CHAPTER 1
INTRODUCTION TO ETHICS

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1.1 PROLOGUE

If one picks up the news papers of last ten to fifteen years, one will realize that it is surfaced with social problems which have emerged out of unethical behavior. Statements like ‘Values have gone down;’ ‘Morals are destroyed;’ “Society is stinking; “Corruption in public life has reached scandalous proportions;” can be seen in quantum in newspaper headlines with frustrating regularity in recent times. Over the past years, many of the Fortune 500 companies are involved in some form of unethical behavior or other. Reputed Indian companies too are not an exception and have been questioned on the grounds of unethical practices for time and time again.

To cite few examples:

1. The usage of fat and other harmful product like pigments in the manufacturing of Ghee resulting to its dangerous effect on health.
2. The under invoicing of sales
3. The demolition of Enron, World Com on grounds of unethical financial practices.
4. A child under sixteen working in the business organizations.
5. Unhealthy and hazardous working conditions still prevailing in various industries.
6. The great unethical stories of Indian companies like Satyam and Maytas.
7. CWG, Mining, 2G/3G Scam have broken all records.

The above instances are a tip of huge ice berg, rather there are many other instances and examples of unethical, social protests and issues arising as to what organizations executed or failed in their responsibilities. These problems have created unprecedented pressure on business to be more responsive to the ethical considerations. Though there are numerous exceptions as well like Johnson & Johnson, TATA’s, Infosys and many more, which are regarded high in terms of ethics and corporate governance, still the situation is alarming.

There exists an unstable environment where today’s industrial houses and corporate perform and struggle. The employee’s core objective is creating profit, output and
personal excellence. But sometimes getting on to these objectives, they cross hair line difference between ethics and unethical activities and deploy unethical decisions to reach the conclusion. In many front it is intentional, pressure from peers and question of existence.

Ethics is the need of hour and issues pertaining to ethics have to be dealt on war footage. Gone are the days when concept of Laissez-faire was core part of business policy, now rather on the contrary business and ethics don’t go hand in hand. The relation between society and business or corporate fraternity has undergone a sea change over a period of time. The change has occurred due to numerous factors like pressure of competition, resource crunch, and legislations which in turn compelled the businessmen to practice unethical aspects of business. These aspects have a crone impact on the economy and economic monsters like unemployment, inflation, exploitation of labor and many more prop up. All these have further aggravated by erratic shortage and gluts of energy resources together with the rapid changes in the attitude of government, employees, customers, executives and the community at large.

Thinkers fear that, if the situation persists and unethical working keep growing at its present pace, days are not far when society will be suffering with a crone disease and participants of society will witness degraded natural atmosphere, frustrated customers and dissatisfied and alienated employees. These issues have left academicians and prominent thinkers in to great jeopardy, and have increased the debate to a higher level and has brought topic of ethics and corporate governance at a central place in the literature of management.

Today the relation between society and business is continuously been redefined. These relations today are governed mainly through government regulations, religious thoughts and cultural expectations. Over a period of time dimensions of ethics have evolved and further evolving resulted in to taking very serious dimensions. With the importance of topic growing, the concept of ethics has become a central place in the literature of management and corporate world.
1.2 ETHICS: CONCEPT ANALYSIS

Historically, interest in ethics accelerated dramatically during the year 1980's and 1990's, both within major corporations and within academia. For example, today most major corporate websites lay emphasis on commitment to promoting non-economic social values under a variety of headings (e.g. ethical codes, social responsibility charters). In some cases, corporations have redefined their core values in the light of business ethics considerations. In today's era, the word ethics has become a buzz word, all major institutions and think tanks consider ethics as one of the most important means and tools of modern management, but if one goes through the pages of ancient ages and holy literature, one would confront that even than the imprints of ethics were boldly marked. Considering the voyage of concept of ethics, one will realize that there is no single meaning to it. Even today quite a many use “Business Ethics” for explaining the responsibility of business towards society. It has largely felt business conducted in ethical manner will deliver utmost good to people. But the word ethics has no universally accepted definition. There are as many meanings of the word as the writers of the subject.

Webster’s Dictionary defines ‘Ethics’ as “The discipline dealing with that which is good or bad and with moral duty and obligation. The term ethical is quoted as conforming to professional standard of conduct”

Ethics is also explained on the basis of its origin as the word "ethics" is derived from the Greek word ethos (character), and from the Latin word mores (customs). Together, they combine to define how individuals choose to interact with one another hence ethics can be said as a body of principles or standards of human conduct that govern the behavior of individuals and groups. Ethics arise not simply from man's creation but also from human nature itself making it a natural body of laws from which man's laws follow.

Ethics by many laureates is even considered as the values but it is much more than just a collection of values. Values are generally oversimplified, which rarely can be applied uniformly. Values tend to be under-defined, situational by nature and subject to flawed human reasoning such that by themselves they cannot assure true ethical
conduct. Consideration of sought after value of employee loyalty. Should employees be loyal to co-workers, supervisors, customers, or investors? Since it may be impossible to be absolutely loyal to all four simultaneously, in what order should these loyalties occur? Employers that demand employee loyalty rarely can answer this question completely. Regarding the inadequacy of values, consider this. Murderers, criminals, and liars all have values, so does this make them ethical? Also, killing can be either unethical or ethical (such as in self defense) depending on the situation. For these reasons and more, values by themselves are generally insufficient measures of ethics.

Ethics is said to be normative as well as a descriptive discipline, because it is concerned with the norms of human conduct, as distinguished from formal sciences such as mathematics and logic, physical sciences such as chemistry and physics, and empirical sciences such as economics and psychology. As a science ethics must follow the same rigors of logical reasoning as other sciences. Even In terms of a corporate or business practice and a career specialization, the field is primarily normative. The range and quantity of business ethical issues reflects the degree to which business is perceived to be at odds with non-economic social values.

In philosophy, ethics defines what is good for the individual and for society and establishes the nature of duties that people owe themselves and one another. In other words ethics thus is known to be the source of morals; principles; recognized rules of conduct.

To narrate above ethics is about ordering the complexities of human behavior in the most useful manner for all involved. Subsequently, in every conceivable human endeavor there exists an ethical component that either succeeds in achieving usefulness and good for all involved, or fails to do so in varying degrees. This gap between reality and the ideal state can be expressed as a quality problem and solved using both ancient and modern management methods. Ethics is a process of rational thinking aimed at establishing what values to hold and when to hold them. Ethics requires the continuous realignment of values and reasoning patterns in accordance with ethical principles. In ethics, we must be ready to adjust our values, thinking, and behavior to be ethical and to remain ethical over time. Hence, ethics demands a willingness to change.
1.2.1 ETHICAL DILEMMA

Ethical aspects more often puts individual to crossroad resulting in to something where obeying one leads in disobeying another. It’s not such that the given decisions are unethical but due to circumstantial proceeding unethical aspect looks ethical. Ethical aspects are tuff to define and more often leads a debate.

This is basically an ethical paradox as philosophically paradox plays an important role in ethics debates. For instance, one would agree killing as an unethical admonition, but sometimes in contradiction to an armed person actively trying to kill individual: if he or she succeeds, individual will not be able to survive. In such case restrain other to kill individual and in act of saving owns life and killing the attacker is not understood as unethical. This is one of the classic instances of an ethical decision conflicting with a universally accepted right decision, one that would be made only from the perspective of animal survival: an animal is thought to act only in its immediate perceived bodily self-interests when faced with bodily harm, and to have limited ability to perceive alternatives.

Human beings are believed to have complex social relationships that can't be overlooked. If one has an ethical relationship with the person attacking you, then, usually, their desire to kill you would be the result of mental illness on their part or aggression. Such conflicts can be settled by justice system. Societies created criminal justice systems, ethical traditions and religions to resolve such crone conflicts. Such systems create trained judges who are presumed to have an ethical understanding and relationship and have ability to remain neutral to all who come before them.

One of the most commonly inferred ethical conflicts is that with regards to the concept of not stealing, one to care for a family and survival. Debates on this often revolve around the availability of alternate means of income or support, e.g. a social safety net, charity, etc. The debate is in its starkest form when framed as stealing food. In the film Roti, Kapda Aur Makan, actor Manoj Kumar does this act of stealing and is relentlessy pursued. Under an ethical system in which stealing is always wrong and letting one's family die from starvation is always wrong, a person in such a situation would be forced to commit one wrong to avoid committing another, and be in constant conflict with those whose view of the acts varied.
However, there are few legitimate ethical systems in which stealing are more wrong than letting one's family die. Ethical systems do in fact allow for, and sometimes outline, tradeoffs or priorities in decisions. Some ethicists have suggested that international law requires this kind of mechanism to, for instance, resolve whether WTO or Kyoto Protocol takes precedence in deciding whether a WTO notification is valid. That is, whether nations may use trade mechanisms to complain about measures each other takes regarding climate change. As there are few economies that can operate smoothly in a chaotic climate, the dilemma would seem to be easy to resolve, but as at the family scale, it is possible to invent fallacious excuses to steal or put a restriction on trade, and these tend to cloud the actions of all who do so with legitimate desperation. Resolving ethical dilemmas are not simple and very often involve revisiting similar dilemmas that recur within societies:

**Repetitive struggles**

According to some philosophers and sociologists, e.g. Karl Marx, it is the different life experience of people and the different exposure of them and their families in these roles (the rich being constantly stolen from, the poor in a position of constant begging and subordination) that creates social class differences. In other words, ethical dilemmas can become political and economic factions that engage in long term recurring struggles.

Design of a voting system, other electoral reform, a criminal justice system, or other high-stakes adversarial process for dispute resolution will almost always reflect the deep persistent struggles involved. However, no amount of good intent and hard work can undo a bad role structure:

**Roles**

Dilemmas often occur in midst of structural conflict. A simple example is working with a bad operating system whose error message does not match the problems the user is facing. Each such error presents the user with a dilemma: reboot the machine and continue working at one's employment, or, spend time trying to reproduce the problem for the benefit of the developer of the operating system. Often such dilemmas are resolved by our economic commitments: While other users who will see the same
message in future may want our feedback about errors, sad for them, they haven't paid us for it.

So role structure sabotages feedback and results in sub-optimal results since no provision has been made to actually reward people for reporting these errors and problems.

1.2.2 WHAT ETHICS IS NOT

1. Ethics is not a feeling.

Feelings can provide important insides for ethical choices. Some people have characterized themselves in a manner that wrong doing make them feel bad, but few feel good even on the act of wrong doing. To illustrate militants often regard themselves as freedom fighters.

2. Ethics is not a religion.

All people may not be religious, but it doesn’t confer that ethics does not apply to atheist, rather ethics applies to everyone. Most religions do advocate high ethical standards but sometimes do not address all the types of problems one faces.

3. Ethics is not following the law.

A good system of law does incorporate many ethical standards, but law at times can deviate from what is ethical. Law can become ethically corrupt, as some totalitarian regimes have made it. Law can be a function of power alone and designed to serve the interests of narrow groups. Law may have a difficult time designing or enforcing standards in some important areas, and may be slow to address new problems.
4. Ethics is not science.

Social and natural science can provide important data to help us make better ethical choices. But science alone does not tell us what we ought to do. Science may provide an explanation for what humans are like. But ethics provides reasons for how humans ought to act. And just because something is scientifically or technologically possible, it may not be considered ethical.

1.2.3 DIFFERENT TYPES OF ETHICS

1. Meta-Ethics

There are major two schools of thoughts that attempt to explain what ethical values and claims are.

One school classifieds it as non-realist, as they suggest that generally moral value rests on people's feelings for themselves and others (eroticism or prescriptivism) or on their belief systems (cultural or individual relativism). Particular one theory suggests that moral value rests on the will of a deity. Despite the case in general such theories see reality as an element that shapes the human choice of ethical values (For example: Indirectly by the evolution or developmental shaping of human psychology, or directly through people assessing and debating the likely consequences of their actions).

On the contrary another school believes that moral values are somehow an intrinsic property of a world and that moral principle are either discovered or intuited. In such view, what humans think or confront about such values makes no difference to their existence and rightness. These theories may be derived from theology or naturalism.

2. Functional ethics

Functional ethics implements normative ethical theories to some specific controversial issues. In such case, the ethicists adopt a sound academic scaffold, and then try deriving normative advice by applying the theory. Though, many
individuals, notably conventional religionists and lawyers, find this approach against accepted religious doctrine or impractical because it does not conform to the existing laws and court decisions.

3. Normative Ethics

Normative ethics is the bridge between meta-ethics and applied ethics. Normative ethics is an attempt to arrive at universal moral standards, which can explain one on how to judge right from wrong, or even good from bad, and how to live practicing moral lives. This may involve articulating the characters or good habits that one should acquire, the duties that one should follow, or the consequences of the behavior on individuals.

1.2.4 DIFFERENT APPROACHES TO ETHICS

It is been discussed earlier that the concept of ethics has no common, universally accepted definition and concept, over the period of time, the concept of ethics has undergone a sea change and its scope has widened. A variety of approaches have been given to explain the concept of ethics from varied sides. Herein, an attempt has been made to crystallize various approaches of ethics.

In the earlier century, an ethic market system and a scheme of political philosophy gave impetus to firm structure and business accountability. In some European countries the corporate structure was infamous due to abuse but over the time people accepted the concept or model for proper and systematic production and distribution, resulting in to more wealth generating organizations.

In the present century, with reference to business accountability and corporate governance, there is a high emphasis on trained, ethically responsible individuals. Now it has become a need of the hour, where all management are becoming accountable, employees are free from unfair and misleading political interference, customers are more educated regarding their respective rights and countryman are understanding the ill effect of unethical practices. The world suddenly is talking about
words like, global warming, carbon credit and many more. Some of the approaches are as follows.

1. The Practical Approach

The ethical action is the one that provides the most good or does the least harm, or, to put it another way, produces the greatest balance of good over harm. The ethical corporate action, then, is the one that produces the greatest good and does the least harm for all who are affected-customers, employees, shareholders, the community, and the environment. Ethical warfare balances the good achieved in ending terrorism with the harm done to all parties through death, injuries, and destruction. The practical approach deals with consequences; it tries both to increase the good done and to reduce the harm done.

In words of Mayo, Thompson: ¹ “We don’t claim that our economic system is letter perfect, we do have some monopolies in America. We do have false advertising and other unethical business practices. But these things are cancers on a free market economy, not an inherent part of it. There is a moral case against a free market as such any economics student in a good university can demonstrate that under free and open competition, product quality will be maximized, price will be minimized and personal freedom of every member of society business, labor and consumer – will be as high as is attainable in any imaginable social arrangement.”

2. The Duties Approach

The ethical action is the one that best protects and respects the moral rights of those affected. This approach starts from the belief that humans have a dignity based on their human nature per se or on their ability to choose freely what they do with their lives. On the basis of such dignity, they have a right to be treated as ends and not merely as means to other ends. The list of moral rights - including the rights to make one's own choices about what kind of life to lead, to be told the truth, not to be injured, to a degree of privacy, and so on-is widely
debated; some now argue that non-humans have rights, too. Also, it is often said that rights imply duties-in particular, the duty to respect others’ rights.

3. The Fairness Approach

This approach gives an idea that all equals should be treated equally. Today we use this idea to say that ethical actions treat all human beings equally-or if unequally, then fairly based on some standard that is defensible. We pay people more based on their hard work or the greater amount that they contribute to an organization, and say that is fair. But there is a debate over CEO salaries that are hundreds of times larger than the pay of others; many ask whether the huge disparity is based on a defensible standard or whether it is the result of an imbalance of power and hence is unfair. In this approach people are viewed as human beings and not a machine.

4. The Welfare Approach

According to this approach the life in community is a good in itself and actions should contribute to that life. This approach suggests that the interlocking relationships of society are the basis of ethical reasoning and that respect and compassion for all others-especially the vulnerable-are requirements of such reasoning. This approach also calls attention to the common conditions that are important to the welfare of everyone. This may be a system of laws, effective police and fire departments, health care, a public educational system, or even public recreational areas.

5. The Virtue Approach

The ethical actions ought to be consistent with certain ideal virtues that provide for the full development of the humanity. These virtues are dispositions and habits that enable us to act according to the highest potential of our character and on behalf of values like truth and beauty. Honesty, courage, compassion, generosity, tolerance, love, fidelity, integrity, fairness, self-control, and
prudence are all examples of virtues. Virtue ethics asks of any action, "What kind of person will I become if I do this?" or "Is this action consistent with my acting at my best?"

6. **Stakeholder Approach**

The term stakeholder is not new to the world. It is believed to be first mentioned by Freeman in an internal memorandum at the Stanford Research Institute in the year 1963. Later, Preston & Sapienza elaborated the concept. Over the period of time, successful organizations like Cadbury's in the United Kingdom, Levi Strauss and IBM in the United States have recognized that it is their inherent responsibility to address stakeholders that even go beyond mere compliance with the law. Through such a stance, they have also enhanced their shareholder value. The complex journey in this terrain is continuing and will continue in the pursuit of attaining business ethics and business excellence.

Philosophically Hutton and Jones argued that a “stakeholder economy requires a stakeholder society”. Conversely, a stakeholder society could be the pre-requisite for a stakeholder economy. As propounded by Metcalfe “at a business level discussion, whether stockholding is ethical, attainable or even appropriate to business corporations. In the corporate context, stakeholder theory implies that all stakeholders are entitled to a consideration in some way similar to that given to the shareholders, even if this is limited to other major stakeholders, such as employees, customers and society. Whichever manner the approach is to be perceived, Ackerman & Alstott pertinentely believes that the stockholding transaction would encourage responsibility.

7. **The Trusteeship Approach**

Word ad-opus is the word from which term trust is derived which is believed to has emerged from France in the beginning of the 13th century to infer “holding of property on behalf of another” and trust a device whereby property was
vested in one person, who promised to exercise his control of it for the purpose of permitting another to have the beneficial enjoyment of it.  

The father of India, Mahatma Gandhiji explained his concept of trusteeship thus: “For those who wish to follow the latter (non-violent) way the best and the most effective Mantra is enjoying the wealth by renouncing it. Expanded it means earn your crores by all means (not by any means). But understand that your wealth is not yours. It belongs to the people. Take what you require for your legitimate needs and use the reminder for the society”.

Working with entire potential is what a trustee is expected to work with. With his potential taking trust to greater heights by increase the earning value of the trust property and expect only that much from the trust property which is absolutely essential for his subsistence and honorable living. Excess of one’s income over and above one’s living is a social surplus to be employed for the benefit of the society according to its need in wishes.

Mahatma Gandhiji believed that while all men are born equal and as such are entitled equal opportunities, all do not possess the same intelligence, capacity and willingness to work. People with talent and capacity for handwork should be encouraged to produce wealth. Hence, they should be provided with the requisite incentive and scope of initiative. It is for this purpose that under the trusteeship theory of Gandhiji, certain limited property rights are admissible – limited because such limitation will enable the society to effect wider distribution of property for providing equal opportunities to all its members and because originally property belongs to society and one has to hold it in trust for it.

Gandhiji showed the elements constituting the change mechanism for ushering in the trusteeship concept in society. The change mechanism is shown in order of preference.

(a) Change in the attitude in outlook of men having stewardship, the system change of heart theory.
(b) Strength of the man adversely affected by the defective functioning of the system.

I. Electoral pressure on government for legislation and enforcement of fair trade practices.

II. Non cooperation and spirit of Satyagraha.

All these functions of social change have to effectively operate simultaneously and cohesively to bring about the change.\textsuperscript{12}

The trusteeship was first introduced by Mahatma Gandhiji in its application to business and economic relationship and issues over three decades back. The six point summary as approved by Gandhiji – took the following shape.\textsuperscript{13}

(a) Trusteeship provides a means of transforming the present capitalist order of society in to an egalitarian one. It gives no quarter to capitalism, but gives the present owning class chances of reforming itself. It is based on the faith that human nature is never beyond redemption.

(b) It does not exclude legislative regulation of the ownership and use of wealth.

(c) It does not recognize any right of private ownership of property except in so far as it may be permitted by society for its own welfare.

(d) Thus, under state regulated trusteeship, an individual will not be free, to hold or use his wealth for selfish satisfaction or in disregard of the interest of the society.

(e) Just as it is proposed to fix a decent minimum living wage, even so a limit should be fixed for the maximum income that would be allowed to any person in society. The difference between such minimum and maximum incomes should be reasonable and equitable and variable from time-time.
So much so that the tendency would towards obliterations of the differences.

(f) Under the Gandhian economic order, the character of production will be determined by necessity and not by personal whim and grid.

Tondon\textsuperscript{14} views trusteeship from two angles, namely

a) Macro and
b) Micro.

a) Macro

He stated, “Trusteeship instituted a way of life that rejected exploitation, violence and emphasized the inherent responsibility of those in position of powers and there commitment to the greatest good of all. Morality, efficiency and expediency dictate that the business and labor should accept social obligations and that the corporation had better develop a soul along with direct institutional accountability to the community and for sheer survival in an increasingly hostile environment.” He further stated: “Trusteeship believes in a system which has a built in mechanism for the purpose of phasing out and redistributing both ownership and authority of capital in favor of other interest including workers, consumers and community.”

b) Micro

The principle of trusteeship “expresses the inherent responsibility of business enterprise to its consumers, workers, shareholders, suppliers and the community and the mutual responsibility of these to the others”.

Gupta\textsuperscript{15} observes “The principle of trusteeship could not be put in to practice unless the necessary conditions are created for the same.” He also opined that it was not a benevolent wealthy man, a donor, a charity minded philanthropists
that was a ‘Trustee’, as per the Ghandhian concept. Far from it …...” If the trusteeship idea catches, philanthropy, as we know it, will disappear. Even Jamnalalji Bajaj according to Gandhiji came “but only near it”.

Each of the approaches helps us determine what standards of behavior can be considered ethical. There are still problems to be solved, however.

The first problem is that we may not agree on the content of some of these specific approaches. We may not all agree to the same set of human and civil rights. We may not agree on what constitutes the common good. We may not even agree on what is a good and what is harm.

The second problem is that the different approaches may not answer the entire question "What is ethical?" in the same way. Nonetheless, each approach gives us important information with which to determine what is ethical in a particular circumstance. And much more often than not, the different approaches do lead to similar answers.

8. **Economic Approach**

This approach recognizes the virtues of economy and seeks a broader perspective and includes the core of above mentioned approaches. This approach is based on the assumption that corporate and industrial units are part of society and economies at large.

The approach stresses the concept of free market in the economy with industrial units being accountable to its customers, employees, shareholders and suppliers, which in turn make economy. This approach seeks for quality of life for all stakeholders by giving quality product, sufficient remuneration, and creates wealth.
1.3 ETHICS IN BUSINESS

It is evident that society and business should co-exist in harmony as one depends on the other as the business inevitably gets involved with the communities in which it operates and the society continues to demand a risk-free environment. As Harries \(^{16}\) rightly notes, the business of business is to serve society and meet the needs of society. Successful strategic thinking is necessary for the provision of efficient business processes whilst using key technologies in order to create wealth and ensure a better quality of life, firstly for those working within the organization and, secondly, for society at large. In the new economy, Hagan & Moon \(^{17}\) stresses that business models must incorporate accountability which would involve a wider ethical dimension with which businesses must grapple. The impact could be a greater risk of ethical conflict that can damage an organizations reputation and of economy at large.

Today great skills and strategies are required to work and survive successfully in the business. But every business at the same time finds it difficult to balance the ethical and environmental responsibilities. In the midst of competition, globalization, business scandals and technological advancements the said issues are continuously evolving. As Weiser & Zadek \(^{18}\) rightly states, persuading business to address social challenges does work; they identify three fundamental drivers: pressure (a response to external forces such as regulation and advocacy groups), values (the core beliefs in the company) and strategy (enhancement of an organization’s long-term goals). Carmichael & Drummond \(^{19}\) appropriately foresaw this view by indicating that individual’s responsibility should be to analyze corporate responsibility within an ethical framework. It can be said that this has not been previously considered for the business case. As Lord Thurloe \(\text{v} \ [1731-1806]\) proclaimed, corporations have neither bodies to be punished, nor souls to be condemned; they therefore do as they like. In the evolving present economy, the base line is changing, and emphasis is growing on business ethics, corporate responsibility and sustainable development.

Today every business is closely watched for its ethical practices and is perceived that business houses will display good ethical behavior. For same it is need of an hour that business and management decisions are based upon high standard of morality to
ensure that questions, such as what to do? And who is affected? may be answered in order to alleviate today's problems that often emanate from yesterday's solutions - prevention is better than cure. It is often the trigger event that ignites ethical behavior and encourages organizations to have moral scruples. Nash suggests that there are two types of problems in business ethics: Type A (the acute dilemma) relates to situations where an individual does not know what is the right or wrong thing to do, whilst Type B (the acute rationalization) refers to those where the individual knows what is right but fails to do it. One must agree that there are no simple rules in dealing with ethical dilemmas. Good intentions aside, the aim for the decision-maker is to foresee the consequent impact of decisions made upon the various parties with which the organization has significant relationship.

Today the key determinant of public perception for business is the principle of ethical behavior. The principles of ethical reasoning are useful tools for sorting out the good and bad components within complex human interactions. For this reason the study of ethics has been at the heart of intellectual thought since the early Greek philosophers, and its ongoing contribution to the advancement of knowledge and science makes ethics a relevant, if not vital, aspect of management theory. Ethical principles continue, even today, to have a profound influence on many modern management fields including quality management, human resource management, culture management, change management, risk management, mergers, marketing, and corporate responsibility.

Garret differentiates between the ethics and legal obligations by explaining “what is lawful need not be ethical as law is generally concerned only with the minimum regulation necessary for public order while ethics examines both the individual and social good in all dimensions. As he briefly puts “Ethics is the science of judging specifically human ends and the relationship of means to those ends. In some way, it is also the art of controlling means so that they will serve specifically human needs. The business ethics is concerned primarily with business goals and techniques to specify human needs”

Douglas Sherwin explains “Ethics has more fundamental meaning. Ethics is the discipline that considers the justifications people offer for the principles and values
they hold. When business behavior violates the values that connect with the purpose and nature of business, that behavior will be unethical.”

Hence business ethics can be said as nothing but desired code of conduct applied in different disciplines of management. Ethics as code of conduct is not only considered in different disciplines of business but has footprints in other areas as well; to illustrate one can take reference of Hippocrates (460 BC) – A Greek Physician born in 460 BC, who developed an oath of medical ethics for physician to follow and can also see humanist code of ethics by Arthur Dobrin, which says:

Do no harm to the earth, she is your mother.
Being is more important than having.
Never promote yourself at another's expense.
Hold life sacred; treat it with reverence.
Allow each person the dignity of his or her labor.
Open your home to the wayfarer.
Be ready to receive your deepest dreams; sometimes they are the speech of unlighted conscience.
Always make restitutions to the ones you have harmed.
Never think less of yourself than you are.
Never think that you are more than another

Ethics is even synonymously used for morals, values, principles and social responsibility and vice-versa. And even instances can be sought where all these are said to be integral part of ethics and can not be differentiated individually. There are even arguments to if ethics can be limited and different to disciplines like business, education and others, but in my view ethics is ultimately is to be practiced by individuals who in turn plays a role of doctor, businessman, employee and others. Though there are many different views on the same argument.

In words of Grant 23 “Business morality is the application of moral principles to business problems. Business practice, therefore, become moral and fair or immoral and unfair, if they are consistent or inconsistent with a particular moral theory
‘Morals’ refers to any generally accepted custom of conduct and right of living in a society”

Even Elbing 24 has explained the concept from moralistic angle and crystallizes his thesis thus:

- Business activity cannot be viewed as amoral since like any act which is social act, promotes human values in some way, business is necessarily in moral realm.

- Since business activity is in moral realm the value issue cannot be considered a peripheral issue. Since the responsibility of the businessman exists for all the consequences of his actions, he is therefore, responsible for a social consequence as well as for purely economic one.

- Marketplace is inadequate as an arbiter of business value, since it cannot adequately arbitrate business as a social system.

- Economic considerations cannot be carried on in isolation from social considerations or in isolation from the value framework without endangering social values. Values are affected by all social acts; therefore, the matter of social values cannot be isolated from economic acts.

- In recognition of the network of social consequences of business activity, we can no longer measure the influence of business solely in terms of economic wellbeing, as of any institution in society, is to be socially profitable. The firm must be appraised, and then in terms of total consideration to society not merely its economic contribution.

The meaning of business ethics explains that the business should be conducted in accordance to certain self recognized standards. Business shall not conduct itself in a way which is harmful to the interests of business sector and society at large. There are some ethical principles by which a profession is bound, which in turn reflects responsibility, authority and dignity altogether. Real organizational ethics is a rational
process for exploring decision and behavior alternatives and selecting the best possible choices for all involved. Real ethics, at the organizational level, goes beyond personal ethics and values. Real ethics is a collective undertaking, or a team sport, with team like demands and results. Ethical issues in organizations can get complicated quite rapidly over the period of time, so much that even the best trained ethicists often will not know what decisions to make or what ought to be done. Such times are precise when the discipline reasoning of ethics quality pays off the most. Ethical decisions and their corresponding behaviors in organizational settings are never perfect. However, the quality of the processes applied, as well as the usefulness of their outcomes, is precise and measurable with scientific certainty. It is through the process of ethical reasoning that bad things are preventable and great things become more possible.

Organizations need ethics not only to prevent unhealthy behavior but to inspire superior reasoning and performance. It is only through human nature, and ethics, that we can inspire greater levels of innovation, teamwork, and process breakthroughs that result in sustainable competitive advantages. The Ethicist Oliver Wendell Holms wrote, "Once a person's mind is expanded by a new idea the mind can never return to its original form." The same is true with management and ethics. When managers understand how ethics makes them better, their role as a manager changes forever. Once ethics is learned one will acquire the ability to see what one could not see before.

In the organizational ethics, change management requires ethics, and ethics requires change management. Since both are true at the same time, with each preceding the other, we can only conclude one thing: that indeed the quickest way to assure poor ethics may be to require fixed adherence to values.

Ethics is also explained on the basis of relationship, as Eells and Walton\textsuperscript{25} have examined the ethical principles that ought to govern the relationship between corporation and society. They are concerned with the impact of the corporation on the individual and the possibilities of reconciling big business, big labor and big government with the values deeply rooted in form of government.
As such one can not draw a fine line between ethics, business ethics and other forms of ethics as at the end of day it is an individual who has to carry out the work at any given stage and level. Hence there are many different opinions to what business ethics constitutes. Dr. Patel and Ms. Sinha \( ^{26} \) diagrammatically explained that “Ethics can be considered as the source of character of a person expressed as right or wrong conduct or action.

Business Ethics are moral principles that define right and wrong behavior in the universe of business. The public interest groups, and business organizations, as well as an individual’s personal morals and values determine what constitutes right and wrong behavior in business”.

![FIGURE 1.1: ETHICS AS SOURCE OF CHARACTER](Source: Paper presented by Dr. Patel & Ms Sinha at UGC seminar on Ethics)

One can agree that ethics are moral principles and source of individual characters, hence there is no separate ethics for business for which even Peter F. Ducker \( ^{27} \) remarks that “There neither is a separate ethics of business nor is one needed, for ‘men and women do not acquire exemption from ordinary rules of personal behavior because of their work or job’ nor however do they cease to be human beings, when appointed vice-presidents, city manager, or college dean. And there have always been a number of people who cheat, steal, lie, bribe or accept bribes. The problem is not moral values of the individual, of the family, of the school.”
Similarly Verma and Verma\textsuperscript{28} have expressed that “Businessmen are human beings with ethical values that cannot be separated from their business lives. As a result, more and more business decisions involve ethical and moral issues. Management culture should know the various kinds of value system that may be employed in specific situations.”

To conclude business ethics is concerned with the association of business goals and techniques of the human needs.” Ethics studies the collision of acts on the good of individual, firm, business fraternity and the society at large. In other words, business ethics, deals with the obligations which a man accepts when he becomes a part of the world-of commerce. To be precise, business ethics is the study of right and wrong, good and evil, and just and unjust actions of entrepreneur or businessmen. Ethics is concerned with the rightness or wrongness of human behavior. Ethics calls for a more rigorous treatment of the subject than most business ethics approaches take.

In order to achieve the objective of ethics in business two conditions need to be met, firstly when a repeatable reasoning process is followed and secondly when the outputs of the reasoning result in good. When the conditions for ethics quality are met the organization becomes capable of preventing ethical failure, not just catching and punishing it. Without a means of prevention organizations have no means for controlling its ethics quality. The key to good organizational ethics is awareness and real time detection. Both awareness and detection can be greatly enhanced by creating basic awareness through training. It is a regrettable fact that most ethical failures in organizations are detected well after the occurrence.

1.3.1 IMPORTANCE OF BUSINESS ETHICS

- Values create credibility with the public
- Values give management credibility with the employees
- Ethics corresponds to basic human needs
- Ethical attitude helps the management make better decisions
- Law cannot protect society, ethics can.
A company which is inspired by ethical conduct is also a profitable

Majority of human beings are known to benefits accrued by the means of business ethics. However, there are other different types of benefits, as well. The following list describes various types of benefits from managing ethics in the workplace.

1. **CONCENTRATION TO BUSINESS ETHICS HAS NOTABLY IMPROVED THE SOCIETY AT LARGE.**

   Decades ago, children in India worked 16-hour a days due to which workers’ limbs were torn off and disabled workers were pushed to poverty and often left for starvation. Trust and honesty controlled markets to the extent that the prices were fixed and small businesses choked out. This leaded to immediate requirement of bodies or agencies which made sure that business organization execute fairness and equal rights, hence Government agencies were established, Unions were organized, Laws and regulations were established.

2. **ETHICS AS A PROGRAM HELP MAINTAIN A MORAL COURSE IN TROUBLED TIMES.**

   Business ethics works as a handy help at the times of change -- times much like these faced now by business organizations. During times of change, there is often no clear moral compass to guide leaders through complex conflicts about what is right or wrong. Continuing attention to ethics at the workplace sensitizes leaders and staff to how they want to act -- consistently.

3. **ETHICS PROGRAMS CULTIVATE STRONG TEAMWORK AND PRODUCTIVITY.**

   Ethics programs align employee behaviors with those of top priority ethical values preferred by leaders of the organization. Usually, an organization finds surprising disparity between its preferred values and the values actually reflected by behaviors at the workplace. Ongoing attention and dialogue
regarding values at the workplace builds openness, integrity and community -- critical ingredients of strong teams in the workplace. Employees feel strong alignment between their values and those of the organization.

4. **ETHICS PROGRAMS SUPPORT EMPLOYEE GROWTH**

Ethics at the workplace helps employees face reality. Ethical training enables employees to remain fully motivated and deal with whatever comes their way. Bennett, in his article "Unethical Behavior, Stress Appear Linked", explained that a consulting company tested a range of executives and managers. Their most striking finding: the more emotionally healthy executives, as measured on a battery of tests, the more likely they were to score high in ethics tests.

5. **ETHICS PROGRAMS ARE AN INSURANCE POLICY-THEY ENSURE THAT POLICIES ARE LEGAL.**

There are an increasing number of lawsuits with regard to personnel matters. Ethical principles are often legal matters. These principles are often applied to current, major ethical issues to become legislation. Ethics ensures highly ethical policies and procedures at the workplace. A major intent of well-designed personnel policies is to ensure ethical treatment of employees, e.g., in matters of hiring, evaluating, disciplining, firing, etc. Drake and Drake note that “an employer can be subject to suit for breach of contract for failure to comply with any promise it made, so the gap between stated corporate culture and actual practice has significant legal, as well as ethical implications.

6. **ETHICS PROGRAMS HELP AVOID CRIMINAL ACTS “OF OMISSION” AND CAN LOWER FINES.**

Ethics program tend to detect ethical issues and violations early on so they can be reported or addressed. In some cases, when an organization is aware of an actual or potential violation and does not report it to the appropriate authorities, this can be considered a criminal act, e.g., in business dealings with certain
government agencies, such as the Defense Department. The recent Federal Sentencing Guidelines specify major penalties for various types of major ethics violations. However, the guideline potentially lowers fines if an organization has clearly made an effort to operate ethically.

7. ETHICS PROGRAMS HELP MANAGE VALUES ASSOCIATED WITH QUALITY MANAGEMENT.

Ethics program not only manage values associated with quality management but also with strategic planning and diversity management -- this benefit needs far more attention. Ethics programs identify preferred values and ensuring organizational behaviors are aligned with those values. This effort includes recording the values, developing policies procedures to align behaviors with preferred values, and then training all personnel about the policies and procedures. This overall effort is very useful for several other programs in the workplace that require behaviors to be aligned with values, including quality management, strategic planning and diversity management. Total Quality Management includes high priority on certain operating values, e.g., trust among stakeholders, performance, reliability, measurement, and feedback. Eastman and Polaroid use ethics tools in their quality programs to ensure integrity in their relationships with stakeholders. Ethics management techniques are highly useful for managing strategic values, e.g., expand market share, reduce costs, etc. McDonnell Douglas integrates their ethics programs into their strategic planning process. Ethics management programs are also useful in managing diversity. Diversity is much more than the color of people’s skin -- it’s acknowledging different values and perspectives. Diversity programs require recognizing and applying diverse values and perspectives -- these activities are the basis of a sound ethics management program.
8. ETHICS PROGRAMS PROMOTE A STRONG PUBLIC IMAGE.

Ethics promote strong public relations -- admittedly, managing ethics should not be done primarily for reasons of public relations. But, frankly, the fact that an organization regularly gives attention to its ethics can portray a strong positive to the public. People see those organizations as valuing people more than profit, as striving to operate with the utmost of integrity and honor. Aligning behavior with values is critical to effective marketing and public relations programs. Consider how Johnson and Johnson handled the Tylenol crisis versus how Exxon handled the oil spill in Alaska. Bob Dunn, President and CEO of San Francisco-based Business for Social Responsibility, puts it best: “Ethical values, consistently applied, are the cornerstones in building a commercially successful and socially responsible business.”

9. OVERALL BENEFITS OF ETHICS PROGRAMS:

Managing ethical values at the workplace legitimizes managerial actions, strengthens the coherence and balance of the organization’s culture, improves trust in relationships between individuals and groups, supports greater consistency in standards and qualities of products, and cultivates greater sensitivity to the impact of the enterprise’s values and messages.

Poor ethics can be extremely damaging to organizational performance. When ethical behavior is poor it taxes operational performance in many visible and sometimes invisible ways. The tax can be on yield or productivity, which is easily measured. The tax can impose itself on group dynamics, suppressing openness and communication, which is hard to measure but easily felt. Perhaps the most dangerous tax is the one placed on risk, which is neither measurable nor easily sensed. Whether the damage is visible or invisible, poor ethics blinds the organization to the realities of their declining environment leaving any organization vulnerable to setbacks that could be avoided.
Good ethics have a surprisingly positive effect on organizational activities and results. Productivity improves. Group dynamics and communication improve, and risk is reduced. One reason for this is ethics becomes an additional form of logical reasoning, increasing the flow of information, and adding an additional set of eyes and to give the organization needed feedback regarding how it is doing. Increased reasoning capabilities, coupled with additional information, is a strategic advantage in any business or organization.

1.3.2 TWO BROAD AREAS OF BUSINESS ETHICS

1. Managerial mischief.

Madsen and Shafritz, in their book "Essentials of Business Ethics" explain that "managerial mischief" includes "illegal, unethical, or questionable practices of individual managers or organizations, as well as the causes of such behaviors and remedies to eradicate them." There is a huge covenant written regarding managerial mischief which in turn leads many to trust that business ethics is a mere matter of preaching the fundamentals of what is right and wrong. Many a time’s business ethics is a matter of confronting with the dilemmas that have no clear light of what is right or wrong.


Yet another major broad area of business ethics is "moral mazes of management" and includes copious problems related to ethics that managers deal with them on a day to day basis, such as potential conflicts of interest, wrongful use of resources, mismanagement of contracts and agreements and many more.

1.3.3 THEORETICAL ISSUES IN BUSINESS ETHICS

One can evaluate business ethics on grounds of numerous perspectives, namely the perspective of the employee, enterprise, and society. Many a times, situations arise
where in conflicts arise between one and more of the parties, such that serving the interest of one party is a detriment to the other. To illustrate, a particular ending might prove to be useful for an employee, whereas, it may not be beneficial to the company, society, or vice versa. Some ethicists like Henry Sidgwick see the principal role of ethics as the harmonization and reconciliation of conflicting interests.

Many philosophers reject the purpose of a business in society. To illustrate, some believe that the major purpose of a business is maximization of profit or in the case of a publicly-traded concern, increasing the share value of its shareholders. Hence froth, only those activities that increase profitability and shareholder value should be encouraged. Yet another believes that the organizations that are likely to survive in a competitive marketplace are those that place profit maximization above everything else. However, some point out that self interest would still require a business to obey the law and adhere to basic moral rules, because the consequences of failing to do so could be very costly in fines, loss of licensure, or company reputation. The economist Milton Friedman is a leading proponent of this view.

Some other theorists explain that a business has some moral duties to play; which in turn consist of more than simply obeying the law. They believe a business has moral responsibilities to so-called stakeholders, people who have an interest in the conduct of the business, which might include employees, customers, vendors, the local community, or even society at large. They would say that stakeholders have some rights with regard to how the business operates, and some would even suggest that this even includes rights of governance.

Some theorists have accepted social contract theory of business, whereby companies become quasi-democratic associations, and employees and other stakeholders are given voice over a company's operations. This approach has become especially popular subsequent to the revival of contract theory in political philosophy, which is largely due to John Rawls' A Theory of Justice, and the advent of the consensus-oriented approach to solving business problems, an aspect of the "quality movement" that emerged in the 1980s. Professors Thomas Donaldson and Thomas Dunfee proposed a version of contract theory for business, which they call Integrative Social
Contracts Theory. They posit that conflicting interests are best resolved by formulating a "fair agreement" between the parties, using a combination of

i) Macro-principles that all rational people would agree upon as universal principles, and,

ii) Micro-principles formulated by actual agreements among the interested parties. Critics say the proponents of contract theories miss a central point, namely, that a business is someone's property and not a mini-state or a means of distributing social justice.

Ethical issues can arise when companies adhere with multiple and sometimes conflicting legal or cultural standards, as in case of MNCs that function in countries with different practices. Now the question arises, to illustrate, ought a company to obey the laws of its home country, or should it follow the less stringent laws of the developing country in which it does business? To illustrate, United States law forbids companies from paying bribes either domestically or overseas; however, in many countries, bribery is a customary, accepted way of doing business. Similar problems can occur with regard to child labor, employee safety, work hours, wages, discrimination, and environmental protection laws.

It is sometimes claimed that a Gresham's law of ethics applies in which bad ethical practices drive out good ethical practices. It is claimed that in a competitive environment, those companies that survive are the ones that recognize that their only role is to maximize profits. On this view, the competitive system fosters a downward ethical spiral.

Rushworth Kidder developed a fascinating way to address ethical conflicts. He calls it a "trilemma". Instead of feeling stuck in a choice between violating your ethics and doing something painful but ethical, he suggests exploring if there is a third, unexplored option.
1.3.4 AN INTEGRATED VIEW OF BUSINESS ETHICS

In recent times the concept of ethics has taken a center stage of discussion in the business fraternity. The various views discussed above regarding the concept reveal that the concept is viewed and explained differently by various thinkers and academicians. There are very few illustrations and authors who have tried to integrate the meaning of said topic, one of them being Dr. Jadeja who explains that the social responsibility of business has two important dimensions namely Ethics and profit consideration and both of them are very important.\(^\text{29}\)

An attempt has been made to project the integrated view of the concept of social responsibility wiz – wiz with ethical and profit consideration in Figure -1.2. The concern for profit aims at those policy decisions which facilitate the increase in output at minimum cost so as to boost company’s profit. Here, every possible unfair mean are adopted for inflating the profit of business which often calls for the disregard of the interests of various publics at large.

Concern of ethics interpreted in the context of corporations’ commitment towards the goals of welfare of the various publics, maintaining the quality of life of people, inculcating the feeling of trust, friendliness, brotherhood in the community and maintenance of satisfying interpersonal relations with providing fair returns to investors, better services to employees. When both the factors are taken in to consideration, one gets five different styles of management styles.

1. **The 1.1 style:**

   Organizations are concerned very little either with ethics or profit. Such organizations solely work for survival. No interest is shown in the ethical aspects of business and also profit is not at all bothered about. An organization with 1.1 has bad stake in the corporate world.
2. The 9.9 Style

In this zone are the companies which pay high attention to ethics and profit, but is idealistic and is difficult to attain.

<table>
<thead>
<tr>
<th>1.9 Low</th>
<th>High 9.9</th>
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<tr>
<td>HIGH</td>
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<tr>
<td>DESIRABLE ATTENTION TO THE CONSIDERATION FOR ETHICS LEAD TO HEALTHY ORGANIZATION MILIEU AND FAVOURABLE PUBLIC OPINION ABOUT THE BUSINESS</td>
<td>DESIRABLE LEVEL OF SOCIAL RESPONSIBILITY CAN ONLY BE OBTAINED WHEN BOTH THE ETHICAL AND PROFIT MOTTO ARE GIVEN A MAXIMUM CONSIDERATION</td>
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<td>1.9</td>
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<tr>
<td>CONCERN FOR ETHICS</td>
<td>AN ORGANIZATION CLIMATE IS CREATED WHEREIN ADEQUATE BALANCE IS STRUK BETWEEN ETHICAL AND PROFIT CONSIDERATION</td>
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<td>1.1</td>
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<tr>
<td>EXERTION OF MINIMUM EFFORTS FOR BETTERMENT EITHER FOR ETHICS OR FOR PROFIT</td>
<td>PROFIT RESULTS FROM THOSE POLICIES WHERE ETHICAL CONSIDERATIONS ARE OUTRIGHTLY IGNORED</td>
</tr>
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<td>LOW</td>
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**FIGURE 1.2: SOCIAL RESPONSIBILITY GRID**

(SOURCE: Dr. Jadeja J. D. “Approaches to Social Responsibility in Industrial Houses of Gujarat”)
3. **The 1.1 style:**

Organizations are concerned very little either with ethics or profit. Such organizations solely work for survival. No interest is shown in the ethical aspects of business and also profit is not at all bothered about. An organization with 1.1 has bad stake in the corporate world.

4. **The 9.9 Style**

In this zone are the companies which pay high attention to ethics and profit, but is idealistic and is difficult to attain.

5. **The 1.9 Style**

Here organizations have minimal or no concern about profit and give high value and attention to ethics. These in turn promotes an environment where organization behaves like a philanthropic institution and always craves for greater social good. But, in practice, it is not desirable as profits are a must for the company’s survival and growth in the long run. With this policy the corporation is bound to face extinction.

6. **The 9.1 Style**

Here management is solely profit oriented and has less or no concern for ethics. This type of organization can prove a menace for ethics. Such type of organizations, largely depend upon unethical practices to make profit. These types of organizations are considered alien to society and societal interests are demolished.

7. **The 5.5 Style:**

In today’s modern era this style is considered or can be said as best fit. As in here though difficult a perfect balance is maintained between profit and ethics. In other words the organizations maintains balance between two conflicting
dimensions of corporate behavior by inculcating somewhat casual attitude towards ethics and at the same time not being highly philanthropist.

1.4 ETHICS AND RELATED CONCEPTS

1.4.1 Social Responsibility of Business

Ethics and social responsibility has been used interchangeably at many occurrences. Some consider it as synonyms, yet others feel that social responsibility is an integral part of ethics and cannot be considered differently as both terminologies share quite in many common principles and values.

The social responsibility concept came actively in the business fraternity way back in 1899, when Andrew Carnegie, who was patron of U.S Steel Corporation, published a book named “The Gospel of wealth,” which in turn created the classic statement of corporate social responsibility. In his book he has mentioned two major principles of corporate social responsibility namely: The charity and stewardship principle.

The Charity principle emphasized on Doctrine of Social responsibility requiring more fortunate individuals to assist less fortunate members of society including unemployed, handicapped, elderly and the sick, who in turn would be helped and assisted directly or indirectly, through institutions like churches, settlement houses. On the other hand the stewardship principle is Biblical doctrine that requires businesses and wealthy individuals to view themselves as stewards, or caretakers, holding their property in trust for the benefit of the whole society.\(^{30}\)

Even Mr. H. Bowen\(^ {31}\) has emphasized on the concept of “social responsibility of Businessmen”. His thesis establishes how social and economic benefits can be optimized thru recognizing broader concept of social goals in business decisions. This concept was not so developed at that time before Howard Bowen thesis. A part of its completeness resulted from the fact that it developed from a study group established by the National Council of churches, USA in the year 1949.
In words of Bowen 32, “Social responsibility implies the obligation of businessmen to pursue those policies, to take those decisions or to follow those lines of action which are desirable in terms of the objectives and values of our society.” He further asserts that “The doctrine of social responsibility is, or might be, a practicable means towards ameliorating economic problems and attaining more fully the economic goals we seek.

Where in Bowen and Carnegie emphasized on organizations working more as stewards and doing more of charity as their social commitment, some authors believed that the prime motto of business is to generate profit in an environment of trust. One such concept is evolved by Milton Friedman 33, according to him “There is one and only one social responsibility of business: to use its resources and energy in activities designed to increase its profit so long as it stays within the rules of the game…[and] engages in open and free competition, without deception and fraud”

Over the period of time the concept has seen many involvements; say before it was more theoretical and motto based but over the time theorist like Watson Clarence and Robert Ackerman believed that true social responsibility relies in deeds and response rather than mere responsibility. Like Robert Ackerman 34 has developed the area of social responsiveness as compared to social responsibility. According to Ackerman corporate response to social issues has a life cycle, starting with corporate recognition of the problem, continuing through study of the problem and consideration of ways to deal with it, and concluding with implementation of the solution. Where in Watson Clarence 35 believed that, “a philosophy without program is a shadow without substance. Perhaps, one should talk therefore, less of corporate responsibility and more of corporate response. The former is perhaps too redolent with legalisms and notion of fixed obligations. The later, permits voluntary and creative undertaking by business on behalf of the society’s larger needs”.

Archie Caroll 36 merged the philosophical ideas of social responsibility and social responsiveness in to a single theory of corporate social action called corporate social performance. Archie theory is a single theory of corporate social action encompassing social principles, processes and policies.
It is indeed very important to understand that what ever the way, at the end it is the management, power holders and owners who need to discharge such actions. This is even strongly kept by Benjamin and Davis. Benjamin Selekmans has remarked while commenting upon social responsibility of business, “The crisis which has led to concern about social responsibility is complex. It stems from nothing less than an age old problem of power, with its dangerous as well as its beneficent aspects. Not until the businessman recognizes that they are the administrators of power system can they face realistically the task of how to discharge orally the power they yield.”

And Keith Davis has said that there is “an iron law of responsibility which states that in long run those who do not use power in a manner that society considers responsible will tend to lose it.”

1.4.2 Legal Responsibility

In the world of corporate behavior one can come across the difference between the real legal responsibility and the actual philosophy adhered by the organizations. The former incorporates moral, ethical and social front, which in turn are required by the business fraternity for development of society and business itself. But in reality the organizations slowly slip towards manipulation of responsibilities and develop their own philosophy resulting in to abandoning legal standards and thereby creating problems for society and businesses themselves in long run.

The Legal System, with all its Laws and regulation should ideally form a framework to regulate and to ensure ethical business behavior. All moral and ethical actions do not involve the Law. There are certain requirement of Law that reflect the moral Standard of Society, but not all Laws have ethical implication nor can all laws be passed for all possible ethical behavior.

(a) All legal Provisions may not be ethical and some are, at best, debatable.

(b) All ethical actions are not governed by laws.

(c) Not all laws have moral choice.
(d) Laws are specific concept, ethics is abstract

(e) Laws represent the minimum Standards of human behavior; ethical behavior goes much beyond the Legal expectation.

(f) Ethics has a positive aspect, whereas the law is more concerned about negative behavior.

(g) Ethics precedes action; the law follows it.

(h) The law is universally accepted whereas the ethics is not always universally accepted.

(i) Law prescribes punishment, whereas ethics do not clearly prescribe specific punishment.

(j) Laws are considered as a guide to managerial decisions, but it is not enough to usher in ethical business behavior.

Looking at the working of organizations today Governments have created immense laws in order to protect and safeguard the individuals and society at large. These laws have compelled the business organizations to follow and work in accordance to the laws framed which in turn are favorable corporate behavior. Today practically all the operations of the organizations are governed and monitored by one or the other law.

Some of the laws and bodies which govern the operations of the corporate are as follows:

(1) **The Industries (Development & Regulation) Act, 1951**

This Act’s main objective was to give practical effect to the industrial policy. So that government can control industries. It empowered central government to develop and regulate the industrial sector in India.
The Objectives of this Act was not being achieved and it has resulted in the distribution of the benefits of development more to the richer sections than the poorer sections of society.

(2) **Foreign Exchange Regulation Act, 1973**:

Presently known as Foreign Exchange Management Act, 2002 (FEMA). The main objective of FERA was conservation of foreign exchange resources of the country and the proper utilization, thereof, in the interest of economic development of the country.

Foreign investment and collaboration have been sanctioned in many cases which have no relevance to national priorities and development need. This Act was come in severe criticisms like trade-gap, corruption, black money and major scams. In brief instead of encouraging ethical business behavior, it imposition has resulted in unethical behavior in case of companies as well as individuals.

(3) **The Companies Act, 1956**:

The Companies Act provides greater governmental control over the formation and management of companies. The most significant objective of the act was from the ethical point of view and is to enable standard of good behavior and honesty, recognition of shareholders and creditors interest, true and fair disclosure of profits and financial position, right to shareholders to receive reasonable information, higher standard of accounting and auditing, transparency etc.

There exits many provisions in the Companies Act, which are subject to manipulation. Companies resort to unfair trade practices while disclosing their affairs and thus the act has been helpless to detect and punish such offences.
(4) **The MRTP Act, 1969:**

This Act was designed to regulate the functioning of the large industries houses and dominant undertaking. Its main objective is to control the concentration of economic power and monopolies and to prohibit monopolistic restrictive and unfair trade practices.

As far as ethical behavior is concerned, this act has been very significant and has lead to demolition of monopolies and unethical business practices to a greater extent.

False and Misleading advertisement in the field of academics have been stopped and restricted by the MRTP Act.

(5) **The Essential Commodities Act, 1955:**

This law was formed in the interest of general public. This act streamlined control of production, supply and distribution of essential commodities. The government has listed some specific commodities as “Essential Commodities”.

The Effect of this Act is that it had led to widespread unethical behavior in the society. Shortages of essential commodities have led to black marketing, creating parallel economy.

Thus this Act led to unethical behavior and hardly proved effecting in controlling essential commodities.

There are numbers of laws apart from above Acts.

(i) The Securities Contracts (Regulation) Act 1956
(ii) Import – Export (Control) Act, 1947
(iii) The Indian Patents Act, 1970
(iv) The Partnership Act, 1932
(v) The Sale of Goods Act, 1930
(vi) The Consumer’s Protection Act, 1986
(vii) The Banking Companies Act, 1949, etc.

Though the Government of India had enacted number of laws to control business behavior, they have not resulted in promoting ethical business behavior. In fact these laws have resulted in more unethical behavior on the part of individuals as well as business.

(B) Labor Laws:

The basic philosophy of Labor Legislation is to ensure regulation of employee – employer relationship to prevent exploitation of employee and more effectively ensure social justice, labor welfare. Labor Legislation is, therefore, fundamentally based on the principles of social justice.

In the context of inequality of opportunity and economic power between the employer and employee, differences between labor laws exists, because different labor law have been enacted to mitigate their effects in the evolution of employer and employee relation.

Business behavior with respect to labor should have been ethical and there should have been no conflicts between Labor and Management. Labor should have been protected from exploitation and all their grievances should have been mitigated. But the fact is different. We can observe Strikes and Lockouts, number of pending cases in Labor Courts, Child Labor prevalent, conflict between Labor and Management, labor exploitation, unethical behavior in relation to labor, Industrial unrest, labor dispute / conflicts etc.
Classification of Labor Legislation in India

[I] Laws Relating to Weaker Sections (Child and Women):

1. The Factories Act, 1948
2. The Mines Act, 1952
3. The Employment of Children Act, 1938
4. Maternity Benefit Act, 1961

[II] Laws Relating to Specific Industries:

1. The Factories Act, 1948
2. The Mines Act, 1952
3. The Coal Mines (Conservation and Safety) Act, 1952
5. The Plantation Labor Act, 1951
6. The Indian Railways Act, 1930
7. The Motor Vehicles Act, 1939
8. The Contract Labor (Regulation and Abolition) Act, 1970
9. The Worker’s Compensation Act, 1923

[III] Laws Relating to Specific Matters:

(A) Wages

1. The Minimum Wages Act, 1948
2. The Payment of wages Act, 1963
(3) The Equal Remuneration Act, 1956

(B) Social Security

(1) The Workmen’s Compensation Act, 1923
(2) The Provident Fund & Miscellaneous Provision Act, 1952
(3) Employee’s Liability Act, 1938
(4) The Payment Of Gratuity Act, 1972
(5) The Payment of Bonus Act, 1965

(C) Bonded Labor

(1) Bonded Labor System (Abolition) Act, 1976

[IV] Laws Relating to Trade Unions:

(1) The Trade Unions Act, 1926

[V] Laws Relating to Industrial Relations:

(1) The Industrial Dispute Act, 1947
(2) The Workmen’s Compensation Act, 1923

Such penetration and involvement of Government enables and encourages fair corporate citizens, and organizations in turn are also benefited as they clearly understand their responsibility and code of conduct towards its stakeholders and society at large.
1.4.3 Ethics and profit

A general conception among people is that the concept of Profit maximization does not go in appropriation with ethics, but in reality this can be termed as misconception. There are many instances where one can find that profit maximization is encouraged but with fair practices. To earn profit through unfair practices like exploitation, antisocial work, manipulation of laws and many more is something which a corporate citizen should not adhere with.

Profit is one of the benchmarks on basis of which an organization or business health is evaluated. One can even say that if an organization is not earning profit than its development is not possible and even funds will not be available to cater its stakeholders.

Mescon 39 remarked that “unless your business is able to make profit, the problem of ecology, environment and social responsibility all becomes academic, I do think you have a social responsibility to make profit, so that you can take care of all these other things and hopefully we are going to make profit and than function as creative capitalists”

The above validate that until and unless an individual or organization is not able to stand on its own economic forms, it’s hard to properly instill social responsibility within itself. But one has to understand that social responsibility does not just talk about philanthropy act, but also includes justice, in other words the profits to be earned in proper manner. Profit maximization does not mean to practice, exploitive or unethical means to increase profit, but talks about giving proper service and proper qualitative product and right price.

In words of Friedman, Robert (Jr.) 40, “Avoidance of human consideration in business or economics may ultimately make a business man a ‘Shylock’. The growth of human civilization may not allow such a thing to happen. The concept of social responsibility tries to avoid ‘Shylocks’ from business affairs. It would be quite in tune with the time,
if business believes that wages should be fair rather than competitive, profit should be responsible rather than exorbitant and price should be no inflationary”

1.4.4 Morality

The terms morality and ethics are quite often used synonymously - indeed, they usually can mean same and in general conversation there is not a problem with switching between the two.

Morality and ethics have same roots, mores which means Manner and customs from the Latin and ethos which means custom and habits from the Greek. -Robert Louden, Morality and Moral Theory

![Diagram of Ethics, Law, and Moral](source: www.wikipedia.com)

Business ethics is a type of applied ethics that examines ethical rules and principles within a commercial context; the various moral or ethical problems that can arise in a business setting; and any special duties or obligations that apply to persons who are engaged in commerce.” Generally speaking, business ethics is a normative discipline, whereby particular ethical standards are advocated and then applied. It makes specific
judgments about what is right or wrong, which is to say, it makes claims about what ought to be done or what ought not to be done. While there are some exceptions, business ethicists are usually less concerned with the foundations of ethics, or with justifying the most basic ethical principles, and are more concerned with practical problems and applications, and any specific duties that might apply to business relationships.

1.4.5 Corporate Conscience

The concept of “Wealth Maximization” has evolved in early century and is argued as better economic or financial objective over profit maximization for an organization. One of the main reason behind this argument is that wealth maximization concentrates more on increasing the wealth of the stakeholders or in other words concentrates more on increasing market value (Equity share value) of the organization which will lead in increasing the value of its stakeholders who in turn are part of the society where even organizations exists.

The gurus of Holistic managements have further defined the concept of wealth and have framed that maximizing wealth for personal satisfaction or to accomplish egoistic desires is not the goal but, wealth should be maximized for industrial happiness and social happiness at large. The above concept can even be seen in our ancient seers of India, where in “All, wealth belongs to the divine, and those who hold it are trustees, not possessors of wealth. It is with them today, tomorrow it may be elsewhere. All depends upon the way they discharge their trust, in what spirit, with what consciousness is the use of it, and for what purpose?”

The set of norms like moral norms, values, code of conducts, duties and many more keep the participants of society responsible for each other and a social harmony can be achieved. Ethics is an integral part of it, where in code of ethics and value system will help develop a public consensus and make them aware of their specific duties and obligations.
An organization should conscience. Ethics is the integral part of the organization which is again made of people. Hence if each organizational participant has a sense of belongingness for each other than organizational representatives such as corporation should be no more or no less morally responsible than ordinary person. In other words one can conclude that terms like business ethics, social responsibility, and corporate conscience at different point of time can be used interchangeably as they connote nearly same meaning.

In words of philosopher William K. Frankena \(^{42}\): “A morality is a normative system in which judgments are made more or less consciously, (out of a) consideration of the effects on action… on the lives of a person… including the lives of others besides the person acting”. David Hume argued” what speaks in a moral judgment is a kind of sympathy”. Kant put the matter somewhat better by characterizing morality as the business of respecting persons as ends and not as means or as things Features like respect affect the individual's decision making as it affects the way individual processes information; hence on above grounds one can understand the concept of morally responsible person.

Sherwin \(^{43}\) remarked “Moral behavior is a behavior conforming to a standard of what is right and good. Conscience is a sense a person has of moral goodness or worthiness of his or her own behavior together with a feeling of obligation to do right and be good.”

Christopher Stone \(^{44}\) observes “If people are going to adopt the terminology of ‘responsibility’ to suggest new, improved ways of dealing with corporation, they ought to go back and examine in details what ‘being responsible’ entails – in the ordinary case of the responsible human being. Only after that have considered what being responsible calls for in general does it make sense to develop the nation of a corporation being responsible”

In early days conscience was considered as a belief of a human being but now it is considered as an important part of individual and organization at large. This impression has worked wonders for the organizations that look at dealing with today’s complexities of management.
On the other hand Goodpaster observes a similar view, “many students of business have asked whether the corporation can have a conscience and whether it can be made moral, and they usually offer affirmative answers”

Ethics is said to be the foundation for morality, a society has conscience and society has sense of morality at large. This in turn denotes that conscience, ethics and morality are interrelated and can also be used interchangeably.

Business ethics is distinguished from the philosophy of business by some authors, the branch of philosophy that deals with the philosophical, political, and ethical underpinnings of business and economics. Business ethics operates on the premise, for example, that the ethical operation of a private business is possible -- those who dispute that premise, such as libertarian socialists, (who contend that "business ethics" is an oxymoron) do so by definition outside of the domain of business ethics proper.

The philosophy of business also deals with questions such as what, if any, are the social responsibilities of a business; business management theory; theories of individualism vs. collectivism; free will among participants in the marketplace; the role of self interest; invisible hand theories; the requirements of social justice; and natural rights, especially property rights, in relation to the business enterprise.

Business ethics is also related to political economy, which is economic analysis from political and historical perspectives. Political economy deals with the distributive consequences of economic actions. It asks who gains and who loses from economic activity, and is the resultant distribution fair or just, which are central ethical issues.

1.5 ETHICS: THE RELIGION PERSPECTIVE

Ethics is a major branch of philosophy, encompassing right conduct and good life. It is significantly broader than the common conception of analyzing right and wrong. A central aspect of ethics is "the good life", the life worth living or life that is simply satisfying, which is held by many philosophers to be more important than moral
conduct. Most religions have an ethical component, often derived from purported supernatural revelation or guidance.

1.5.1 BUDDHIST ETHICS

Morality is woven into the fabric of Buddhist teachings and there is no majority branch or school of Buddhism that fails to emphasize the importance of the moral life. The scriptures of Buddhism in every language speak expressively of virtues such as non-violence and compassion, and the Buddhist version of the ‘Golden Rule’ teaches not to do anything to others we would not like done to ourselves.

The ultimate foundation for Buddhist ethics is Dharma. Dharma has many meanings, but the underlining notion is of universal law which governs both the physical and moral order of the universe. Dharma can be translated as ‘natural law’, a term that captures both its main senses, namely as the principle of order and regularity seen in the behavior and also the idea of a universal moral law whose requirements have been revealed by enlightened beings such as the Buddha.

Ethics in Buddhism are traditionally based on what Buddhists view: “The Enlighten” by the Buddha, or other enlightened beings that followed him. Moral instructions are included in Buddhist scriptures or handed down through tradition. Most scholars of Buddhist ethics thus rely on the examination of Buddhist scriptures, and the use of anthropological evidence from traditional Buddhist societies, to justify claims about the nature of Buddhist ethics.

The foundation of Buddhist ethics for the common people is in the form of Pancasila (Percepts). In Buddhism there are “The different number (5, 8, 10) of ‘Precepts’ (Pali: Pancasila; Sanskrit: pañca-śīla)” constitute the basic Buddhist code of ethics, undertaken by lay followers of the Buddha Gautama in the Theravada and Mahayana traditions. The major Five Precepts are commitments to abstain from killing, stealing, sexual misconduct, lying and intoxication. Undertaking the five precepts is part of both lay Buddhist initiation and regular lay Buddhist devotional practices. In becoming a Buddhist, or affirming one's commitment to Buddhism, a layperson is
encouraged to vow to abstain from these negative actions. Buddhist monks and nuns take hundreds more such vows. They are not formulated as imperatives, but as training rules that laypeople undertake voluntarily to facilitate practice. 46

In the Abhisandha Sutta (AN 8.39), the Buddha said that undertaking the precepts is a gift to oneself and others: “In [undertaking the five precepts], he gives freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings. In giving freedom from danger, freedom from animosity, freedom from oppression to limitless numbers of beings, he gains a share in limitless freedom from danger, freedom from animosity, and freedom from oppression. This is the great gift — original, long-standing, traditional, ancient, unadulterated from the beginning — that is not open to suspicion, and is unfurled by knowledgeable contemplatives & priests. This is the reward of merit, reward of skillfulness, nourishment of happiness, celestial, resulting in happiness, leading to heaven, leading to what is desirable, pleasurable, & appealing; to welfare & to happiness.”

The Buddha chanted some basic guidelines which are acceptable behavior that are part of the Noble Eightfold Path. The initial percept is non-injury or non-violence to all living creatures from the lowest insect to humans. This precept defines a non-violent attitude toward every living thing. The Buddhist practice of this does not extend to the extremes exhibited by Jainism, but from both the Buddhist and Jain perspectives, non-violence suggests an intimate involvement with, and relationship to, all living things.

If one enters the depth of the Noble Eightfold Path, can find answers for many ethical dilemmas and questions. The Noble Eightfold Path is one of the principal teachings of the Buddha, who described it as the way leading to the cessation of suffering (dukkha) and the achievement of self-awakening. [Thanissaro Bhikkhu. "Dhammacakkappavattana Sutta"] it is used in Buddhist practice as a technique to develop insight into the true nature of phenomena (or reality) and to eradicate greed, hatred, and delusion. The Noble Eightfold Path is the fourth of the Buddha's Four Noble Truths; the first element of the Noble Eightfold Path is, in turn, an understanding of the Four Noble Truths. It is also known as the Middle Path or Middle Way. ["Dhammacakkappavattana Sutta"] 47
All eight elements of the Path begin with the word "right", which translates the word samyañc (in Sanskrit). These denote completion, togetherness, and coherence, and can also suggest the senses of "perfect" or "ideal".

In Buddhist symbolism, the Noble Eightfold Path is represented as the dharma wheel, where eight spokes represent the eight elements of the path.

![Dharma Wheel](http://en.wikipedia.org/wiki/Noble_Eightfold_Path)

The Noble Eightfold Path was discovered by Gautama Buddha during his quest for enlightenment. The scriptures describe an ancient path which has been followed and practiced by all the previous Buddha. The Noble Eightfold Path is a practice said to lead its practitioner toward self-awakening and liberation. The path was taught by the Buddha to his disciples so that they, too, could follow it. ⁴⁸

**The Noble Eightfold Path has deep rooted meaning, but its main peelers are as follows.**

<table>
<thead>
<tr>
<th>Division</th>
<th>Eightfold Path factors</th>
<th>Acquired factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wisdom (Sanskrit: prajñā, Pāli: paññā)</td>
<td>1. Right view</td>
<td>9. Right knowledge</td>
</tr>
<tr>
<td></td>
<td>2. Right intention</td>
<td>10. Right liberation</td>
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<tr>
<td>Ethical conduct (Sanskrit: śīla, Pāli: sīla)</td>
<td>3. Right speech</td>
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<td>4. Right action</td>
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<td></td>
<td>5. Right livelihood</td>
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<tr>
<td>Concentration (Sanskrit and Pāli: samādhī)</td>
<td>6. Right effort</td>
<td></td>
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<td></td>
<td>7. Right mindfulness</td>
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<tr>
<td></td>
<td>8. Right concentration</td>
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</tbody>
</table>

**TABLE NO 1.1: PEELERS OF NOBLE EIGHTFOLD PATH**
Theravada monk Bhikkhu Bodhi 49 has observed: "Buddhist ethics, as formulated in the five precepts, is sometimes charged with being entirely negative. It has to be pointed out that the five precepts, or even the longer codes of precepts promulgated by the Buddha, do not exhaust the full range of Buddhist ethics. The precepts are only the most rudimentary code of moral training, but the Buddha also proposes other ethical codes inculcating definite positive virtues. The Mangala Sutta, for example, commends reverence, humility, contentment, gratitude, patience, generosity, etc. Other discourses prescribe numerous family, social, and political duties establishing the well being of society. And behind all these duties lie the four attitudes called the "immeasurable" — loving-kindness, compassion, sympathetic joy, and equanimity."

To abstract few issues from ethical perspective, one can take example of few social issues and how Buddhism perspective defines it.

1. **Abortion**

   One will never find a single Buddhist view on the concern of abortion. Those practicing in Japan and the United States are said to be more tolerant of abortion than those who live elsewhere. In Japan, women sometimes participate in Mizuko kuyo after an induced abortion or an abortion as the result of a miscarriage. The Dalai Lama 50 has remarked that “abortion is ‘negative,’ but there are exceptions. He said, I think abortion should be approved or disapproved according to each circumstance.”

2. **Death penalty** 51

   Buddhism is one of those religions who place greater emphasis on the holiness of life. However there is disagreement among Buddhists as to whether or not Buddhism forbids the death penalty. The first of the Five Precepts is to abstain from destruction of life. Chapter 10 of the Dhammapada states: Everyone fears punishment; everyone fears death, just as you do. Therefore do not kill or cause to kill. Everyone fears punishment; everyone loves life, as you do. Therefore do not kill or cause to kill.
On the other hand Chapter 26, the final chapter of the Dhammapada, states "Him I call a Brahmin who has put aside weapons and renounced violence toward all creatures. He neither kills nor helps others to kill". These sentences are interpreted by many Buddhists as an injunction against supporting any legal measure which might lead to the death penalty. The first precept of Buddhism focuses mainly on direct participation in the destruction of life. This is one reason that the Buddha made a distinction between killing animals and eating meat, and refused to introduce vegetarianism into monastic practice.

3. **Euthanasia**

In Theravada Buddhism, for a monk to praise the advantages of death including simply telling a person of the miseries of life or the bliss of dying and going to heaven in such a way that he/she might feel inspired to commit suicide or simply pine away to death is explicitly stated as a breach in one of highest Vinaya code regarding prohibition of harming life, hence it will result in automatic expulsion from Sangha. In caring for the terminally ill, no one should subject a patient to treatment designed to bring on death faster than it would if the disease were simply allowed to run its course.

1.5.2 **CHRISTIAN ETHICS**

Christian ethical principles are based on the teachings within the Holy Bible. While interpretations of some passages vary, Christian thought is fairly unanimous on the key points of ethics. They begin with the notion of inherent sinfulness, which requires essential atonement. Personal ethics are the means to avoid or correct sin. Christian ethics are founded upon the notion of personal freedom to choose and act righteously. Specific ethical behaviors originate in the Old Testament’s Ten Commandments, and are enriched by teachings in the Psalms and morals contained in historical accounts.

The New Testament on which Christianity diverges from Judaism added an eleventh ethical commandment: to “love your neighbor as you love yourself”, including loving your enemy. This notion of brotherly love comes from the belief that God so loved the
world that he gave His son to sacrifice Himself for humanity. The ministry of Jesus Christ was intended to show people that token sacrifice and liturgical religious processes that supposedly make a person "better" are to be replaced by real interpersonal sacrifice to one another based on acceptance of salvation through Christ.

Christian ethics do not approach social change by pointing to conventions and norms that should be ended (such as slavery or women’s rights) but rather by personal ethical and spiritual conversion that would result in social change if enough people engaged in personal change. The idea is that eternal life is more important than your lot in life on earth. Key Biblical parables also teach the virtues of approaching life’s decisions through a sense of personal peace and suppression of worry, doubt and fear. Other tenets include maintaining personal integrity and the lack of hypocrisy, honesty and loyalty, mercy and forgiveness, rejection of materialism and the desire for wealth and power, and teaching others in your life through personal joy, happiness and Godly devotion.

There are several different schema of vice and virtue. Aquinas adopted the four cardinal virtues of Plato, justice, courage, temperance and prudence, and added to them the Christian virtues of faith, hope and charity (from St.Paul, 1 Corinthians 13). Other schema includes the Seven Deadly Sins and the seven virtues.

To further understand the Christian ethics, one can understand it on the fronts of contents and demarcations. Western philosophical works on ethics were written in a culture whose literary and religious ideas were based in the Hebrew Bible (Old Testament) and the New Testament. As such, there is a connection between the ethics of the Bible and the ethics of the great western philosophers. However, this is not a direct connection; significant differences of opinion in how to interpret and apply passages in the books of the Bible lead to different understandings of ethics. Some have suggested that modern understandings of the Bible are fundamentally mistaken.

1. Ethics in Hebrew Bible

Jewish tradition classically schematizes prescriptions into 613 mitzvoth ("commandments"), beginning with "Be fruitful and multiply" (God’s command
to all life) and continuing on to the seven laws of Noah (addressed to all humanity) and the several hundred laws which apply specifically to Jews (such as the kashrus dietary laws). Jewish tradition also records the aforementioned distinction between commandments’s that relate to man's interaction with fellow man and those that affect his relationship with God. Many commandments are remarkable in their blending of the two roles. For example, observance of the Shabbat is couched in terms of recognizing God's sovereignty and creation of the world, while also being presented as a social-justice measure to prevent overworking one's employees, slaves, and animals. As a result, the Bible consistently binds worship of the Divine to ethical actions and ethical actions with worship of the Divine.  

The gem of Old Testament ethics is the Biblical command to "love thy neighbor as thyself." Later traditions recognized its prominence by claiming that all other commands are just means by which to accomplish this lofty goal.

The commands of the Old Testament appear in a particular context, namely that of an Iron Age Canaanite people. Thus, some commands, such as the prohibition of theft, are near-universal, while others, such as levirate marriage and the holding of slaves, record how to go about specific ancient practices. To understand the nature of these latter Old Testament commands, a full understanding of the ancient practice is necessary. In particular, understanding the way it was practiced in neighboring and pre-Biblical societies allows one to grasp the novelty of the Old Testament's preferred method.

This method has enjoyed considerable attention in the realm of Biblical court law. Understanding the Iron Age legal context highlights the ethics inherent in Old Testament legal theory. A quick survey of non-Israelite legal codes from the time produces the following patterns: punishment for mere economic crimes can be capital; punishment for murder can be a mere fine or economic recompense; a man's family can be punished for crimes he did; a high ranking ruler can pardon one subject from crimes he committed against another subject; executions were often highly symbolic, disrespectful, and unusual.
The Old Testament adamantly opposes these popular Mesopotamian practices. In their stead, the Old Testament claims that life has no set monetary value; it claims that no economic crime should ever be punished with death; it claims that man can never punish someone for crimes not his own; it demands justice before the law, regardless of political or financial status; and it sets very specific, non-theatrical forms of capital punishment. These novelties of Biblical ethics are central to the modern conception of legal justice.

2. Early Church

According to Paul teachings (Rom., ii, 24 ff) “God has written his moral law in the hearts of all men, even of those outside the influence of Christian revelation; this law manifests itself in the conscience of every man and is the norm according to which the whole human race will be judged on the day of reckoning. In consequence of their perverse inclinations, this law had become, to a great extent, obscured and distorted among the pagans; Christian understand their mission as, to restore it to its pristine integrity.

The Church fathers had little occasion to treat moral questions from a purely philosophical standpoint and independently of Christian Revelation; but in the explanation of Catholic doctrine their discussions naturally led to philosophical investigations. This is particularly true of Augustine, who proceeded to develop thoroughly along philosophical lines and to establish firmly most of the truths of Christian morality. The eternal law (lax aeterna), the original type and source of all temporal laws, the natural law, conscience, the ultimate end of man, the cardinal virtues, sin, marriage, etc. were treated by him in the clearest and most penetrating manner. Hardly a single portion of ethics does he present to us but is enriched with his keen philosophical commentaries. Late ecclesiastical writers followed in his footsteps.

3. Scholasticism

Philosophy and, by means of it, theology reaped abundant fruit from the works of Aristotle, which had until then been a sealed treasure to Western civilization,
and had first been elucidated by the detailed and profound commentaries of Albert the Great and Thomas Aquinas and pressed into the service of Christian philosophy.

The same is particularly true as regards to ethics. Thomas, in his commentaries on the political and ethical writings of Aristotle, in his Summa contra Gentiles and his Questions disputative, treated with his wonted clearness and penetration nearly the whole range of ethics in a purely philosophical manner, so that even to the present day his words are an inexhaustible source from which ethics draws its supply. On the foundations laid by him the Catholic philosophers and theologians of succeeding ages have continued to build. In his Summa Theologiae, Thomas locates ethics within the context of theology. The question of beatitude, perfect happiness in the possession of God, is posited as the goal of human life. Thomas also argues that the human being by reflection on human nature's inclinations discovers a law, that is the natural law, which is "man's participation in the divine law."

4. Protestant ethics

Far different from Catholic ethical methods were those adopted for the most part by Protestants. With the rejection of the Church's teaching authority, each individual became in principle his own supreme teacher and arbiter in matters appertaining to faith and morals. The Reformers held fast to the Bible as the infallible source of revelation, but as to what belongs or does not belong to it, whether, and how far, it is inspired, and what is its meaning — all this was left to the final decision of the individual, at least in Low Church forms.

Lutheran Philip Melanchthon, in his "Elementa philosophiae moralis", strongly rejected the philosophy of Aristotelean, so did Arminian Hugo Grotius, in his work, De jure belli ET pacis. But Cumberland and his follower, Samuel Pufendorf, moreover, assumed, with Descartes, that the ultimate ground for every distinction between good and evil lay in the free determination of God's will, a view which renders the philosophical treatment of ethics fundamentally impossible.
In the 20th century, some Christian philosophers, notably Dietrich Bonhoeffer questioned the value of ethical reasoning in moral philosophy. In this school of thought, ethics, with its focus on distinguishing right from wrong, tends to produce behavior that is simply not wrong, whereas the Christian life should instead be marked by the highest form of right. Rather than ethical reasoning, they stress the importance of meditation on and relationship with God.

1.5.3 CONFUCIAN ETHICS

Confucianism and Neo-Confucianism emphasize the maintenance and propriety of relationships as the most important consideration in ethics. To be ethical is to do what one's relationships require. Notably, though, what you owe to another person is inversely proportional to their distance from you. In other words, you owe your parents everything, but you are not in any way obligated towards strangers. This can be seen as recognition of the fact that it is impossible to love the entire world equally and simultaneously. This is called relational ethics, or situational ethics. The Confucian system differs very strongly from Kantian ethics in that there are rarely laws or principles which can be said to be true absolutely or universally.

This is not to say that there has never been any consideration given to universalism ethics. In fact, in Zhou dynasty China, the Confucians' main opponents, the followers of Mozi argued for universal love, jian'ai. The Confucian view eventually held sway, however, and continues to dominate many aspects of Chinese thought. Many have argued, for example, that Mao Zedong was more Confucian than Communist. Confucianism, especially of the type argued for by Mencius (Mengzi), argued that the ideal ruler is the one who (as Confucius put it) "acts like the North Star, staying in place while the other stars orbit around it". In other words, the ideal ruler does not go out and force the people to become good, but instead leads by example. The ideal ruler fosters harmony rather than laws.
Confucius stresses honesty above all. His concepts of li 理, yi 義, and ren 仁 can be seen as deeper expressions of honesty (cheng 誠, commonly translated as "sincerity") and fidelity (Xiao 孝) to the ones to whom one owes one's existence (parents) and survival (one's neighbors, colleagues, inferiors in rank). He codified traditional practice and actually changed the meaning of the prior concepts that those words had meant. His model of the Confucian family and Confucian ruler dominated Chinese life into the early 20th century. This had ossified by then into an Imperial hierarchy of rigid property rights, hard to distinguish from any other dictatorship. Traditional ethics had been perverted by legalism.

Buddhist influence

Buddhism, and specifically Mahayana Buddhism, brought a cohesive metaphysic to Chinese thought and a strong emphasis on universalism. Neo-Confucianism was largely a reaction to Buddhism's dominance in the Tang dynasty, and an attempt at developing a native Confucian metaphysical/analytical system.

1.5.3 HINDU ETHICS

Hindu ethics are related to reincarnation, which is a way of expressing the need for reciprocity, as one may end up in someone else's shoes in their next incarnation. Intention is seen as very important, and thus selfless action for the benefit of others without thought for oneself is an important rule in Hinduism, known as the doctrine of karma yoga. This aspect of service is combined with an understanding that someone else's unfortunate situation, while of their own doing, is one's own situation since the soul within is the soul shared by all. The greeting namaskar is founded on the principle that one salutes the spark of the divine in the other. Kindness and hospitality are key Hindu values.

There is a age old saying that if wealth is lost nothing is lost, health is lost, something is lost but if character is lost, everything is lost., meaning that wealth lost can be regained if one has the knowledge and skill, health can also be regained, it is only a matter of time., but character is lost, one not only endangers the loss of all the other
things., but it also becomes irreparable. This is to mean that values make up an individual; it is an important component of an individual’s identity. Lord Krishna enumerates certain values or attitudes that are necessary for life. The twenty values enlisted in Chapter 13 of the Bhagwat Geeta are: Absence of pride; unpretentiousness: non-injury; accommodation; straightforwardness; service to the teacher; purity; steadfastness; self-restraint; dispassion towards sense objects; absence of egoism; being aware of problems of birth, death, old age, disease and sorrow; freedom from ownership; caring without attachment; equanimity in meeting the desirable and the undesirable; devotion to the Lord; resorting to a quiet place; absence of craving for company; continuous study of the scriptures that give knowledge of the Self; and seeing the truth of the self – these are indeed the means for knowledge. Without these life is futile.

More emphasis is placed on empathy than in other traditions, and women are sometimes upheld not only as great moral examples but also as great gurus. Beyond that, the Mother is a Divine Figure, the Devi, and the aspect of the creative female energy plays a major role in the Hindu ethos. Vande Mataram, the Indian national song (Rashtra Geet) is based on the Divine mother as embodied by 'Mother India' paralleled to 'Ma Durga'. An emphasis on domestic life and the joys of the household and village may make Hindu ethics a bit more conservative than others on matters of sex and family.

Ethics is mentioned as ‘Dharma’ in the Indian Philosophy. The human being in his life time, struggles for a large number of things in life, which fall under four main headings, Dharma (ethics), Artha (securities), Kama (pleasures) and Moksha (liberation). Out of these, Dharma occupies the first place in the four categories of human goals. Human beings have the faculty of choice, certain norms which control various actions (Karma). Therefore the individual is at a liberty to decide which course of action to choose to reach the desired ends.

The human struggle for security and pleasure i.e., Artha and Kama must be in accordance with an ethical choice. This is in the larger good because Ethical standards guide an individual to consider others need. Thus, while choosing the means of
achieving what I want, I must take into account others needs. One cannot be indifferent to others needs.

The Religious ethics called Dharma, found in the Vedas, confirm commonsense standards, specify further religious ‘do’s and don’ts’, and add the concept of ‘punya’ and ‘paapa’—results produced by good or bad actions, now or hereafter. According to Dharma, human action has an unseen result as well as an immediate tangible result. The unseen result of the action accrues in subtle form to the account of the doer of the action and in time he will get something pleasurable or painful. The subtle result of good action, ‘punya’ fructifies as pleasure and subtle result of bad action, ‘papa’ fructifies as pain (sin). Sin is the choice of either a wrong goal or a wrong means in the pursuit of an acceptable goal. This choice will bring an undesired result and undesirable experiences. ‘Punya’ indicates good action which may not be seen, but which will bring later a desirable experience, something that is pleasurable.

There are immense examples in the great epics of Mahabharata and the Ramayana of how good deeds have resulted into good results and vice-versa.

Moreover, the society contributes in making of the individual; therefore he owns a responsibility to the society. In the Bhagwat Geeta, Chapter (3-12) Lord Krishna tells Arjun,

_Istan bhogan hi vodevah; Dasyante yajna bhavitah_
_Tai dattanaprada yaibhyah; Yo bhunkte stena eva sah_

meaning “Those Gods shall bestow on you all the gratifications you desire: one who eats what is given by them without giving in turn to them-he is a thief indeed.” This is further explained by Swami Chinmayananda says, “When an action is desire less, it is blessed with rewarding success by nature. In a society few people produce, rests consume. Yet, all should share and enjoy equally. Those who create wealth should be happy that by Lord’s grace they have the extra ability to serve others. Few have the knowledge and ability to serve their brethren. Those who serve the society with all their ability are freed of all sins. This is the Hindu socialism based upon the guidance for the evolution in man of Godhood”.
1.5.5 ISLAMIC ETHICS

Islamic ethics (akhlāq), defined as "good character," historically took shape gradually from the 7th century and was finally established by the 11th century. It was eventually shaped as a successful amalgamation of the Quranic teachings, the teachings of the Sunnah of Muhammad, the precedents of Islamic jurists, the pre-Islamic Arabian tradition, and non-Arabic elements (including Persian and Greek ideas) embedded in or integrated with a generally Islamic structure. Although Muhammad's preaching produced a "radical change in moral values based on the sanctions of the new religion and the present religion, and fear of God and of the Last Judgment", the tribal practice of Arabs did not completely die out. Later Muslim scholars expanded the religious ethic of the Quran and Hadith in immense detail. The foundational source in the gradual codification of Islamic ethics was the Muslim understanding and interpretations of the Quran and practices of Muhammad. Its meaning has always been in context of active submission to God, performed by the community in unison. The motive force in Islamic ethics is the notion that every human being is called to "command the good and forbid the evil" in all spheres of life. Muslims understand the role of Muhammad as attempting to facilitate this submission. Another key factor in the field of Islamic ethics is the belief that mankind has been granted the faculty to discern God's will and to abide by it. This faculty most crucially involves reflecting over the meaning of existence, which, as John Kelsay in the Encyclopedia of Ethics phrases, "ultimately points to the reality of God." Therefore, regardless of their environment, humans are believed to have a moral responsibility to submit to God's will and to follow Islam as demonstrated in the Quran. This natural inclination is, according to the Quran, subverted by mankind's focus on material success: such focus first presents itself as a need for basic survival or security, but then tends to manifest into a desire to become distinguished among one's peers. Ultimately, the focus on materialism, according to the Islamic texts, hampers with the innate reflection as described above, resulting in a state of jahiliyya or "heedlessness."

Muslims believe that Muhammad, like other prophets in Islam, was sent by God to remind human beings of their moral responsibility, and challenge those ideas in society which opposed submission to God. According to Kelsay, this challenge was directed against five main characteristics of pre-Islamic Arabia.
The division of Arabs into varying tribes (based upon blood and kinship). This categorization was confronted by the ideal of a unified community based upon Islamic piety, an "ummah;" 54

1. The acceptance of the worship of a multitude of deities besides Allah - a view challenged by strict Islamic monotheism, which dictates that Allah has no partner in worship nor any equal;

2. The trait of muruwwa (manliness), which Islam discouraged, instead emphasizing on the traits of humility and piety;

3. The focus on achieving fame or establishing a legacy, which was replaced by the concept that mankind would be called to account before God on the day of resurrection;

4. The reverence of and compliance with ancestral traditions, a practice challenged by Islam — which instead assigned primacy to submitting to God and following revelation.

These changes lay in the reorientation of society as regards to identity and life of the Muslim belief, world view, and the hierarchy of values. From the viewpoint of subsequent generations, this caused a great transformation in the society and moral order of life in the Arabian Peninsula. For Muhammad, although pre-Islamic Arabia exemplified "heedlessness," it was not entirely without merit. Muhammad approved and exhorted certain aspects of the Arab pre-Islamic tradition, such as the care for one’s near kin, for widows, orphans, and others in need and for the establishment of justice. However, these values would be re-ordered in importance and placed in the context of strict monotheism.

In order to appreciate the true value of the ethical system of the Arabian Prophet, it must be remembered that Islam, the service of man and the good of humanity constitute pre-eminently the service and worship of God. Faith without work has no meaning; “this life is but tillage (mazraa) for the next,” and therefore in Islam people say repeatedly, “do good that you may reap there.”
According to some authors the ethical code of Islam is summarized in the fourth Sura of the Koran., which says “Come, I will rehearse what your lord hath enjoined on you, - that ye assign no to Him a partner, that ye be good to your parents; and ye slay not your children because of poverty: for them and for you will We provide; and that ye come not near to pollution, outward and inward, and that ye slay not soul whom God hath forbidden, unless by right…. And draw not nigh to the wealth of orphan, save so as to better it…. And when ye pronounce judgment then be just, thought it be the affair of kinsman. And God’s compact fulfils ye, that is, what He hath ordained to you. Verily, this right way; follow it then”

And again, “Blessed are they who believe and humbly offer their thanks giving to their Lord……..who are constant in their charity, and who guard their chastity, and who observe their trust and covenants…..Verily, God bids you do justice and good, and give to kindred their due; and He forbids you to sin and to do wrong and oppress.” Turn away evil with what is better.” Again, speaking of Paradise, it says, “it is prepared for the godly, who give alms in prosperity and adversity; who control their anger and forgive men; and God love the beneficent.”

The author of the Kashshaf thus sums up the Islamic teachings as: “Seek him who drives you away; give to him who takes away from you; pardon him who injures you: for God love that you should cast into the depth of your souls the roots of his perfections.” In Islam even the return of good for evil is preached on all occasions – “Think only of what is good for each, and consider not the wrong that has been done to thee: pardon others readily, and do good unto all. Fair is the dwelling-place of those who have bridled their anger and forgiven their adversaries. Return good for evil”

1.5.6 Jain Ethics

Jainism encourages spiritual development through reliance on and cultivating one's own personal wisdom and self-control (vrata). The goal is realization of the soul's true nature.
The Triple gems of Jainism:

1. **Right vision or view (Samyak Darsana)**
2. **Right knowledge (Samyak Jnana)** and
3. **Right conduct (Samyak Caritra),**

The above all together constitute the path of liberation (*moksha*) from the universal cycles of births and deaths. Those who have attained *moksha* are called *siddha* (liberated souls) and those who are attached to the world through their karma are called *samsarin* (mundane souls). Every mundane soul has to follow the path as described by the Jinas (Tirthankaras) to attain moksha.

Jains believe that the universe and *dharma* have no beginning and no ending, but goes through a process of cyclical change. The universe consists of living (*Jīva*) and non-living beings (*Ajīva*). The *samsarin* (worldly) soul takes various forms of life. Human being, animal and plant, deity, and hell-being are the four forms of the samsari souls. All worldly relations of one's *jīva* with other *jīva* and *ajīva* are based on its *karma*.

Jainism practices are derived from the above fundamentals. For example, non-violence simply relates to minimizing new karmas that can potentially get attached to the soul. Jainism views every form of soul as worthy of respect as it has potential to become siddha (Paramatma, pure soul). Since all living beings possess a soul, great care and awareness is required in going about one's business in the world. Jainism emphasizes this equality of all life, advocating the protection of even the smallest creatures. This goes as far as the life of microscopic organisms. Jainism acknowledges that every person has different capability and capacity and therefore defines the duties for ascetics and householders accordingly.

There are five ethical principles prescribed by Mahavira to his followers:

1. **Non-Violence**

The first is considered to be the most important because Jains believe in 'continuity of consciousness' and that one has no right to interfere with the progress (spiritual) of any being, even the one-sensed. Injury involved positive
interference and so there was to be exhortation to practice non-interference. (Non-interference is sometimes interpreted as strict non-killing). To achieve the goal of non-violence it is necessary to have coordination between the mind and body. This should also be accompanied by proper speech "emanating from the heart which knows nothing but love. As a result, there is absolutely no thought of injury and no speech instigating somebody else to commit murder.  

2. Truth (*satya*)

Satya, truth-speaking, is the second virtue to be practiced by all people. Since non-violence is the most important principle, all other principles are to be followed in the spirit of non-violence. However, when truth speaking will lead to violence for example, a killing, it is perfectly ethical to utter falsehood.

3. Non-Stealing (*asteya*),

*Asteya*, non-stealing, signifies the strict adherence to one's own possessions, not even wanting to take hold of another's. To uphold the practice of *asteya*, one should not do the following:  

- Avoid giving people their money's worth  
- Take things which were not offered to him  
- Take things that were placed or dropped by forgotten others  
- Purchase things at cheaper prices if the cheaper price was due to an improper method employed in acquiring the object.

4. Celibacy (*brahmacarya*)

*Brahmacarya*, celibacy, is the complete abstinence from sex and at one time this included thoughts entertained about sex. Obviously this virtue would be difficult to maintain in a household or family, so to observe this principle in the household, Jaina philosophers suggested that practicing the principle of monogamy was a way to uphold *brahmacarya* in spirit.
5. **Non-Possession (aparigraha).**

Aparigraha, non-possession, is the renunciation, not only his property and wealth before taking the 'Order', but also has no thoughts of the things renounced. This is done to detach oneself from things and possessions, including home and family, so that one can reach their goal of life, moksha.

1.5.7 **NEOPAGAN ETHICS**

*Germanic Neopagan ethics*

Germanic Neopagans, including followers of both Asatru and Theodism, try to emulate the ethical values of the ancient Germanic peoples (Norse or Anglo-Saxon) through the form of the Nine Noble Virtues.

The Nine Noble Virtues are the ethical code gleaned from various sources including the Poetic Edda (particularly the Hávamál), the Icelandic Sagas and Germanic folklore. They were codified by John Yeowell (a.k.a Stubba) and John Gibbs-Bailey (a.k.a Hoskuld) of the Odinic Rite in the 1970s.

The Nine Noble Virtues and other similar constructs are moral and situational ethical guidelines based upon those detailed in the Havamal, and are not considered commandments or moral imperatives.
<table>
<thead>
<tr>
<th>Odinic Rite</th>
<th>Asatru Folk Assembly</th>
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<tr>
<td>1. Courage</td>
<td>1. Strength is better than weakness</td>
</tr>
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<td>2. Truth</td>
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<td>9. Perseverance</td>
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**Nine Charges**

The **Nine Charges** were, like the Nine Noble Virtues, codified by the Odinic Rite in the 1970s. 59

1. To maintain honesty, fidelity, love and devotion.
2. Never to take wrong oath: for great and grim is the reward for the breaking of plighted troth.
3. Not to deal with people in harsh manner but with humbleness and love.
4. To remember to respect.
5. To suffer no evil.
6. To succor the friendless but to put no faith in the pledged word of a stranger people.
7. If I hear the fool's word of a drunken man I will strive not: for many a grief and the very death growth from out such things.
8. To give kind heed to dead men: straw dead, sea dead or sword dead.
9. To abide by the enactments of lawful authority.
The Six-Fold Goal

The Six-Fold Goal was another behavioral guideline discussed in A Book of Troth by Edred Thorsson and adopted by early Ásatrú groups in the USA like the Ring of Troth and the Asatru Free Assembly. The Six-Fold Goal is: Right, Wisdom, Might, Harvest, Faith and Love. The Six-Fold Goal has fallen out of common usage.

1.5.8 WICCAN ETHICS

The pentagram within a circle, a symbol of faith used by many Wiccans, sometimes called a pentacle.

Wiccan morality is largely based on the Wiccan Rede: 'it harms none, do what ye will'. While this could be interpreted to mean "does no harm at all," it is usually interpreted as a declaration of the freedom to act, along with the necessity of taking responsibility for what follows from one's actions.
Another element of Wiccan Morality comes from the Law of Threefold Return, which is understood to mean that whatever one does to another person or thing (benevolent or otherwise) returns with triple force. 60

Many Wiccans also seek to cultivate a set of eight virtues mentioned in Doreen Valiente’s Charge of the Goddess, [Farrar, Janet & Stewart, Eight Sabbaths for Witches.] these being mirth, reverence, honor, humility, strength, beauty, power and compassion. In Valiente’s poem they are ordered in pairs of complementary opposites, reflecting a dualism that is common throughout Wiccan philosophy.

1.5.9 LAVEYAN SATANIST ETHICS

LaVeyan Satanism is a religion founded in 1966 by Anton Szandor LaVey. Its teachings are based on individualism, self-indulgence, and "eye for an eye" morality, borrowing philosophically from Friedrich Nietzsche and Ayn Rand, and drawing from the rituals and ceremonies of occultist Aleister Crowley. Employing Crowley's terminology, its adherents define Satanism as a "Left-Hand Path" religion, rejecting traditional "Right-Hand Path" religions such as Christianity for their perceived denial of life and emphasis on guilt and abstinence. Unlike Theistic Satanism, LaVeyan
Satanism does not focus on literally worshiping Satan, but, rather uses "Satan" as a symbol of carnality and earthly values, of man's inherent nature.  

Anton LaVey established Satanism's first and largest religious organization, the Church of Satan, in 1966, and codified satanic beliefs and practices in the Satanic Bible in 1969. According to the Church of Satan, there are many Satanists around the world, including both members and non-members. It rejects the legitimacy of any other organizations of Satanists, dubbing them reverse-Christians and pseudo-Satanists. Although exact numbers have never been released, it has been estimated by the church that the number of adherents is in the tens of thousands.

On Walpurgisnacht of 1966, Anton Szandor LaVey began the Church of Satan. Beforehand, he had given lectures from his home, the infamous Black House, charging two dollars for admittance. He formed “Magic Circle” with his closest associates, experimenting with ceremonial magic. It was suggested to LaVey that he had enough material to start an organized religion.

In 1969, LaVey published the Satanic Bible, which, even to this day, remains the most authoritative literature on the subject of LaVeyan Satanism, outlining the basic concepts, philosophy and rituals of the religion. A companion book, The Satanic Rituals, published in 1972, presents an array of rituals associated with Satanism throughout the ages, but not necessarily central to the Church's belief system. LaVey also released other literature to further expand on the ideology, namely The Satanic Witch (previously published as The Complete Witch), and 2 essay anthologies: The Devil's Notebook and Satan Speaks! Since its inception, many individuals sought to recreate LaVey's success by founding new organizations claiming the throne of "true" Satanism, but most were short-lived and ceased to exist altogether. [Pretenders to the Throne - Peter H. Gilmore] Some, however, have gained remarkable success, allegedly due to the founders' previously strong relations with the Church of Satan. The reasons for the breakaway from LaVey's church were cited as being a difference in ideology, or commercialization of the institution, thus seeking to recreate its previous underground and elitist status. One notable example is the formation of the Temple of Set in 1975 by former Church of Satan member Michael Aquino, who cites
disagreement over LaVey's atheism. [Aquino, Michael (2002). The Temple of Set] Aquino believed in a living deity, whom he called Set. 62

LaVey proposes, instead, that if all gods are creations of humans, worship of an external deity is worship of its creator by proxy. He suggests, then, that the rational Satanists should instead internalize their gods and therefore worship themselves; hence the Satanic maxim, "I am my own god." [LaVey, Anton (1969). The Satanic Bible. Avon.] 63

The Nine Satanic Sins 64

1. Stupidity

Stupidity is the top of the list for Satanic Sins. The Cardinal Sin of Satanism. It’s too bad that stupidity isn’t painful. Ignorance is one thing, but our society thrives increasingly on stupidity. It depends on people going along with whatever they are told. The media promotes a cultivated stupidity as a posture that is not only acceptable but laudable. Satanists must learn to see through the tricks and cannot afford to be stupid.

2. Pretentiousness

Pretentiousness empty posturing can be most irritating and isn’t applying the cardinal rules of Lesser Magic. This is on equal footing with stupidity for what keeps the money in circulation these days. Everyone’s made to feel like a big shot, whether they can come up with the goods or not.

3. Solipsism

Projecting your reactions, responses, and sensibilities onto someone who is probably far less attuned than you are can be very dangerous for Satanists. It is the mistake of expecting people to give you the same consideration, courtesy and respect that you naturally give them. They won’t. Instead, Satanists must strive to apply the dictum of “Do unto others as they do unto you.” It’s work for most of us, and requires constant vigilance, lest you slip into a comfortable
illusion of everyone being like you. As it has been said, certain utopias would be ideal in a nation of philosophers, but unfortunately (or perhaps fortunately, from a Machiavellian standpoint) we are far from that point.

4. **Self-deceit**

It’s in the “Nine Satanic Statements”, but deserves to be repeated here. It is another cardinal sin. We must not pay homage to any of the sacred cows presented to us, including the roles we are expected to play ourselves. The only time self-deceit should be entered into is when it’s fun, and with awareness. But then, it’s not self-deceit!

5. **Herd Conformity**

That’s obvious from a satanic stance. It’s all right to conform to a person’s wishes, if it ultimately benefits you. But only fools follow along with the herd, letting an impersonal entity dictate to you. The key is to choose a master wisely, instead of being enslaved by the whims of the many.

6. **Lack of perspective**

Again, this one can lead to a lot of pain for a Satanist. You must never lose sight of whom and what you are, and what a threat you can be, by your very existence. We are making history right now, every day. Always keep the wider historical and social picture in mind. That is an important key to both lesser and Greater Magic. See the patterns and fit things together as you want the pieces to fall into place. Do not be swayed by herd constraints: Know that you are working on another level entirely from the rest of the world.

7. **Forgetfulness of Past Orthodoxies**

Be aware that this is one of the keys to brainwashing people into accepting something new and different, when in reality it’s something that was once widely accepted but is now presented in a new package. We are expected to rave about the genius of the creator and forget the original. This makes for a disposable society.
8. **Counterproductive Pride**

That first word is important. Pride is great up to the point you begin to throw out the baby with the bathwater. The rule of Satanism is: If it works for you, great. When it stops working for you, when you’ve painted yourself into a corner and the only way out is to say, I’m sorry, I made a mistake, I wish we could compromise somehow, then do it.

9. **Lack of Aesthetics**

This is the physical application of the Balance Factor. Aesthetics is important in Lesser Magic and should be cultivated. It is obvious that no one can collect any money off classical standards of beauty and form most of the time, so they are discouraged in a consumer society; but an eye for beauty, for balance, is an essential satanic tool and must be applied for greatest magical effectiveness. It’s not what’s supposed to be pleasing: It’s what *is*. Aesthetics is a personal thing, reflective of one’s own nature, but there are universally pleasing and harmonious configurations that should not be denied.

1.5.10 **SECULAR ETHICS**

Secular ethics is a branch of moral philosophy in which ethics is based solely on human faculties such as logic, reason or moral intuition, and not derived from purported supernatural revelation or guidance (which is the source of religious ethics). Secular ethics can be seen as a wide variety of moral and ethical systems drawing heavily on humanism, secularism and freethinking. 65

The majority of secular moral concepts consist, on the grand scale of the acceptance of social contracts, and on a more individual scale of either some form of attribution of intrinsic value to things, ethical intuitionism or of a logical deduction that establishes a preference for one thing over another, as with Occam's razor. Approaches like utilitarianism and ethical egoism are considered rather more radical.
Tenets of secular ethics

Despite the width and diversity of their philosophical views, secular ethicists generally share one or more principles:

- Human beings, through their ability to empathies, are capable of determining ethical grounds.
- Human beings, through logic and reason, are capable of deriving normative principles of behaviors.
- This may lead to a behavior morally preferable to that propagated or condoned based on religious texts.

1.5.11 HUMANIST ETHICS

Humanists endorse universal morality based on the commonality of human nature, and that knowledge of right and wrong is based on the best understanding of the individual and joint interests, rather than stemming from a transcendental or arbitrarily local source, therefore rejecting faith completely as a basis for action. The humanist ethics goal is a search for viable individual, social and political principles of conduct, judging them on their ability to enhance human well-being and individual responsibility, ultimately eliminating human suffering.

The International Humanist and Ethical Union (IHEU) is the world-wide umbrella organization for those adhering to the Humanist life stance. 

*Humanism is a democratic and ethical life stance, which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality.*
Humanism is known to adopt principles of the Golden Rule, as in the quote by Oscar Wilde: "Selfishness is not living as one wishes to live; it is asking others to live as one wishes to live." This emphasizes the respect for others' identity and ideals.

**Secular ethics and religion**

There are those who state that religion is not necessary for moral behavior at all. The Dalai Lama has said that compassion and affection are human values independent of religion: "We need these human values. I call these secular ethics, secular beliefs. There’s no relationship with any particular religion. Even without religion, even as nonbelievers, we have the capacity to promote these things."

Those who are unhappy with the negative orientation of traditional religious ethics believe that prohibitions can only set the absolute limits of what a society is willing to tolerate from people at their worst, not guide them towards achieving their best. In other words, someone who follows all these prohibitions has just barely avoided being a criminal, not acted as a positive influence on the world. They conclude that rational ethics can lead to a fully expressed ethical life, while religious prohibitions are insufficient.

That does not mean secular ethics and religion are mutually exclusive. In fact, many principles, such as the Golden Rule, are present in both systems, and some religious people, as well as some Deists, prefer to adopt a rational approach to ethic.

**CONCLUSION**

Making Ethical problems in business are as old as business itself. The Code of Hammurabi, as reported by Donaldson & Werhane, was written over two thousand years before Christ; it records the fact that Mesopotamian rulers attempted to legislate Prices from local merchants by instituting wage and price controls. As detailed by Gensler in Matthew 7: 12, Jesus gave the golden rule of "Treat others as you want to be treated" as the summary of the Jewish tradition. Rabbi Hillel had earlier said much the same thing; before then, Confucius, China's most famous guru, philosopher
and political theorist, had used this rule to summaries his teachings. All major religions like Hinduisum, Jainism, Islam and many non-religious thinkers perceive that rule as being of central ethical importance. All this suggests that the rule may be an important moral truth, well suited to be a standard to which different cultures could appeal in trying to resolve conflicts. With globalization, it seems that there is a need for such a common principle. Moreover, in Islam, the notion of 'taivhid' or unity refers to oneness of all existence; this relates to being just, promote good and eliminate evil. Indeed, religious traditions provide a foundation for ethics in business, applying moral concepts to business, family and personal life as well as government. In relation to the latter, the other side of the coin is that individuals and organizations themselves ought to abide by such principles.
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