responsible manager is the need to make the organization an adaptive entity in a dynamic society. For society to maintain itself there must be a minimal level of harmony and unity of its organizations and social institutions. They must all pull in the same general direction and work together. This is why organizations and social institutions are so highly interdependent. No one can go in an opposite direction from the others without seriously disrupting social equilibrium. If one were to strike out on a drastically different path than the others, the rest of society would not likely to change its direction and to follow it. More likely the organization or institution out of phase with the others would be discarded and its function taken over by another or by a new one that would evolve. If the organization were to take a path at odds with the rest of society, it would be eliminated and another economic entity would take over its major functions. This is the kind of long-run competition which professional had in mind when he talked of the process of creative destruction.

Philip Selznick's analysis of leadership in administration is helpful in understanding the socially responsible manager's function of ensuring the survival of the organization. Selznick distinguishes between organizations and institutions: An organization "refers to an expendable tool, a rational instrument engineered to do a job," whereas an institution "is more nearly a natural product of social needs and pressures—a responsive, adaptive organism"⁵. Institutionalization is a process which over time turns an organization into an institution. When this has occurred, the organization is so identified with broad social values and goals that it is no longer considered expendable. The most significant meaning of institutionalization is to infuse with value beyond the technical requirements of the task at hand. Thus a basic function of socially responsible managers is

to collectively facilitate the infusion of social values into organization so as to transform the organization into an institution and further its survival in a dynamic world. The socially responsible manager, like Selznick's institutional leader, "is primarily an expert in the promotion and protection of values"⁶.

Now let us look at how managers go about making socially responsible decisions. First, there is the matter of the factual and ethical content of managerial decisions. Every decision contains a factual element in the sense that it implies a set of factual consequences. For example, a management decides to introduce a new product might be based on the following line of reasoning. The new product will increase sales, expand the firm's share of the market, lead to larger profits, and result in greater stockholder dividends. These consequences of the decision are factual in the sense that they are susceptible to empirical proof. "In principle, factual propositions may be tested to determine whether they are true or false whether what they say about the world actually occurs, or whether it does not"⁷. Either sales increase or they do not; the organization's market share expands or it does not; and profits and dividends go up or they do not.

Decisions also contain an ethical element. When management is in a decision-making situation, there generally are many different alternatives that might be selected. Each one leads to a particular stream of events in the future. Thus when management makes a decision, in effect it selects one state of anticipated affairs in preference to others. Whether or not this outcome is better than any of the other possible alternatives is a matter of ethical judgment rather than of fact.

For example, if management decides to introduce two new products it must decide which of the two different items to bring out. The first has the potential to greatly increase sales, substantially expand the firm's share of its most important market, and greatly enhance the organization's image with the public. But for that research and development outlays, advertising and promotional expenditures will be required to successfully introduce this product, and the net addition to organization's profits that it can be expected to produce in the short run will be not significant. The second product will develop a new market rapidly, have a relatively slight impact on the organization's image, and produces a

larger net profit than the first one. One cannot decide which of the two products is to introduce without making an ethical judgment. To say that one outcome is better than the other is to say what ought to be done and this is an ethical matter rather than an objective factual one.

The source of the ethical element in organization decisions is the objective of the enterprise. Organization decisions are purposive they are intended to lead to the attainment of certain desired ends by organizing and manipulating available means. Each decision is at the same time a means and an end. In our example the product to be introduced is a means to the end of increased sales. But increased sales are itself the means to the end of greater profit and the latter is a means to the end of more dividends. Thus there is a hierarchy of means and ends in business decision making. At the source of this hierarchy is the objective of the enterprise, the reason for which it was founded and/or continues to exist.

All business decisions play a part in the means and ends network which develops to achieve this objective. Traditionally profit maximization has been considered the objective of business. This viewpoint has the great advantage, from the standpoint of the ethics of decision making, of clarity and certainty. The businessman is never in doubt about what he is trying to accomplish. Price and output are set at the levels where marginal revenue equals marginal cost. All decisions are made on the basis of their impact on profits. The businessman need not consider any values or goals that cannot be expressed in money terms and which do not affect the profit position of the enterprise. Therefore, the businessman can operate on a completely rational and objective. He does not need to take into account of subjective and psychological phenomena in making decisions.

The doctrine of socially responsible management complicates the decision-making process. If management is responsible to several groups in society, this means that the enterprise will have multiple objectives which reflect the goals, values, and ends of these groups. Clearly there will be conflicts among these goals for example, customers' desires for lower prices, employees, demand for higher wages, and stockholders aspiration for

greater dividends. Such conflicts complicate the decision-making process. Alternative means and ends, hierarchies of objectives, depending upon which objective is considered most urgent as in the profit-maximization case. Therefore, the ethical component of decision making is tremendously enlarged in scope. When profit is the objective of decision making, management has a clear picture of ends; and it is factually oriented because its major problem is to select the best means to the end of profit maximization. But when social responsibility is the objective of decision making, management must determine the best combination of ends as well as the best means to those ends. It must take into account a wide range of value phenomena in deciding on ends, phenomena which are inherently highly subjective and psychological in nature.

Suppose a decision must be made whether or not to move a branch plant from a small town in which it is the economic mainstay to another area where production costs are lower. Whichever decision is made will have differential effects on the various groups involved. If the move is made and production costs are appreciably lower, profits may go up and lead to higher stockholder dividends; hourly earnings of workers may go up because of increased productivity; and customers may get a better product, a lower price, or both. On the other hand, the small town may become economically stagnant, and workers who are well settled in the town may face the choice of dislocation and perhaps a cut in wages or loss of job.

If profit is the sole objective of decision making, profit is the only relevant value to take into account in making the decision. The impact of moving or not moving the plant on worker, customer, and community is significant only insofar as it affects profits. But if social responsibility is the objective of decision making, a host of other values are relevant for example, achievement, success, humanitarianism, efficiency, practicality, progress equality, and freedom. Furthermore, there will be conflicts between these 'values. The move may enhance practicality and efficiency, but it may be opposed on humanitarian grounds. In order to make a socially responsible decision, it is necessary to determine which values are involved and what priority they should have where they are in conflict.

Robert Austin suggested that the way to resolve the confusion and controversy about business ethics is to promulgate a code of conduct for executives or a creed for organization. The basis of a code for the professional manager should be that he (1) places the interest of the organization above his own; (2) places his duty to society above his duty to his organisation; (3) has a duty to reveal the facts in any situation of conflict of interests; and (4) realizes that when he adheres to this code the profit motive is the best business incentive. Professional goes one step further with the idea that some day there will be a manual to which managers may refer when making decisions involving ethical judgment. A great many organisations have set down explicit company creeds in recent years. Their purpose is to formalize and clarify the firm's basic philosophy and objectives; to guide basic operating procedures and to the organization relations with employees, stockholders, customers, and the public.

None of these techniques is likely to clarify the ethical dimension of business with which the business statesmen must wrestle. Codes of conduct and organization creeds may be of some use. Certainly they do no harm in dramatically to the essence of the spirit of an enterprise and its management. If they attempt to give a rule for every contingency, however, they become encyclopedic and hopelessly unwieldy. It may take nothing short of a book to communicate the philosophy of top management, and few businessmen are prepared to write such a book. Professional version is likely to be merely a set of very broad statements with which nobody disagrees, but which are so general as to have no unique or perceived application in specific situations. On the other hand, professional notion of a manual for business statesmen seems impractical. Each decision calling for ethical judgment is unique and defies neat categorizations a precedent.

Much of the confusion and controversy about business ethics is due to the belief that here is one particular set of expectations that govern management behavior; and that once these are learned, it is simply a matter of doing what is expected of one. Such a static interpretation is at odds with the dynamic nature of life and business in society. The socially responsible manager's role is inherently dynamic because it is geared to social change. As we have seen, in the broadest sense, the roles of expectations of the socially

responsible manager consist of a generalized readiness to carry out society's will in the economic sphere. Society is always moving in some direction, but at any one time it is difficult to interpret the social drift. Consequently, it is not easy for managers to know exactly what is expected of them or the organization at any particular time. Thus business ethics is never in a state of being it is always in a process of becoming. A manager should never reach the point where he is certain for all time to come about his ethical position. To do so would be as foolish as to be sure for all time to come about the state of technology.

To be effective, a socially responsible manager must be tuned into broad social trends and comprehend their significance for the organization. This involves scanning the organizational environment for potential threats and opportunities. it is not enough, however, for the manager to have an outward orientation. He must be able to evaluate the importance and significance of what he sees in terms of ideas that have meaning for him and values in which he believes. In short, he must be rational and to be rational he must have a management philosophy upon which he can depend. Philosophy does three things: (1) It defines what is true; (2) it determines which questions are important to ask and rules out other, and (3) it prescribes a set of values useful in making decisions about right and wrong.

Carl Stover has pointed out that there have been three major trends in management philosophy in recent decades ⁹.

- 1 From management folklore to management has become an important object of scientific inquiry in its own right.
- 2 From morality to morale: the trend toward human relations in business.
- 3 From mechanistic to dynamic approaches: greater awareness of the changes in organizations, their participants, and the environment.

Socially responsible managers are sensitive to trends in society and the business communities have evolved in accordance with these trends. Professionals considered foresight to be the key quality of mind. Professionals contrast understanding from routine in business. They characterized routine as the good of every social system the seventh

heaven of business. It is the essential component in the success of every factory. But as much as the manager might like to run his business according to rationally conceived in routines, he finds that he cannot. The point is that in the past the time span of important change was considerably longer than that of a single human life. Thus mankind was trained to adapt itself to fixed conditions. But today this time span is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions. But there can be no preparation for the unknown. Professionals concluded that business of the future must be controlled by a different type of leader whom we refer to as the socially responsible manager. The question is, Where do these people come from and where do they get training in foresight? Professionals saw the universities as the training ground for managers who have the habit of transforming observation of qualitative changes into quantitative estimates, and an unspecialized aptitude for eliciting generalizations from particulars and for seeing the divergent illustration of generalities in diverse circumstances. This habit of general thought he considered is the gift of philosophy.

Are our business schools turning out young men who aspire to be philosopher-executives? Drucker, writing twenty years after Whitehead, thought that it was contrarily not. He said, the business schools have 'arrived' without quite knowing what their job is, or how to accomplish it. Drucker believes that professional business education should be built around three centers:

(1) Economic performance and profitability is the ideal principle that tell us how to be a good businessman; (2) internal administration—the problem of human organization; (3) the relationship of business enterprise and of management to society and economics. The basic question facing the business schools, according to Drucker, is not to what kind of students it should teach but what is the function of business in the world economy¹⁰.

Contrary to what is generally assumed, managers are not the only ones who make management decisions. Society has rejected the idea that management has an unequivocal right to use organization resources in any way it sees fit. Managers are given power with strings attached. If they are to retain power, they must accept the fact that there are groups

in society whose interests must be served. As professional put it, they must realize there are partners in management to whom managers must relate in a responsible way. “This willingness to accept a broader responsibility is a more sophisticated way to retain power, and a much more effective one than demanding power as a right”¹¹.

On the other hand, there are limits to social responsibility. There is the danger that managers who are socially oriented may see themselves as the shapers of the social destiny. Professionals conclude, “Whether by ignoring other interest groups or trying to accept them as additional masters, the global way of life is unfriendly to the idea of managers being sole power centers for decisions made within the firm”¹². This suggests another factor in effective role played by the socially responsible manager: He must clearly recognize the nature of the rights and obligations that characterize his interactions with other actors in the social system of the economy.

The key question concerning expectations of the socially responsible manager’s role is: can he combine a self-interest orientation with a collectivity orientation? In other words, can a socially responsible manager reasonably be expected to balance the interests of his enterprise against those of the economy and society? Theoretically there is no reason why this cannot be so. This relation between individual and collective interests exists in other roles, for example, that of the United States senator. Voters recognize that senators are constantly forced by circumstances to balance the interests of their states with those of the nation. But there still is a suspicion that managers when faced with a choice between profit and the national interest will always choose the former. To a large extent, managers have themselves to blame for this attitude. They cannot expect the public to think of them more favorably than they think of themselves. Management needs a new self-image. Perhaps this is the motivation behind the great tide of speeches, articles, and books by professional about social responsibility.

(C) Understanding Professional Responsibility on Profitability

Business management must consider the social and ethical implications of its decisions. Professional social responsibility is seriously considering the impact of the company's decisions and actions on the environment and the society. Dependence of any business on its social and ecological environment is so complete that the very existence, survival and growth of any enterprise depend upon its acceptance by the society and the environment. If it outlives its utility to the society and the environment it has no place and reason to live.

Today, we also insist on the social responsiveness of management which means the ability and willingness of management to relate the plans and policies to the social environment in such ways that are mutually beneficial to the organization and to society. The social responsiveness implies actions and the 'how' of the responses of the management. The current trend is in company's involvement in social actions. The mission of organization expresses such involvement in social actions to improve the quality of life. Any enterprise must interact with, and live in, as a responsible citizen in the society. In an age of fast changing and turbulent environment protection on the part of management is demanded to meet the challenges faced by the society.

In today's world, society is expecting much more from business than in the past. A new attitude towards the managerial role is slowly emerging. Management is required as agent of social change and not merely as agent of economic and technical change. They are called upon to play the role of system regulator in order to keep operations in tune and harmony with the environment. As productivity catalyst, managers have to take into account both economic and social inputs, that is, costs and the economic and social outputs and also benefits while planning, formulating and evaluating any business project. Managers are now interested in social results along with economic results. Society wants its social resources to be used as wisely as its economic resources. Hence, we have to give equal emphasis in utilization of economic and social resources. Managerial leadership is also called upon to recognize the importance of democratic and participative management in order to satisfy the expectations of modern matured employees. Necessary changes in

leadership styles must be implemented. Leadership must know evidence of social awareness and bring about social improvements. Social needs and goals are now compelling managers to work toward high quality of life as well as toward high economic productivity. It has been called the quality of life management. Quantity of life satisfies the hunger of body. Quality of life satisfies the hunger of mind and spirit which are higher level human wants and aspirations. Of course, the need for social awareness and social performance is an additional obligation to that of economic performance. Again, we must recognize that economic performance alone enables social performance. In a sense, management has a social responsibility to make a profit. Only a strong economic base and adequate profits can solve overgrowing social problems involving huge expenditure of money in short, we now demand a socially profitable business or a socially beneficial business wherein both economic and social outputs are greater than inputs.

Social responsibility indicates personal responsibility and obligation of managers and employees, as they act in their own interests, to ensure that rights and legitimate interests of others. These rights are in no way sacrificed or prejudiced by their behavior and actions. Basically, it means that managers should consider the effects of their business decisions on planning and on developing organization strategies upon all stake-holders interested in the enterprise directly or indirectly and who may be adversely affected by those organization decisions.

Standard of living is the indicator of the quantity of life or material growth. It is based on your monetary income and your purchasing power in the market and, your financial status in the world. It points out objective or external aspects of your life. Standard of life is the indicator of quality of life or internal development, that is, the growth of your mind and soul. It represents subjective internal aspects of your own life. A person having a higher standard of life has macro vision. He is wholesome, harmonious, healthy and happy individual. He enjoys enriched quality of life, though he/she may not be rich and wealthy person.

Human life is not thought merely in terms of material products which give material happiness. All products must improve the quality of life also. Quality of life is defined as

the social goals sought by people. It means a social system and life style which has purpose, freedom, affluence, and inspires people living in harmony with their inner spirit, their fellowmen, and nature's physical environment. The implications of the quality of life are:

- (1) Freedom and participation for all persons in the enterprise;
- (2) Openness and trust in all relationships, both interpersonal and organizational
- (3) Dignity of individuals and ample scope for the psychological and social growth and maturity of people working in the enterprise;
- (4) Material prosperity and provision for health care and economic necessities of life so that economic wants are duly satisfied;
- (5) Harmony and peace of mind within a person, among persons, and also among organizations. People should live harmoniously with changes occurring in nature and in them. This means management of change without losing (inner/outer) harmony of life. This includes professional responsibility to restore harmony in the organization, to protect and promote physical and social environment, for examples, freedom to improve the quality of life such as, pollution free and life with equal employment opportunities. Quality of life is not just economic life.

(1) Social awareness, social conscience or cosmic consciousness will be essential in the decisions and actions of all human organizations trading as well as non- trading, private as well as public organizations. It should be an integral part of national character and managerial values.

(2) Business is not the only institution for professional responsibility. Professional responsibility applies to all organizations and all persons including individuals.

(3) Substantial improvement in the quality of life will be achieved only when most private and public organizations and persons act in professionally responsible ways.

(4) Professional responsibility goes with social power as responsibility and power go hand in hand.

It is basically true that professionally irresponsible action is also economically irresponsible action. The reverse is also true: economically irresponsible action is also professionally irresponsible action. Acting responsibly is not merely doing right things but doing what the needs and interests of business as a social institution demands. Managers are obliged to protect, promote and serve public interest and welfare, not as by-product of the managerial activity, not merely as lip sympathy, but as an integral part of their management process. A business enterprise is called upon to integrate the vital economic and social objectives (responsibilities) and fulfill its twin mission (economic or social performance) in the environment in order to assure survival, stability, normal growth and prosperity ¹².

As a result of rising public expectations from business, professional responsibility, formulation of organizational social policy based on ethical values has assumed great importance in the mission or creed of an enterprise reflecting values and philosophy of top management. The formulation of both specific and overall organizational professional policy is as much a function of strategic planning as the choice of product and combinations or the establishment of profit and growth objectives, or the choice of organization structure and system for accomplishing organizational purposes. Organizational Strategic response to societal needs, expectations and aspirations makes sense when it is closely related to the economic and technical functions of the company or to the peculiar local problems of the community in which it operates.

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CONCLUSION

TOWARDS CONTEMPORARY ORGANISATION

The one very important feature of contemporary society in that it consists of various professional's purpose of this study is to consider common ethical problems found across professions. In this respect we bring in the notion of occupation and profession as they have similar nature on the ground that they share the same ethical problems. We believe the professional status of a public service is relatively contingent. As Michael David says, "What essentially defines a profession is the mutual commitment of the group of persons to some moral ideal, persons who work for that ideal benefit from their group membership. Members of professions, since they provide highly valuable public services, should be devoted to these ideals and express it in public. In addition to this fact a professional must be trustworthy. Professionals are those who are primarily devoted to provide service and secondarily they are interested to make money. In this pursuit, we shall particularly refer to sociological and organizational standpoints for the purpose of defining profession. The members of the professions have been bearers of public trust and their conduct must be publicly acceptable. Sociological definition is concerned with social behavior of professional whereas philosophical definition is concerned with the role of moral values in professional behavior such as style of life, corporate solidarity and social equality, etc. Professional behavior may be defined in terms of four essential attributes. They are: a high degree of generalized and systematic knowledge, a primary concern to the community interest rather than to individual self-interest, a high degree of self-control of behavior through codes of ethics internalized in the process of work performed socially and through voluntary associations organized and operated by the specialists themselves, and a system of rewards, which is primarily a set of symbols of work achievements that constitute ends in themselves, rather than means to some individual self-interest.

Now coming to profession, management plays an important role in carrying out a profession successfully. The success of a profession, to a great extent, depends on

managerial skills. Demand for management ability may arise in a number of ways. A managerial practice must be guided by ethics and values, all management skills require that they must meet the customer satisfaction. Professional assignments involve the application of knowledge of skill and this requires good planning, systematic coordination and dynamic control. The organization or profession must fulfill the employer's objectives and thus managerial skills and abilities are goal oriented.

But it is realized that to find out the best way of getting things done is not sufficient. If the main task of professionals is to ensure customers well being then something more is needed. Every respective professional association has a code of conduct. Many of these associations are maintained in good orders. There exists a wide variety of professional code which we consider. Code generally comes from sectoral bodies. The code of conduct that is developed in business is extremely demanding in organizational climate.

The first is the fundamental corporate values which provide the primary structures of excellence. Second we have to impress people to have the aspiration to do their assigned work according to the norms and codes. Value structure like honesty and integrity are exhibited through relationships with co-workers, customers, suppliers and neighboring organizations. Our goal is to attain truth in all relationships. Stakeholder structure explains that suppliers will use our purchasing power fairly, and will administer contract procedures in good faith and pay promptly as agreed. Liberty, power, and privacy are not equivalent to autonomy but they may be necessary conditions for individuals to develop their own aims and interests and to make their values effective in the living of their lives. A professional is responsible for being independent to customer. A professional autonomy is affected when the customer is not in a position to realize the autonomy that should be respected in relation to professionals. The notion of autonomy plays a central role in current normative philosophical work. The idea of autonomy has emerged as a central notion in the area of applied moral philosophy. The concept of autonomy has assumed increasing importance in contemporary moral philosophy. The autonomous man may do what customer tells him, but not because he has been told to do it by accepting as the final commands of the customer. Respect for the autonomy of

persons is one of the four main highways to the liberal organization. In short, it is not necessary for autonomy to be associated only with good things but it also suffers if it fails to ensure the best things that will come in future.

This idea of autonomy is also inconsistent with loyalty, objectivity, commitment, benevolence, and love. An autonomous agent must be independent minded. He must not depend on others for being told what he is to think or do. In the professional autonomy a person gives meaning to his life. Professionals can give meaning to their professional lives in all kinds of ways. The moral professional ought to be autonomous. The categorical imperative commands us to act on that maxim which we can will as universal law. The relation between employers and employees will not be healthy unless employers are willing to grant autonomy to their employees with respect to norms, standards and a profession has a member of individuals sharing an occupation voluntarily organized to earn a living by serving some moral ideal in a morally permissible way.

Aristotle's virtue theory is easily understood by the modern society. The central concept of goodness, character, and happiness is the important notion according to Aristotle's virtue theory. The tools and commodities as virtues are excellent for the good business in the professional field, particularly in management field. Both the objects and living beings are good or virtuous when they excel with respect to their specific function in the development of management and organization. It is right to save another life, where life is still a good to that person because this is what someone with the virtue of benevolence would do. The concepts of benevolence are virtues, which is directed at the good of other and have the virtue of benevolence. Utilitarianism, consequentialism, and Kantianism do give importance to the character for its essential role in the justification of right action.

At the same times, the virtue ethics have important similarities with non-consequentialism and deontological ethical theories. For example, rightness is not derived from notion of goodness or accounts of human good, well being or virtue. Aristotle treated that the nature of pleasure or enjoyment and its values are important in human life. Pleasure is the process of change or replacement. Mill clearly intends to restrain the workings of the

utilitarian principle so that it may not infringe upon individual autonomy. Act utilitarianism is to be contrasted with rule-utilitarianism. Act-Utilitarianism is the view that the rightness or wrongness of an action is to be judged by the consequences, good or bad of the action itself. Rule-utilitarianism is the view that the right or wrong of an action is to be judged by the goodness and badness of the consequence of a rule that everyone should perform in actual circumstances. Mill makes the distinction between a morally obligatory action and a morally permissible one. An obligatory action is the right thing to do whereas a permissible action, on the other hand, is the one that can be undertaken without any sense of obligation involved in it. And obligatory action is something that cannot be performed wrongly. Deontological moral theory is a non-consequential moral theory. While consequentialism believes that the end always justifies the means, deontologists assert that the rightness of an action is not simply dependent on maximizing the good, if that action goes against what is considered to be moral. There are two kinds of hypothetical imperatives which Kant calls, technical imperative means the chosen end and the other is assertoric imperative means to have same thing.

Kant's categorical imperatives say that we should always act in such a way that we can turn it into a maxim of our action to become a universal law. Kant's answer to the question what makes a moral act right? is that an act is morally right if and only if we can will it to become a universal law of conduct. By maxim, Kant means the subjective principle of an action. Kant's three significant formulations of the categorical imperatives are: act only according to that maxim by which you can also will that it would become a universal law, act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but at the same time as an end, and act as though you were, through your maxim, a law-making member of a kingdom of ends.

Deontological ethical theory concerns with duty. As per Kant's principle, people behave ethically as they find that it is their solemn duty to do so. We can argue that one of our deontological duties is the duty to obey the law. Another side of this argument is that any duty to obey the law depends on whether the law possesses practical authority, which

for some is a contingent matter, and for others is impossibility. Professionals are given the trust of the public to develop and carry out policies that are in the public's best interest. Living up to this trust has a significant impact on the national will. Public confidence is essential to the exercise of national power. Professionals have a moral duty to act in a trustworthy manner. Professionals have the responsibility to make moral choices consistent with their own values, and that may be in conflict with what they perceive to be the will of the people closely to the responsibility of professionals to ensure that their actions serve the public, and that the power they wield is used only for that purpose. The professional is morally bound, just as other persons, to tell the truth, to keep promises, to respect the person and the property of others, and to abide by the requirements of the law. Management is a social process involving co-ordination of human and material resources through the functions of planning, organizing, staffing, leading and controlling in order to accomplish stated objectives. A professional manager is one who specializes in the work of planning, organizing, leading and controlling the efforts of others and does so through systematic use of classified knowledge, a common vocabulary and principles and who subscribes to the standards of practice and code of ethics established by recognized body. Total quality management (TQM) is an integrated approach within a management and organization that aims to achieve continuous improvement in the quality of goods and services.

Regarding his organization, a professional manager should act both with loyalty and honesty in carrying out the lawful policy and instructions of his organization. TQM is rather a corporate strategy. Quality as everybody's responsibility in the organization is the basic tent of TQM. A holistic value driven management and ethical value system plays a vital role in TQM. Adoption of the kaizen method practiced by Japanese companies like Toyota provides a foundation to an organization in its quest for perfection and goodwill. Kaizen means continuous improvement, continuously taking small steps for improvement which epitomizes a never-ending search of perfection. Total quality management and value based management are complementary and if both are integrated, then the result is corporate excellence.

Mutual trust, mutual respect, personal pride and above all genuine team work, will lead perfection and excellence. To synonymise the organization's identity with high quality is within and outside the organization. The quality focus of the organization shall be on quality products. Professional manager must understand that their actions, more than words alone, will determine the operating values in the organization. Creating a culture based on moral excellence requires a commitment among managers to embody and develop two qualities in their leadership. However, creating an organization characterized by moral excellence is a lengthy process. It involves organizational development culture. Management and people are working in the organization to know how to identify the success factors of a position which is a key to identification of professional candidates. Business exists and operates within a social framework and thus requires social connection. Society, on the other hand, requires business to fulfill its needs and for its economic and social well-being. A business receives inputs from the society. It offers its output to the society in terms of products and social service. Business men must realize that the best way to survive and grow in the long run is to operate profitably by serving customers responsibly. Since business exists and operates within the society, it needs social sanction and approval to function in the society. To keep the balance, it needs to give back something to the society, to do something for its benefit. And what it does for the society and its welfare restores the balance between the business and the society.

Business and society must function harmoniously. A socially responsible organization does not make losses and become a burden on society. Economic performance and social performance are both necessary to become a socially responsible company. Thus, organizations have a social responsibility to make profits. Only adequate profits can help a company to meet its society's obligations and expectations. Quality of life is not merely dependent on our standard of living, but also on our standard of life. Standard of living is based on one's financial power and is the indicator of the quality of life and one's material growth. Standard of life, on the other hand, is based on one's internal growth, the growth of one's character, growth of the mind and soul. Business must

create conditions which enable workers to put forward their best efforts to achieve the organizational goals.

Firstly, it has to fulfill its civic duties like avoiding pollution and keeping the environment clean. Then they must regularly and honestly pay all their taxes and duties to the concerned governments. Above all, they must have the national interest of the country in which they operate at heart and in their mind at all times. The first and foremost responsibility of a business is to operate at a profit for its continued survival and avoid making losses, which cause great hardship to the society and untold miseries to its people. But along with its survival, businesses also have the responsibility to grow and develop.

Executive officers as professionals must account for their performance to the board and to the shareholders. Externally, professionals are being held responsible for their company's actions. Negatively, managers are being held responsible for the organisations misconduct such as, whether financial fraud, endangering consumer health, or polluting the environment. From the point of the management or organization, ethics gains greater social acceptance. As a result, organizations are taking responsibility for their actions and for their values. Demands for social accountability lie at the origin of business ethics itself. Accountability means having to answer to stakeholders, shareholders, management, employees, customers, and governments. It means that organizations take responsibility for their actions and for the values and processes that led them to act the way they did. In order for management and employees to take responsibility for their organisation roles, they should have the requisite authority, resources, and information needed to discharge their duties. The modern manager or professional tends to be a "business moralist." He knows that he must use power to get his job done. However, he fears the consequences to the welfare of the organisation and his own personality if that power is fully exercised. It is likely that the business moralist will emerge as our next business heroes exult in their power. Modern professional managers are well aware of this attitude. Some leading professionals think that the reconstruction of the moral foundation of business is the most urgent problem facing business society today. Management must reach for a balanced solution within the framework of one unassailable precept i.e., business is a means to an

end for society and not an end in itself, and therefore business must act in concert with a broad public interest and serve objectives of mankind and society or it will not survive. Managers see themselves as decision makers who are highly rational, realistic, practical, and “hard-boiled. Most managers claim to accept the profit ethics and to reject the social responsibility ethics. The gap between business practice and the ethical beliefs of managers is the cause of the moral crisis of management.

Therefore, the socially responsible managers must be able to anticipate the responses to long-range goals, and provide aid the means to attain the goals for individuals and groups who are in the organizations. Philosophy does three things, it defines what is true. It determines which questions are important to ask and rules out other, and it prescribes a set of values useful in making decisions about right and wrong. Professionals considered foresight to be the key quality of mind. Professionals contrast understanding from routine in business. They characterized routine as the good of every social system the seventh heaven of business. Economic performance and profitability is the ideal principle that tells us how to be a good businessman. Professional social responsibility seriously consider the impact of the company’s decisions and actions on the environment and the society. Today, we also insist on the social responsiveness of management which means the ability and willingness of management to relate the plans and policies to the social environment in such ways that are mutually beneficial to the organization and to society. A new attitude towards the managerial role is slowly emerging. Management is required as agent of social change and not merely as agent of economic and technical change. Managers are now interested in social results along with economic results. Society wants its social resources to be used as wisely as its economic resources. Leadership must know evidence of social awareness and bring about social improvements. Social needs and goals are now compelling managers to work toward high quality of life as well as toward high economic productivity. Quality of life satisfies the hunger of mind and spirit which are higher level human wants and aspirations.

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