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Sucharitha, Journal of Philosophy & Religion, concentrates on critical and creative research in multidisciplinary traditions in Philosophical & Religious Issues. This journal seeks to promote original research and cultivate a fruitful dialogue between old and new thought.

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Dr. K.VICTOR BABU
Editor-in-Chief



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Editorial

The Sucharitha: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr.Victor Babu Koppula)



RELEVANCE OF BHAGWAD GITA IN THE 21ST CENTURY: A PERSPECTIVE FROM PEDAGOGY

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Abstract

Bhagwad Gita is a central scripture of Hindu religion and Philosophy. It deals with the ultimate reality and destination of human. It advocates the Path of practice or Karma Yoga in general way. The teachings of the Gita are broad, universal and sublime. The Bhagavad Gita is a gospel for the whole world. It is meant for the generality of mankind. Pedagogy of Bhagwad Gita deals with the inspiration of action and duty for duty's sake. Modern age is an age of reason and rational, science and technology and cultural diversity, where man encounters and interacts with the peoples of diversity. The Bhagwad Gita teaches the lesson of assimilation, synthesis and co-ordination.

Keywords----Bhagwad Gita, Swadhyaya, Karma Yoga, Pedagogy, Humanity.

Introduction

'Bhagavad-Gita' is almost universally accepted as a scripture, not merely in a sense of holiness or sanctity from the point of view of a religious outlook, but as what has been regarded as a guide in our day-to-day life, which need not necessarily mean a so-called religious attitude of any particular denomination. The Bhagavad-Gita is not a religious scripture, because its intention is not to cater to just the religious side of our nature or a part of our expectation in life, but it caters to the whole of what we need, and what we are. Several commentaries have been written and are being written on it yet; it is difficult to believe that its meaning has been completely grasped, as it throws up novelty after novelty as we go deeper and deeper into it. The



more we read it, the fresher does it appear before our eyes, like the rise of the sun every morning. This speciality and comprehensiveness which is the approach of the Gita is what makes it a little distinct from the other well-known religious texts. What inspires us and stirs us when we read an epic of this kind is the sympathy that exists between these characters and the various phases of our own personal lives. We somehow find ourselves in these epic characters. We are drawn to these images of persons and situations on account of there being a representation, as it were, of what we ourselves are at different moments of time or in the layers of our own personalities. While the epic of the Mahabharata, like some other epics also of this nature, attempts to portray the culture of an entire nation, or, we may say, the culture of humanity in general, it pinpoints its teachings at a central occasion which it regards as the most convenient hour to give its message in its essentiality. It is not meant only for the people of India; it is for all people, and for all times. It is, therefore, not a message that Krishna gave to Arjuna so that we can just set it aside as something relevant to those times and not applicable to these days. It is a message of eternity, and it has a timeless significance for every one of us. It does not get rusted or worn out by the movements of time or the changes that take place geographically, socially or politically. The vicissitudes of life have no impact upon this message, because it arises from a source which transcends the transitions of life.

The teachings of the Gita are broad, universal and sublime. They do not belong to any cult, sect, creed, age or country. They are meant for the people of the whole world. Based on the soul-elevating Upanishads—the ancient wisdom of seers and saints—the Gita prescribes methods which are within the reach of all. It has a message of solace, freedom, salvation, perfection and peace for all human beings

If all the Upanishads should represent cows, Sri Krishna is their milkman. Arjuna is the calf who first tasted that milk of wisdom of the



Self, milked by the divine Cowherd for the benefit of all humanity. This milk is the Bhagavad Gita. It solves not only Arjuna's problems and doubts, but also the world's problems and those of every individual. Glory to Krishna, the friend of the cowherds of Gokula, the joy of Devaki! He, who drinks the nectar of the Gita through purification of the heart and regular meditation, attains immortality, eternal bliss, everlasting peace and perennial joy. There is nothing more to be attained beyond this. This is the final goal or Moksha.

This sacred scripture is like the great Manasarovar Lake for monks, renunciates and thirsting aspirants to sport in. It is the ocean of bliss in which seekers of Truth swim with joy and ecstasy. If the philosopher's stone touches a piece of iron even at one point, the whole of it is transformed into gold. Even so, if you live in the spirit of even one verse of the Gita, you will doubtless be transmuted into divinity. All your miseries will come to an end and you will attain the highest goal of life—immortality and eternal peace. The study of the Gita alone is sufficient for daily Swadhyaya (scriptural study). You will find in the Gita a solution for all your doubts.

The more you study it with devotion and faith, the more you will acquire deeper knowledge, penetrative insight and clear, right thinking. The Bhagavad Gita is a gospel for the whole world. It is meant for the generality of mankind. It was given over five thousand years ago by Lord Krishna to Arjuna. None but the Lord Himself can bring out such a marvellous and unprecedented words or song of Gita now a book which gives peace to its readers, which helps and guides them in the attainment of supreme bliss, and which has survived up to the present time. This itself proves clearly that God exists, that He is an embodiment of knowledge, and that one can attain perfection or liberation only by realising God. The world is one huge battlefield. The real Kurukshetra is within you. The battle of the Mahabharata is still raging within. Ignorance is Dhritarashtra; the individual soul is Arjuna;



the indwellers of your heart is Lord Krishna, the charioteer; the body is the chariot; the senses are the five horses; mind, egoism, mental impressions, senses, cravings, likes and dislikes, lust, jealousy, greed, pride and hypocrisy are your dire enemies. As the Gita contains subtle and profound teachings, one should study it under a qualified teacher, one who is established in the Absolute. Only when studied with great and intense faith, single-minded devotion and purity, will the truths contained therein be revealed unto you like a fruit on the palm of your hand? Good commentaries written by realised sages are also be of immense help. Worldly-minded individuals, however intellectual they may be, cannot grasp the essential teachings of the Gita. They enter into unnecessary discussions and useless debates. They cavil and carp at the teachings. Such ignorant people say: "There is no intimate connection between the verses. They are thrown in a disorderly manner. There is a great deal of repetition." If they study the book with reverence and faith under a qualified teacher all their doubts would vanish. They will realise that there is a close connection between the verses in all the chapters. Repetitions in the Gita and the Upanishads are useful repetitions. They are best calculated to create a deep and indelible impression in the mind of the aspirant. Lord Krishna speaks from different levels of consciousness. In the Gita the word "Avyaktam" sometimes refers to primordial Nature and sometimes to the Absolute Para Brahman also. Therefore, the help of a teacher is necessary if you wish to know the right significance of the verses. In the Hatha Yogic texts it is stated: "At the junction of the rivers Yamuna and Ganga there is a young virgin". The esoteric meaning of this is that there is the Sushumna Nadi between the Ida and the Pingala. So, without the help of a Guru, you will not be able to understand the proper meaning of the verses of the Gita. You will be like the man who brought a horse to one who asked for Saindhava while taking food. The



word Saindhava means salt as well as horse! The guru can explain the meaning in the right context.

Man is a composite of three fundamental factors, namely, will, feeling and cognition. There are three kinds of temperament—the active, the emotional and the rational. Even so, there are three Yogas—Jnana Yoga for a person of enquiry and rational temperament, Bhakti Yoga for the emotional temperament, and Karma Yoga for a person of action. One Yoga is as efficacious as the other. The Bhagavad Gita formulates the theories of the three paths without creating any conflict among them. It harmonises most wonderfully the philosophy of action, devotion and knowledge. All three must be harmoniously blended if you wish to attain perfection. You should have the head of Sri Shankara, the heart of Lord Buddha and the hand of King Janaka. The three horses of this body-chariot—action, emotion and intellect—should work in perfect harmony. Only then will it move smoothly and reach the destination safely and quickly. Only then can you rejoice in the Self, sing the song of Soham, be in tune with the Infinite, hear the soundless voice of the Soul and enjoy the sweet music of the eternal Self. The central teaching of the Gita is the attainment of the final beatitude of life—perfection or eternal freedom. This may be achieved by doing one's prescribed duties of life. Lord Krishna says to Arjuna: "Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reaches the Supreme".

Arjuna became very despondent. Lord Krishna's opening remarks in the second discourse, which bespeak of the immortality of the soul, open his eyes and give him strength and courage. Arjuna then learns the technique of Karma Yoga and renunciation of the fruits of actions. He learns the methods of controlling the senses and the mind and practising concentration and meditation.



The teacher can also teach best only when the student is ready for the knowledge. Krishna now sees the readiness of Arjuna and hence begins to guide him in the course of action. Whatever doubts are raised by Arjuna are immediately cleared, mainly because Arjuna is in a receptive mood. He explains to Arjuna the imperishable nature of the Atman, for which there is no past, present and future. The Atman never dies, therefore Arjuna should not grieve. As It transcends the five elements, namely, earth, water, fire, air and ether, It cannot be cut, burnt or dried. It is unchanging and eternal. Everyone experiences conditions like pleasure and pain, heat and cold, due to contact of objects with the senses. The senses carry the sensations through the nerves to the brain. One should be able to withdraw the senses from objects, like the tortoise which withdraws all its limbs within. Krishna asserts that only one who has the capacity to be balanced in pleasure and pain alike is fit for immortality. Krishna goes on to tell Arjuna that if he refuses to fight and flees from the battle, people will be justified in condemning such action as unworthy of a warrior. Having taught Arjuna the immortal nature of the Atman, Lord Krishna turns to the performance of action without expectation of fruit. A man should not concern himself about the fruit of the action, like gain and loss, victory and defeat. These are in the hands of the Lord. He should perform all action with a balanced mind, calmly enduring the pairs of opposites like heat and cold, pleasure and pain that inevitably manifest during action. Krishna advises Arjuna to fight, free from desire for acquisition of kingdom or preservation of it. Arjuna is eager to know the characteristics of a man who has a stable mind. Such a person, Krishna tells him, will have no desires at all. Since he is content within, having realised the Self, he is entirely free from desires. The consciousness of the Atman and abandonment of desires are simultaneous experiences. The various qualities of a Sthitaprajna (a stable-minded person) are described by the Lord. He will not be affected by adversity and will



have no fear or anger. He will take things as they come, and will not have any likes and dislikes. He will neither like the world nor dislike it. The man of stable mind will have perfect control of the senses. The senses are powerful and draw the mind outwards. One should therefore turn one's gaze within and realise God who resides in the heart. The Yogi, having achieved a stable mind, remains steadfast even though all sense-objects come to him. He is unmoved and lives a life of eternal peace.

It is revealed in many of the Vedic scriptures that one who has realised the effulgent Supreme Lord becomes free from all bondage. But what is the cause of this bondage? According to the Smriti the Jiva is bound by actions, they declare that all actions are ropes of bondage and all actions bind the living beings. Why then is lord Krishna motivating Arjuna to perform his actions in the war of Kurukshetra?

Anticipating this Lord Krishna states in verse 3/9; Yajna-arthat meaning acts of sacrifice. Everyone is bound by their actions but the actions that are prescribed in the Vedic scriptures as an offering to the supreme Lord cause no bondage. Actions performed according to the injunctions of the Vedic scriptures is declared as a Yajna i.e., as a sacrifice and is non-different from the supreme Lord himself. So with firm faith and proper procedure one should do their duty for the sake of duty, for the sake of the supreme Lord and make it an offering without attachment. Save work done as and for sacrifice. This world is in bondage to work i.e., All the work is to be done in a spirit of sacrifice, for the sake of divine. Therefore O son of Kunti (Arjuna), do thy work as a sacrifice, becoming free from all attachment.

Yajna means lord Vishnu or sacrificial performances also meant for the satisfaction of lord Vishnu. In other words the same purpose is served whether one performs prescribed Yajna or directly serves lord Vishnu, as Arjuna had the opportunity. Nothing should be performed for sense



gratification, but everything should be done for the satisfaction of Krishna. This practice will not only save one from the reaction of work but will also gradually elevate one to transcendental loving service of the Lord which alone can raise one to the kingdom of god.

If actions are done with detachment in a balanced way without expecting anything then such actions do not bind. If actions are done as an offering to the lord, such actions also do not bind.

Yajna= Id Na Mam

In a Yajna the acts performed are followed by the mantra ***Id Na Mam***

Which surrenders the action right away?

The teacher Krishna seeing his pupil taking refuge in him reveals the supreme knowledge, the most secret of all which is good for him. In 66/18 he says,

***“Sarve Dharmani Parityajya, mam ekam sharanam vraj,
Aham twam sarva pappebhya mokshashyami, ma shucha”***

(Abandoning all duties, come to Me alone for shelter. Be not grieved for I shall release thee from all evils.)

He who teaches this supreme secret, he who studies this sacred dialogue and the one who listens to it with faith will be liberated and shall attain to the happy realms of the righteous.

The last dialogue of Sri Krishna to Arjuna is in the form of two questions. The first being, Arjuna, have you heard what I said with single pointed attention? And the second being, Has thy distraction of thought caused by ignorance been dispelled? And Arjuna replies.....Destroyed is my delusion, and recognition has been gained by me through thy grace O Acyuta, I stand firm with my doubts dispelled. I shall act according to thy word.



This is followed by a description of the various manifestations of the Lord in order to prepare him for the vision of the Cosmic Form. Arjuna experiences the magnificent Cosmic Vision and understands the glorious nature of a liberated being. He is then given knowledge of the Field and the Knower of the Field, the three Gunas and the Purushottama. His knowledge is completed by an explanation of the divine attributes, the three kinds of faith and the essence of the Yoga of renunciation. Just as a student is coached in a university, Arjuna is coached by Krishna for the attainment of knowledge of the Self in the spiritual university. Arjuna had various kinds of doubts; Lord Krishna cleared them one by one. He pushed Arjuna up the ladder of Yoga from one rung to the next. Eventually, Arjuna placed his foot on the highest rung, attained the supreme knowledge of the Self and exclaimed in joy: "O my Lord! My delusion has been destroyed. I have attained knowledge through Thy Grace. I am firm. All my doubts have now vanished in toto. I will act according to Thy word". You can become a liberated sage by annihilating the ego and the currents of likes and dislikes; by annihilating desires and cravings and destroying their residual potencies. Thus, you can rest in your true essential nature as Existence-Knowledge-Bliss Absolute and still be active in the affairs of the world. Now you will not be bound by your actions since the idea of doership has been destroyed by the attainment of knowledge of the Self. This is the keynote of the Gita.

The Bhagwad Gita offers an excellent example of pedagogy the teacher being Krishna and the pupil being Arjuna. When Arjuna admits of his physical and mental frailty and incapacity to deal with the situation, poised between the two armies in the middle of the battlefield, he is feeling weak his body is trembling, his hair is standing on end, and the Gandiva is also slipping from his hands. He does not know what to do. He then surrenders to lord Krishna and seeks his help to guide him in his actions. Arjuna realises his helplessness and surrenders himself



completely to the Lord, seeking His guidance to get over the conflict of his mind. The Lord takes pity on him and proceeds to enlighten him by various means in 2/7 Arjuna is stating "My very being is stricken with the weakness of sentimental pity. With my mind bewildered about my duty, I ask Thee. Tell me, for certain, which is better. I am thy pupil; teach me, who am seeking refuge in Thee."

Conclusion--Man cannot live without action. Yet there is a saying in the English language that says 'Actions speak louder than words ". This same idea has been emphasised in the saying of Emerson: "What you do is so loud that I can't hear what you say" This leads me to the observation that Karma is better than *Japa* for *Japa* is unseen and unheard by others and hence does not set an example easily, whereas karma is there for all to see and copy, i.e., Karma sets an example for others to follow. Hence the Bhagavad Gita advocates Nishkaama Karma yoga as a path of self realisation.

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XENOTRANSPLANTATION: NEW FRONTIER OF BIOETHICS

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Introduction

Xenotransplantation is a hot bioethical issue today. Before examining how xenotransplantation become new frontier of bioethics, it is necessary to first look at the question what xenotransplantation is? 'Xeno' is the Greek word meaning strain and xenotransplantation is defined as transplantation of organs and cells from one species to another. Organ transplantation has attracted many attentions because of the reason that the imbalance between the organ transplant request and the number of organs ready to transplanting. The increasing instance of the vital organ failure and the inadequate supply of organs have created a wide gap between organ supply and organ demand, which has resulted in very long waiting times to receive an organ as well as increasing number of deaths while waiting. In most of the western countries, there is a human organ shortage with waiting lists for the performance of transplantation. "The supply would still not meet the potential demand."¹ Thus the demand for human organs and tissues for transplantation exceeds their availability and the gap between supply and demand is likely to attempts to develop animal organs that can be transplanted into humans. Despite the progress and tremendous clinical potential, xenotransplantation raises a number of bioethical issues and it become new frontier of bioethics. An evaluation of the bioethical issues raised by xenotransplantation requires the identification of all those who are directly involved in, and of those who

¹ Caplan. A. *Is Xenografting Morally Wrong?* Transplantation Proceedings, 24:722-7



may potentially be affected by xenotransplantation. This includes human recipients, scientists, general public as well as source animals.

Historical outbreak with scientific background

It is need to set out scientific background of xenotransplantation to provide a basis for the discussion of ethical issues. The concept of xenotransplantation dates back as 1962, but was not until the 1960's that the technological world stimulate this idea for whole organ transplantation. In 1963, it was transplanted Chimpanzee kidneys into 13 patients with renal failure and also in 1964 used Chimpanzee heart as xenograft. The patients did survive for long but the transplanted organs showed no significant rejection. Two of the most publicized xenotransplant operations in last two decades involved Baby Fae, the infant who received a baboon heart in 1984, and Jeff Getty, an AIDS patient who received a bone marrow transplant from a baboon in 1995. The success from these cases inspired more research and development in xenotransplantation, which resulted in the development of this process.

Of major interest, of course, is transplantation from animals into humans, which has enormous potential to fulfill the demand for transplantable organs. Initially, the ideal source animals were thought to be nonhuman primates, since these are close to human organs and therefore represent the best immunological match. However, for number of reasons, current opinion now favors the use of the pig as the source animal. Materials from pigs are widely used as therapeutics, for instance millions of diabetic patients have received pig insulin since the 1920's, over 1000000 patients have received pig heart valves since the 1950's, and pig skin has been used in treatment of over 20000 patients with burns since the 1970's The physiology and anatomy of pigs makes them suitable as donor for humans and the problem of massive



destruction of the transplanted organ within 24 hours has been overcome by the introduction of pigs.

Arguments for xenotransplantation

Xenotransplantation offers promise, not only for organ transplantation of tissue and cells. Xenotransplantation of animal bone, skin, bone marrow, pancreatic islet cells, and fetal neural tissue have all been suggested. Proponents of xenotransplantation argue that there would be significant benefits if it were to become a successful and widely available treatment. Most importantly, enough animal could be reared to provide sufficient organs and tissue to overcome the present shortage of human organs and tissue for transplantation. This would eliminate the decline in health, the considerable anxieties and the loss of life associated with the current long waits for human organs and tissue. Successful transplantation of genetically modified organs and tissue would also eliminate the need for the careful matching of the organ or the tissue with the recipient, require in transplants between human beings in order to reduce rejection by the immune system.

Xenotransplantation would also avoid the need to consult the relatives of dead people about organ donation at times of great stress and emotional turmoil. If there are alternative sources of organs, it will not be necessary for relatives to make such difficult decisions. The need to perform transplant operations at very short notice, as occurs when human organs become available, would also be avoided: patients and health care workers could prepare themselves for the operation in advance. Transplantation would become an easier service to coordinate and administer, and this might bring savings in cost.

For some xenotransplantation would be preferable to some of the current or proposed methods of obtaining human organs and tissue. Despite the legislation in many countries prohibiting this, the buying and selling of human organs, especially kidneys. If xenotransplantation



were successful in reducing the shortage of organs and tissue, such ethically unacceptable commercial dealings might stop. Proponents of xenotransplantation have pointed out that, in addition, it might provide an alternative to the use of human tissue from aborted fetuses, and to methods for obtaining human organs such as elective ventilation or live donation, all of which have their difficulties

How xenotransplantation become the frontier of bioethics?

The importance of ethics should be clear since we make ethical judgments and decisions everyday life. It deals with questions of right and wrong, good and bad and our moral obligations to others as well as us. Bioethics, the branch of applied ethics has an impact on every level of human community and the field of bioethics has addressed a broad area of human inquiry. "Bioethics in order to emphasis the most important ingredients in achieving the new wisdom that is so desperately needed: biological knowledge and human values."² In this extent, xenotransplantation is new frontier of bioethics has resulted important and wide range of ethical issues which must be debated. Before a judgment can be made about its acceptability, the range of issues is set out below.

1. The use of animals as source of organs

Xeno research is more problematic than any subsequent use of animals for organs. Xenotransplantation will lead to the breeding and killing of animals to provide organs for humans. People tend to respond in different ways to the issues raised by the question is it acceptable to use animals in this way? Some people believe it is acceptable to use animals for any purpose. Others have strong moral conviction against using animals for any purpose, no matter how humans might benefit. Finally, many people believe it would be okay to use animals if the

² Potter V.R, Bioethics: Bridge to the Future(Prentice Hall: Eaglewood Cliffs,1971)



benefits to humans are important and if the animals are properly cared for.

The way people feel about using animals for xenotransplantation reflex how we, as humans, feel about the moral status of animals. When we are talking about xenotransplantation, one way to clearly state the question is to ask ourselves. If animals are to be used for medical purposes in ways that would not be ethically acceptable if applied to human beings, on what bases do we draw a distinction between animals and human beings? If there are no convincing reasons to give animals a moral status lower than that of human beings then using animals for medical purposes will be hard to justify.

At the present time, pig organs are being transplanted into human primates as part of a pre-clinical trials and recent research points to pigs as the main source animals for xenotransplants. Scientists advice that domesticated animal pig can be considered as potential tissue and organ sources before non-human primates, such as monkeys, for a number of health, safety, and logistical reasons. Pigs are performed because; they mature very quickly, produce large litters and have organs of comparable size and function to human organs in both infancy and adulthood. They also can be breed to high standards in microbiologically controlled environments. Furthermore their organs are much too small and like humans, and tend to give birth to one offspring at a time.



Table no.1.1

Factors determining the suitability of pigs as potential donors of organs and tissues for humans

Availability	Unlimited
Breeding potential	Good
Period to reproductive maturity	4-8 months
Length of pregnancy	114+2 days
Number of offspring	5-12
Growth	Rapid
Size of adult organs	Adequate
Cost of maintenance	Low
Anatomical similarity to humans	Moderately close
Physiological similarity to humans	Moderately close
Necessity for blood type compatibility	
With humans	Probably un important
Experience with genetic engineering	Considerable
Risk of transfer infection	Low
Public opinion	Favorable

2. Creation and use of transgenic pigs

The most recent scientific developments in xenotransplantation point to transgenic pigs as the most promising source of organs and tissues. Transgenic pigs are pigs that have been bred with human genes in order to lower the risk that their organs or tissues will be objected by the human patient who receives them. The genetic manipulation of pig may, in fact, be the key to the success of xenotransplantation. The case



in favor of xenotransplantation will be harder to make if people consider it morally unacceptable to transfer human genes into pigs.

The creation of transgenic pigs is linked to many broader issues around genetic modification of living organisms. Some see the production of transgenic animal as an unnatural act. It interferes with the natural order of the world, attempts to change the nature of animals, violate species boundaries, lets people play God and is not natural, may alter our views about living beings, and may have an impact on the environment and other animals, if inter breeding occurs. According to this view, genes have a particular significance because they contain the information that determines the essence of any species. To move genes around is to destroy the integrity of species as natural kinds, and so create unnatural hybrids.

A number of arguments, however, suggest that the production of transgenic animals need not be viewed as a drastic or unnatural procedure. Species boundaries are not in fact violate, but changes in evolution occur. Some argued that transgenic techniques are no more than as extension of traditional breeding techniques that artificially produce new animal breeds. Many transgenic animals are modified on a very small scale and specific way and the essence of any human or animal is not contained in any one gene. Therefore, the physical appearance and characteristics of the animal will not change in any measurable sense.

3. Transmission of infectious diseases

Xenotransplantation, as with any other clinical therapy, presents a number of ethical dilemmas that require consideration. An evaluation of these dilemmas requires of all who are directly involved in, and of those who may potentially be affected by xenotransplantation. Xenotransplantation raises the question of how far, if at all, and in what ways it is acceptable for human beings to use



other animals as a source of organs and tissue for transplantation. Even if one accepts in principle the use of animals in medicine and medical research, their use in xenotransplantation may raise particular difficulties.

Xenotransplantation, like any major innovation, may have wider ranging and unpredictable effects. There are so many public health issues arise from the prospect of xenotransplantation. The transplantation of animal organs or tissue raises the possibility that infectious organisms of animals may be transferred into the human population."The risk of a major epidemic is unquantifiable."³ Therefore, potential threat to public health lies at the heart of the debate about the safety of xenotransplantation.

The major problem in organ transplant from animal to human is recipient's immune response. The transplanted organ is identified as alien. Therefore the immune system rejects it to protect the body. Based on time, this immunological rejection occurs in three forms of hyper acute, acute and chronic rejections. In the first form the transplanted organ is rejected within only seconds or minutes after the transplantation. In the second form, this rejection happens after some days to a week and in the third, in longer term within some weeks to years. In order to overcome this obstacle, scientists and physicians have shown great interest in using transgenic animals through applying genetic engineering or "genetic make-up."⁴ Currently transgenic animals are widely used in and it is expected that transgenic animals can provide an applicable source for human organ transplantations.

The ethical question is how to balance the needs of individual transplant recipients, and the potential benefits to them of

⁴ Nuffield Council of Bioethics Animal to Human Transplants: The Ethics of Xenotransplantation. London: Nuffield Council of Bioethics, 1996



xenotransplantation, against the uncertainties associated with the possible transmission of new infectious diseases to the general public. Even allowing that xenografts might bring benefits to patients in terms of increased quality and length of life, the potential public health risks nevertheless caused caution. The consent of individuals to take these risks does not justify their imposition up on the public.

4. Moral values at risk

Xenotransplantation may also involve certain health risks. Xenografting provides a potential route for the transmission of disease. Important categories of infectious organisms include viruses, bacteria, and fungi. It is extremely difficult to assess the level of risk that an animal disease will be transmitted to the humans as a result of xenotransplantation. The effects of xenotransplantation on society may not be limited to medical and safety risks. Various social moral and cultural values may be at risk because of its development. For instance xenotransplantation may:

- Affect our views about what it means to be humans.
- Affect how we see nature and environment.
- Disrupt social relationships.
- Disrupt views of death and immortality.
- Affect our trust in biotechnology.
- Concentrate economic resources in one area.
- Divert social attention from other solutions

Conclusion

This paper examined the issues raised by xenotransplantation on the light of bioethics, the study of the typically controversial ethical issues emerging from new situations and possibilities brought out by



advances in biology, and medicine and also concerned with the ethical questions that arises in connection with the advancement. From the evaluation of the issues related to xenotransplantation, it is evident that Xenotransplantation is a new wave of scientific advancement in biology and it become a new frontier of bioethics as it raises controversial ethical issues. More clearly, the boundary of bioethics has been expanded by the progress of xenotransplantation.

The demand for organ transplantation has rapidly increased all over the world due to increased incidence of vital organ failure and the unavailability of adequate organs for transplantation to meet the existing demand has resulted in major organ shortage crisis. In this circumstance, there is a prospect that xenotransplantation may be able to supplement significantly the present inadequate supply of human organs both to save life and to improve the quality of life. There are however, complex questions of ethics and issues raised by xenotransplantation that need to be considered as a matter of urgency. Any ethical appraisal of xenotransplantation must be ultimately addressing the question of whether the introduction of a foreign organ into human body modifies a person's identity and the rich meaning of the human body. The ethical evaluation of the practicability of xenotransplantation, in light of the current situation requires the consideration of a whole series of factors some of which are derived from the general moral norms valid for all transplants, and others of which are more specifically related to xenotransplantation.

One of the fundamental ethical questions that should be examined when judging the legitimacy of xenotransplantation is that of the health risk involved in such procedures. This risk is depending on various factors which cannot always be predicted or assessed. Therefore, an ethical requirement of greatest caution is necessary as considering the possibilities of infections arising from the xenotransplant by known or unknown pathogenic agents which are



dangerous for man. When the moment of clinical application of xenotransplantation arrives, it will be necessary to select patients carefully based on clear and well established criteria, and to monitor the patient very closely and constantly. One must also contemplate the possibility of placing the patient in quarantine to prevent the epidemic spread of infection. The use of organs from genetically engineered animals for xenotransplantation raises the need for certain reflections on transgenesis and it lead to the enumeration of some fundamental ethical conditions which must be respected. The concern for well being of genetically modified animals should be guaranteed and every experimental protocol on animals must be evaluated by a competent ethics committee.

The questions and issues related to xenotransplantation have implications of a very wide social character. There is thus an ethical need to acquire correct information on the topics of greatest public interest with regard to the potential benefits and risks along with introducing public health measures to prevent the conditions that currently require treatment by transplantation. This information should be communicated to large segment of the public as possible moreover by means of debates and public discussions in small and large groups, society itself, through its representatives. A serious ethical commitment on the part of scientists should not neglect to explore therapeutic paths which may represent alternatives to xenotransplantation such as developing artificial organs and the use of adult stem cells. Finally, I conclude this paper with the keen observation that xenotransplantation has definitely raised a lot of good questions that lead to both the positive and negative sides. By weighing its pros and cons we have to decide whether this technology that pursue as a society.



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VIRTUE ETHICAL INVESTIGATION IN WESTERN PHILOSOPHY Dr. P.K. Rejimon

Introduction

One of the oldest normative traditions in Western philosophy, Virtue ethics has its root in Greek civilization. Plato emphasized four Virtues called Cardinal Virtues: Wisdom, Courage, Temperance and Justice. Other important Virtues are fortitude, generosity, self respect, good temper and sincerity. Virtue theory is largely based on Aristotle's 'Nichomachean Ethics' and as a result sometimes known as Neo-Aristotelianism. Virtue theorists' focuses on character and are interested in the individual's life as a whole. The central question for virtue theorist is 'how should I live' the answer they give to this question is cultivating the virtues. Aristotle claimed that cultivating the virtues is the way to flourish as a human being. According to Aristotle "everyone wants to flourish. The Greek word he used for flourishing was eudemonia. Aristotle argued eudemonia is the goal of life and that a person's pursuit of eudemonia, rightly conceived will result in virtuous conduct."¹ Most things are desired for the sake of something else. For example we desire food because we want to be healthy, but Aristotle argued that there must be something desired only for its own sake. This be identified as happiness, wellbeing or flourishing. The word eudemonia literally means 'having a good guardian spirit'. When asked 'why do you desire this?' and then well why do you desire that in response to each answer many people will eventually stop at in order to be happy. According to Aristotle everything has a purpose or end. Eudemonia is not a means to an end but an end in itself. Aristotle argued that it was commonly recognized

¹ Richard Mckeon, rd; *The Basic Works of Aristotle*(New York: The Modern library,2001), p.952



as the ultimate goal of life. Happiness thus understood is not a mood or temporary state, but a state achieved through a life time of virtuous action, accompanied by some measure of good fortune. For example knife is good at cutting things and therefore knives should be sharp. People have a purpose to fulfill purpose or end things that are for their good. People who do things well and consistently are good people. Each action is not considered as an isolated act, but in relation to virtuous ideal. This attitude towards ethics is called Virtue ethics or character centered ethics.

Each person's action makes them to build a better character. Aristotle declares function of man has certain forms of life and define that form of life is through the exercise of souls faculties and activities in association with rational principles. The function of a good man is to perform these activities well and rightly. So the good of man is the active exercise of his soul faculties in conformity with excellence or virtue. The overall human function is soul's activity which expresses or requires reason. The activity of reasoning makes human rational. The essence of being human is having the ability to reason. Some have the ability but do not use. Furthermore; all human actions taken together comprise the good. Everything we do throughout our lives contributes to the overall function with its own individual quality. If we live well that is according to the proper virtues, this will allow achieving eudemonia. It is important that our virtuous actions be driven by the virtues and not just in line with the virtues. For instance a lawyer who argues for a poor man in order to gain a good reputation is not acting from virtue; rather he is merely acting in line with virtue.

To Aristotle there are three types of action: Voluntary, Involuntary and Non Voluntary "Virtue however is concerned with emotions and actions and it is only voluntary feelings and actions for which praise and blame are given; those that are involuntary are



condoned, and sometimes even pitied.”² Virtues are based on voluntary action. A man who has acted through ignorance, then if he is sorry afterwards, is held to have done the deed involuntarily or unwillingly; if he is not sorry afterwards we may say he did the deed not voluntarily. This ignorance is ignorance of the facts of the situation, not ignorance of what is fitting, which cannot be excused. Aristotle doesn’t fully develop the concept of freewill, and does not mention the possibility of deliberate wrong doing only that it is not about the ends but about the means that we deliberate and choice or implies calculation and reasoning. Aristotle argued that virtues are good habits that we acquire which regulate our emotions. The goal of life is to live virtuously to attain a state of happiness. This can be achieved as a result of the exercise of reason and choice by choosing a golden mean between two extremes. The doctrine of golden mean is based on the insight that any kind of activity, one can have too much of something, too little of that thing or just the right amount. For instance in a healthy diet, one can have too much salt or too little. The right amount the Aristotle calls ‘the mean.’ Aristotle’s doctrine of means consists of three pillars that works together to form a complete account. First pillar states that there is a sort of equilibrium that the good person is in. This is related to medical idea that a healthy person is in a balanced state. Related to ethics, ones character does not go to extremes. For example one does not overact to situations, but rather keeps his composure. Equilibrium is the right feelings at the right time about the right things, towards the right people, for the right end and in the right way. Second pillar states that the mean we should strive for is relative to us. The intermediate of an object is unchanging. If twelve is excess and four is deficiency, then roughly eight is the intermediate in that object. Aristotle proposes something

² Richard Mckeon, ed; *The Basic Works of Aristotle*(New York: The Modern library,2001),p.973



different for finding an intermediate relative to oneself. Aristotle's ethics are not a one size fits all systems; what he is looking for is the mean that is good for a particular individual. For example watering a small plant with a gallon of water is excessive but watering a tree with a gallon of water is deficient. This is because different plants have different needs for water intake and if the requirements for each plant are not met, the plant will die from root rot because of excess of water or dehydration due to deficiency of water. Third pillar is that each virtue falls between two vices. On this model a triad is formed with one vices on either end or the virtue as the intermediate. The person deserves praise proper participation in each of these pillars is necessary for a person to lead a virtuous and therefore happy life. Applying the doctrine of mean: First we make a list of virtues such as patience, modesty and friendliness. Then try to think what the excess of each virtue is like weakness, shyness. Next see what the deficiency is like impatience, boastfulness or unfriendliness. Then try to judge where the mean falls between the two. Finally consider how your judgment about where the mean might fall differs according to circumstances. This will be a very interesting exercise. The important moral virtues of Aristotle are courage, temperance, magnificence, eudemonia and justice. "Virtue ethics reflects on the agents who perform actions, their motives, whether they follow some principles in action or not etc. Virtue ethics commonly make judgment about good and evil character in persons."³ It descends from the classical Greek tradition represented by Plato and Aristotle. Here the cultivation of virtuous traits of character is accepted as a primary function of morality. Aristotle held that virtue is neither a feeling nor an innate capacity but rather a disposition bred from an innate capacity properly trained and exercised. Aristotle says that virtuous character is cultivated and made a part of the individual. Virtue theorists

³ Gordon graham, *Eight Theories of Ethics*(New York ;Routledge,2004),p.62



believe, traits which any human being will need in order to live well they are

Trait Egoism: It defines as the virtues are the dispositions that are most conducive to one's own good or welfare, or alternately that prudence or a careful concern for one's own good is the cardinal or basic moral virtue, other virtues being derivative from it.

Trait utilitarianism: It asserts that the virtues are those traits that most promote the general good or alternately that benevolence is the basic or cardinal moral virtue. This view may be called trait teleological.

Trait-deontological theories: It is an ethical theory which holds that certain traits are morally good or virtuous simply such as and not just because of the non-moral value they may have or promote or alternately, that there are other cardinal or basic virtues besides prudence or benevolence that is obedience to God, honesty or justice. If they add that there is only one such cardinal virtue, they are monistic, otherwise pluralistic.

Virtue is a disposition, habit, quality or trait of the person or soul, which an individual either has or seeks to have. Ethics of virtues always posit to cardinal virtues, namely benevolence and justice. Schopenhauer all of the useful virtues such as love, courage, temperance, honesty, gratitude and considerateness can be derived from these two. Becoming a virtuous person is thus like becoming a good basket player or musician. Most virtue theories imply that the virtuous person will follow moral rules and principles as they develop their characters, but character, not duty or obligation defines ethical conduct. For Aristotle, the virtuous person is someone who is harmonized all the virtues: they must be woven into the fabric of the virtuous person's life.



Rights Theory

The ethical theory of rights holds that the rights of people are an essential factor to consider in ethical issues. It is the view that people's rights must be taken into accounts when addressing ethical issues. For example people have a right to decide for themselves, prisoners have a right to decent treatment etc. thus in most cases of ethical debates talk about rights occupy a very important position. The natural rights theory like Kantianism emphasizes the importance of individual rights and freedom. According to this view, "all people have natural rights to life, liberty and property and everyone is morally permitted to do anything they wish, provided that their actions do not violate the rights of other people."⁴ Moral rights on this view can be thought of as like trump cards in that legitimate rights claims can be used to criticize any actions that would violate those rights. Rights are usually understood in a negative way; people have rights not to have things done to them but they do not have rights to have things done for them. Thus the right to life implies a right to be killed but not a right to be saved from dying. This view is sometimes characterized as a 'Minimal Morality' because it holds that we have no moral duties to help other people; we acquire obligations to help others through agreements or by initiating special relationships such as husband wife or parent child. When we say someone has a right to something, we are saying that there are certain ways in which other people ought or ought not to behave towards them. We are saying that the person who has the right owes an obligation of some kind by other people. For example, if I promise to give you something then I have entered an obligation towards you. You have no right. Your right and my obligation go together. Thus any claim about rights needs to be backed by a claim about obligations.

⁴ Gordon Graham, *Eight theories of Ethics* (New York: Rutledge, 2004), p.152.



This is the case of rights of limited kind that is, rights resulting from one individual undertaking an obligation towards another but there are cases of rights of everyone. For example, everyone has a right to free speech or a right not to treat unjustly. This is a general right that everyone has a right to certain thing. The general right of free speech, for example, involves a general obligation to allow others to speak freely. It is only if all of us have an obligation not to interfere with the speech of others that all of us can have the right to free speech. Therefore, a general right depends on a general obligation. This point can be illustrated with the help of an example. One group accuses another group of abusing human rights. Human right is the right of a very general kind where all human beings are to be treated decently. Here the first group is doing two things: it is saying that there are general obligations that correspond to those general or human rights. And it is saying that the second group is failing to honor those obligations. If the first group does not believe in such general obligations, then its charge that the second group is abusing human rights will be empty rhetoric. In summary a right depends upon corresponding obligations. Someone has limited right only if someone else has a corresponding limited obligation. We all have from an innate capacity properly trained and exercised. Aristotle says that virtuous character is cultivated and made a part of the individual. However to be an ethically virtuous person one must have a correct motivational structure.

Ethics of Care:

Ethics of Care is very valuable in bioethics. Ethics of Care is relatively new body of moral reflection. Its focus is on a set of character traits that all people deeply value in close personal relationships such as sympathy, compassion, fidelity, love, friendship and the like. Universal moral rules and impartial utilitarian calculations are absent in the ethics of care. According to the ethics of



care moral decisions often require a sensitivity to the situation as well as awareness of the beliefs, feelings, attitudes and concerns of each of the individuals involved and of the relations of those individuals to one another. An ethics of care and concern is close to the processes of reason and feeling exhibited in clinical context. Disclosure, discussions and decision making in healthcare typically become a family affair with support from a healthcare team. The ethics of care fits these contexts of relationships. This theory inspired by feminist approaches to morality, rejects traditional approaches to ethics on the grounds that they place too much emphasis on duties, rights and justice. Such theories are too abstract, legalistic and uncaring according to this view. The ethics of care holds that our main task in life is to love and care for ourselves and other people. We should cultivate loving and caring relationships in our context instead of relying on abstract concepts and principles.

Casuistry

Casuistry is an ethical theory. It is the third alternative to traditional theories of ethics which focuses on decision making using particular cases where judgments reached rely on previous cases. According to them one can make successful moral judgments only when one has an intimate understanding of particular situations and cases. Exponents of casuistry remind of the importance of analogical reasoning, paradigm cases and practical judgment. They have rightly pointed out that generalizations are often best learned, accumulated and implemented by using cases-case discussion and case methods.

Prima-Facie Duty of W. D. Ross

Sir William David Ross was a Scottish philosopher. Prima-facie is a Latin expression meaning on its first appearance or by first instance. It is used in modern legal English to signify that on first examination, a matter appears to be self evident from the facts.



Source of moral obligation is in performing prima-facie duty, in his book the foundation of ethics Ross points out that prima-facie duty is the moral consciousness which inspires the moral activity. According to him the meaning of prima-facie duty is that the primary and fundamental obligation consists in fulfilling the present and immediate task. To him moral consciousness is the source and inspiration of moral activity. Ross thinks that what is primary important is the immediate obligation to be performed. He thinks that the moral agent is in search of prompt judgment about day to day problems and issues of practical significance. Ross argues that there are seven right making features of moral action. Duty of beneficence, duty of non-maleficence, duty of justice, duty of self improvement, duty of reparation, duty of gratitude and duty of promise keeping.

He calls these prima-facie duties because when a person tries to decide how to act each of these duties need to be taken into consideration when deciding which duty should be acted upon. When more than one of these duties applies to a person in some situation only one should be acted upon. He does not claim his list of prima-facie duties is an ultimate list. Take the case of the traditional theory of the standard of impartiality in the moral judgments. This standard of distanced fairness and treating similar cases similarly does not good in intimate moral relationships. Traditional standards lack attachment that which we care about most and which is closest to us. The care perspective is especially important for roles such as parents, friend, physician and nurse where contextual response and attempt to subtle clues are more important. Scholars have developed many different moral theories. These different approaches reflect some of the different insights and tensions that we find in their thinking about human beings, society and nature and they are based on different insights into the nature of morality. Thus, although these theories look very different at first glance, they often end up supporting similar



standards and values after we use wide reflective equilibrium to revise them. The upshot of this is that most theories have similar practical implications.

Conclusion

Virtue ethics has intellectual interest as well as practical value. A morally good person with right desires or motive is more likely to understand what to be done, to perform required acts and to form moral ideals that are a morally bad or indifferent person. A trusted person has an ingrained motivation and desire to do what is right and to care about whether it is done. Virtue ethics is as fundamental in moral life as principles of moral obligation. In short, according to the virtue approach the central question in morality is not what ought I to do. But what kind of a person should I be. Our main task in life is to develop certain traits of character known as moral virtues. Some of these virtues might include honesty, integrity, courage, humility etc. one developed these virtues in the same way that one develops other character traits that is through repetition and practice.

A critical approach to virtue ethics is major difficulty with virtue theory is establishing which patterns of behavior, desire and feeling are to count as virtues. The virtue theorist's answer is: those which a human needs in order to flourish. But this doesn't really give much help. Virtue theorists often produce lists of virtues such as benevolence, honesty, courage, generosity and loyalty and so on. They also analyze these in detail. But as there is not complete overlap between their lists, there is room for debate about what should be included. And it is not always clear on what grounds something gets designated a virtue. The danger is that virtue theorists simply redefine their prejudices and preferred ways of life as virtues, and the activities they dislike as vices. Someone who looks fine food and wine



might declare that subtle stimulation of the taste buds is an essential part of living well as a human being, and thus that being a lover of fine food and wine is a virtue. Thus virtue theory can be used as an intellectual smoke screen behind which prejudices are smuggled in. What is more, if the virtue theorist opts for accepting only those ways of behaving, desiring and feeling which are typically considered virtues in that particular society, then the theory emerges as an essentially conservative one, with little scope of changing that society on moral grounds. Another criticism is that it presupposes that there is such thing as human nature and so that there are some general patterns of behavior and feeling appropriate for all human beings. In short Aristotle pointed out that happiness is the reward of virtuous life, virtuous people flourish, he says. This is not necessarily the case in practice. The good life is viewed differently in different cultures. For example: Muslim community and Christian community. Some might regard euthanasia as an act of compassion, but others an act of murder. Application of the identified virtues is also problematic.

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BUSINESS ETHICS AND CORPORATE SOCIAL RESPONSIBILITY- A BRIEF OVERVIEW

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Introduction:

Business ethics, since its inception a few decades ago, has become an integral part and business strategy of modern business organizations. Ethical practices are now a part of corporate responsibility in the conduct of businesses as their relevance and importance has been recognized by business managers. The world business community witnessed several instances of wrong doings or unethical practices leading to collapse of major business enterprises like Enron in USA, Satyam Computers in India and various other businesses leaving behind a vivid image of corporate unpleasantness. In the background of such detrimental episodes involving unethical business practices, modern business enterprises realize the necessity to integrate business ethics in their organizations. Globalization is another factor which accelerated adaptation of ethical practices in business. Stakeholders accept businesses that value ethical practices which create a competitive image and reputation. Boatright stresses the importance of creating and maintaining an ethical climate in order to protect the organization against unethical or illegal conducts by its employees.¹ Business organization is defined as an economic institution with a fundamental objective of making profits, through a process of producing goods and services needed by the society and arranging distribution of the same."² Boatright concurs with the concept that business is "economic organization"; operates under "capitalistic



system”, and engages itself in producing goods and services and providing jobs with an objective of “making as much profit as possible.”³

The concept of Corporate Social Responsibility has its origin in 1950s⁴ when American corporations rapidly increased in size and power ... and continued to figure prominently in public debate during the 1960s and 1970s....” Boatright adds that some of the reasons for rise of this concept are “poverty”, “unemployment”, “race relations”, “urban blight” and “pollution.” Corporate Social Responsibility is a form of ethical conduct of business enterprises, commonly practiced as a voluntary act, and is subjected to vehement arguments for and against it. Adam Smith articulated the concept of social responsibility, but it was Milton Friedman who initiated an intense debate on this concept.⁵With greater emphasis on corporate governance, business ethics got firmly grounded in business operations. This in turn facilitated corporate social responsibility to gain momentum and organizations adopted this as a form of business strategy to leverage their image of integrity, honesty, transparency and caring for the society. Corporations have not only economic and legal obligations but also moral responsibility toward the society and environment. During the era of industrial revolution the only objective of business was to function as an economic institution in which capital invested should result in profits in order to protect the interests of the shareholders. This is the central theme of capitalism, whose doctrine was “the profit motive as the most effective incentive in business activities.”⁶This business objective in itself was considered as an acceptable responsibility to protect the right of the shareholders, and business enterprises declined to accept responsibility for other stakeholders, like the employees, environment and the society at large. Philanthropic activity comprising social welfare was not expected of businesses but in the scenario of emerging free markets, where competition determines



the success of an organization, organizations were forced to change their attitude towards the society. This is the context in which conceptual business strategies like business ethics, corporate social responsibility, and corporate citizen gained greater impetus resulting in these concepts being incorporated as an integral part of not only the large business corporations but also the small and medium industries. The concept of Corporate Social Responsibility (CSR) gained conscious acceptance by business managers, entailing development of several principles, guidelines and standards. In context Tricker⁷ affirms that "business organizations in advanced countries accept that their responsibilities go beyond the generation of wealth whilst staying within the laws of the states...." He adds further corporate social responsibility is now "recognized as part of companies' corporate governance responsibilities." Implementation of social responsibility differed from company to company depending on their overall business strategy but there is genuine commitment towards CSR..

Business Ethics and Corporate Social Responsibility –
Conceptual definitions: There is a general perception that the terms of business ethics and corporate social responsibility are one and the same as they are often used interchangeably. These terms, however, have distinct meanings. Business is an socio-economic institution, and as with any other social institutions, with an objective to achieve certain goals. To define it more specifically, Velasquez⁸ describes it as "business organizations are the primary economic institutions through which people in modern societies carry on the tasks of producing and distributing goods and services." This view is shared by Shaw and Barry.⁹ In contrast, definition given by Daft¹⁰ is "(1) social entities that (2) are goal oriented, (3) are designed as deliberately structured and coordinated activity systems and (4) are linked to external environment." Business enterprises operate in a well-structured system consisting of societal members who engage themselves to pool certain



resources to produce goods that are essentially needed by the society. The word Ethics is derived from the Greek word '*ethos*' which means as "customs or character."¹¹ Velasquez defines it as "the discipline that examines one's moral standards of a society."¹² Ethics is also called the 'moral philosophy' and has been defined differently by philosophers and scholars, but one central character of ethics is it relates to standards governing human conduct. Ethics in the context of business operations is defined as "...a specialized study of moral right and wrong, as they apply to business institutions, organizations...."¹³ Business ethics is defined as "A specialized study of moral right and wrong that concentrate on moral standards as they apply to business institutions, organizations, and behavior."¹⁴ According to Ferrell and Fraedrich¹⁵, business ethics is defined as "the moral principles and standards that guide behavior in the world of business."

There may be no universally accepted definition of Corporate Social Responsibility (CSR) as it has been defined differently by different authors and scholars. CSR has evolved in recent times to encompass such concepts as "triple bottom line, corporate citizenship, philanthropy, strategic philanthropy, shared value, corporate sustainability and business responsibility."¹⁶ The EC¹⁷ defines CSR as "the responsibility of enterprises for their impacts on society." The WBCSD¹⁸ defines CSR as "the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the community and society at large." The UNIDO¹⁹ defines CSR as

"Corporate social responsibility is a management concept whereby companies integrate social and environmental concerns in their business operations and interactions with their stakeholders. CSR is generally understood as being the way through which a company achieves a balance of economic, environmental and social imperative (Triple-Bottom-Line Approach), while at the same time addressing the



expectations of shareholders and stakeholders. In this sense it is important to draw a distinction between CSR, which can be a strategic business management concept, and charity, sponsorships or philanthropy. Even though the latter can also made a valuable contribution to poverty reduction, will directly enhance the reputation of a company and strengthen its brand, the concept of CSR clearly goes beyond that."

SubbaRao²⁰ has quoted two definitions one by Howard R. Bowen as "Businesses should consider the social implications of their decisions," and Keith Davis as "Corporate Social Responsibility (CSR), refers to the businessman's decisions and actions taken for reasons, at least partially, beyond the firm's direct economic or technical interests." SubbaRao adds that it is an obligation for businesses to take business decisions with a view to "protect or enhance the welfare of different constituents of society as whole" while pursuing their own interests. Boatright is of the opinion that "The concept of corporate social responsibility is often expressed as the voluntary assumption of responsibilities that go beyond the purely economic and legal responsibilities of business firms." Boatright contends further that social responsibility is "the selection of corporate goals and the evaluation of outcomes not solely by the criteria of profitability and organizational well-being but by ethical standards or judgments of social desirability." Another definition of CSR given by Boatright is "bringing corporate behavior up to a level where it is congruent with the prevailing social norms, values, and expectations of performance."²¹ Definition given by Ferrell and Fraedrich²² is "an organization's obligation to maximize its positive impact, and minimize its negative impact, on society." Kasper Ulf Nielsen, the executive partner of Reputation institute says that "CSR seeks to who the company is, what it believes in and how it is doing business" and adds further "companies that are able to get recognition for the safer side of



their businesses are on the right path to building a sustainable future."²³

Archie B Carroll²⁴ defined corporate responsibility at four levels: "Economic responsibility; Legal responsibility; Ethical responsibilities; and Discretionary responsibilities."

A 1971 report by the Committee for Economic Development²⁵ described corporate responsibilities consisting of three concentric circles: "The *inner circle* covering basic economic functions, The *intermediate circle*" encompasses responsibility towards employees and environment; and The *outer circle*" concerning the society.

Arguments for and against CSR: As stated the concept of CSR was fiercely debated since Milton Friedman declared that "the business of business is business..."²⁶ Friedman firmly defended his views by adding that "profits earned by business belongs exclusively to shareholders of the business and these profits cannot be diverted to any other social purpose..." thereby meaning that profits must be utilized for the benefits of shareholders only. According to Hartman²⁷ Friedman did not ignore ethical responsibility in his analysis and that business managers need only to adhere to ethical decision making to protect the self-interest of the organization. However, Primeaux²⁸ extended Friedman's theory by saying that it is in order if corporate social responsibility is within a profit-maximization framework. Intervening between Milton and Primeaux, Kenneth Dayton, former chairman of the Dayton-Hudson Corporation, said that "We are not in business to make maximum profit for our shareholders. We are in business ... to serve society. Profit is our reward for doing it well. If business does not serve society, society will not long tolerate our profits or even our existence."²⁹ According to a BusinessWeek/Harris poll of over 1000 Americans it was found that "95% reject the notion that a corporation's role is limited to profit maximization."³⁰ United Kingdom based survey



found that “33% of workers in that country were ‘very likely” to seek new employment during the next year because of their current employer’s poor record on corporate social responsibility.”³¹From employers’ point of view, a *Wall Street Journal* found that “77% of corporate recruiters said it is important to their hiring decisions.”³²

Guidelines, standards and laws concerning CSR: Reporting on CSR initiatives started in early 1990s and a few companies had published sustainability reports.³³ In order to streamline standards governing CSR, international guidelines were framed and some of them are: “Global Reporting Initiative, Global Sullivan Principles, Social Accountability 8000, UN Global Compact, OECD Guidelines for Multinational Enterprises, ILO Conventions, AA1000, ISO 14000.”³⁴ Companies Act 2006 of the UK, for the first time, “specifically included CSR responsibilities within the formal duties of company directors, and the European Union demanded specific CSR policies from companies tendering for contracts (2005)....”³⁵These international initiatives will auger well for corporate responsibility and sustainability. Based on these guidelines business organizations are expected to develop a suitable CSR which will reflect its “attitudes to the impact it has on its stakeholders, the communities, and the environment in which it operates.”³⁶ Government of India, Ministry of Corporate Affairs³⁷ has incorporated CSR initiatives in The Companies Act, which covers core elements like, “Care for all stakeholders, Ethical functioning Respect for Workers’ Rights and Welfare, Respect for Human Rights, Activities for Social and Inclusive Development. Among other advisories, allocation of specific amount in their budget for CSR activities should be earmarked. CSR spending has been made mandatory through The Companies Act, 2013 in that Companies with a turnover of over Rs.1000 crores should spend 2% of their profit after taxes.

Best practices in CSR: CSR activities cover a wide range of social issues such as, education, health, women empowerment, rural



development, and environmental protection. Reputation Institute³⁸ based in New York conducted a large size survey involving 47000 consumers across 15 markets with a view to rank world's 100 reputable companies with global presence. Among the seven dimensions employed in the ranking, three related to CSR namely, 'citizenship, governance and workplace.' Top ten companies listed according to this survey are (1) Microsoft, (2) Google, (3) Walt Disney Company, (4) BMW, (5) Apple, (6) Daimler (Mercedes Benz) (7) Volkswagen (8) Sony (9) Colgate-Palmolive and (10) LEGO group. In Indian context a study by AnupTiwari and ShwetaShukla, found in CSR Index 2012³⁹ reveals that ranking of top ten companies was done on the basis of CSR spend both on percentage and absolute amount basis. These companies are (1) Tata Steel, (2) Larsen & Toubro, (3) Reliance Industries (4) Hindalco Industries, (5) Maruti Suzuki Ltd, (6) Mahindra & Mahindra Ltd, (7) BhartiAirtel (8) TCS (9) ICICI Bank and (10) Tata Motors. However, there is great variance between the 2% of PAT and the actual amount spent, varying from 21.5% at the lowest and 94.5% at the highest levels, meaning that lower the variance higher the csr spend and higher the variance lower the csr spend. This finding is supported by another analysis done by Forbes India⁴⁰ involving 100 top companies on the basis of revenues (2012) in that Indian companies are "unwilling to share data on CSR spend or even declare the social causes they support" because it is not a legal obligation. It is also found that most of the 100 top companies listed in this report have spent less than 2% of PAT (profit after tax) that has now been incorporated in The Companies Act 2014. Another study by VivekWankhade⁴¹ concludes that the CSR spending as a percentage of Profit After Tax of the Indian companies is not equal to 2%, and there is no significant difference between CSR spending by public sector companies and private sector companies.



Conclusion: Ethical conduct is firmly integrated in modern business organizations, as a part of their business strategy. Similarly the concept is corporate social responsibility is also evolving and improved ideas and policies are emerging keeping with the social concerns and expectations. There is a growing disparity between the rich and poor in India, and large corporations have the required resources to bridge this keep. Corporations are inseparably connected to the society and it is imperative that they address social issues. It is a well documented fact that companies should look beyond the economic responsibility in order to sustain their operations. International business organizations compete with one another to enhance their reputation through CSR activities. Indian companies have taken up the challenge of engaging in CSR activities, albeit with skepticism, as is found from the CSR spend. Nevertheless, corporate social initiatives have begun well but challenges remain in the future so as to make it a versatile and powerful tool in the hands of Indian Corporate organizations.

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**DR. AMBEDKAR'S OBSERVATIONS ON THE CONFLICT
BETWEEN FUNDAMENTAL RIGHTS AND DIRECTIVE
PRINCIPLES OF STATE POLICY**

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Introduction

The Fundamental Rights and Directive Principles were under criticism in the Constituent Assembly. Critics found several exceptions and qualifications to the Rights and they claimed that the exceptions have completely depleted the rights. The Directives were criticised as pious declarations that have no binding value. Later on, courts of the land found conflicting positions between the Rights and the directives. However, Ambedkar asserted the significance of the Rights and defended the Directives in the Assembly. Though the relation between them seems conflicting, the recent history has proved that they are complementary in accomplishing the aim social justice and making national progress in a harmonious fashion. The so-called conflict generated an intense debate in legal and social justice discourses. The debate concerning the dispute involves the question of state responsibility towards the inclusion of the excluded humanity into the mainstream and the categories of social justice that have been a significant current in contemporary streams of academic considerations. Many studies on this question viewed the dispute as technical and legal sort, but the conflict is complex, which involves social, political, economic and cultural progress of the disadvantaged sections of Indian social order. Ambedkar, from the beginning, comprehended the conflict in terms of social justice which is embedded in the Constitution, but not defined in clear terms (Iyer 1979: 53). The virtues of social justice suffer from the vice of artificiality of social inequality. Therefore, social justice aims at removing all inequalities



and affording equal opportunity to all citizens in social affairs as well as economic activities (Gajendragatkar 1965: 79). It is observed that social justice is the end; judicial justice is the means; the legislative and executive operations are human engineering, and together the three branches of government have to work in comity so that the Constitution may fulfil what Ambedkar intended (Iyer 1984: 169). Along these lines, Ambedkar thought of the complex of Rights and Directives as complementary means of social justice in constitutional terms. Therefore, the paper analyses the conflict comprehensively and arrives at an agreeable conclusion that both the Rights and Directives are complementary components of social justice though the Constitutional means.

The Fundamental Rights

Fundamental rights constitute Part III of the Constitution. The enumeration of certain rights as 'fundamental' makes a break from the Government of India Act, 1935. The Act rejected the idea of enacting declarations of fundamental rights on the ground that declarations of abstract sort are worthless, unless there exists the will and the means to make them effective. The Constitution proclaims that the people shall have the following fundamental rights: (1) Right to equality; (2) Right to seven freedoms – freedom of speech and expression, to assemble peacefully and without arms, to form association or unions, to move freely throughout the territory of India, to reside and settle in any part of the territory of India, to acquire, hold and dispose of property, and to practice any profession, trade or business; (3) Right to life and personal liberty; (4) Right to freedom of religion; (5) Right against exploitation; (6) Cultural and educational rights; (7) Right to property; and (8) Right to constitutional remedies. Accordingly, Article 32 was constituted to make the fundamental rights real by giving judicial protection.



The Fundamental Rights are the severely censured part of the Constitution. It has been contended that fundamental rights involve several exceptions and qualifications that have eaten up the rights completely. Further, it was pointed out that the "life and liberty of the subject" has been placed at the mercy of "the executive government" and there is "hardly any protection against tyrannical laws" (Pylee 1960: 142). Regarding the exceptions and qualifications to the fundamental rights, Ambedkar illustrated that the whole of the criticism about the fundamental rights is "based upon a misconception" and it is "incorrect to say that fundamental rights are absolute" while "non-fundamental rights are created by agreement between parties." Indeed, fundamental rights are the gift of the state and "it does not imply that state cannot qualify them." Accordingly, he declares that "the fundamental rights are not absolute" (Ambedkar 1991: 462).

The fundamental rights are comprehensive and highly crafted than in the Bill of Rights in any other constitution. In fact, it was demanded by the special problems of diverse religions, and socio-cultural contexts of Indian society. They are also intended to "provide not only for security and equality of citizens but also certain standards of conduct, citizenship and justice" (Rajasekharaiah 1981: 202). Ambedkar emphasised that the Constitutional objective was to establish an egalitarian society where rights were guaranteed not to a few but to all. He firmly believed that "the right to equality of opportunity" has no meaning unless the vast disparities between the rich and the poor are reduced. Moreover, "political liberties and individual freedoms" are of little value when the fear of starvation compels the vast majority of people to the will of the few. Right to private property has no meaning for those who have no roofs over their heads. Right to leisure or freedom to choose one's profession conveys nothing to an unemployed person. Therefore, primacy was accorded in the Constitution to "the rights of the masses, of the minorities, and of the depressed classes" as



against the political and civil rights of an entrenched interest. Actually, the Constitution “sought a balance between the individual rights and demands of social justice.” Thus, the entire document was based on a view proposing “a dialogue between individualism and state control.” The depressed classes must be made free citizens entitled to all the rights of citizenship in common with other citizens of the state. Resolving the issue of untouchability meant securing to the minority liberty and equality of opportunity which were denied to them by the hostile majority of touchables. Ambedkar sharply reacted to the clause relating to social, economic and political justice in the Constituent Assembly by saying that he should have from that point of view expected the resolution to state in most explicit terms that in order that there may be social and economic justice in this country, “that there would be nationalisation of industry and nationalisation of land” (CAD, vol. IV: 100). In this manner, his fight for justice was the main plank in his struggle as the leader of the Dalits since he was fully convinced that social justice could not be secured to all “unless it was enshrined in the Constitution itself.”

The Directive Principles

Ambedkar’s vision of social justice can be found in the provisions contained in Part IV (Articles 36-51) of the Constitution. Indeed, “every provision was enacted for ameliorating the condition of the depressed classes.” The Directive Principles, “fundamental in the governance of the country,” are merely another name for “instrument of instructions to the Government” of India. The Directive Principles embodied in the Indian Constitution... are “a novel feature in a constitution framed for parliamentary democracy” (Ambedkar 1991: 463). They are “instructions to the legislature and the executive.” It becomes necessary wherever there is a grant of power in general terms for peace, order and good government, and it should be accompanied by instructions regulating its exercise. The principles “shall not be



enforceable by any court” and it shall be the duty of the state to apply these principles in making laws.

While the fundamental rights guarantee “the rights and liberties of the individuals” against arbitrary state action, the directive principles seek to “emphasise economic and social goals.” Ambedkar intended to incorporate into the Constitution concepts and principles that should determine governmental activity which would in turn bring about a “social and economic revolution” in the country. He believed that the very survival of the country depends on the success of this resolution. He said that the principles were not intended to be mere pious declarations. It was his intention that in future “both the legislature and the executive” should not merely pay lip service to these principles, but that they “should be made the basis of all executive and legislative actions” that may be taken in the matter of governance of the country. Therefore, the directive principles “strive to create a welfare state” as a means to attain just social order. The core of principles declares: “The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice – social, economic and political – shall inform all the institutions of national life” (Art. 38). However, the state neither says that it will implement the Directives, nor does it say that it will not. It keeps the future as an open book, its sovereign domain. Thus, “social justice is held captive to the sovereign power.” The Directive Principles were adopted without intense debate in the Assembly. The attention of the Assembly was primarily on “the issue of justiciability of the Principles” since some members earnestly pleaded for making them justiciable.

The Directive Principles were also criticised as mere “pious declarations” without binding force. In fact, Ambedkar sought to make the Principles justifiable at some point, but changed his stand to the non-justiciability side and strongly “pleaded for a full-dress social scheme to come into force within ten years.” Among others, T.T.



Krishnamachari, dubbed the Directive Principles, "A veritable dust-bin of sentiment sufficiently resilient to permit any individual of this House to ride his hobby-horse into it" (CAD, vol. VII: 76). Ambedkar rubbished this sort of criticism as superfluous and he held, "If it is said that the Directive Principles have no legal force behind them, I am prepared to admit it. But I am not prepared to admit that they have no sort of binding force at all. Nor am I prepared to concede that they are useless because they have no binding force in law" (Ambedkar 1991: 463). Whether "dust-bin" or "rose bowl," Ambedkar perhaps saved the situation and held his own conscience by insisting, "the Directive Principles prescribed that every government in power shall strive to bring about economic democracy" (cited in Austin 1966: 34). Besides, there was a difference of opinion as to "the exact place the Directives should be given" in the Constitution. Latter, he clarified that they have no binding force is not a sound argument against their inclusion in the Constitution. To be sure, that they are really instruments of instructions to the executive and the legislatures as to how they should exercise their powers (Ambedkar 1991: 463-64).

Ambedkar further justified the insertion of Directives into the Constitution by arguing that the draft constitution as framed only provides a machinery for the Government of the country. It is not a contrivance to install any particular party in power as has been done in some countries. Therefore, he said, "Who should be in power is left to be determined by the people, as it must be, if the system is to satisfy the tests of democracy... But whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions... He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time. What great value these directive principles possess will be realised better when the forces of right contrive to capture power" (CAD, vol. VII: 241). Therefore, the



state ought to take into account the special needs of certain strata of society, and to make special provisions for equalising the unequal conditions obtaining among the different strata (Iyer 1979: 168). Ambedkar observes that Indian Constitution sought to establish political democracy and to lay down an ideal before those who would be forming the Government. Obviously, that ideal was economic democracy. To Ambedkar, the Directive Principles have a great value, for they lay down that our ideal is economic democracy. Therefore, he maintained that fundamental rights are of no use to the underdog in the absence of economic security. Parliamentary democracy by itself cannot achieve the economic ideal and the alternative of dictatorship could be defeated only by realising state socialism within the framework of parliamentary democracy.

The Conflict between Rights and Directives

The question that which part of the Constitution is superior bothers the experts of constitutional law. Part III of the Constitution contains the Fundamental Rights that are justiciable and Part IV of the Constitution comprises the Directive Principles that are non-justiciable. In fact, Part III ensures the rights of the citizens and Part IV is the conscience of the Constitution and the provisions in this part are meant for the welfare of the Dalits and other excluded communities that are aimed at transforming the traditional social order. This part of the Constitution mandates the state to enact laws in bringing about justice to those people, who are denied the fruits of independence. The judiciary of the land involved in the dispute and the first assault on Part IV came in the case of Champakam Dorairajan vs. State of Madras. The Court ruled that Part IV should run secondary to Part III which accorded primacy. In case of conflict between Part III and Part IV, Part III will prevail over Part IV (AIR 1951: SC 2260). In this connection a noted jurist and human rights protagonist, K.G. Kannabiran observes, "While the courts have taken a position on social



and economic justice in principle, this has mostly proved ineffective in reality because of excessive and unjustified reliance on the executive to translate into reality the dicta of the court on social justice” (Kannabiran 1998: 124). He further reveals, “We never recognised the fact that the Directives are politically enforceable and that the absence of restraint is a mandatory requirement for social transformation. Courts watered down egalitarian measures when matters came before them, and by the time the matter reached the Supreme Court, arrangement for evasion had already been expertly made. It is in this context that political processes for transformation needed the absence of restraint to discipline the government. This was not available” (Ibid: 128). In actual fact, the controversy ranging on the political plane, viz., whether the Fundamental Rights should give way to the Directive Principles or vice versa, has no real basis since both deal with civil, political, social, economic and cultural rights. Besides, both are fundamentally significant for the governance of the country. However, the former are the realised and existing rights and, therefore, an injunction is given against the state not to interfere with those rights except within the permissible limits. The latter enumerates the rights to be realised by the constructive efforts of the state. However, the right to work, to leisure and such rights are very desirable rights, but unless the state creates conditions by positive action, such rights cannot come into existence. Unless the state creates employment potential, medical facilities, educational opportunities, and guarantees prosperity, these rights will continue to be mere platitudinous aspirations. The correlation between the Rights and the Directives can be approached from two perspectives: “(1) The directive principles are inchoate and potential rights and therefore the constitution gives a command to the state to bring about the necessary conditions for evolving them as enforceable rights; and (2) Part III is comprised of all categories of rights – civil, political, social, economic and cultural – and



the directive principles only enjoin a duty on the state to create the necessary conditions to give a practical content to the fundamental rights" (Rao 1974: 22). In fact, the machinery for working of the scheme of social justice is enshrined in both Part III and Part IV.

Whether the directive principles are considered to be inchoate economic and social rights or as directions given to the state to give practical content to the fundamental rights, in either case, the state can enforce the said principles through laws of social control, creating statutory rights or imposing restrictions on the fundamental rights. The Directive Principles came into conflict with the Fundamental Rights. Out of this conflict evolve the new social order by the process of judicial adjustment and through the rule of law. The Constitution created an independent judiciary to decide on the scope of the fundamental rights and permissible limits on the laws of social control and also on the validity of laws, creating statutory rights on the basis of the tests of legitimate encroachment on the said rights. If the statutory rights have become crystallised and the state could guarantee their enforcement, they could be included in Part III. The new list of fundamental rights in their turn becomes subject to justiciable laws of social control. By this continuous interaction of the fundamental rights and the laws of social control, through the medium of judicial process, the Constitution envisaged an organic growth of socio-economic justice in a free society. It is, therefore, clear from the analysis of constitutional scheme that Parts III and IV contain an integrated scheme for implementing the welfare of the people through social justice. Ambedkar did not rule out the functional inequality rooted in a notion of social justice. This situation led towards the rule of law. He assigned the judiciary the responsibility of enforcing justice through law. Therefore, the judiciary as the guardian of the legal order has to be impartial, independent and adequately competent. In his view, the state was conceptualised as both a creature of the law and the creator of the law.



Conclusion

Ambedkar's apparent view of the Constitution is to ensure equality of status and opportunity among all citizens. Accordingly, he brought some significant provisions of social justice to safeguard the interests of the excluded classes into Part III and Part IV of the Constitution. He protested that the Directives were not intended to be mere pious declarations and considered them as promising economic and social rights endowed with the state to provide practical content to the Fundamental Rights. He believed that the conflict between the Rights and Directives evolve the new social order by the process of judicial adjustment and through the rule of law. As a matter of fact, the Constitution created an independent judiciary to decide on the scope of the Rights and permissible limits on the Directives and also on the validity of laws, creating statutory rights on the basis of the tests of legitimate encroachment on the Rights. If the statutory rights have become crystallised and the state could guarantee their enforcement, they could be included in Part III. The new list of fundamental rights in their turn becomes subject to justiciable laws of social control. By this continuous interaction of the Rights and the Directives, through the medium of judicial process, the Constitution envisaged an organic growth of socio-economic justice in Indian society. Therefore, it is clear from the analysis of constitutional design of Parts III and IV that contain an integrated scheme for implementing the welfare of the citizens through social justice.

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BASIC HUMAN VALUES-TRUTH

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“Value” comes from the Latin word “Valere” which means to be of worth, to be strong.

What are Values?

- ❖ Values are bricks which are used to build the strong wall of character.
- ❖ The factors that control the behaviour by governing the attitudes of an individual are called Values.
- ❖ Values are the ideals, beliefs or norms which a society's members hold-Ken..

Importance The purpose of education is helping us to discover lasting values. Education is to give place for the search for truth, openness to beauty and for the development of human beings. Man's greatness is not in what he is, but in what he makes possible. What is indispensable in every case is the ardent will for progress.

NCF 2005 noted that quality education is not merely a measure of efficiency but has also a value dimension. It recommended that peace oriented values should be promoted in all the subjects throughout the school years with the help of relevant activities. Besides, the value of self discipline through democratic functioning was found relevant. The key reforms are required to overcome internal rigidity and indifference in changing circumstances among the professionals.



Indian educational thinkers have laid emphasis on character building. Introduction of Value Education in the curriculum was the strong recommendation of J.P Naik.

There is a lot of need to inculcate values in the society. The basic human values like truth, love, peace, goodness, beauty...etc are to be inculcated in the students. The value of truth is to be imparted to all the students as it affects a lot in everyone's life.

TRUTH

Truthfulness means straight forwardness in thought, word and deed. It means to think noble, relevant thoughts only. Truthful lips endure forever, righteousness delivers from death. To support this here is an illustration from the Bible. This is a story of two prostitutes who came to the king Solomon and stood before him. The first woman said, "Oh, my lord, this woman and I live in the same house, and I gave birth to a child while she was in the house. Then on the third day after I gave birth, this woman also gave birth. And we were alone. There was no one else with us in the house; only we two were in the house. And she arose at midnight and took my son and laid him at her breast, and laid her dead son at my breast.

When I rose in the morning to nurse my child, behold he was dead. But when I looked at him closely in the morning, he was not the child that I had borne. But the other woman said, "No the living child is mine, and the dead child is yours". The first said, "No, the dead child is yours. And the living child is mine ". Thus they spoke before the king. Then the king said, "The one says, "This is my son that is alive, and your son is dead, and my son is the living one". And the king said, "Bring me a sword". So a sword was brought before the king. And the king said, "Divide the living child into two, and give half to one and half to the other. "Then the woman whose heart yearned for her son, said, "Oh, my lord, give her the living child, and by no means put him to



death." But the other said, "He shall be either mine or yours. Divide him".

After hearing their argument the king said," Give the living child to the first woman, she is his real mother" From this story the truth is revealed. In this way King Solomon had testified his truth.

Another example is the story of a righteous man called Job, who confronted many struggles in life, but he with stood all the problems with truth.

There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil. There were born to him seven sons and three daughters. He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and many servants. He was considered as the greatest of all the people of the East.

Now there was a day when the sons of God came to present themselves before the LORD and Satan also came along with them. The LORD said to Satan, "From where have you come? Satan answered "From going to and fro on the earth, and from walking up and down on it". And the LORD said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears GOD and turns away from evil?" Then Satan answered the LORD and said, "Does Job fear GOD for no reason? Have you not put a hedge around him and his hands, and his possessions have increased in the land. But stretch out your hand and touch all that he has, and he will curse you to your face. And the LORD said to Satan "Behold, all that he has is in your hand. But do not stretch out your hand at his life." So Satan went out from the presence of the LORD. It took away all the possessions which Job had.

Then Job arose shaved his head and fell on the ground and worshipped saying "naked I came from my mother's womb, and naked



shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the Lord. In all this Job did not sin or charge GOD with wrong. Job did not sin with his lips. And the LORD restored the fortunes of Job. And the LORD gave Job twice as much he had before.

From the above stories it is evident that the truth delivered the characters cited from all types of evils.

Conclusion

Truth plays an important part in human life. It is the first step to achieve access to the region of immortality, not only that it establishes harmony in the society. Many people became great by adhering to truth also helps us in achieving victory in different aspects. Of all the Values the value of truth is considered to be the most important one which makes the life of human beings meaningful and ideal. Truth leads to self actualization.

The Bible directs, 'They shall know the truth, truth shall let you free'



PROFESSIONAL ETHICS AND ITS IMPORTANCE TODAY

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Introduction:

Everyone wants to become a “professional” these days or to work in a professionally managed organization. While being professional may be a virtue, what exactly is implied by being a professional is often found lacking in individuals and companies. In fact, some family owned companies have higher professional standards than our so-called professionally managed companies. Many people still think that one can become a professional simply by acquiring a degree and many companies have the mistaken belief that they can claim to be professional by hiring a certain number of MBAs and CAs. Simply doing a job over and over again does not make us a professional. In the public sector or in the government we find people who have been working at a job for years without contributing a thing to the nation. They certainly cannot be called professionals, no matter what their qualifications are. Take the example of Sachin Tendulkar. There are so many cricketers but when we think of a professional cricketer, this is the name that comes to our mind. Can we become a Sachin Tendulkar in our chosen field? Or are we content in just finishing what is at hand?

The Merriam-Webster Online Dictionary defines professionalism as the conduct, aims, or qualities that characterize or mark a profession or a professional person. Yet the White Paper on Pharmacy Student Professionalism says it is displaying values, beliefs and attitudes that put the needs of another about your personal needs. There is still another definition. The Medical Professionalism Project says professionalism is the basis of medicine's contract with society. It demands placing the interests of patients above those of the physician, setting and



maintaining standards of competence and integrity, and providing expert advice to society on matters of health. In my opinion, a person's attitude, values, and behaviors. Most professionals have internally enforced codes of practice that members of the profession must follow to prevent exploitation of the client and to preserve the integrity of the profession. This is not only for the benefit of the client but also for the benefit of those belonging to that profession. Disciplinary codes allow the profession to define a standard of conduct and ensure that individual practitioners meet this standard, by disciplining them from the professional body if they do not practice accordingly. This allows those professionals who act with a conscience to practice in the knowledge that they will not be undermined commercially by those who have fewer ethical qualms. It also maintains the public's trust in the profession, encouraging the public to continue seeking their services.

As a branch of philosophy, ethics investigates the questions "What is the best way for people to live?" and "What actions are right or wrong in particular circumstances?" In practice, ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime.

Employees need to display their respect and responsibility by communicating properly, switching their mobile devices, avoiding to use their working time for personal purposes, etc. They also need to respect each other by eliminating any unnecessary noise and not meddling in other employees' issues. Think about devoting your essay on communication in the workplace to these aspects, and don't forget about confidentiality policies, sensitive customer data, and other relevant matters. All employees should maintain a positive attitude even when it comes to quite stressful situations. They need to show it in their everyday conduct by limiting absences, communicating effectively, providing high productivity, and so on. Unprofessional workplace conducts include poor customer services, low morale, and



frequent tardiness, so feel free to discuss that in your essay on professionalism in the workplace to impress all readers and get high grades.

Following are ten golden rules to being professional in service to your organization:

1. Striving for excellence: this is the first rule to achieving greatness in whatever endeavor you undertake this is the quality that makes you and your work stand-out. Excellence is a quality of service which is unusually good and so surpasses ordinary standards, it should be made a habit for it to make a good impression on your bosses and colleagues.
2. Being trustworthy: in today's society trust is an issue and any employee who exhibits trustworthiness is on a fast track to professionalism. Trustworthiness is about fulfilling an assigned task and as an extension- not letting down expectations, it is been dependable, and reliable when called upon to deliver a service. In order to earn the trust of your bosses and colleagues, worth and integrity must be proven over time. Be accountable; to be accountable is to stand tall and be counted for what actions you have undertaken, this is the blameworthiness and responsibility for your actions and its consequences- good or bad.
3. Being courteous and respectful: courteousness is being friendly, polite and well mannered with a gracious consideration towards others. It makes social interactions in the workplace run smoothly, avoid conflicts and earn respect. Respect is a positive feeling of esteem or deference for a person or organization; it is built over time and can be lost with one stupid or inconsiderate action. Continued courteous interactions are required to maintain or increase the original respect gained.



4. Be honest, open and transparent: honesty is a facet of moral character that connotes positive and virtuous attributes such as truthfulness, straightforwardness of conduct, loyalty, fairness, sincerity, openness in communication and generally operating in a way for others to see what actions are being performed. This is a virtue highly prized by employers and colleagues, for it builds trust and increases your personal value to all.
5. Being competent and improve continually: competence is the ability of an individual to do a job properly, it is a combination of knowledge, skills and behavior used to improve performance. Competency grows through experience and to the extent one is willing to learn and adapt. Continuous self development is a pre-requisite in offering professional service at all times.
6. Always be ethical: ethical behavior is acting within certain moral codes in accordance with the generally accepted code of conduct or rules. It is always safe for an employee to "play by the rules". This is always the best policy and in instances the rule book is inadequate, acting with a clear moral conscience is the right way to go. This may cause friction in some organizations but ethical organizations will always stand by the right moral decisions and actions of their employees.
7. Always be honorable and act with integrity: honorable action is behaving in a way that portrays "nobility of soul, magnanimity, and a scorn of meanness" which is derived from virtuous conduct and personal integrity. This is a concept of "wholeness or completeness" of character in line with certain values, believes, and principles with consistency in action and outcome.
8. Be respectful of confidentiality: confidentiality is respecting the set of rules or promise that restricts you from further and unauthorized dissemination of information. Over the course of



your career, information will be passed on to you in confidence – either from the organization or from colleagues- and it is important to be true to such confidences. You gain trust and respect of those confiding in you and increase your influence within the organization.

9. Set good examples: applying the foregoing rules helps you improve your professionalism within your organization but it is not complete until you impact knowledge on those around and below you. You must show and lead by good example. Being a professional is about living an exemplary live within and without the organization.

Professionalism is highly valued by every organization today and professionals are hardly out of work.

Professional ethics are important for several reasons.

First, most professionals have an informational advantage over those they serve. This power asymmetry can be exploited to the advantage of the professional and thus there needs to be a corresponding sense of professional responsibility that obligates the professional to act in the client's best long term interest and, additionally, to take appropriate safeguards and to make necessary disclosures and to secure consent to protect the client and assure the professional's behavior is on the up-and-up. Professional ethics will provide the useful function of identifying these moral hazards and providing the appropriate avoidance or work-around strategies.

Second, most professional are, at some point, young and inexperienced professionals. Thus professional ethics represents a kind of collective, time-tested wisdom that is passed on to new professionals: watch out for this or do that.



Also with changing laws, technologies and mores, professional standards will work to keep the profession abreast of new ethical challenges and emerging responsibilities and best practices.

Thirdly, professional ethics act as a somewhat effective countervailing power to organizational influence or the power of authority.

A company which does not treat its workers well can hardly be called professional, no matter how many professionally qualified people it employs. Similarly, companies which do not pay taxes or fail to take note of their social responsibility are unprofessional. Unfortunately, most of us want to be 'yes-men', accepting orders from above which may or may not be right. The moment we do something which we believe is wrong, we are not professional, no matter how many degrees we may have.

These are some of the things that we can follow for achieving the elusive professionalism in our life. Professionalism is an attitude towards our work rather than anything else and it has to be acquired over a period of time. It is also the only way to survive in today's world.

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