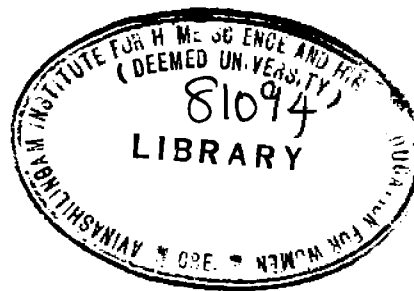


ETHICAL VALUES IN A CHANGING WORLD

(SILVER JUBILEE COMMEMORATION VOLUME OF
SRI AVINASHILINGAM HOME SCIENCE COLLEGE)



Coimbatore - 641 043
1987

EDITORS
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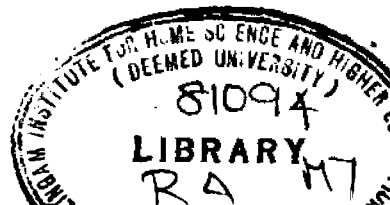
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PUBLISHER'S PREFACE

There comes a time in the history of the world when the world needs a fresh message of Peace, Love and Truth. It seems as if such a time has overtaken us now. It is unfortunate that throughout the world and in our own country there is so much selfish hankering after money and power and consequently violence and hatred. Due to advancement of Science and Technology man is now in command of extraordinary powers. He can destroy the world by his nuclear bombs if he continues to be motivated by personal and national aggrandisement. If he is motivated by human values such as love, compassion and good brotherliness and neighbourliness he can make this planet a heaven of joy. For this what is needed is appreciation and inculcation of Ethical, Social and Spiritual values.

The Avinashilingam Home Science College has completed 25 years of service and this book is in commemoration of the Silver Jubilee. In this quarter of a century it has grown to be the biggest set-up in Home Science in our country providing education for girls from pre-school to Ph.D. The temple of Sri Ramakrishna in the centre of the campus and the regular morning and evening prayers have been instrumental in inculcating social, ethical, and spiritual values in our children and staff. We are grateful to Dr. Rajammal P.Devadas and her dedicated team for building this educational edifice. She along with Mrs. Chandramani has been responsible for bringing out this publication for which we offer our congratulations and gratitude.

We owe a great debt of gratitude to the learned and distinguished authors who have contributed to this publication. Our grateful acknowledgements are due to Dr. Malcolm Adisessaiah, Dr. V.K.R.V. Rao, Smt. Lakshmi



N.Menon, Dr. David Haxton, Dr. C. Subramaniam, Dr. N. Mahalingam, Justice R. Sengottuvelan, Dr. C. Gopalan, Dr. Lalitha Kameswaran, Dr. K.S. Sanjivi, Dr. M. Natarajan, Shri G. Swaminathan, M.P., Shri G. Varadaraj M.P., Late Shri N.S. Ramaswamy, Miss Thankam Philip, Smt. Sarojini Varadappan, Smt. Tara Cherian, Shri V. Karthikeyan, Shri P.S. Nagendraiah, Shri J.M. Prabhu, Dr. J. Ronald Engel, Shri N.M, Barrot, Dr. S. Anandalakshmi, Dr. (Mrs.) Chitra Naik, Dr. K. Kulandaivel, Dr. E. G. Vedanayagam, Dr. S Rangaraj, Dr. S. Krishnamurthi, Miss B. A Devanesan, Dr. M. J. Frazer, Dr.A. Kornhauser, Dr. Claudio Schuftan and Late Shri Chinnaswami Naidu. Their contributions reflect the depth of their education and respect for our efforts. Our thanks are due to all others who have helped in bringing out this work bearing a much needed message.

We are very grateful to Shri P. V. Narasimha Rao, our Minister for Human Resources Development in the Government of India for writing a foreword to the book. The country must be grateful to him for the prominent place he has given in the New Education Policy for inculcation of values.

We are particularly grateful to Swami Ranganathananda, President, Ramakrishna Math, Hyderabad who has been instrumental in spreading the message of Sri Ramakrishna and Swami Vivekananda and Indian culture throughout the world, for his benediction.

We hope this publication with contributions from the leading thinkers in Education and other fields will inspire people in all walks of life to think and strive for this much needed need of inculcation of values in our life and thought.

T. S. AVINASHILINGAM

***BENEDICTION**

This book on *Ethical Values in a Changing World* forms an important and timely publication, not only to commemorate the Silver Jubilee of Sri Avinashilingam Home Science College, but also to educate our nation in the need to think about and assimilate ethical values in all departments of its public and private life. The whole gamut of ethical values can be comprehended in that single word of Indian culture known as *dharma*.

This book appears at a time when our nation has become deeply concerned about the steady erosion of ethical and moral values in our public and private life, since political independence, and when concerted and steady efforts by all our citizens have become necessary to bring back *dharma* into private and public life, so as to raise the morals and manners of the nation as a whole, and for the early uplift and development of the millions of our weaker sections.

After Dr. Rajammal P. Devadas has introduced the subject and its importance in her comprehensive 'Introduction', she has said in its concluding part: 'In this book, different authors, who are experts in different professions, have elaborated the ethical codes which should govern their professions,' and has expressed her hope that 'the nation's requirements for entering the twenty-first century, with confidence, strength, pride and self-reliance, will be met.'

This book is meant to stimulate thought; and thinking, including inter-thinking, is the spur to all progress. Since English is understood only by a small percentage of our vast population, it is imperative that the book must be brought

* Swami Ranganathananda, President, Sri Ramakrishna Math, Hyderabad.

out in all our national languages, so that the thinking process and the creative energies it generates, must not remain confined to the small elite, much of it cynical, decadent, and stagnant, but must inspire the general mass of our people, who are still healthy and creative and responsive to ethical and humanistic ideas and ideals.

Bhartrihari, king, mystic and one of our great poets, who lived in about the sixth century after Christ, has depicted four human types in a society, in any society, in one of the verses of his *Niti-shataka* (verse 64) :

*Eke sat-purushah paratha ghatakah
svarthan parityajya ye
samanyastu pararthamudyamabhritah
svarthavirodhena ye
Te'mi manava - rakshasah parahitam
svarthaya nighnanti ye
ye tu ghnanti nirarthakam parahitam
te ke na janimahe !*

'The first type, always a minority, is the *sat-purushas*, good people, who are devoted to the welfare of others, forsaking their own interest. The next type is the *samanyah*, the generality, the majority, who also are devoted to the welfare of others, but, unlike the first, without sacrificing their own self-interest; then there are these *manava-rakshasas*, devils among men, constituting the third type, who destroy other peoples' welfare to advance their own self-interest, and about the fourth type, who destroy other peoples' welfare even without gaining any advantage for themselves, alas, I am unable even to understand them or to put them into any human category!'

These are the four types of human beings in any society; they are there in England, U.S.A., China, U.S.S.R., India, Japan, everywhere. The difference between society and

society is merely the difference in the ratio between these four types. A society is very rich in ethical sense, if the first two types predominate in it.

When our country became politically independent, we had in our nation a large number of the first type, a very large number of the second, and very little of the third, and still less of the fourth.

We have still in our country the small minority of the first type — *the sat-purushas*; but our post-independence tragedy consists in the steady, year by year, sliding down of the second type, the *samanya* or the majority, who uphold and practise the principle of *enlightened* self-interest, but whose enlightened attitudes steadily began to wear away for want of patriotism, for want of thinking and moral alertness, leaving only crass self-interest, bereft of all humanist values and national well-being, and thus transforming themselves into the third and fourth types — into instruments of corruption, food and drug adulteration, smuggling, and all other existing, and newly invented, social mal-practices, on the one hand, and of sheer vandalism, on the other. We have far too many of this *manava-rakshasa* type in our country today imperilling its moral health and total human development.

When we stress ethical values in a changing society, we mean retaining the first type intact, vastly increasing the second type, and reducing the third to the minimum, and eliminating the fourth. Modern physical science has made impossibles possible, like seeing the other side of the moon, and all space travel. Similarly, all our people must develop the firm moral conviction that high ethical and moral development of man is not only possible and practical, but also absolutely essential for all-round human development and fulfilment. It is part and parcel of India's *Science of human possibilities* called Vedanta.

Bhartrihari holds a social mirror before each one of our people today. Let them dare to look into the mirror and, if anyone finds his or her face ugly and distorted as of the third or fourth types, let them not complain about the social mirror but make all efforts to change their ugliness into beauty of the first and second types. The mirror is honest; it tells you the truth about you ; and it cannot be bribed! All our children must be inspired to look into that social mirror and to choose the beauty of the first two types reflected in it and not the ugliness of the other two. All children will spontaneously choose to be of the first two types and never of the other two.

The many contributors in this volume, distinguished in their own various professions, have dealt with codes of conduct for the members of their respective professions. All codes of conduct — and we have many of them — remain mere words, mere intellectual formulations, until some energy infuses them into one's conduct and behaviour. That energy is the *moral will to be good, to be just, and to be true*. Our people generally appreciate the good and respond to its virtues and graces, intellectually. But there is a lack of will power, *sankalpa-shakti*, to translate that appreciation into character, conduct, and behaviour. By looking occasionally into the social mirror held before us by Bhartrihari, we may slowly develop that much-needed will power, by becoming disgusted with one's moral ugliness reflected therein, and becoming inspired by the possibility of developing in oneself the beautiful faces of the first two types. This growth from moral ugliness to moral beauty is a slow process, but once initiated into it, and all steps are taken to culture it, a time will come when ethical and moral values will become natural and spontaneous, become a by-product of man's spiritual growth. It will become the by-product of man's manifestation of the ever-present divinity within him, in the language of India's perennial philosophy, the Vedanta.

May this book help to accelerate the process of that most important growth of man, his spiritual growth, over and above his physical and intellectual growth, in ever-increasing numbers of our people!

This Home Science College has twenty-five years of meritorious educational service behind it. Many batches of girls have passed out of its homely portals into the wide world. On this occasion, I convey my love and best wishes to all its students and staff, past and present, with the inspiring words of our *Mundaka Upanishad—svasti vah paraya, tamasah parastat* - May good accompany you all, in your efforts to cross over the ocean of darkness and delusion!

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Coimbatore 641 018**

Swami Ranganathananda

11 June 1987

FOREWORD



The modern age is marked by a remarkable progress of scientific knowledge and technology. This progress has greatly influenced social and political institutions and necessitated re-examination of value systems. Dogmatic beliefs and authoritarian prescriptions have come under severe criticism, and humanity is increasingly searching for new bases for ethical and spiritual life. This change has brought about profoundest effects in the field of education.

There is today a controversy as to whether values are eternal or whether they are relative to the needs of a given age. There is also an increasing awareness that human nature is triangular in character with its rationalistic, ethical and aesthetic tendencies, which are among themselves in conflict with one another. Aesthetics and ethics are often seen in opposition to each other, and the rational values often fail to appreciate ethical and aesthetic propensities as the contemporary humanity is delving deeper into the realms of harmony where Truth, Beauty and Goodness are reconciled and synthesised. There are, we are told, spiritual and supramental ranges from where we can view the changing world and find effective answers to the conflicts that we witness and experience in our daily life. Thus we see that there is a profound diversity of opinion, and the seeking mind is anxious to study various points of view and to arrive at its own conclusions.

It is against this background that this book, 'Ethical Values in a Changing World' assumes a special significance. This book contains valuable reflections of some of the eminent leaders, thinkers and educationists' and we have here a stimulating discussion not only of the fundamental question as to what is ethics and what is the relevance of ethics but also a wide-ranging presentation of ethical issues in various domains of education, society and politics. In particular, the question of professional ethics has received quite a comprehensive treatment.

I welcome this publication not only because of its intrinsic value, but also because of its relevance to the New Education Policy that has recently been adopted. This policy has underlined the importance of value-oriented education. It has also underlined the concepts of autonomy and accountability both of which have a great bearing on the question of professional ethics of various groups involved in the process of education and in the management of education. I am happy to note that these questions have been competently dealt with in this book.

Sri Avinashilingam Home Science College occupies a distinguished place in the vast chain of educational institutions in our country. The institution has been fortunate in securing continued and dedicated services of some of the distinguished educational leaders. Sri Avinashilingam himself, whose life and work are an example of dedicated service to the cause of education and ethical and spiritual pursuits, has bestowed his time and energy in building up and sustaining this institution, and one can see in the present volume the

underlying inspiration and guidance of Sri Avinashilingam. Dr. Rajammal P. Devadas a Nutritionist and Home Scientist of international reputation who has helped in building the college with great dedication has ably edited the book. By presenting this volume, the Sri Avinashilingam Home Science College has rendered a valuable service to the educational world, and I am sure that it will be received very warmly by all those who are keen to promote values in education and in public life in general.

Sd/-
(P.V. Narasimha Rao)

Minister of Human Resource Development
Government of India,
New Delhi-110001

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PART ONE

Introduction

CHAPTER ONE - INTRODUCTION

Ethical Values in a Changing World

RAJAMMAL P. DEVADAS

All societies have some rules dealing with matters such as personal security and welfare, property rights, sexual activity, family organization and duties, speaking truth and keeping promises, which prescribe or forbid definite types of actions, and these rules are accompanied by sanctions to assure their enforcement. When the basic moral rules of different societies are compared, some universality in rules, for example those forbidding murder, theft and infidelity, can be seen. Greater agreement reflects that morality is rooted in human nature. Also, diversity of moral practices, exists: for example, monogamy versus polygamy; caring for the aged versus patricide and the forbidding of a bortion versus voluntary feticide.

In the historical development of human civilization, universalization of ethical principles beyond national, racial, and even religious boundaries has occurred. An internalization of ethical values, in which motivations such as love, conscience, and duty for duty's sake have replaced the external sanctions of reward and punishment, is evident. This

has led to an individualization of responsibility, in which the individual himself— not his family or his whole tribe— is held responsible for his actions. There has been a growing rationalization of morality, in which magical, ritualistic and religious elements disappear in favour of such canons as reasonableness, impartiality, consistency, sensitivity and utility.

Ethics is that branch of the human studies that deals with values which relate to human behaviour—the rightness or wrongness of the behaviour—and the goodness or badness of the motives and results of behaviour. Whenever and wherever human behaviour impinges on the lives of others, certain rules of conduct and moral obligations become significant.

General ethical maxims may be inspiring but they are of little use for the business of living or influencing human conduct unless they are translated into actions. If a system of ethical considerations is to guide man's life, it must be realistic, understandable and precise. It must suggest what virtues he should aim at, what they involve in practice and how they can be achieved in day-to-day life.

According to Aristotle, the virtues of the moral life are potentialities of the soul which become real and active when reason regulates appetites. They grow and are stabilized by habit. Virtues, Aristotle further insists, depend on habits formed in accordance with the principle of right reason. One acquires moral habits by practising them, just as skills of hand or eye are acquired as the bricklayer lays bricks, or a violinist becomes a master of his art by playing the violin; so one becomes truthful, by telling the truth, and brave, by acting courageously, till truth and courage become his second nature.

What is true of the individual is true of the state. The state makes its citizens good by training them in habits of right action. This is the aim of all legislation. Of all the techniques

for moral education, this principle of habituation is the most important and effective. The child learns punctuality by coming punctually to his meals and lessons, and the adolescent unconsciously learns the rudiments of citizenship at school by living as a member of the community.

'Virtue' is a quality of character which 'causes a man to perform well his function of being a man in the true sense. In other words, if one wishes to satisfy the deep needs of his being, to be what he is born to be, it can only be through the practice of the virtues. In them he shall find happiness; without them he cannot find it, for in them he finds his real self. Ethics refers to code of conduct or rules of behaviour as applicable to different situations and aspects such as, social ethics, environmental ethics, commercial ethics, professional ethics, work ethics and so on.

Social Ethics

Social ethics involves several human values as spelt below.

Conscience

There is a still small voice within all of us, called 'Conscience', which dictates to us what is right and wrong. A tender and sensitive conscience is not only quick to discern evil, but instantly shuns it, as the eyelid closes itself against a speck of dust. Conscience is the voice of the soul—a voice so delicate, that it is easy to stifle it, but, it is also so clear, that it is impossible to mistake it. Awareness of the existence of the conscience and the habit of heeding its signals must be cultivated. Man will easily be content and at peace with himself and the world when he keeps his conscience pure, and listens to it.

Honesty

One of the greatest qualities of man is his honesty, which nourishes many other good qualities. Honesty is interconnected

with the concept of personal honour and the moral and ethical dignity of a person. Honesty demands that one is upright, candid, straight forward, incorruptible and trustworthy. Lies are expressions of fear, guilt or schemed immoral intentions. Any kind of cheating or withholding truth is dishonesty, and dishonest act degrades the person.

Non stealing

Stealing is one of the worst crimes thriving on lack of honesty. Only a moral wreck robs his fellow beings of their belongings. Stealing is not confined to money or material or intellectual property only. One can steal also people's good names, their high reputations and positions through vicious actions, evil thoughts and sharp tongues which spread false rumours.

What one takes from others, without their permission and without asking them, amounts to stealing. Stealing and robbing rank next to killing as the basest of crimes. Only those things which are in one's house, room, and field, are his and all the rest in the world belongs to SOMEBODY ELSE. He should not touch it or remove it: That is thieving!

Honour

Honour signifies the high moral dignity attained by man. His "word of honour" is equivalent to any material guarantee. An integrated person with ethical standards would lose his self-respect, if he knowingly and intentionally had said or done something wrong. His peace of mind will remain upset until the wrong has been rectified.

Sincerity

Sincerity shows itself in upright behaviour with clarity and openness towards others and oneself in all assessments and relationships. A sincere person does not create exaggerated pictures of himself. He is respected for his balanced and

lucid views and for his frankness, reliability and honesty. He lives what is ethically right and honest.

Insincerity and hypocrisy are closely related to dishonesty. A detestable form of deceit with far reaching effects is insincerity in following prescribed work procedures and instructions, whereby orders are disobeyed deliberately.

Respectability and dignity

Only after one has realised that his words and deeds are inseparable from his honour, will he be a respectable and trustworthy person. Such a person radiates dignity.

Reliability

A person is considered reliable when his actions confirm his words. When one says one thing and does another, nobody will trust him. Regular duties allotted must be performed every day without further reminders, conscientiously and punctually. If some emergency stops a person from performing his tasks, he must inform his superior immediately.

Punctuality

If one has an appointment at 11-30 a.m. and arrives at 11-35 a.m., he is LATE. One must be punctual without making people wait for him. He must arrange the day's programmes according to the appointments promised.

Social responsibility

In a democracy, it is the privilege, right and responsibility of every citizen to be a co-ruler of his country by his vote and choice of the appropriate candidates. This implies that the voter must be well educated, well read, well informed, aware of the conditions in his country and abroad, have views on agriculture, environment, industry, technology, politics, people and education and most importantly, on moral standards. It is his duty to himself and to his country to know fully the

spheres of general social concerns, so that he may become a positive member of the community and execute his obligations fully and conscientiously. By improving himself, he improves his country.

Obedience

Obedience is a sore task for many, particularly children. It is one of the biggest obligations for the social worker to tackle, because people have a blurred image of the meaning of obedience in freedom. Man believes that, since he is 'free' now, (Free from what? and free for what?) insubordination has become his new right, and that only the oppressed have to 'obey orders'. Every civilised human community in the world is founded on taking and carrying out orders. This is more needed today than ever before, to preserve civilization and its benefits.

Discipline

Discipline means control of self and conditions, to assure orderliness through sound systems or methods, in whatever work one undertakes. Cooperation, good administration or achievements of any kind are impossible without discipline. Discipline and obedience are closely related to each other. Self discipline is necessary for one's own development. It bridles the excesses of emotions.

Happiness—Joy of life

Happiness is a condition of the mind. Happiness, from the ethical point of view, means that lives must be fruitful by living for an ideal. An ethical view to happiness necessitates a philosophy which gives prominence to self-abnegation. The more a man lives for others, the happier he is, in the real sense of the term. He who lives for himself falls an easy prey to low morals and frustration. Happiness, in the ethical sense, pre-supposes a social awareness and adherence to higher

values of life. Bernard Shaw said, "This is the true joy of life, to be used for a purpose which you consider mighty; to be a force of nature".

Decency

Decency is the code of correct behaviour towards one's fellow-beings. Decency of behaviour in one's life earns for him the esteem of all with whom he converses, because of the consistency, moderation and order in his words and actions. It adds dignity to one's personality.

Loyalty

One must be faithful and sympathetic in his dealings with individuals and friends. He must be faithful to the community and country and maintain a constructive relationship with all.

Freedom

The person with mature and evolved character and awareness of ethical values sees in freedom, the strength to face external adversities and the opening up of extended possibilities to serve common aims. To him freedom means sacrificing desires and comforts and devoting time to do voluntary work for others, raising thereby his own and the country's standards. The higher an individual aspires in this regard, the fiercer will be the self-imposed restrictions on his personal freedom, and the heavier will be the social responsibilities he accepts.

Individuality

One must evolve one's own individuality and be proud of it. Science has proved that in the entire world no two things are equal. There are never two identical leaves on a tree, nor are there two identical grains of sand or snowflakes. This is more so in the case of human beings. Each and every human being is a unique individual because of his distinct identity.

Thinking of others

All self interest gets purified by the touch of enlightenment. The happiness derived from the philosophy, 'live and let live'

is ethical. Man starts to become ethical when he starts thinking of others.

There are men and women who selfishly work to gain profit and pleasure for themselves at the cost of others, causing misery and unhappiness to them. They do so because they have failed to grow beyond their physical, biological selves. They have sharpened their intelligence and intent by education, but failed to give an ethical orientation to their learning or life. Commissioning the great powers of education to serve their selfish ends, they become efficient instruments of social evil and suffering; they adulterate drugs to gain extra profit. At the other end the drug is administered to hundreds of children causing them much suffering and even death. They never care about the social consequences of their action which cause immense misery. They care only for the profit they will derive from such business, without thinking of its consequences to their fellow-men.

Ethics beckons man to widen his concept of 'self', grasping the truth of inter-dependence of individuals and communities. If he keeps his premises scrupulously clean, but does not care to see that the town or village in which he lives is also kept clean, he cannot escape the consequence of an epidemic breaking out from that insanitation unless his environment is sanitary.

Professional Ethics

Professional ethics deals with the code of conduct or rules of behaviour which the members of a profession are expected to observe and follow in their day-to-day practice of that profession. Each profession develops its own culture, knowledge, skills, attitudes, values, ethics and code of conduct. It must transmit these through professional education and practice for continuity and stability.

The term, 'professional' applies to one who practises a profession, and regarded as an expert because of his mastery

of a specific branch of learning upon which his occupation is based, and receives emoluments for the performance of his occupational tasks.

All professions must be concerned with ethical responsibilities. Whenever anyone performs or offers to perform highly skilled and specialized services, to judge or measure which, are beyond the capacities of those who rely on him, he incurs an obligation which is professional in nature. This kind of professional obligation is a source of prestige to those on whom it rests, and it rests on them all the more heavily because of the prestige. If the practitioner's professional obligation is a source of professional prestige, then, his prestige is also a source of professional obligation. It is the obligation to render a truly sound and useful service. The doctrine of letting the buyer beware cannot apply to such services, because the buyer has to rely on the professional integrity of the person serving him, rather than on readily measurable results. In this sense, professionals are different from merchants or labourers whose goods or services can be weighed or measured. The quality of professional service can be maintained only by the practitioner himself, not by the customer or client.

The aims of education apply to professional education also. By the end of their training for a profession, the new recruits should be competent practitioners in their chosen occupation. The aim of professional education is to produce competent practitioners. The elements of professional competence are: knowledge and understanding of the academic discipline, knowledge of professionalism, professional attitudes, emotive commitment to professionalism, willingness to perform professionally, psychomotor elements, skills to perform psychomotor procedures, inter-personal relationships, ability to interact with others constructively and moral values such as integrity and pursuit of excellence.

Professionalism demands that the practitioner keeps himself upto date with recent developments in his field. For this purpose, he must have the urge for continued learning and keep on learning in order to remain competent in a rapidly changing world. Correct attitude towards professional practice is essential to maintain competency. It is wrong and even immoral for a professional to practise, if his knowledge is deficient. Professional education should offer ongoing programmes such as in-service, post-basic and continuing education to enable the practitioners to update their knowledge and skills. These aims should be related to the needs of the wider, rapidly changing society.

Mere acquisition of correct attitudes, knowledge and skills in themselves may not indicate that the learner has been educated professionally in the true sense. He may not have developed or grown as an individual nor gained the critical faculties necessary to enable him to decide what is good practice, what is significant knowledge or what are relevant skills in a particular situation. Hence, acquiring the art of assessing, and judging what is best in the particular circumstances should be part of professional education. Personal development and ethics must be given priority, along with ability to be critically aware of what is good or bad practice.

Acquisition of a professional ideology is a significant aim of professional education. That ideology would give the practitioner the desire to continue to learn in order to be the master of the professional knowledge and skills upon which his practice is founded, so that he can render the maximum service to his clients. The mastery should be deep and genuine and not mere display.

In professional practice, social interaction occurs which involves certain moral and ethical issues. Therefore, ethics pertaining to the profession must be an intrinsic part of the curriculum, whether medicine, agriculture, engineering, industry, law, pharmacy, commerce, teaching or others, in

order to inculcate a commitment to respond to the concerns of others. Yet the ethical issues remain untaught, undiscussed and even unasked during the preparation for the practice. Often the existing practice is assumed to be the answer. Therefore, questions are not raised and discussed. Even so, consideration of the common practice may raise issues and reveal that no legitimate answer has been provided to the moral questions involved in both practice and the educational process. It is, therefore essential that the ethical issues involved in the entrance, service conditions, examinations and their evaluation and the values implicit in the concept and practice, are confronted and decided in professional education.

Unprofessional practice denotes that a practitioner has been either disloyal to the profession or to a colleague in some manner, or that he has broken the code of ethics laid down by his professional association. In such situations, the professional association must take suitable corrective action.

One of the drawbacks of the present day education is that facts, statistics and examinations are valued more than the personality of the learner. Value is not in the object, or in a piece of academic work produced by learners, nor can it be found in a phenomenon, but it is evident in those who have in some way or other had experienced it.

Professionalism involves a commitment that results in benefit to the client rather than necessarily to the practitioner. If the latter benefits as a result of his concern for his client, then there may be no corruption of the ideal. The commitment should be both to the mastery of the discipline and to the service of the human being. If, as a result of mastering an area of professional knowledge and service, the practitioner and the client achieve fulfilment of some of their human needs, then professionalism is good, not because of its utilitarian nature, but because of its value to the human being.

While the rules of sports and games apply only to those who play the particular sports or game, the rules of ethics, such as, 'be honest', and 'keep promises', extend through the full spectrum of human conduct. One does not have to study moral philosophy to have a practical grasp of the ethical dimensions required of decent behaviour. Most people choose and follow certain rules of conduct. An ethical person tries to maintain a decent respect for the aspirations of others. These principles are first picked up from parents, then from teachers, friends, peers, and other people. Later one sees that some rules have a good foundation in reason and experience; others are regarded as mere prejudices which lead to stale practices and have no authority of their own. Through such processes a considerable agreement or consensus has resulted about the wrongness of actions such as hurting others needlessly, being selfish, beating children brutally, stealing or cheating, breaking promises and plotting a person's injury or even death.

Ethical standards or codes in professions represent the way that professionals attempt to govern and discipline themselves. Ethical standards deal with proper professional conduct and serve as guidelines. They help to deal with such questions as: what modes of conduct are favourable or unfavourable to give service to this client? what conduct is required in this situation?

From a practical point of view, professional ethics deals, not only with standards of behaviour with clients but also with relations with other professionals and the general public. These standards are necessary for individuals and groups. For example, doctors have assumed public obligations which dictate ethical responsibility. They claim special skills and competence, not possessed by others. Public sanctions, acceptance, and support are in a large measure based on the faith that their assistance is both helpful and professional.

The client who seeks help from the therapist has the right to judge the adequacy of the intervention on his behalf and to hold the therapist accountable for the results. Ethical responsibility encompasses not only what the professional does in face-to-face encounters with clients, but also other acts and statements that pertain to, or affect that service.

The perceptions and expectations of clients and the general public are factors in ethical responsibility. The more discriminating the client's view of the professional is, the more scrupulous must the professional be in his actions with the client. The more hostile or suspicious the client is, the more cautious the professional must be in his interventions. In institutional work, one is often faced with overlapping loyalties and responsibilities. How does he resolve conflicts between the client, the institution, and the society when two different sets of ethical ideas are employed in making judgements? The first is the ethics of conscience and the second is the ethics of social responsibility.

Ethical decisions must be based on the values to which the professional and his colleagues subscribe, the responsibility he feels for the reputation of his profession, and his desire for continued public sanction of his work. Knowledge of ethical principles, and adoption of ethical standards do not by themselves solve the ethical problems of the professions. Ethical code alone cannot solve the professional problems of incompetent and unethical practitioners. Ethical standards of a professional group are primarily directed to its members and therefore, may have little influence on those who choose to practise without the benefit of professional affiliation or colleagues' support. Ethical standards generally discourage practice by unqualified persons, but at the same time, some professionals accept members mainly on the basis of their interest and willingness to pay membership dues. When professional associates have no machinery for dealing with

unethical conduct, failures and criticisms abound. Professional associations, which fail to establish reasonable qualifications for their members and which have no procedures for monitoring or controlling the members' activities, cannot have any claim to professionalization.

The American Psychological Association (APA) provides a good example of a professional group willing to accept its ethical and social responsibilities. Its standards for training and approval of training programmes are very rigorous. The APA has also developed distinct standards for membership. The first two principles in the APA's 'Ethical Standards' emphasize the social responsibilities of psychologists. They stress that 'the maintenance of high standards of professional competence is a responsibility shared by all psychologists, in the interest of the public and profession as a whole'.

The APA has established procedures to monitor the behaviour of its members and has prescribed penalties for ethical violations. It has set up a Committee on Scientific and Professional Ethics and Conduct (CSPCE) to receive and investigate complaints of unethical conduct of members and to recommend action on the cases investigated. For violation of the ethical standards, the APA may even expel a member.

There is connection between ethical responsibilities and legal principles. One who, by reason of special skill and training, undertakes a service in the place of another, is legally obligated to perform that service properly. Thus, both ethical and legal considerations are important in shaping professional-ethical conduct.

Ethics in Different Professions

Educational administrators

Some general principles that apply to all educational administrators include selfless sharing, honesty, integrity, humility, foresight, vision, simplicity, open mindedness,

capacity to inspire colleagues, ability to take criticism / and to correct oneself, ability to discharge one's duty willingly, punctually and effectively, and to make decisions fairly and quickly. It is imperative that a clear code of ethics is formulated for educational administrators and forms a crucial part of the New Educational Policy, since educational excellence depends not only on teachers, but also on educational administrators.

Teachers

Teachers at all levels of education, must possess qualities such as, ambition, industriousness, persistence, patience, dependability, activeness in speech, self-confidence, friendliness, adaptability, cheerfulness, good judgement, sensitiveness and leadership. Teachers must be persons of character. Their duty is not merely to communicate knowledge, but also to help the student to unfold his personality and develop leadership. In this task, the personal example, poise, integrity and accountability of the teachers matter much.

Medical professionals

The essential aim of the medical profession is preservation of the life of the patients by curing illnesses wherever possible, preventing the occurrence of diseases by helping them to maintain health, and helping in the advancement of medical and health knowledge. There are specific codes for medical ethics laid down by national and state medical councils. The medical councils are guided largely by the norms evolved by Hippocrates and the World Health Organisation (WHO).

Pharmacists

The Pharmacists are expected to live upto the lofty ideals enunciated by the ancient Indian philosopher, physician and pharmacist, Chanakya: "Even if your own life be in danger you should not betray or neglect the interests of your patients".

Nurses

The International Council of Nursing (ICN) has published the ICN code for nurses. The ICN code speaks of the responsibilities of the nurses to other people, to society, to co-workers and to the profession as a whole. The ICN's code is based on the rights and dignity of individuals for treating the patient as a person. It provides valuable guidelines for the professional nurse to enable her function with integrity.

Hospitality, food and accommodation: (Catering and House Keeping)

The aims of the profession of food and hospitality is to promote highest standards in the practices of good food and accommodation management. Maintaining standards of professional competence, knowledge and skill, protecting the health, safety and well being of the customers and employers at all times, operating clean, safe and sanitary premises and maintaining a pleasant atmosphere are the essentials in the ethical code for this profession.

Agriculturists

Increasing agricultural productivity should be the major aim of agriculture. It should meet the needs of the society, the present and the future. It should not fall into the temptations of making cheap and quick money by the inordinate, excessive or prohibited use of fertilizers and pesticides. The ethical issues in food and agriculture are: cash crops versus food crops, soil depletion versus soil conservation, post harvest technology to ensure for safety, prevention of food adulteration, equitable distribution of foods, non-pollution of the environment, and prevention of prohibited food products from developed countries to developing countries.

Veterinary scientists

The veterinarian is charged with the responsibility of not only safeguarding animals and improving their productivity and

utility, to man but also the safety of animal products for human consumption at every stage.

Lawyers

Lawyers have a sacred mission because they are the servants of justice. In the machinery for administration of justice, the prime concern of the lawyer is to inspire confidence of the people in democracy and national progress based on the rule of law. To achieve this, the lawyer must be honest with his client, opponent, court, society and the state.

Politicians

The basic aims of men and women in politics is to create forms of social machinery which will serve their interests without clashing with those of others. Politics should not be used as an instrument of corruption, but as a channel of service to humanity and a sure means of achieving communal harmony, human welfare and national progress.

Social workers

Social service is impossible without character. More than money, men are important in social work. Social work must be undertaken in a spirit of humility, respect for others and self-sacrifice.

Research workers

The researcher must be aware of the needs of the community, safe-guard the interests of the people and maintain the highest standards of science and humanism. While Ethical Committees screen research projects on human beings as in the case of the Indian Council of Medical Research (ICMR), there are no guidelines and ethical review mechanisms to regulate community based research. The ethical considerations in this aspect are: profit motivation and commercialisation versus human well being, patenting of research result or technology

and bio-technology in pursuit of human progress, judicious applications of research findings with proper interpretation of data and thrust on human values.

Industrialists

Industrialists should try to produce quality goods, price them reasonably and assure uniform flow of good so as to eliminate hoarding and artificial scarcity. Standardised packaging and relevant, and accountable advertisement should form part of industrial ethics. Sound organisation and human relationships are essential in industry. Relationships between the employer and the employee, responsibility towards society, communication with others in the same field, the goals of the government and economy of the country are important considerations in Industry.

Government employees

Loyalty to the constitution of India, secrecy of information which are confidential, commitment to truth, objectivity and impartiality in dealing with official matters and persons, freedom from illegal gratifications and corruption, devotion to duty, proper relationships with the public and identification with the goals of the government and courteous behaviour, are a few essentials in the code of behaviour, which government employees must observe.

Transport personnel

The code of ethics for drivers, conductors and checking inspectors includes; honesty, alertness, patience, courteous behaviour and concern for the safety, comfort and convenience of the passengers. The mechanics, storekeepers and accountants must follow ethical principles, in the maintenance of property in their custody, identifying themselves with the department and passengers, and ensure their safety on the road.

Trade Unionism

Trade Union is an instrument or mechanism to cultivate the strength and improve the quality of life of its members. It should aim at enabling the worker-members to serve the industry to the best of their capacities. The Father of the Nation, Mahatma Gandhi, gave workers the concept of constructive life for being effective, servants of society and worthy citizens of the country. He provided the workers with non-violent techniques which are the most powerful approaches for the redress of their grievances.

Consumers

Consumption is the sole purpose of production. In the consumer-producer world, the interests of both producers and consumers must be safeguarded. Slipping into malpractices such as food adulteration for the sake of profit, should be totally prevented. Strict vigilance by society, particularly, the educated, is essential, so that the weaker sections do not become victims of the malpractices. Consumers must expose the offenders and help government to enforce the Prevention of Food Adulteration Laws.

Journalists-Ethics of communication

Newspapers and Television stations have been promulgating written codes governing newsroom conduct and specifying what reporters and editors are permitted to do within their allotted columns time. In 1974, fewer than one in ten newspapers had such codes. Now, three out of four news organizations have written policies governing newsroom standards and practices.

The purpose of such codes is to prevent conflict of interests. They serve as a reminder that within the newsroom, ethical conduct is a primary concern. Ethical codes in communication foster good public relations. They are signals to the public that a newspaper firm is concerned about its own behaviour.

Employees in journalism must refrain from doing anything that will affect adversely their conduct. For example, accepting gifts, favours, free tickets or travel from news sources, which would, in turn, impair objectivity in the performance of their duties.

Observance of ethical codes requires some sacrifice of personal freedom. It is, quite legitimate for a news organization to require such sacrifices. The argument that rules restricting political involvement, community activism or questionable outside employment are deprivation of individual rights, is not valid. Reporters are not forfeiting their rights; only, they are temporarily suspending the exercise of some rights, in the interests of good journalism.

Codes of ethics alone will not restore the public's trust. What is required is fair and thorough reporting and vigilant editing, in short, professionalism on the job. Putting out a good newspaper or news case, is much harder than drafting a code of ethics. But improving the performance of reporters and editors will pay more in dividends than worrying about what they do once they have left the office, and trying to curb their activities outside.

Communication, as a primary instrument of human behaviour, touches and affects pervasively the lives of others. Therefore, communication, if it is to contribute to the growth of society must be associated with, and governed by ethics. If that is not the case, the power of communication will be manipulated by self-seeking and self-serving individuals and groups for essentially destructive ends. There should be concern about the motivation of the communicator and the potential influence of his message on himself and on the receivers.

A true journalist is a patriot. Investigative reporting or inquiry by the press into certain developments is essential for democracy and the preservation of the rights it confers on the

citizens. The press should not be used as an instrument for blackmailing. A classic principle of the profession is that facts are sacred while comment is free.

Work Ethics

Work is one of the conditions for keeping the human being alive. Every day work with purposeful activities require expenditure of energy with some sacrifice of leisure. "Work" means "organise". It is the measure of success and the touchstone of progress. It is directly responsible for all advances in technology. However, in the present day world, all people are not happy in their work. Job dissatisfactions are on the increase. Workers are being infected by a restlessness and uneasiness which is challenging discipline. The unrest and confusion evidenced among workers and students appear to have been caused by the fact that the compelling urgency to work, which the previous generation had, does not exist anymore. Our fore-fathers had to work hard to survive. But the present generation has securities of one sort or another which make sure that they do not starve or languish because they do not work.

That workers find fault with their jobs is not a new phenomenon. What is new is, the variety of their complaints and their increased determination to work less and less for more and more money, and fight more for redressing their grievances, instead of working out the solutions. Development of respect for work and the promotion of a better understanding between those who perform the work and those who employ the workers, is one of the supreme tasks of employer-statesmanship.

The genuine worker loves his work and hangs around until he is satisfied that the job is done well. Even after completing the work, he would think out ways to do it better next time.

Young and old people are willing to invest their efforts in work, provided they get a bigger pay off in terms of satisfactions and recognitions.

The changes which have been brought about by science and technology with the resultant economic and mechanical progress and leisure, are not against the workers' interest. Although the production technology has made man an appendage of tools and machines, and has weakened his pride and autonomy, it has brought within the affordable reach of many, the prices of several erstwhile luxuries, automobiles, motor bikes, washing machines, refrigerators, pressure cookers, ovens, blenders, cameras, and Television and Video Cassette Recorders. Gratification of material desires by the mass production economy, has made man free to become aware of his dormant and unfulfilled psychological and spiritual needs.

In a democracy, abundant living within the reach of every one is the goal. In the process of streamlining, coordinating, integrating and adjusting science and industrial work to the machine, work must give psychological satisfaction and significance for the worker. The *Work Ethic*, (the code of values,) makes it obligatory for every one to work efficiently. The urge to work is strengthened by the ambition to improve the levels of living. Work ethic goes further, being a body of moral principles, which determine the course of one's life. Work ethic holds that work is good in itself; that man or a woman makes not only a contribution to society but also becomes a better person by virtue of working.

All must work using their hands, otherwise none can live. Work must also be done by one's brains. Otherwise, life will not be enjoyable. A person can participate in the process of living only when he is doing some work. Jesus Christ said, "Whatsoever your hand finds to do, do it with all your might, for there is no work in the grave, where you will go".

The motivation which stimulates people to work is the thought of a desirable end. There is no job in the world so dull that it would not present fascinating angles to someone who is interested in the outcome. A researcher found that the human motivators were in the following ascending order: possibility of advancement, holding responsibility, the work itself, recognition and sense of achievement. Well balanced people may be satisfied with the simple joy of doing something well. One man chipping rocks may be soaked in self pity because of the drudgery, while another, working at the same job beside him, may be proud that he is helping to build a cathedral:

Everyone wants to be, or to become an important person in life. He needs to feel that he is doing a worthwhile job and his life is worth living. If his job gives him a purpose in life, he would be proud of his work. He should have a chance to show off his strongest skills and talents. His interests and abilities should be recognised and stimulated through a variety of tasks, including freedom to make decisions.

Work of any kind, manual or intellectual can be made the intimate expression of oneself. Without the opportunity to live up to his fullest possibilities, a worker shrinks and dwindles. He loses his dignity as an individual. This necessary connection between work and reward, should help employers to decide on certain actions to satisfy the worker's hidden hunger. Job rotation, job enlargement and job enrichment will allow the worker to accept accountability, and expand his personality by linking managerial functions of planning and controlling to the actual execution of the work.

A supervisor can provide the conditions that stir up the employee's desire to achieve. He can remove the road blocks which prevent individuals from gaining satisfaction on the job. He should develop a democratic style of leadership that will encourage the employees to participate in planning and

organizing their work. It is heartening to note that enlightened managers are increasingly aware of the inevitability of democracy as the pattern for a healthy society and of the importance of their role in supporting it.

Management today has to work with a more mobile, better educated and young work force. Young people are more independent than were their elders, more accustomed to comforts, less respectful of codes of dress, speech and personal appearance and more fearless and forthright in presenting their opinions. They want to know not only what is expected of them, and what standards they must meet, but also to have a hand in setting these standards. They have high expectations for job satisfaction.

Every worker has obligations to himself and to his employer, There are some basic truths which all workers should know and abide by what the job requires of them and where they stand in relation to the work. They can hold their jobs only so long as they fill their positions efficiently, conform to the rhythm of the plant or office and follow the rules.

A person can put the stamp of his spirit upon his work so that it becomes uniquely his if one analyses his successes, he will discover or rediscover his skills and satisfactions. Pursuit of happiness means work: freedom means being able to work for things one wants to: independence means standing on one's own feet, free from dependence on the bounty of others. Self-respect results when one works for what one gets.

The value of work is a personal experience. Every healthy person in the world is engaged in work of some kind or other in the field, factory office, home, laboratory, class room or prayer hall. What one does may matter little in the history of the world, but it matters very much to the person that he should have some work to do. Otherwise, life becomes meaningless to him.

Every body's work is essential to the community. There is no reason to assume that some types of work are superior, and manual or menial work is inferior. The banana skin left negligently behind by a careless person, may cause a grave accident to an important delegate, hurrying along the pavement to attend a world conference in which he was to represent his country. Picking up the banana skin might be an insignificant action ordinarily-But when a dignitary picks it up in time to avoid accidents, it becomes a superior act and work of significance. In a work chain, even if one member fails in his work-standards, the entire chain will be affected adversely through this weakening link. In conveyor-belt teams, the absence of one man may cause the whole machinery to stop. If one does not obey work orders and is insincere to the executive, or works only when watched, he is a saboteur of progress.

One must take care of fluctuating moods at work. One is not conscientious and reliable, if one day he works well and diligently, and is too lazy to report at other times. Such undependable behaviour on the part of a worker is unethical. Only when the work is well done consistently, one has a claim to his wages.

Through work-ethics people learn to see that there are two distinct levels of work quality (i) the routine level, with no involvement but only for the sake of making a quick rupee, producing thoughtlessly thereby inferior quality products and (ii) the ethical level, with the all embracing intention to serve others through best efforts ensuing quality in work, and taking pride in the results achieved, which entitle one rightfully to good earnings. In the first case, man devalues himself and his goods. In the second, he raises the standard of both, and the reputation of the nation. Unrestricted selfishness, greed, laziness, complacency, empty verbose excuses, lack of self discipline and unwillingness to comply

with instructions are some of the chief obstacles to appreciation and observance of work-ethics by individuals.

What is the Ethical Responsibility of Colleges and Universities?

The Institutions of Higher Education can make a great contribution to the ethical and moral fibre of society by maintaining their integrity as guardians of higher learning and adhering faithfully to their purposes, namely, pursuit of scholarship and excellence and instruction of youth. A college administered in accordance with Cardinal Newman's conception of a University would be an ideal institution. However, such institutions are imperilled today by the rigid regulations of the universities to which they are affiliated, anti-intellectualism as evidenced by the over emphasis on Trade Unionism and by intercollegiate rivalries in athletics and other spheres. The academic profession has the privilege of helping to educate young men and women for life in a free society in their special academic disciplines. They must insist upon intellectual integrity, intellectual excellence, freedom and basic knowledge.

Development leaders and educationists need to realise that man is not just an automation to be fed mechanically on food or coins, and produce in turn, more and more goods. On the contrary, man has ethical and human needs which require unfoldment, understanding, support, compassion, empathy, guidance, awakening and encouragement.

Man must build his life, actions and achievements on moral values. Otherwise, he will not realise inner growth, in the absence of which, life will be aimless and empty. Without ethics man cannot achieve the human potential he is capable of, and may even turn out to be a liability.

The important question is, how to teach children the fundamental human values and qualities? No monetary or

material aid of any magnitude can generate moral strength, courage or honesty. No text book or encyclopedia on science, technology or humanities can impart ethical awareness. Wholesome education alone with the pupil as the centre of the teaching-learning process, can impart lasting values.

Education, in a holistic sense, must be built on ethical values. Education which is ethically barren may succeed in producing brilliant experts, successful scientists, dynamic administrators and powerful politicians, but without human and spiritual values, they will for ever remain empty, and morally weak throughout their lives, As Albert Einstein had once said, "Science can denature plutonium, but not the evil in man".

The current growth of widespread corruption, violence, terrorist activities and crime in the society, indicate the passiveness and complacency of people. While scientists, educationists and leaders show concern about the situation, do they realise that they also are responsible for the sad state of affairs? The present system of education with its emphasis on the examination system and corrupt practices of purchasing marks and getting admission, employment and promotions is the cause for the moral decay. Having developed educational programmes deprived of ethical considerations and measures to promote human values, they are engulfed in strifes, strikes and growing negative trends.

In a recent Gallup audit, 1536 personnel, 18 years and above of age, were interviewed in more than 300 scientific locations across the nation in the USA. People selected from 25 different fields and occupations were placed before the respondents who were asked to rate the honesty and ethical standard of these people as 'very high', 'high', 'average', 'low' or 'very low'. The public rated clergymen and pharmacists highest in terms of their perceived "honesty and ethical standards". Following closely were medical doctors dentists,

college teachers, engineers and policemen, with positive scores ranging from 58 per cent down to 47 per cent.

In the next rank were bankers, TV reporters and commentators, funeral directors, journalists, newspaper reporters and lawyers, with ratings from 37 per cent down to 27 per cent. Business executives, Senators and Congressmen (Legislators) building contractors, stock-brokers, local and state political office holders, retailers, labour union leaders and advertising practitioners were given lower ranks. Insurance and car salesmen occupied the last two positions, very low or low. Table I shows the ratings in detail.

Table I
Perception of the Public About the Honesty and Ethical Standards of Certain Occupations-Professions

Occupation	Very high	High average	Low very low	No opinion
Clergyman	67	26	4	3
Druggists	65	30	3	2
pharmacists				
Medical doctors	58	33	8	1
Dentists	56	37	5	2
College teachers	54	35	5	6
Engineers	53	37	3	7
Policemen	47	41	10	2
Bankers	37	51	9	3
TV reporters	33	49	15	4
commentators				
Journalists	31	47	17	5
Newspaper reporters	29	52	16	3
Lawyers	27	52	16	3
Business executives	23	54	18	5
Senators	23	53	21	3
Building contractors	20	53	21	3
Congressmen	20	49	27	4
Stockbrokers	20	51	10	19
Local officeholders	18	53	24	5
State political office holders	29	59	24	6

Retailers	15	49	31	5
Labour union leaders	13	35	45	7
Advertising practitioners	12	41	39	7
Insurance salesmen	10	49	38	3
Car salesmen	5	32	59	4

Although some occupations received low ratings in this study, it is important to bear in mind that the findings reflect the public's perceptions, and are not necessarily indicative of the true ethical standards of the groups studied. At the same time, the results suggest the need for remedial efforts on the part of poorly rated professions and occupations.

A similar study was conducted in Coimbatore to find out how different categories of people perceive different professions in terms of the ethical values upheld by them. A questionnaire-cum-interview schedule was used for the purpose. The survey sample comprised 186 respondents belonging to different professions: doctors, engineers, teachers, government officials, clerks, bank personnel, businessmen, social workers, auditors, agriculturists, lawyers and home makers. They were requested to indicate how they viewed the ethics of the different professionals. The responses are given in Table II.

Table II
Ethical Values Upheld by Different Professionals as Perceived by Others

Profession	Ratings given by the respondents	
	(n 186) Percent	Rank
Doctors	89	1
Professors	88	2
School teachers	83	3

Agriculturists	80	4
Engineers	80	4
Nurses	79	5
Social workers	76	6
Auditors	73	7
Judges	73	7
Veterinary doctors	70	8
Bank personnel	67	9
Journalists	65	10
Government officials	64	11
Co-operative department personnel	53	12
Druggists	52	13
Lawyers	47	14
Clerks	45	15
Sales representatives	41	16
Big businessmen	41	16
Workshop owners	37	17
Transport department personnel	37	17
Income tax personnel	35	18
Reservation clerks in railways	35	18
Block extension officers	34	19
Municipal officers	34	19
Hoteliers	33	20
Tahsildars (Revenue department officers)	33	21
Food merchants	26	22
Public works department personnel	24	23
Police	19	24
Money lenders	16	25
Food rationshop personnel	15	26
Contractors	14	27
Government ministers (Politicians)	12	28
Bus-truck drivers	7	29
Other politicians	5	30

Doctors, professors, school teachers, agriculturists, engineers, and nurses were ranked high in the order specified. They were perceived to possess high professional ethics

with medical doctors placed in the top rank. On the other hand, politicians, bus truck drivers, government ministers contractors, rationshop personnel, money lenders, and police were viewed as poor, with regard to their ethical values; that is, they were persons who were perceived as having poor professional ethics. Politicians were accredited as persons with poor professional ethics.

While analysing the order of preference of the different professionals in terms of the professional ethics they had perceived, in others; it is interesting to note that doctors, clerks, agriculturists, lawyers and home makers have given top rank for 'doctors' profession.

Doctors had indicated politicians, and bus truck drivers, as professionals with a poor image of their professional ethics. Engineers had indicated, contractors, money lenders and police as those with poor professional ethics. The perception of the government officials as poor was based on drivers, ration shop personnel and block extension officers; The teachers' indications were that money lenders, politicians, drivers, clerks and government ministers were poor. Most of the professionals had indicated drivers, money lenders-and politicians as those with poor professional ethics.

While comparing the perception of the general public on the professional ethics of the different professionals, as given by the study in India with that of U.S A., there seems to be a general pattern of agreement that doctors, professors and engineers possess high professional ethics. In contrast politicians and contractors were rated poor in professional ethics.

Ethics in Daily Life

Observance of ethics has become a problem in day to day life in modern times. The ethical doctrines associated with religion have lost their ground. Ethical thought in today's



material world has been isolated from the main stream of life. The big question is, "Do ethical values have any place in a world of facts and computers?". This crisis of confidence in the substantiality of ethical considerations and public morale has aroused the concern of many. Prime Minister Sri Rajiv Gandhi often lays stress on revitalising moral values enshrined in the Indian culture for the progress of this country. He has rightly redesignated the Ministry of Education as Ministry of Human Resource Development to ensure the holistic development of youth steeped in moral values.

Ethical issues arise in connection with the social applications of the various branches of knowledge. The roles of evaluation and moral judgements, with respect to the different disciplines and their professions must be spelt out clearly.

Ethical principles by themselves, cannot bring about moral conduct. Morals cannot be better than 'thoughts'. The modern world is earnestly bent upon seeking the rationality in everything including all its philosophy and its ethics. The modern thinker wants something more than human sanction for ethical and moral codes to be binding. He wants some eternal principle of truth as the sanction for ethics. The infiniteness of the soul is the eternal sanction of all morality, and the rationale of all ethics and spirituality. Therefore, the best method of imparting moral education is teaching pupils to think for themselves and find out the rationality of ethics as Swami Vivekananda had pointed out. Decent behaviour is not a simple matter. Behaviour is no longer merely a moral task but is also a mental task. It requires a highly developed intellectual faculty, the ability to change a very complex social situation-a task so difficult that people abandon it and relapse into moral and social inaction and emotional deterioration.

Not only efficiency in learning and working but also in socially accepted habits and demeanours, flexibility, team spirit and other desirable behavioural traits namely, pleasant

disposition, personal cleanliness, hygiene, socially appealing manners, gentle conversation, decency, honour and self-respect create a setting in which ethics will endure.

What our country needs today is an intelligent appreciation and application of ethics by all categories of people especially, the educated people, industrialists and business men. They have to see in their own self-interest, that the nation prospers. Industry and business have to realise that a flourishing economy demands the widest diffusion of purchasing power among the people.

The goal of ethics is not that people should simply know what goodness is, but that they should become good. Consideration of ethical principles in decision making in various professions, raises the following questions:

What are the ethical dilemmas different professionals face in discharging their duties?

How can one decide which ethical judgements are acceptable and which are not?

What are some of the issues (including legal) in ethical decision making?

Several professions have gained positions of prominence in modern society. All the professions have potentials for both positive and negative influences on the lives of people. They must pay particular attention to ethical principles. All professionals, must re-examine the vital issues on ethics in their respective profession, and extend their services to the benefit of the community, and thus ensure their own professional fulfilment.

Concern about ethics and morals is not new, nor are the conditions which justify such concern, new. Individuals, as individuals, and those who administer institutions should be aware of the ethical implications of their work, in relation to the general welfare.

In this book, different authors who are experts in different professions have elaborated the ethical codes which should govern their professions.

It is hoped that this Silver Jubilee publication, will help to reorient the present educational values, in order to incorporate high values in the character building programmes for children, professionals and the masses, so that the nation's requirements for entering the 21st century with confidence, strength, pride and self reliance will be met.

CHAPTER TWO

Why Ethics?

T.S. AVINASHILINGAM

Everyone wants to be strong and happy. Everyone wants to do great things and cash big achievements. When one thinks about strength, often only the physical strength and power come to the mind but behind the physical body is the mind which motivates and directs all actions. It is this mental strength that ultimately matters and this strength of the mind is cultivated by inner discipline. Swami Ranganathananda says, "Greatness in any field is never achieved without tremendous inner discipline. Energy disciplined is energy increased; such increase is both in quantity and quality That is the nature of all energy; physical or non-physical. The psychic energy in the human system can be raised to the highest level in quality and quantity only through inner cultivation. The sooner our people realize this truth, the better for them and the better for the nation, Self-discipline is the way to achieve strength of will, breadth of sympathy, loftiness of character, and the consequent all round social and material efficiency. It is like raising bumper harvests through intensive farming with the help of scientific agriculture".

Self-discipline, which is the source of all power; is attained by avoiding the frittering away of one's energies in a thousand little things, and by concentrating the mind on the achievement of one's ideal. In daily life, we observe how things and forces acquire great strength and penetrate power when subject to certain conditions. Solar heat when concentrated through a powerful lense can develop enough heat to create fire. Waters wasted in floods when directed through pipes can run turbines which can generate electricity for use in lighting, for using fans and for running trains. Air, which is considered as very ordinary, when disciplined and put under pressure, as compressed air it can cut into rocks. A single thread is weak and flimsy, but when combined with many threads and disciplined by twisting together, it gets the power to control an elephant.

Even so a disciplined mind, with ability to concentrate its energy, becomes the instrument for attaining great power and achievements in life. On the other hand, an untrained mind is flimsy, weak and unstable. The slightest obstacle coming in its way may make it recoil and lose initiative. But it need not remain in this flimsy state. It can be strengthened by training. The ordinary human being wastes 90 per cent of thought force. He is, therefore, constantly committing blunders. The trained mind seldom commits a mistake. The main difference between men and animals is the difference in their power of concentration. As animal finds much difficulty in the fact that the animal forgets constantly what it has been told it cannot concentrate its mind upon anything for a long time. Herein is the difference between men and the animal. This difference in the power of concentration is observed also between man and man. The difference between a high achiever and non-achiever is in the degree of their power of concentration. Success in any line of work is the result of concentrated effort. High achievements in arts, music, and the

professions are the results of concentration. The world is ready to open up its secrets, if only we know how to knock and how to give the necessary blow. The strength and force of the blow comes through concentration.

How to develop self discipline and concentration? This is a vital question. Seeking the pleasure of the senses, hatred and jealousy dissipate the mind as nothing else can, but love, trust, consideration for others and above all, personal purity and an ideal to live for help to concentrate our minds and develop inner strength. All scriptures mention the qualities which develop mental strength and discipline. All the spiritual leaders of mankind have expounded the factors which help to develop power of the mind. They are love, service to others, doing one's duty, chastity, that is., purity in personal life, good character and non-injury which are the essence of an ethical life.

There are many who think that an ethical life is only for people who want to lead a spiritual life. While it is true that an ethical life is the foundation for spiritual awakening, it is also true that to attain great achievements in any direction, self discipline and mental strength are necessary and this can be cultivated only through an ethical and moral life. The Thirukkural which is the great ethical code of all time says, "The way of unselfish love is not only good for those who want to lead a spiritual life, but also to those, who are after worldly pursuits". Whatever the chosen career be it doctors, engineers, teachers, government servants, administrators or any other, ethics is essential. An ethical life gives one strength and dignity, confidence and clarity and the joy and happiness which accrue from leading a good life. Therefore, Swami Vivekananda says: "Renounce the lower so that you can get the higher. Renounce all temptation to take your neighbour's property, all the pleasure of tyrannizing over the weak, all the pleasure of cheating others by telling lies. The lower qualities

seeking small selfish petty advantages make a man small". The moment we give up this petty, small selfishness, and direct our energies towards the good of the many and the service of the people, one develops great power and strength. Beginning to think about the good of others is the beginning of ethical and spiritual life. It is this ethical life that gives to individuals and groups tremendous power and will. By following ethical life, doctors with the stature of Dr. Rangachary and Dr. Guruswamy Mudaliar were made. Engineers like Sri M. Visveswaraya become model for others. Poets like Subramania Bharathi attained the power to move thousands of people. Politicians like Mahatma Gandhi have shaped millions of patriots and social workers who include Nehru, Patel, Vinohba Bhave and thousands of others in the nooks and corners of India and the world.

These indicate that an ethical life is a life of power and strength. Let us remember that an ethical life is for the brave and strong who have the courage and strength to give up petty pleasures born out of selfishness, defy wickedness in high places, and to rise to greatness and joyous life.

For achieving an ethical life, great effort is necessary in the case of all other endeavours to produce big results. To grow grass a weeks time will do, but a banyan tree is the result of the growth of many decades. While every man, woman and child has the potentiality to develop into a great personality, it can be achieved only through long, arduous and unstinted perseverance. Sri Ramakrishna illustrated this by a parable. A woodcutter led a very miserable life with the slender earning he made by selling daily the load of wood he brought from a neighbouring forest. Once a pious man, who was wending his way through the forest saw him at work and told him that he should go further into the forest and that he would be a gainer thereby. The wood-cutter obeyed the injunction and proceeded onward until he came to a sandalwood tree. He

was much pleased and took away with him as many sandal logs as he could carry and sold them in the market for a fortune making great profit. Then he remembered the pious man who had asked him to go further. He, therefore, decided not to stop with the sandal wood but go into the interior of the forest. So next day he went beyond the sandal trees and found a copper mine. He did not stop but persevered further and found silver and gold mines. This story is to teach that great achievers do not stop with small results and achievements, but strive continuously until the highest goal is reached. For a man, backed by self discipline born out of ethical values, there is no end to the progress and his achievements. The need for building an ethical life which will make men and women strong, noble and capable of great ideals and achievements has never been so necessary before as today. In the later part of the last century the birth, life and messages of Sri Ramakrishna and Swami Vivekananda brought home this message to the people of India against the background of her ancient cultural heritage. This was followed by the stormy days of the Freedom Movement under the inspiration of Mahatma Gandhi who broadcast the message of love and unselfish service which reached the nooks and corners of India and millions of men, women and children joined the Freedom Struggle through the unique methods of Satya and Ahimsa, (Truth and non-violence). During the last few years, the nation has tended to forget these messages at its peril. The result is deterioration of standards in private and public life. The message which gave the nation tremendous strength and made us achieve the seemingly impossible task of defeating a powerful empire built on force by the British, through love and truth should come back again to do the tremendous task of building the nation and make India great.

In this task all of us have a duty to perform. The forces which form the basis of our lives are the home, the family, the value systems of the community to which we belong, religious

institutions, professional organisations and the ideals which leaders of public opinion like Ministers, Members of Parliament, and others project, and the professional conduct adopted and followed by the leading professions like doctors, engineers, teachers, lawyers, high officials and administrators.

The educational institutions at all levels play an important role in inculcating ethical, social and spiritual values. There is one other important factor, the influence which is increasingly moulding the mind and value system of our people. It is the public media, namely, the newspapers, magazines, radio, cinema and the television. In view of their great impact on people, the public, the schools and colleges have a tremendous responsibility in shaping the future of the nation for the inculcation of positive values which will impart strength, nobility and character to people.

Let us pray that a New India will arise out of deep sentiments of love, devotion and dedication caused by a truly ethical life. Let everyone be involved in one great honour and privilege of building a new India and help in the dissemination of her great spiritual message for the regeneration of the world. Let people from the nooks and corners of the country, from amongst the professions and the poor, from the peasantry in the fields, the workers in the factories, from the huts of the poor and the houses of the rich and learned together join to perform this sacred task. Deep dedication and steadfastness are needed to work through mighty difficulties to achieve this end.

The country is beckoning the young and old to come forward to undertake this great task. Prophets and sages have appeared from time to time in our land and thousands of men and women emerged in every generation at the call of the great Mother. As Christ had said, the harvest of service is plenty and let not the harvesters be lacking. Swami Vivekananda had appealed that thousands of young men and

women sincere to the core and nerved to a lion's courage out of their sympathy for the poor, should come forward to undertake this sacred mission.

May the strong and noble, dedicated and heroic, from among the old and, the young, men and women, come forward to respond to the Mother's call. In that process, let them fill themselves with blessedness and glory.

PART TWO

Education

CHAPTER THREE

Professional Ethics for Educational Administrators

MALCOLM S. ADISESHIAH

Some Definitions

Educational administration and educational administrators cover a wide range of functions and persons. In terms of function, educational administration includes (a) the making and implementing of educational policies, (b) the administration of educational programmes, structures and decisions, and (c) the execution of daily functioning chores of the educational system.

In this context of functions, it is necessary to clarify, what is covered by the prefix education. Education here is taken to cover any organised learning system from pre-primary to primary, secondary and post secondary, higher education on to all forms of adult education. What is left out is what is technically called informal education, which is the unorganised learning opportunities available through newspapers or mass media to individuals and groups.

The scope of the term educational administrator covers (a) the members of the government organs of the educational

institution, whether they be members of the advisory committee of a nursery school, the managing committee and the correspondent of a primary or secondary school, the board of management of a polytechnic or college, the senate or syndicate of a university, and the governing body of an adult education or training programme (b) the heads of schools, the director of adult education centres, the directorate of school and out of school education, the inspectorate of the school system, the principals of colleges and the office of the vice chancellor and (c) the administrative officers of schools, colleges and adult education centres, the personnel officers, the finance officers, the registrar, deputy and assistant registrars of universities, the directorate and controller of examinations, as well as all staff involved in running the institutions.

Ethical Principles of the Profession

In considering the ethical principles of educational administration, a prior question that should be raised is whether educational administration can be regarded as a profession. I have earlier defined it as a function and a complex one at that. As a profession, and as comprising the three groups of persons who are described as educational administrators, it should be noted that whether regarded in functional terms or in terms of the persons involved, educational administration is a mixed bag, and educational administrators are not a single homogenous group but a heterogenous collection of individuals. This is seen very simply in the fact that there is no education or training in the country for educational administration-except the narrow specialisation of educational administration in teacher training colleges, which cover only one group-namely the directorate and inspectorate of school education. The trainees become

administrators usually after such long lapse of time that whatever was learned of educational administration twenty five years ago in the teacher training colleges is forgotten.

Under these conditions, to speak of educational administration or educational administrators as a single category of group is somewhat of an abstraction, as the only element common to this group of persons is their service of the education system. The ethical principles for such a disparate group therefore will comprise (a) general ethical principles derived from the educational system itself, and (b) specific norms of ethical behaviour applicable to each of 12 distinctive groups within the system.

General

The general ethical principles derived from the educational system that apply to all of educational administration comprise the following:

The principles of selfless sharing

All education is a dialogue between the teacher and students: when it becomes a monologue, it is the end of learning. The dialogue takes place in a learning system without thought to personal gain or benefit. Either side in the dialogue may receive no intellectual or material profit, but the exchange continues as part of the process of learning. That is why the sharing has a selfless character. Educational administration must partake of this principle of selfless sharing. The administrator must at all times share his knowledge and expertise with the teachers, students and others in the system, who depend on him, and must share it in such a way that there is no thought of profit or gain to oneself. On the other hand, the true administrator in so sharing subordinates himself to the principles of education. He must at all time be the servant of education, never arrogate to himself the position of master.

The principle of honesty and integrity

Education is the learning process which absorbs the external fact of environment in its wholeness with a view to understanding it and using it for some purpose. Here there can be no partial facing of facts or hiding part of the external reality. That would be dishonesty and would involve work which lacks integrity. So too educational administrators must follow the canons of honesty and integrity in all aspects, parts and forms of their work.

The principles of humility

Education also makes clear that the human mind cannot apprehend all of reality; that what is apprehended may be the shadow and not the substance; that there are areas of life and existence which are beyond the realm of reason. This is why in all learning, the possibility of error is explicitly admitted, and every piece of learning is subject to the test of being proved right or wrong. Apart from this empirical nature of learning, there is the area of the life on the spirit which is beyond the intellectual outreach of a person. That is why education is always suffused with an element of humility, involving the admission of the possibility of being mistaken, and the admission of there being areas of reality beyond one's cognitive experience. Educational administrators must bring this principle of humility to their work. While making sure that their methodologies are the right and, while applying the most rigorous tests of correctness to their methods, they must always admit that they may be mistaken in their assumption, that there may be methods and areas of knowledge unknown to them, and that in any case administration is only a small part of the totality of education and life and does not touch the essential of man's spiritual dimension.

The principles of foresight and vision

Education does not train its clients for today, In the case of a primary school child, it is educating the child for living

20 or 22 years from the time of primary school learning. Even in Adult Education and literacy learning there is a time period of 1-3 years involved in which what is learnt is put to use. Hence in all education there has to be a vision of the future, some minimum amount of foresight of the kind of society that is coming two or three decades from now. It is against such a vision, that the education systems can be developed in terms of teaching, learning, experimenting, thinking and contemplating. Educational administrators are managing the system not only for the proper, immediate and current functioning of the system, but also with a view to preparing the educational terrain for attaining the goals, the values, the spiritual insights as well as techniques and technological break throughs of the future. Without such a vision, people will perish, without such a far sighted goal, administration will become an empty box.

Specific

There are specific ethical norms of behaviour which apply to each of the groups of the administrators identified earlier.

To the policy makers, the ethical norm should be to make policy only with a view to achieving the objectives of the institutions or the system, and to avoid all other extraneous considerations-such as caste, communalism, money etc., or even political pressures-as elements in policy making. This means that members of the governing bodies and management committee must themselves be chosen for their educational worth and sense of integrity in conformity with the purposes for which the institution has been founded.

For the second group, comprising school and college heads, members of directorates and inspectorates and vice chancellors, the specific norms are those of simplicity, open mindedness, the capacity to listen to all points of view and inspire colleagues to put forward their points of view

fearlessly, the ability to receive and take criticism, to correct oneself, to take decision fairly and to express incorruptibly in action.

For the third group of administrators, the ethical norms start with ability and willingness to discharge one's duty fully, punctually and effectively, and to accept the principles of accountability-to the immediate hierarchic supervisor, to the policy maker and to the public and to maintain the highest standards of honesty.

It will be noted that these specific norms of ethical behaviour for particular groups of administrators are not specific in the sense that some of them do not also apply to the other groups, but specific in the sense that they follow from the general ethical principles for educational administrators set forth earlier. Those generalised norms are here translated in terms of the functions of each of the broad groups into which the administrators have been classed.

Present position

If we take stock of the ethical principles or lack of them that characterise educational administrators today, we face a rather sombre situation. There are a few administrators who stand by principles referred to earlier. These are to be found particularly in some of the educational institutions of some of the religious missions, in many of the fairly new adult literacy programmes, in some governmental institutions, particularly the engineering, medical and agricultural institutions, and in some of the universities.

But the generality of educational administration faces a rather serious crisis today.

In place of educational administrators exhibiting the principle of selfless sharing, many of them are engaged in building up their own position, wealth and well being. In

order to build their position, they do not share their expertise even with their colleagues. The result is that there are continuing discontinuities in the administration of the educational institution, when one head replaces another, where an administrator retires and gives place to another. There is increasing conflict between the administrator and the others involved in the educational system. The conflicts between the teaching staff and the management resulting in strikes, lock outs and gheraos is the opposite of the principle of selfless sharing. And increasingly administrators are trying to become the masters of the educational institutions instead of being its servants. They are not serving education but trying to control it. There is need for all those who are involved in educational administration from the governing bodies, principals and heads to payroll disbursers and finance assistants to examine themselves to see how far they have moved from the principle of sharing.

When it comes to the principle of honesty and integrity, the administrators at all levels are at serious fault. Many of the policy making bodies receive large lumpsum payments for appointment of teachers. There are institution heads who connive at payment of what is called capitation fees for admission of students. Examination results are altered dishonestly by school and university administrators, who are then in no position to take a stand in the rapidly spreading cheating and dishonesty in the writing of examinations. Today the right of copying and the use of unfair means in examinations by students has become and is being fought for as a student right. With some teachers conniving at these dishonesties, educational administration seems far away from the norms of honesty and integrity.

Educational administrators in many institution are being brought up in an atmosphere where the element of humility is totally absent and the consciousness that administration is

only one part of the total system, to serve the system in order that the system may attain its goals, is lost sight of. Equally in some cases, the administrator is so cowed down by the management, or head, or made to share in corrupt practices, that higher responsibility for tendering, in some cases, correct, if unpalatable advice, in matters of finance, appointments, admissions or promotions is given the go by. The administrator is thus caught between the fatal error of acting as if he or she knows everything, never makes a mistake and is always right, on the one hand, or lives in perpetual fear of losing his or her job and of having to curry favour with the superiors, so that he/she provides the rationale for wrong actions and decisions. Humility in administration as in life, is borne of the courage that is lacking in administrators who lack the humility which real expertise brings to one's work and life.

Most educational administrators lack a long view of their function and that of the institution in which they work. Most administrative decisions are taken to meet and solve immediate problems aimed at producing current, short term results. This is necessary, but such decision should also be made within the framework of a long term analysis and view. Because, as pointed out earlier, educational institutions are in the long haul business, they are educating and training boys and girls, men and women for society for three or four years, three or four decades hence. Today's administrative decisions must be taken with an understanding of their long term effects in this process of learning. Even more seriously, with the secularisation of learning and the increasingly dominant place which science has come to occupy in the learning system, the place of spiritual values and insights and ethical and religious instruction is being downgraded, to the point where the educational administrator is no longer surrounded by men of faith and spiritual strength, as they should be and as they are in a few institutions.

The situation with respect to the ethical behaviour of the 3 groups is equally discouraging. The managements are appointed on caste, communal and or political considerations, and make their decisions accordingly; the heads of institutions including the members of the directorate and inspectorate are not guided by educational norms or objectives-Gandhiji declared that the only objective of schooling is character building, from which we are far away, farand the day to day administrators are a discouraged lot, following the line of least resistance.

An overview

And so looking at our educational system and its administration, I would say that the system has not taken off from the point of view of the objectives and has taken in the wrong direction from the point of view of the transformation of the system, its relevance to our needs, qualitative improvement of teaching and learning and service to the community. I would describe our educational administration as being in our country in the handicrafts stage. This under developed, if not maldeveloped, nature of our educational administration is seen in the growing gap between our educational plans and our educational achievements as in the executing the pledge contained in article 45 of the constitution (the performance gap); in the yawning gap between policy pronouncements and actual implementation as in the declared objective of a radical reconstruction of education and our continuing with the past model (the communication gap); the gap between the new tasks facing the country as the need for learning which is relevant to the needs of the economy and the ad hoc crisis like response to them which results in turning out educated persons who are unemployable (the response gap); the contrast between the aims and objectives as in the goal of life long education and the rules, procedures and programmes established to attain it which results in our having half the world's adult illiterates of

750 million (the attainment gap); and the contradiction between the proposed democratisation of education as the plans for equalising educational opportunities and outcomes as between children of the well to do and weaker sections of society, and the actual outcomes of the system wherein 80 per cent of high school and college completers are from the top 20 per cent of our society (the integrity gap). It is not only that the heritage of our educational management is a poor one; we are continuing and worsening it, by further centralising educational administration at the union and state level, turning a deaf ear to the Kothari and Ashok Mehta committees recommendations to allow education upto the University level to be planned and executed at the block level: by holding on to the present form of examinations on which so much administrative time, effort and money is expended, when it is clear that examination system has degenerated into a cesspool of cheating, corruption and unscientific confusion which prepares the student not for life but for unemployability and unemployment; and by ignoring the fact that the student body and even the teaching profession are no longer guided by the unsigned contract to devote all of one's time while at school and college to teaching, learning, and research, and in place the university and college and other educational institutions following the example of other sectors of society, have become centres of continuous unrest, characterised by strikes, gheraos, burning of buses, stoning of trains, lathi charges, tear gas firings, stabbings, shooting and murders.

The basic reason for this straying from ethical norms of all concerned including the educational administrative profession is to be traced to the unethical, corrupt and unequal society, of which the education system is a part. In society all around us, the rich are getting richer, the poor poorer; the smugglers, black marketeers and tax evaders are able to command all the luxuries of life and build luxury apartments and speculate

in real estate, while the honest fixed income clerk or school inspector who pays his taxes regularly finds most of the essentials of life out of his reach, because of the soaring rate of inflation, and in the case of the poor, live in unhealthy slums; the elected representatives are minting money through contracts that are secured, licenses and letters of intent obtained, and many of them are in the pay of the black marketeers. The educational system is a mirror of this society and therefore shares all the weaknesses and evils of society. In the end, you cannot have an ethical educational system in an unethical society. But the educational system can also be a pace setter to society and in that sense can point the way to being less unethical, but this will reach or touch the administrators within the educational system only peripherally.

The way forward

The way forward in this rather bleak situation is along two rather harsh alternative lines, with in which the educational administrative set up may be worked out.

One is to stop further expansions of the school system and close down our universities and colleges (except the professional institutions) for two years, and send the students to work on community projects in the rural and urban slum areas, for which they could be given academic credit, particularly the 2nd and 3rd year under graduates; at the end of the period, they can be given diplomas which will be more employment generating and knowledge creating than the present diplomas: and during the two years, they can be paid the wages as are paid to similar workers in the farm: with the result that the students can do both put to practical use such knowledge as they have gained and get to know something of the physical, environmental and societal realities of our villages and urban slums, realities to which they can later

relate their learning if they pursued full time learning. Some of the administrators should also go to the rural areas, with the teachers and students to serve them and their community. Meanwhile the teachers and administrators who are not supervising the students can be used by the legislatures and governments during the two years pause to plan and effect the radical reconstruction of education set forth in the Kothari Commission report as updated in the Sixth Plan document, where in addition to updated subject and disciplinary learning and over and above the classical stages of education, programmes of integrated rural development, non formal education, open learning system and community education based on joint planning and work by those engaged in research and action in pedagogy, agriculture, health, labour, social welfare and the human, social and physical sciences and spiritual exercises will be undertaken. Back of this shock treatment of an educational pause, is my hope that during these two years, our students, teachers and administrators will join with adults in helping society itself to move a little in the direction of the socialism, secularism and democracy, based on integrity and truth that we have laid down for ourselves in the constitution. Only then can we have a successful and radical reconstruction of the educational system which parliament and the legislature can enact.

If this is too harsh a course to follow, the other alternative is for the legislatures and governments to cut back on our high sounding goals, to set primary objectives and tasks and secondary objectives and tasks for education based on the nature of our current society and which with our resources-physical, financial and human - and our educational administrators can execute fully and faithfully, and not continue the living contradiction between profession and practice that they are obliged to represent today. This will involve inculcating the general ethical principles referred

to earlier in the family, school and playground for all, including those who will be administrators; and devising and executing specific training programmes in specific ethical behaviour for specific groups of administrators as institutions like Sri Avinashilingam Home Science College or the National Institute of Educational Planning and Administration are attempting to do in a limited way.

CHAPTER FOUR - EDUCATION

Professional Ethics in Educational Administration

V.K.R.V. RAO

I have heard of professional ethics for the teaching, medical and some other professions, if not for professions in general, but I have not come across any treatment of professional ethics for educational administrators. One has therefore to go on the basis of the experience of educational administration acquired either personally or by observation and research. I also presume that by educational administrators is meant the whole complex of Inspectors of Schools ending up with a Director of Public Instruction for primary and secondary education, Principals of Colleges and their governing bodies for undergraduate education, and Vice Chancellors and Syndicates for post-graduate education, including doctorates (Ph.Ds) in different disciplines. I have no personal experience of either primary or secondary education as an administrator nor have I made a study of the subject. However, I have personal experience of educational administration both at the post-graduate and research level, as I have been a Principal of a first grade college, University Professor and Dean of a Faculty, and Vice Chancellor, besides the experience gained

as founder and first director of the Delhi School of Economics, of the Institute of Economic Growth in Delhi and the Institute for Social and Economic Change in Bangalore. At the risk of this article becoming an exercise in autobiography, I have drawn upon my personal experience as an educational administrator for formulating some general criteria of professional ethics in educational administration.

The Principal of a college has a more difficult task of administration than administrators in industry or government as he has to deal with teachers who are his equals in academic status, students who are independent personalities, and administrative staff who are often unionised and derive strength from some of their colleagues elsewhere. He just cannot give orders and expect to see them implemented. He has to evoke a sense of participation on the part of his academic colleagues and build in them a spirit of loyalty to the institution and not to himself or any other individual. This means that he must show a complete impartiality among them and not permit any linguistic or communal or caste or regional prejudices to influence his behaviour towards them or action concerning them. He must have no favourites or kitchen cabinets nor should he encourage tale-bearing. He must take his colleagues into confidence in regard to matters concerning the college and take them along with him in any innovative action programme that he may like to see the college undertake. He must not be secretive or hit anyone below the belt. He must always be accessible and open to suggestions, though it is not necessary for him to give up his independent judgement or go against the responsibilities placed on him as the chief executive of the college. It is accessibility, consultation, impartiality and participation that he must cultivate vis-a-vis his academic colleagues and he must always act as the custodian of their interests and their dignity in his dealings either with his governing body or Government or the general public.

As regards students, he must get to know them and establish a personal rapport with them. This he cannot do merely by signing circulars or imposing fines or giving sermons or bask in his administrative glory within the four walls of the Principal's chambers. He must take active part in teaching and preferably take at least one lecture a week for all undergraduate classes, besides having a general assembly of his students once a week (or even once a day before the classes commence) where announcements can be made, silent prayer or meditation observed for a couple of minutes, and a talk given by some competent person for 5 or 10 minutes on a subject of general interest to the student community. He must take interest in both the curricular and extra-curricular activities of his students and make his personal appearance at all their functions to which he is invited. He must not encourage groupism among his students nor attempt to divide them or use them for partisan purposes. He should keep his ears close to the ground and become aware of any disaffection or discontent that may be brewing among them before it gets organised and leads to an explosive situation. He must always be accessible to them and not stand on the dignity of his office. Listening patiently to grievances and attempting to understand them is a must for a Principal who wants harmony and institutional pride and loyalty in his students. Discipline does not mean coercion; and moral authority is far more effective and endearing than official authority with its reliance on discipline on the basis of coercion and sermonising.

As regards non-academic administrative staff, including class IV staff, it is essential to treat them as fellow human beings and not treat them as inferiors to be ordered about from the pinnacle of administrative authority and academic superiority; I cannot help recalling here an incident which taught me a good lesson in regard to treating the non -

academic administrative staff. I was Principal of a newly started college in Ahmedabad and I was rather young to hold that position. (I was only 29 years old). As it was a new college, I had to send the income tax return of deduction at source from the salaries of the staff of the college. I got the forms, explained the whole matter to the Head Clerk who was only a matriculate and left him to fill up the form. As he had not completed the job in forty five minutes-which was 15 minutes more than I have given him-I walked into his room and found that he was only half-way through the job. In my impatience and possibly my intellectual arrogance, I took the papers from him, seated myself at his desk and finished the return in about 5 minutes or so. I then turned, to him with a triumphant smile and said: "Look, do you see how little time it takes to finish the job, if you only concentrated on it "He turned to me, unperturbed at my rebuke and said: "Sir, if I could do that in that short time you have taken, I would not be sitting in this chair, but in yours". I had met my Waterloo; and it taught me to behave better when dealing with my hierarchical subordinates; It is also essential that class IV staff should be treated as fellow workers and their human dignity respected. Here I must say that I have had a consistently good record. I always felt happy in dealing with them and was uniformly successful in getting their affection and loyalty, whether I was Principal or Vice Chancellor or Member, Planning Commission or Minister. It was all the result of my treating them as fellow workers who had the same respect for their human dignity as I had for mine and also had the same personal and family problems and anxieties as I had It is also necessary for a good Principal to be aware of their difficulties and their grievances and take remedial action even before they start bringing the problems before him.

We have many private colleges in India and they have Chairmen of their Board of Management who are usually powerful figures, though not usually in terms of academic qualifications or achievements. I have served under Chairmen of Governing Bodies of academic institutions. In my view the function of a Chairman is to be helpful to the Principal in meeting the material requirements of the college, act as a buffer between him and other outside authorities or pressure groups, and not throw his weight about or undermine the authority of the Principal or interfere with his internal administration or play politics with the staff. The Chairman of my governing body when I was principal was Shri Katur bhai Lalbhai and when I was Director of the Delhi School of Economics and subsequently of the Institute of Economic Growth, it was Sri V.T. Krishnamachari, Both of them were great pillars of strength to me in my administration, giving me their trust, never interfering with my work but ready to offer their advice or assistance if and when I invited them to do so. They certainly knew what the professional ethics of educational administration was in their role as Chairman of Governing Bodies of educational institutions. However, this cannot be said of many of their colleagues in other institutions even in those days, and much more so in these days when Chairmen throw their weight about even in regard to admission and results in examinations, let alone staff appointments and invitations to outsiders to visit the institution or talk to their staff and students.

The Vice Chancellor of a University must also have his code of professional ethics as a top administrator in the educational world. Generally speaking, he must have the professional ethics which I have elaborated earlier for Principals of colleges. In my view, the Vice Chancellor is a glorified college principal in administrative terms except that his domain is much larger and his problems more complex and complicated than those of a college principal. He has not

only to deal with many colleges and thousands of their students but also with university appointed staff and its many teaching and research departments, and also with its many academic and executive bodies like the Syndicate, Academic Council, Faculty bodies, Boards of Studies, the Central or State Government as the case may be. They also have to deal with the General public, the media, and the state or central legislatures which have some kind of an undefined and general jurisdiction over university affairs. And then there is the whole subject of examinations, declaration of results, regulation of admissions and sticking to a defined time table in these matters. And in more recent years, they have to deal with student unrest, teacher unrest, and non-academic staff unrest which sometimes erupts into violence and brings the police into the campus and sometimes for fairly long periods. Truly, the Vice Chancellor's administrative and academic role is of vast and diverse proportions and needs skills not required of top administrators in other fields. He has to be an academic a public relations officer, a personnel manager and an efficient executive and has to uphold the good traditions of the University in a peaceful and harmonious manner. He has to maintain discipline, but not on the base of coercive powers but on that of moral authority. I have always likened the discipline to be maintained by a Vice Chancellor to that of a General who wears an openly visible scabbard but must never draw out his sword, as then it will be seen that it is made of tin and not steel. Nothing can take the place of moral authority in the functioning of a Vice Chancellor's administration, and that is why it is so imperative that he should conform to a code of professional ethics for educational administrators.

I would conclude by saying that educational excellence does not depend only on teachers but also on educational administrators. It is imperative therefore that a clear code of

professional ethics is formulated for educational administrators at all levels and it is made obligatory to observe this code in their functioning. This should form a crucial part of the new educational policy that has been promised by the Prime Minister; and it would be best if it is preceded by an open debate on the subject in educational forums and discussed in depth by educational administrators.

CHAPTER FIVE

Professional Ethics in Teaching

N. CHINNASWAMY NAIDU

Ethics - The meaning of :

'Ethic' according to *The Concise Oxford Dictionary of Current English* is (1) something related to morals or that which treats of moral questions and (2) Science of morals, moral principles, rules of conduct or whole field of moral science. 'Ethos' which is related to 'ethics' (according to the same dictionary) is characteristic spirit of the community, people or system (which is also character, nature, disposition of these groups).

It will be useful and illuminative to consult the complete *Word Hunter* which is a handy *Thesaurus*. To quote from it: "Ethical and Moral: Ethics is a moral science, or perhaps more properly, a science of morals seen as *Social Studies*. This word is Greek and means 'character'. Etymologically, morals are less lofty deriving from the common Roman 'mores', or 'laws governing manners'. But the Roman word mushroomed. To-day you are very 'immoral' if you murder some one, but only slightly or reminiscently 'immoral' if you speak out of turn in polite society. While the word 'ethical' has been tightening itself and narrowing itself to a code, the

word 'moral' has spread itself to cover everything that pertains to right and wrong at every level''. "Decent, ethical, good, honourable, righteous, self-righteous, upright, virtuous - All these words refer to acts that are in accord with a code of right and wrong''. According to Reader's Digest-Use of Right Word-A Modern Guide to synonyms, Moral and Ethical, once indistinguishable from each other, have recently taken on fine distinctions in meaning. MORAL is now more often used in a quasi-religious sense, ETHICAL in a quasi-legal sense; the moral rectitude of a saint, a code of ethical practices for solicitors. 'More' might be thought to include this narrower sense of ethical, making the one term generic, the other specific, but 'moral' has more and more come to mean personal conduct as set by an external code or standard, especially when such conduct does not affect numbers of people; a moral standard that specified moderation in food and drink and an avoidance of worldly pleasures. Ethical, by contrast, is more and more taken to describe just and fair dealings with other people, not by the application of an external standard but by a pragmatic consideration of all aspects of a situation in the light of past experience. To put it most extremely, Moral can often be taken to mean private, codified and rigid; ETHICAL to mean public, improvisatory and flexible; agreeing despite differing moral values, an ethical way to work with each other. The split between the two words, however, is by no means as sharp as this attempt to contrast them might suggest; they do overlap; they can still be used interchangeably.

Behavioural Pattern Under Different Policies

Here we are concerned with Ethical behaviour on the part of persons in the sense of just and fair dealing with other people. But behaviour patterns are not simple in a complex

world and so, in the nature of things they vary from person to person depending on the environment of his upbringing and from society to society depending on the polity of each society. But even in the same person his behavioural pattern will differ at different times depending upon his growth and also on the kind of polity, the society to which he belongs, is clapped with; for example, in Cuba or Russia the behavioural pattern was different on the part of individuals before and after the revolutions. In our own country the behaviour of persons is different after Independence from what it was before it, under the British. That is to say, behavioural pattern is conditioned by the philosophy of the Government of the day.

We have witnessed in this world vast changes, even cataclysmic, I should say, especially between the two world wars. What upheavals took place in Germany and Italy and in Russia and China and elsewhere and in the very recent past in South East Asia! How did they happen and why? We can have an inkling into the causes behind these 'polity-quakes', if we pause for a while and consider the philosophies that imbued men like Hitler and Mussolini, Lenin and Stalin, Mao - Se - tung and others who stalked and strutted on this earth in pre-Second World War and post war years and lorded it over.

Of course there have been "more ingenuous times, when the tyrant razed cities for his own glory, when the slave chained to the conqueror's chariot was dragged through the rejoicing streets, when enemies were thrown to the wild beasts in front of the assembled people, the mind did not reel before the unabashed crimes and judgement remained unclouded". They were accepted mores in the Imperial Rome of long ago; why, even in the America of Abraham Lincoln till he set his foot on the atrocities perpetrated on the Negro slave,

Let us pry into what ailed polities which accepted freedom as an article of faith and allowed nemesis to overtake them. "The prophetic dream of Marx and the over-inspired predictions of Hegel or of Nietzsche ended by conjuring up, after the city of God had been razed to the ground, a rational or irrational state, which in both cases, however, was founded on terror".

"As early as 1914 Mussolini proclaimed the holy religion of anarchy" and declared himself the enemy of every form of Christianity. As for Hitler, his professed religion unhesitatingly juxtaposed the God-Providence and Valhalla", Hitler's philosophy was rooted in no philosophy. "The only man of superior culture who gave Nazism an appearance of being a philosophy, Ernst Junger, even went so far as to choose the actual formulas of nihilism: The best answer to the betrayal of life by the spirit is the betrayal of the spirit by the spirit, and one of the great and cruel pleasures of our times is to participate in the work of destruction". "The Germany of 1933 agreed to adopt the degraded values of a mere handful of men and tried to impose them on an entire civilization. Deprived of the morality of Goethe, Germany chose, and submitted to the ethics of the gang". (Albert Camus in the Rebel).

Mussolini was inspired by Hegel and Hitler by Nietzsche. These men of action, when they were without faith, had never believed in anything but action and proceeded to annihilate. Hegel preached nihilism to destroy with a view to create; unfortunately Hitler and his Italian counterpart only destroyed and their negation engulfed them and in the end destroyed them also!

Carl Marx, who dethroned God and enthroned man in His place, sounds spurious today in the context of the limitations of reason and science. Science and its offshoot reason have not paid dividends they have led to the stockpile of atom

bombs. Says Bertrand Russell, "The problem which most preoccupies the public mind at the present moment is that of scientific warfare. It has become evident that, if scientific skill is allowed free scope, the human race will be exterminated". Hiroshima is a bloody reminder of the possibilities of death dealing science.

Science will fail in its purpose if it is not guided by religion. But what is religion? Philosopher Whitehead would like to have religion this way: "Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realised. The vision claims nothing but worship; and worship is a surrender to the claim for assimilation, urged with the motive force of love". Yes, the motive force of love that must hold sway.

An Ethical Code for Democratic Set Up

After all, it is a sobering thought that democracy as defined by Abraham Lincoln still holds the field. In a few, fortunately still powerful countries like America we have governments of the people, by the people and, of course, for the people. Freedom is irrepressible and like truth it will surface sooner or later. And we shall formulate a Code of Conduct for people who have abiding faith in freedom of thought, word and deed too and are urged by the motive force of love.

Life consists of various fields of endeavour and there are ethics for each field. There is an ethics in the legal and the medical professions. There is an ethics in the business community, in the military; why, even in the under-world !

Ethics and Strategy

We are now primarily concerned with the field of educational endeavour and let us try to evolve a code of

ethics for those concerned with this field. "It seems to me", said Anatol Rapoport "that in every ethics there is involved a set of choices and a set of rules governing the making of the choices, with a proviso, however, that the rules are not entirely instrumental in the pursuit of an explicit, unambiguously defined goal. This last restriction serves to differentiate an ethics from a strategy. For in a strategy, too, one has a set of rules for making choices, but the goal is explicit and unambiguous. Then the principles governing the choices of plays in a game of bridge are principles of strategy. But there is also an ethics which excludes acts defined as cheating. The 'ethics' of bridge can also be said to have a goal-for example, the assurance that the players will continue to respect one another and continue to play-but this goal is certainly not nearly so explicit and unambiguous as the goal of winning".

"Often strategy and ethics are not easily distinguishable. For example, the saying 'honesty is the best policy' indicates that one of the ethical principles of business is seen to be also a strategic principle. On the other hand, ethics and strategy may conflict. This dramatically showing in frequent violations of the so-called 'rules of warfare'. We shall note too that in educational practice ethics and strategy are often inextricably intertwined.

One World Concept

Whoever formulates an ethical code has to remember that we are now on the threshold of the 21st century which will, in all probability be an age of enlightenment and we must prepare our youngsters to fit in with the goals of that age. The League of Nations which come into existence after the first world war and the UNO, the offshoot of the second, are pointers to the softening of the borders of nations for which

Wendell Wilkie wrote the preface with his book entitled 'One World'. Dr. S. Radhakrishnan says: That a new humanism is on the horizon, but this time it embraces the whole of mankind. Arnold Toynbee echoes the same thought when he says that he believed in the imminence of one world and that the human race is going to choose life and good, not death and evil. The oriental philosopher and the occidental historian - two towering intellectuals of the Age - have planted the same sign post for us.

The Agencies of Education

Now to the Field of Education. It is more complex than the other fields. Here not only the teacher and the student are involved but also the public, the parent and the Government are vitally interested for, upon the product of the educational system, depends the well being of our society. If the product is good, there will be peace and harmony and progress; if bad, there will be strife and destruction. The Government and the public must play positive roles towards creating a healthy atmosphere to enable the educational institutions function purposefully and the parent must take an abiding interest in the education of his offspring and play a co-operative role. The three agencies must thus ensure a proper background with their helpful attitudes and correct conduct. The public must respect those who are entrusted with the arduous task of teaching viz., the teachers. It must enable them to have the proper atmosphere for giving of their best. It must insist of generous provision for their well-being in the present while they are teaching and also in their retirement. It must keep watch over the activities in this field and give all encouragement for an orderly, forward moving, liberal and humane process in education; but set its foot on it, if things go awry.

The government has a most important role to play. It evolves the pattern of education needed for a democratic way of life

and provides ample resources for such an education. Its concern is to see that ideas enshrined in the constitution, aspirations of the people under that constitution, the allegiance to the national flag are reflected in educational functioning. And what has been set out supra in regard to the public's place in education, apply to the government also.

The parent must be, of course, vitally interested in the education of his children. But is he? and is he fit? are two moot questions. By and large, most parents are interested in the admission of their children in good educational institutions and their promotion and stop with these. Constant involvement in the education of their children is needed by way of co-operation with the educational authorities, liberal consideration of the well-being of the institution, helpful and informed criticism of the work done in them, non-interference in academic matters are a few of the directions of such involvement. Respect for the teachers and a pride in the institution are desiderata of value. Alas! it is a far cry yet to find such parents. Often we find them taking sadistic delight in decrying our schools, colleges and universities! When all is said and done, it is the teacher who is most important in the business of educating the 'person' entrusted to him for the purpose. He must have a few essentials to qualify him for his calling. They are personality, character, leadership and proper attitude and he must follow a code of conduct laid down for the guidance of the teachers.

Personality

What is personality? The Bhavan's Journal in one of its numbers gives a small but telling write up on personality. It almost forms a code! It says 'personality' has many aspects:

They are:

Ambition ; Have you the will to improve yourself

- Industriousness** : Have you the ability to drive yourself steadily?
- Persistence and Patience** : How well do you put through the various plans you make?
- Dependability** : Can you be relied upon to carry out plans assigned to you by others?
- Forcefulness** : Do you give people the impression that you are capable, self-controlled and self-reliant?
- Effectiveness of speech** : Can you express your ideas clearly and convincingly?
- Self-confidence** : What are the things of which you have a right to be proud?
- Friendliness** : Are you too critical in your judgement of others?
- Adaptability** : Do you find it easy to listen to what other people say?
- Tact** : Can you work in harmony with other people? How often do you praise people for what good work they have done?
- Cheerfulness** : Are you cheerful? When your affairs are not going well, can you keep from showing it in your manner?
- Good Judgement** : Can you observe in yourself initiative and resourcefulness?
- Sensitiveness to Criticism** : How do you take criticisms, direct or implied, from employer, friends and associates?

Ability to size up people : Do you see only admirable qualities in some people and only weaknesses in others? When you discover weakness in people, does this keep you from seeing their strong points?

Every teacher must periodically have self evaluation to see if he has the above listed personality traits; if not, he must consciously strive to develop them to earn the title to be a teacher.

Character

A teacher must have character; in fact teacher and character must go together! A teacher without character? We hear this word bandied about quite often but rarely does one pause and consider its implications. But every one must know its meaning. An idea of its shreds can be had from the following illustrations. The classic case of Socrates taking hemlock poison at the appointed time, refusing to indulge in this life a little longer is a case of obeying conscience. Archbishops Ridley and Cranmer burning inch by inch at the stake in the 16th century England of Queen Mary is another classic case of giving one's life for one's faith. Abraham Lincoln's struggle to establish the right of the Negro Slave to citizenship is a shining example of fighting against odds for the right cause. During the second world war, in a small town in England at one time sugar was in short supply, The Mayor sent a 'tom-tom' to people to bring their extra-sugar to the town-hall. Lo! Hundreds queued up with bags of sugar in their hands! What a noble sight and noble example of consideration for others! When Mahatma Gandhi alighted from the train in cold London's Waterloo station for the Second Round Table Conference in the thirties, he looked a 'half-naked' 'Fakir' indeed. A porter on seeing him in such

scant garb exclaimed, "Lumme! This is what I call courage of conviction!" Well, obeying one's conscience, being prepared to die for one's faith, fighting odds for a right cause, consideration for others, courage of conviction are some of the noble shreds of good character. These illustrations will serve as a catalogue of behaviour if a teacher should aspire to being called a man bearing enviable character.

Leadership

A person who has personality traits developed in good measure, and who has character must also be disciplined. He is willing to obey for only a person who knows how to obey, can later command. He is quite capable of taking the initiative. He has the energy to sustain his arduous labours. He is, of course, a task master; but with a difference-he is human.

Teacher's Influence

Such a person with a towering personality, sterling character and well developed leadership qualities is eminently fit to be a teacher. If he chooses teaching as a career he, "assumes the obligation to conduct himself at all time in accordance with the highest standards of the teaching profession aiming at quality and excellence in his work and conduct, setting an example which will command the respect of the students, the parents and his colleagues".

"Teaching, in its true sense is not mere instruction but influence. The teacher's duty is not merely to communicate knowledge in specific subjects but also to help the educands grow to their fullest stature and unfold their personality. In this responsible task what matters most is the personal example of the teacher".

CODE OF CONDUCT

The following code of conduct is, therefore, laid down for the guidance of the teachers :

I. General

1. Teachers shall co-operate with the authorities by observing rules and regulations made from time to time for the maintenance of their institution in a disciplined manner and cleanly condition.
2. No teacher shall absent himself from his duties without prior notice.
3. No teacher shall engage himself directly or indirectly in any trade or business. In the case of remunerative work like private tuition specific written sanction of the authorities shall be obtained. Prior permission of the management shall be obtained by the teacher who seeks to accept honorary work with out detriment to his legitimate duties.
4. When a teacher becomes involved in a criminal proceed - he shall inform the management of the proceedings.
5. Every teacher shall conduct himself decently in his relations with other members of staff, with parents and the public and shall not indulge in any disorderliness which will bring discredit to his institution.
6. No teacher shall smoke within the premises of his institution. He shall abjure drinking while in the institution or outside and avoid gambling.
7. a) No teacher shall engage himself in any political activity. He shall not be associated with any political party or any other organisation which takes active part in politics ; he shall not subscribe in any other manner to any political movement nor shall he canvass for/at any political election.

- b) He shall not bring any political or outside pressure on his superior authority in respect of his individual service interests.
 - c) He shall not engage himself in any demonstration or activity which is prejudicial to the sovereignty of the state, friendly relations with foreign states, public order, decency or morality or which involves contempt of court, defamation or incitement to violence.
8. No teacher shall indulge in anti-government activities.

II. In the School

1. Every teacher shall, by precept and example, instil in the minds of students love for the motherland.
2. He shall inculcate in the the students respect for law and order.
3. He shall organise and promise activities which foster a feeling of universal brotherhood among the students.
4. He shall promote tolerance for all religions.
5. He shall be always in the alert to see that his wards do not take part in active politics.
6. He shall take his stand against unhealthy competition in society and strive his best to instil in the minds of his wards principles of co-operation and social service.
7. He shall co-operate with and secure the co-operation of other persons in activities which aim at improvement of the moral, mental and physical well-being of his wards.
8. He shall be strictly impartial in his relations with all his wards. He must be sympathetic and helpful to slow learners.
9. A teacher must be a learner throughout his life not only to enrich his own life but also of those who are placed in his care.

10. He should plan out his work on approved lines and do it methodically, eschewing vigilantly extraneous activities.
11. Every teacher shall regard each individual student as capable of unique development and of taking his due place in society and help him to be creative as well as co-operative.
12. His dealings with the members of staff in the institution or outside it should be such as would cause no reflection on his character or bring discredit to his institution.
13. He shall take pride in his calling and try to promote the dignity of his profession.
14. He must be an advocate of freedom of thought and expression.
15. He shall not indulge in or encourage any form of malpractice in examinations or other school activities.
16. Confidential matters relating to the institution shall not be divulged by any teacher.
17. Every teacher shall be clean and trim, not casual or informal, while on duty. His dress should be neat and dignified. He should on no account be so dressed as to become an object of excitement or ridicule or pity at the hands of his wards or colleagues.
18. Every teacher shall be punctual in attendance in respect of his class work as also for any other work connected with the duties assigned to him.
19. Every teacher should avoid monetary transactions with students, other teachers and parents and desist from exploiting his institution's influence for personal ends. He shall generally conduct his personal matters in such a manner that he does not incur debts beyond his capacity to repay
20. Every teacher shall consider his institution's property and funds as if placed in trust with him and shall exercise the same prudence and care as he would in respect of his own property or funds.

21. No teacher shall accept or permit any member of his family or any other person acting on his behalf to accept, any gift from any student, parent or any other person, with whom he has come into contact by virtue of his position. The expression 'gift' shall include transport, boarding, lodging or other service or any other pecuniary advantage when provided by any person, other than a near relation or personal friend having no official dealings with him.
 22. No teacher shall, except when empowered by the management, ask for or accept contributions to or otherwise associate himself with the raising of funds or other collections in cash or kind, in pursuance of any object, whatsoever.
 23. Every teacher shall identify himself with the school and help conduct all activities in the institution, curricular as well as extra-curricular by his participation in them (doing the work allotted to him).
 24. Every teacher should abide by the rules and regulations of the institution and show due respect to constituted authority. diligently carrying out instructions issued to him by the superior authority from time to time.
- III. The teacher, beside the general norms stipulated above, has to observe certain norms in the class-room, staff room etc.

In the Class Room

1. Every teacher must have a thorough mastery of his subject.
2. He must go to his class with previous preparation and take aids needed to teach.
3. If he has proper preparation, he can grip the students' attention and he can also avoid unnecessary talk and

eschew irrelevant talk and unrelated matter. Nor will he, then, tell his students all that he knows about a subject. Depth not width is needed.

4. He must find time to discuss every subject with his students and give them opportunities to think and express. He must kindle their curiosity and allow of their individuality.
5. He should not try to silence a student if he (teacher) does not know the answer to a question asked by a student. He must have the courage to own his ignorance. This intellectual honesty will raise his stature in the eyes of his wards.
6. The teacher must take pains to see that his students study the prescribed books and consult other books. Notes (printed or others) must be prohibited. We want the students to have the substance and not the shadow.
7. His teaching must be impressive and attuned to the whole class.
8. He must attempt wherever possible, correlation with other subjects and life around.
9. He must be impartial in dealing with his students.
10. From the beginning he must maintain discipline in the class. If he fails in this he is lost.

In the Staff Room

1. The leisure period, the teacher must remember, is not for taking rest only; it is also for doing light work.
2. Will a good teacher waste his time in small talk? No; he will discuss with his colleagues matters pertaining to his work.
3. He will, more often, spend his time with Kings and Queens in the library and not with mere servants.

b. Exercises, Examinations, etc.

Correction of exercises, valuation of answer scripts, etc. are part of the bargain of teaching.

1. Correction of exercises, assignments, etc. must be done in the school/college itself as far as possible.
2. This work must be done with extreme care. It must be such that the student benefits from a perusal of correction.
3. The teacher should not proceed to the next/fresh exercise before completing the previous one properly.
4. Evaluation of student's work must be done carefully and blemishes, if any, must be discussed with the students individually and, if common, in the class publicly.
5. Evaluation must be uniform and impartial.
6. Periodic progress reports must be sent to the parents regularly.

c. Discipline

Discipline is doing the right thing at the right time in the right manner. This must be aimed at by the teacher as well as the taught. If there are recalcitrants among a teacher's wards, they must be disciplined through punishment.

1. The teacher, of course, must remember that fear of punishment is more effective than actual punishment. Discipline can be maintained by mere threats and even stern looks.
2. Punishment must be common to all offenders committing the same offence.
3. Punishments of a brutal kind will do more harm than good.
4. The teacher must be ready always to forgive and forget.

d. At Home

It is at home that a teacher is at ease and can find time to equip himself for the day to day work through studies of

books with bearing on his subject, discuss with his compeers and write down relevant matter for use in the class-room.

Well, each item in the code adumbrated above is, perhaps, of small value in itself but cumulatively it will make every teacher who follows the code a great teacher. Such a teacher will be obeyed and worshipped by his wards and will command the respect of the parents and the public and needless to say; he will be an honour to the profession and a contributor to the well-being of society. And his name will be cherished. What greater reward does one need?

A Code for the Student

A Code for the student is, needless to say, necessary. There is no meaning in repeating platitudes like: Do not take active part in politics but take an intelligent interest in it; do not rag; do your chores regularly; be disciplined and so on. On the other hand if our youngsters are to grow into men and women of character, we must catch them young and give proper training for the formulation of character. I cannot think of a greater and surer course for this great purpose than what Lord Baden Powell has gifted to the world viz , 'Scouting for Boys'. It is complete man-making education that this great savant has designed and tested in various climes in the world. It has been found to pay dividends. Then why not try it and put every boy through it and enable him to grow into a strong, robust, noble-hearted youngster? I say this because Scouting trains every boy into an honourable youngster. The scout promises on his honour to do his duty to God and country and to obey the Scout Laws. Cubbing, Scouting and Rovering – the different stages make a 'man' of the youngster who is lucky enough to be put through them.

Things of the Spirit

I have said that the Scout promises to do his duty unto God. Man does not live by bread alone. He has a spirit which transcends mere worldly things. The haunting lesson of Wordsworth's 'Forsaken Merman' tells you that the spirit claimed the merman's wife and she forgot even the mother in her make up. Such is the call of the spirit. So things of the spirit must have a place in our education scheme for the young. If we neglect it, we will have footballs without air in them! Let us have foot-balls which will bounce in the field with joy!

Conclusion

Let me conclude this write-up with Henry Van Dyke's "I shall sing the praise of the unknown teacher. Great Generals win campaigns, but it is the unknown soldier who wins the war.

No one has deserved better of the Republic, than the unknown teacher; no one is more worthy to be enrolled in a democratic aristocracy: "King of himself and servant of mankind".

CHAPTER SIX

Professional Ethics for Preschool Teachers

S. ANANDALAKSHMY

In the last two decades, there has been a tremendous upsurge of interest in the value of preschool education as a means for enabling the process of equalization of opportunity. The old concept of the Nursery School as a luxury for the children of the affluent has changed. Even ten years ago, I remember talking to a high level bureaucrat who thought that the preschool movement was a conspiracy of wealthy urban women who wanted to play cards while their children were safely out of the way and "learning something" in a Nursery School. Fortunately, the voice of advocacy for preschool education has been heard in the right circles. The expansion of the Integrated Child Development Services Scheme under the Seventh Plan is the best indicator of the policy makers' recognition of the importance of early intervention. All children benefit from attending an institution for a few hours per day which will afford them both an opportunity for play with a companion of their own age, and a stimulating set of materials which will enhance the development of concepts and language. Children of disadvan-

taged families derive from their preschool experience, a preparedness for the primary school and a motivation to attend school. Historically, we have crossed the river of incessant questions as to why worry about preschool education when primary school education does not even exist for the majority.

The Indian Government is attempting to strengthen these centres in rural and tribal areas and to establish creches for the children of working and ailing mothers. These and other schemes have created a large workforce of preschool teachers and caregivers. This is a profession that is of recent historical origin, and hence has not had the time to evolve a proper code of conduct or professional ethics.

A code of ethics is a private system of law that pertains to a specific organization or profession. Unlike the book of rules which is printed, the code of ethics is frequently unstated, and presumed to be understood. The ethical code is transmitted in the same way as cultural traditions i.e. by implication, by a reference when a specific situational need arises or by explanation when a code appears to have been transgressed. The ethical code governs the conduct of the members of a particular group in their relationship to each other and to the larger system. It is rather like a collective Superego-the Conscience of the whole group.

Lilian Katz in a recent book entitled, "More talks with teachers" has a whole chapter on ethical issues in working with young children. To cite her, "A code of ethics may also help us to act in terms of that which we believe to be right rather than in terms of what is expedient-especially when doing what we believe is right carries risks" (p. 47). She goes on to say that codes of ethics are statements about good or right ways to conduct ourselves in the course of implementing our goals. The choice between right and wrong is obvious and ethics choice is generally inherent in the rules. Katz puts her finger on the essence of ethical principle in

saying that "Ethical statements help us to choose between what is right versus is, in a sense, more right...".

We need to encompass this whole body of workers in a code of conduct and a set of ethical statements which are relevant to their special situations. The code thus developed must be made explicit, since there has not been the time by which the code would have been communicated implicitly in the normal course of events.

In an Anganwadi or a creche, what would the worker be tempted to do which might be unprofessional or unethical? First and foremost, the teacher or Creche worker is older and therefore more powerful. Age is the most obvious hierarchy and one that we can by no means ignore in our culture. Older people have more power than young people, other things being equal. But other things are also not equal. In most of our preschool settings, the teacher is likely to be from a higher socio-economic class than the children. This would be especially true of our Balwadis in the villages, and in some ICDS centres. The first principle of the code would be not to use this power over the child to intimidate him or frighten him in any way. If the child has done something which exposes him to danger it is right for his caretaker to point this out and to prevent its future occurrence. But this should never be done by threat or by punishment, without explanation.

Another principle to be kept in mind would be that of not showing a bias to the child who comes from an important family in the neighbourhood. Many teachers unwittingly speak more gently to the child of the Sarpanch or allow the child who is well dressed and from the landlord's family to play with the toy that all the children want. By being nicer to that child, the teacher would get more support from the powers that are relevant in her area. That is specifically the

kind of issue that she would have to face squarely. The equivalent of this in the city Nursery school must also be apparent.

The tendency to be partial to the child from an influential family is a temptation that must be resisted. There is no clear rule in the school that specifies this and yet every teacher knows that favouritism that singles out any child for favour or disfavour on the basis of bias and prejudice is unprofessional - and it is particularly unethical if it benefits the teachers.

This bias both for and against a child on the basis of his caste group is often observed in a preschool setting. A teacher who comes from a higher caste herself may have imbibed the idea in her childhood that children of lower castes are inferior or that they do not deserve the same kind of education as those from higher castes. She may know that she cannot hold such a view and at some time during her education the concept of equality would have been stressed. Never-the-less she would be supported by the mothers of the high caste children for acting as though they are inherently superior. At this point the teacher must remind herself of the code of ethics by which she cannot use her position unfairly to the disadvantage of a child who is already less privileged and likely to lose self-confidence if treated unfairly.

As is becoming apparent from the issues raised in this discussion, the teacher is the key person in the educational programme and her very power in the class room is what makes it so very necessary for a code of ethical conduct to be articulated even during the training. Of course, as in the internalization of any code, it is not specific aspects of conduct, but the rationale behind the code that is absorbed. In other words, no specialization system can prepare the person with a specific solution to every problem that might occur, but can only give a general system of rules that are likely

to cover situations that arise. This can be compared to Naom Chomsky's theory of language acquisition : the child is able to internalise the rules that govern the structure of the language, rather than getting every grammatical usage correct.

Thus there are many prejudices that are common to middle class women who become teachers or creche workers, and the translation of the prejudice into action would involve an infringement of the professional ethic; the reverse might be considered by the others in the caste group in the village or town to be a surrender of family or clan loyalty. For instance, I remember going into village school for the preschool age in Rajasthan. Some of the girls were dancing; since there were only two pairs of anklets (*gungurus*) they had to take turns. However after a while it became apparent that the children taking turns appeared to be better dressed and slightly different in features from those not taking turns at all. The preschool teacher, on being asked, explained that the children omitted were of a lower caste and as things stood. the mothers of the higher caste waited around to see that there was no mixing (certainly no touching or/eating on same plates) between their children and the children of the *Chamars*.

The teachers felt that if they started with ideas of equality, there would be no children in the school. Therefore they had started with a compromise, as the majority group in the village were of the upper caste and if some distance was not kept from the lower groups, no children would come at all.

In another example from the field, when an urban programme for migrant construction labourer's children was set up, many of the higher caste parents expressed their hesitation in sending their children to the centres, if there were going to be children of all caste groups eating together. There the organiser took a strong stand that the children from the

lower castes would definitely come and if the higher caste groups did not wish to send their children under those conditions, that was their choice.

In both these cases the dilemma was resolved differently. Though the methods used in the two solutions were different, both systems succeeded in the period of a few months of getting all the children in the neighbourhood in to the centre and in ridding the children of their sense of caste differences. The rightness of the ethical decision would really have to be tested against the priorities in the objectives of the organization or institution concerned. Again there are very few absolutes.

A teacher may have problems with her management, her immediate superiors. It is unethical to discuss this with the parents, who are the clients of the programme. She should use all the appropriate channels for redress, but not inappropriate ones like talking to the parents. It would merely give a lot of publicity without being of any specific assistance in solving the problems. In addition, it would be difficult for the school to attend to her problems without losing face as the whole community would be conversant with the controversial issues.

One of the most common professional conflicts of the preschool worker concerns the content of the activity in her centre. She had been taught that children learn by playing, that they enjoy music and games, collecting sticks and stones from outdoors, observing events and manipulating objects. She has been trained to provide a suitable environment where this kind of learning can occur. But parents often wish to have the children learn to read and write alphabets and numbers. Everything else to them is a waste of time. The Balwadi teacher is caught between two opposing forces and will need tact and competence to manage the situation.

The unsatisfactory choice would be if she forced children to sit quietly and write on slates, not to talk among themselves or even laugh. Quite often teachers are led to believe that a silent class is a "good" class or that obedient children are being best prepared for adulthood. This is not the case. Only a warm natural setting, where stimulating play is possible, where friends can be made and the adult caregiver gives genuine care-only such a setting will ensure the optimal development of the child.

CHAPTER SEVEN

Professional Ethics for Primary Teachers

CHITRA NAIK

Some Definitions

In discussing professional ethics for primary teachers we become conscious of two delimitations of the subject:

Firstly, we realize that all primary teachers are a special class of functionaries who are distinct from teachers of other stages and categories of education. Secondly, since we have to take into consideration only professionals, we perforce leave out various individuals in society who act as teachers not merely in a class-room, but in specific ways and situations such as imparting information relating to occupations or concerning general affairs of man, transmitting religious beliefs and practices, or orienting individuals (and often the totality of the community) towards certain socio-political values. The definition of "Primary Teachers" will also remain somewhat ambiguous unless we determine the structure and duration of primary schooling. Though it is now customary to designate the child's initial exposure to schooling as primary education, the term elementary education is also in use and

while primary may designate grades I to IV/V, elementary would designate grades I to VII/VIII. Since universal primary education is visualized by Article 45 of the Indian Constitution from 6 to 14 years of age, for the purposes of our discussion in this chapter, we shall be looking upon teachers working with the whole spectrum of primary classes from Standard I to VII / VIII as primary teachers. A further question of delimitation arises with the word 'profession' By and large, we consider that a person becomes a professional only after he or she has chosen a particular field of work and has received training to function as a member of the chosen profession. From this standpoint, we need clarity as to whether we are to discuss the ethical questions concerning trained primary teachers or all those who teach at the primary stage, part-time or full time, trained or untrained, belonging to the cadre of primary teachers or engaging in teaching some special skill at the primary stage though personally belonging to a vocation or profession not directly connected with the system of primary education. Despite these ambiguities, it seems convenient to cover the totality of primary teachers, untrained as well as trained, regular teachers or resource persons, while discussing the problem of professional ethics in a broad manner. Since in our country we have to resort both to formal and non - formal organisation of primary education in view of the difficulty of bringing poor children into the fold of primary education, this wider connotation would be useful. Even so, special attention would have to be concentrated on the roles and responsibilities of teachers who are regular members of the profession.

We may take it for granted that once an individual undertakes a certain task voluntarily, prepares himself or herself for carrying it out with an acceptable level of efficiency, and receives training for that purpose, he or she becomes a professional.

Primary Teachers in a Developing Country

Though primary teachers, as a professional group, may claim a worldwide fraternity and special characteristics by which the fraternity may be recognized as such, primary teacher in a developing country would have to be treated as a substantial different category within the totality of the profession. Primary teachers in advanced countries do not have to deal with some of the academic, social and economic problems that teachers in the developing countries are called upon to do. If they model themselves after the teachers in the advanced countries, they would naturally be regarded as aliens among their own people. This is a material point in the context of the professional ethics of primary teachers in developing country. When it is lost sight of, the profession is rightly criticised by the society. We often hear this criticism, justifiable in many instances, against primary teachers in India. It is a general impression that they remain aloof from the community whose children they are expected to teach and guide for a useful adulthood in relation to community needs and aspirations. This attitude has been found to be extremely wasteful in all respects. It is known that education is quite an expensive commodity in a developing country and primary teachers are naturally expected by society to ensure that the commodity which the community can ultimately use with benefit has to be handed over to it by the teacher through its children. Besides, in poor and illiterate communities the primary teacher often happens to be the only individual who has received more education than any other local person and is in a position to guide and develop the community, if he so intends. But the general picture which has been emerging over the last fifty years is quite different from this expectation. Many a trained primary teacher is seen to consider himself or herself to be very much above the illiterate community in status and culture and reluctant even to mix with the local

people socially. As a consequence, such teachers cannot build up rapport with the community and its cultural and moral traditions. In this style of functioning, the teachers alienate themselves from the local families whose children they are expected to prepare for a satisfactory social and economic future. Inevitably, barriers of communication arise between themselves and their pupils. Such primary teachers cannot effectively transmit to their pupils the information, attitudes and values looked upon as essential for the advancement of the community. Briefly, therefore, one may say, that the ethical questions concerning the role of primary teachers in a developing country are somewhat different from those which are pertinent in the case of teachers from advanced countries. The extent to which the professional teachers realise the importance of their special roles within their country and community would determine their professional effectiveness within the given contexts. Thus the meaning of 'professional ethics' for teachers would not be absolute but relative because teaching is a social profession which operates not simply in the abstract realm of knowledge *per se* but predominantly in the realm of knowledge-transmission and knowledge - development in relation to the milieu of the pupils, their families and the community, bound by socio-economic and political realities.

Roles of Teachers

All teachers including primary teachers, are subject to the influence of the society which surrounds them. In their turn, they invariably influence society, especially the younger generation, through their teaching and behaviour not only in the class-room but outside as well. The variety of groups with which the teacher has to concern himself as a professional is remarkably large: parents, administrators, politicians, members

of the profession, religious interests, educational experts, business and industry which use the product of schools, colleagues, in the school, and pupils. While conducting the educational process, the teacher is either unwittingly or consciously concerned with the viewpoints and attitudes of these groups which may not have any interrelationship. In an advanced society, many of these groups take a keen interest in education and, on their own, attempt to establish contacts with schools and teachers. For example, business and industry may assist schools and pupils by direct financial subsidies or offer facilities either of part-time training or recreational facilities or even earning while learning. Through parent-teacher associations, healthy educational processes can be promoted. In a developing country, however, interest in education by groups external to the school is rarely in evidence. This aggravates the lack of school-community co-operation. In this situation, it is the teacher that has to be alert to collaborative moves and encourage them or himself arouse the interest of various groups in order to conduct the process of education in appropriate relation to society. This can be done by the teacher with much facility if he or she belongs to a professional organization which includes social awakening towards education in its list of its aims and objectives and actively supports the efforts of its members in this direction. But as usually observed, the tendency of professional organisations of teachers to look upon the society as a supportive educational force for the transmission of information, attitudes and values to pupils is rather weak. As the picture stands today, the professional organizations of teachers mostly take the narrow view of their existence, namely, agitators for the financial advancement of their members. If the organizations continue to ignore the fact that every profession, and the teaching profession in particular, is heavily dependent on the moral and financial support of the

surrounding society, neither teachers as a profession, nor society, nor education as a process, would ever grow healthily and prosper.

To sum up, the relevance of education to environment, to the type of pupils to be taught, to the community and its needs and problems, are matters which have a very deep professional significance for teachers. In India in particular, the primary teacher would have to bear in mind that the education of the majority of the children would terminate at the primary stage and whatever skills of knowledge-gathering and attitude-building are to be transmitted to the pupils have to be acquired by many a youngster at this stage only. In the circumstances, the professional responsibilities of the primary teacher increase several-fold, particularly in the poorer sections of the urban population, and in the rural and tribal areas where the struggle for existence is serious and continuous for adults as well as children. To ensure that (a) education is an activity which has both immediate and long-term benefits and (b) children who have to participate in their family's struggle for earning a livelihood are not required to lose the childhood pleasures of learning and playing, the Indian primary teacher would have to make a very special effort and treat this as a professional duty. This is a difficult but obligatory role for the Indian primary teacher.

The concept of professionalism

Primary teachers will not be able to participate in educational and socio-economic development unless they believe that they are professionals from whom society expects a particular kind of educational behaviour and social service. Since ethics means a code of behaviour consistent with the expectations of a social group which visualizes society in a particular cultural image, the behaviour of

professionals has to be harmonized with the vision and its behavioural norms. Since a professional person binds himself to the philosophy and duality of performance prescribed for the profession, his special image gets created in the public mind and expectations of his adherence to the professional prescription are naturally entertained. Besides, the behaviour of a professional is regarded by society on the basis of certain values which are already accepted as basic to the organisation of society. For instance, though a doctor is primarily bound by the Hippocratic oath, society expects moral behaviour from him in the sense of social justice, humane approach to socioeconomic problems, respect for the rights of individuals, adherence to certain religious principles, the concepts of family and community, and so on. The values held by a society both traditionally and by political disposition, determine its value-judgement. Values are translated into attitudes and actions and these are looked upon as 'proper conduct', in relation to other members of family, society or profession. These rules of conduct, or what is usually called 'moral rules' lay down the manner in which a person should ordinarily act towards himself and others in certain circumstances. Actions with regard to other persons are particularly judged for propriety in the light of values. Generally, moral rules protect the interests of society and individuals to a substantial extent with recourse to the rule of the law. Only serious infringements of moral codes require the intervention of legislation. It is only where criminality is feared that legal rules appear on the scene in addition to the normal rules of conduct in familiar or social relationships. If rules of conduct are broken in profession, in a family, or in society, a person may or may not be punished in a pre-determined manner and extenuating circumstances may be taken into consideration while judging the infringement of rules, in order to reduce the severity of judgement. However, where legal rules are concerned,

judgements operate in a more stringent manner. In a profession, therefore, the rules of conduct are both explicit and implicit, as laid down by professional organizations and by the value-framework of society. Extenuating circumstance may tamper the value-judgements on the behaviour of professionals. But, all in all, the behaviour of social professions like those of teachers and doctors has to be as much in harmony with social rules of conduct as with professional rules. Actually, one may say that in a socially oriented profession like that of teachers, the social codes of conduct are as important (and perhaps dominantly so,) as the professional code of the conduct, and must form part of the overall professional ethics of teachers. In the case of the teaching profession just as in the case of the medical profession, the good of every individual human being is the main focus. These professionals come into constant contact with individuals who require their services. They are bound, as professionals, to render service without any consideration of status of the recipient individual or of the probable reward for services rendered. Therefore, the member of such professions have to be very careful about the implications of their attitudes and actions, since these influence not only the present and the future of the individuals concerned but of the profession as well. In the best tradition of the medical profession, a friend or foe, a beggar or king, is treated alike and one takes precedence over the other only in the light of the urgency of medical attention. The teacher, from time immemorial, has been looked up to as the healer of the wounds inflicted on human mind by ignorance of material knowledge as well as of human values and spiritual knowledge. As the primary teacher has to build the foundation of a healthy mind in young pupils, he must continually remain conscious of his pedagogical responsibilities and along with them, his social

responsibilities in adjusting the learning process to the societal value-framework.

The core of the profession

Although the teacher has to view the pupil in the midst of family and society and establish useful communication with parents and the community surrounding the school, the core of his profession lies within the school. His code of conduct inside the school is mainly related to three groups:

(a) the pupils, (b) parents, and (c) colleagues. Taking each of these groups one by one, we may analyse the teacher's ethical line of approach to them as follows:

The educational task of the teacher, in relation to pupils, concerns three aspects of learning, viz. cognitive, emotional and conative. It is a proportionate combination of these three that is largely instrumental in building up the world-view, skills and character of the pupil. In cognitive matters, it is the responsibility of the teacher to ensure that the pupils are enabled to gather knowledge by themselves and do not remain dependent on the teacher. The teacher's constant effort should be to help the pupils learn how to learn'. In the manner of the ancient Indian Gurus, he should strive to liberate them from ignorance and dependence on others for making decisions concerning themselves. The basic tenet of 'Sā Vidyā Yā Vimuktaye' should be followed by him. In accordance with this tenet, the teacher's approach to the transmission of information should be logical and stimulate the exercise of rationality and reasoned argument among the pupils. He should train the pupils in conducting reasoned argument, challenging their teacher to convince them by logic and thus leading to the acquisition of knowledge and information by a liberating intellectual process. It is only in this manner that the teacher would enable the pupils to

learn "to be", and also to desire "to be more" than what they are. Therefore, a major part of the professional ethics of the teacher, especially at the primary stage, would demonstrate itself in helping the pupils to become independent learners. If this is not done at the primary stage, the harm done to the investigative capacities of the young minds would be great and permanent. As a professional, the teacher must continually review the curriculum and his own techniques of imparting instruction. It is not the duty of outside experts to lay down the law as to what the pupils should learn, how much, and in what manner. It is the professional duty of the teacher to keep the administrators and planners informed about the limits to which learning in primary schools should be adjusted, in relation to the capacities and circumstances of the pupils and their parents. It is a great pity that this aspect of the professional ethics is usually lost sight of by teachers and their mentors.

The second and equally important factor to be considered professionally is the emotional development of the pupils. It need not be too greatly emphasized that it is at the primary stage that the interests, attitudes and values of the child take shape and that whichever shape they take remains with the child almost permanently. During this period, the possibilities of the child's future contribution to his own happiness and to that of society get mapped out. The socialization of the child must take place in an interrelated manner in the home, school and community in order to ensure the child's balanced emotional growth. It is a combination of rational outlook and emotional responses that builds into the child's character the morality that would make him or her face not only the ordinary situations but many a contingency in life. Transmission of a behavioural code which can help the child throughout life has to take place at the primary stage and this is a great responsibility of the primary teacher. It is a tribute

but true saying that "moral attitudes are not taught but caught" by the child from the elders it loves and respects. In order for the child to love and respect its elders, it is absolutely essential that the elders, and particularly teachers, love and respect the child. It is the honour and importance attached by the primary teacher to each child under his care that would supply to the society men and women who deserve honour and respect. This aspect of the primary teacher's work must be emphasised by the profession as a whole. There is an ancient saying 'yathā rājā tathā prajā'. One may almost say 'yathā gurū tathā shishyah' just as the subjects try to mould themselves in the king's image, so also pupils would mould themselves in the teacher's image. If the teacher is disciplined, hardworking, affectionate and compassionate, so will be his pupils. This task of emotional moulding of pupils cannot be performed by prescribing text-books on moral education. It has to be performed by the teacher by organizing appropriate activities and by his own example. Character-building has to be a combination of the exercise of intelligence and emotions, of the joint performance of the child's cognitive and affective powers, guided by the teacher.

The third aspect of the teacher's work with pupils is development of their drive 'to be' and 'to do'. The training of mental discipline, of the will-power, is crucial at the primary stage. This process also is a matter of logical analysis and actual practice where emotions are tempered by reason. It is the professional task of the primary teacher to ensure that a strong will-power is built into his pupils in a manner which is personally and socially desirable. Will - power is not abstract, it is exhibited in action. Occasions for the exercise of the pupils' will-power need to be devised by the teacher. If he cannot do this even after the training he received in teachers' colleges or 'normal schools' one need not call him a professional at all.

The second group the primary teacher has to work with are the parents. In a developing country, the majority of primary teachers have to work in economically backward communities and with parents oppressed by the anxieties of making both ends meet. Most of these parents are illiterate or barely literate. Their main concern in life is to face every difficult day with fair success and survive the hazards of poverty and ignorance. Their children are as anxiety-ridden as they are. If at all they attend school at great cost to their parents, they have no academic support from him and no leisure to study beyond what they can learn from their teacher in school. In these circumstances, the professional responsibility for helping these children falls entirely on the shoulders of the primary teacher. This is often an overwhelmingly heavy burden. But just as a doctor tries his utmost skill with the most critically ill patient, the primary teacher has to call up all his strength and wisdom to educate poor children. In India this task has to form an outstanding feature of the professional ethics of primary teachers because in the absence of educated parents it is the teacher who is *in loco parentis* to the pupils. In addition, the teacher would have to keep in close touch with the parents to inform them of the good progress of their wards and gladden their hearts. The teaching profession, particularly at the primary stage, needs to wipe off the undesirable school-tradition of meeting parents (or calling them to meet the teacher) only to inform them of the misbehaviour or poor scholastic performance of their children and instead, set up a new tradition of going to the parents as often as possible with the good news of their children's progress and achievements. This practice would raise the spirits and morals of the parents and pupils both and substantially help in minimizing non-attendance, dropout and failure at the primary stage. Building the base for a self-confident, forward-looking society is part and parcel of the primary teacher's professional tasks and this

would be possible by such simple devices as taking some cheerful news to the poor and oppressed parents who are always worried about their children's future.

The third important group with whom the professional primary teacher has to work is his colleagues in school. Ethics is a matter of behaviour with others and professional ethics postulates the behavioural norms of the members of a given group of functionaries. The primary teacher's colleagues in the school constitute, along with him, a profession group. It need not be explained at great length that every member of the profession concerned must be equally committed to the observance of professional norms. In a school, all the teachers taken together must exhibit their professional culture and solidarity in achieving the objects of the professional. Therefore, all primary teachers in a school need to look upon themselves as a brotherhood, thinking and working towards their objectives in full collaboration and unanimity. If a highly motivated primary teacher attempts to take up some activities single-handed, the chances of success would be reduced because of the non-participation of his colleagues, however good his intentions and activities may be. Therefore, the whole team in a primary school must plan together, apportion various tasks according to the inclinations and skills of each members of the team and move a head together. This is an important part of the professional ethics of primary teachers. It is extremely valuable in demonstrating to the pupils how their teachers work as a team in full harmony and thus providing an 'object - lesson' for their own behaviour in their own team, with classmates, and members of their family. It is a matter of great pity that the love and respect for team-work is often destroyed by a system of awards for individual performance. Such individual awards given birth to many evils like working alone by oneself, not co-operating with others, running down colleagues and belittling their performance,

false reporting of personal achievements, politicization of the award system and, what is worse, placing before the pupils the most abominable example of teachers surreptitiously working against one another. The teaching profession must protest against and stop such harmful practices. If awards are at all to be given, they should be given to teams of teachers by teachers' organizations themselves and not by any other agency. If some of the existing undesirable practices are not discontinued, it would be hard for primary teachers to adhere to a code of conduct which rises above such despicable material considerations as gains for oneself and concentrates on passing on to the pupils in the poor and oppressed families in India, the gains of relevant education.

Epilogue

This discussion of professional ethics for primary teachers has touched upon some theoretical and some practical aspects of the theme. The position of the primary teacher in Indian society is rather unenviable. On the one hand he is the most important functionary who struggles to lay the foundations of education and of the future society. On the other, he is the lowliest factor within the totality of the teaching profession. If training is meant to professionalize him and to give him the skills, insights and strength of character required to manage his onerous responsibilities, the whole structure, content and process of primary teacher-training in India would have to be reorganized. The role of the primary teacher in our developing country would have to be defined afresh in the light of our development policies. If the primary teacher is to make his best contribution to education and development which, in India, are like the two sides of one coin, the traditional ideas about teaching as a profession borrowed mostly from the West would have to be discarded and a new professional image and ethical code would have to

be devised of Indian teachers at all stages of education and in all sectors of society. It would be best if the teaching profession itself organized the training of its prospective and existing members in collaboration with development planners and social thinkers. The most challenging problem which faces our teachers is how to narrow the vast gap between the traditionalism of rural India and the pressing demands of modernization. Unless and until the teaching profession grasps the importance of the intellectual understanding required by the profession for perceiving this problem, and unless the emotional and moral commitment of teachers helps the rise of each pupil into a purposeful, socially dedicated individual so as to help the whole nation to rise as a brotherhood, the question of professional ethics will remain only partially answered. And, one must reiterate that in the final analysis, it is the profession that has to analyse, it is the profession that has to answer this question with clarity in relation to the culture and future of India.

CHAPTER EIGHT

Professional Ethics for Teacher Educators

E. G. VEDANAYAGAM

In distinguishing a profession from other occupations, the sharp difference is indicated by the fact that a profession is learned. The members possess special competence based upon a period of rigorous training. Their actions constantly require reconditioning and frequently creative judgement. A profession implies, therefore, acquisition of a fund of knowledge, range of skills and their application in the service of humanity. The service may be direct as in the case of doctors and teachers or indirect as it is with teacher educators. Further this service may be rendered for a limited section of the population or for a limited period of time or phase of life. The doctor offers his professional service to a limited section of the population namely that section which has some form of ill-ness. The teacher renders his professional service for a limited period of time, namely when the population is in the educational institutions, school or college or university. In professions such as religious ministry, the religious ministers of a particular order render service to the entire community, of that order. Further, a profession may be practised independently

or within an institutional framework or both. Medical doctors are good examples of this as there are individual practitioners and there are those who practise within the institutional framework of hospitals. Teachers and teacher educators as a rule practise their profession within the institutional framework of a school or college. Lawyers on the other hand, practise as a rule independently through partnership and firms of attorneys are becoming more and more common. Still these firms are only organisations that are run with a predominantly profit motive and not institutions with service motive.

The profession, then, must regulate on its own the terms, conditions, norms and quality of service rendered. The profession has its own professional ethics as different from the general ethics. If it is only the general ethics, then it is given in the famous imperative of Immanuel Kant, "So act as to treat humanity, whether in thy own person or that of another, in every case as an end withal and never as a means only". Kant assumed that by treating the individual as an end, he considered the individual to have intrinsic value. Kant's imperative is a general one for the layman as well as the professional. When such a code is used by the professional he elaborates it, bringing in a sound basis of his competence for the judgement of the individual in deciding whether the professional service he is receiving is to his best interest or not, there by the professional sees that the Kantian ethic is fulfilled. Of course this is a heavy responsibility for the professional and in the term "professional ethics" the noun ethics only adds to the professional's obligation to abide by it.

When the service of a professional is rendered within the framework of an institution, the historical traditions of the institutions have governed the norms for the institutions. However these norms are invariably accidents of historical evolution or the contingencies of the local institutional

environment. Professions, where independent practice is predominant have taken the initiative to form autonomous councils at the national level. These autonomous councils in turn have evolved norms for entry into the profession, levels of procedures for practising the profession and even procedures for disqualifying a person from practising the profession. The Medical Council and the Bar Council are examples for such initiative among professions towards self regulation and autonomy. The code of conduct evolved transcends institutional frameworks. However there are a number of professions that have evolved only a code of conduct and not yet a professional ethics and much less a professional philosophy. A code of conduct is a sophisticated version of Do's and Don't's. Professional ethics give certain set of broad principles, derived in turn from a spectrum of values which are arrived at after deep philosophical reflection on the nature and role of the profession in the life of mankind.

The teaching profession has slowly evolved a code of conduct and professional ethics is in the offing. It is really a paradox, however, that the teaching profession is lagging behind other professions in this respect because philosophy of education, being one of the oldest branches of philosophy, in the ancient times was learnt by every philosopher who invariably was a teacher. Therefore the teaching profession should have taken the lead in the matter of offering its philosophy to its own profession and arriving, explicitly at a professional ethics. It does not mean that the teaching profession has not had any ethical basis. Only it did not articulate this basis to itself and make it explicit to society. However, national organisations of teachers individually and under the World Confederation of the Teaching Profession are moving in this direction.

If teachers have lagged behind other professions in explicating their professional ethics teacher educators are

lagging even behind teachers in this respect. We have to concede the fact that teacher education as a distinct profession emerged only recently. Nevertheless every ancient teacher, both in the east and in the west has been concurrently a teacher and a teacher educator. For, in the ancient days, general education consisted of a curriculum in the classics, grammar, logic and philosophy. A student who received this general education often became in turn a teacher. Therefore every teacher in the olden days has also been a teacher educator. Though he should have pondered on the impact of the education he imparted to his students on society and regulated and systematised his profession he didn't make it explicit. This was so probably because each teacher had a philosophy of his own and believed he had a sovereign freedom to propagate it.

Another distinction that we have to bear in mind is that though the great teachers of the past were also teacher educators they themselves seldom perceived this distinction. Teacher educators to-day unlike the great teachers of the past practise their profession only with restricted audiences, namely, prospective teachers and not with the general populace. But a teacher educator can have a ripple effect on society through his bands of students if he is dedicated to the cause of this profession, exemplifies his dedication through his code of conduct which must be derived from his professional ethics. His professional ethics, of course is ultimately derived from the philosophy of his profession.

The need, therefore, is for a philosophy for the profession of the educators. This philosophy must in turn derive from the best philosophies - both past and present. Only when the professional ethics of the teacher educator is derived from such a sound philosophy can the teacher educator render his services to society in a deliberate, reflective and conscious manner. Otherwise, his professional ethics will be a haph-

potch of maxim and his professional practices blind shots in the dark.

The professional ethics of the teacher educator must, therefore, enable him to appreciate the pulse of social change and infuse the values he has derived from this fund of knowledge, about man and society in the process. Technically speaking the teacher educator must be equipped with the necessary skills for interpreting his philosophy about education. An example is the issue of equality of educational opportunity. The teacher educator not only has the professional obligation to distinguish the various connotations of this expression but also point out the differential implications of the different connotations for institutional practices in terms of admission procedures and classroom practices such as the wide disparity in learning among the students in a class, and their cumulative impact on the welfare of the next generation. As different from many of the other professions it is difficult to assess the impact of educational practices in a short time. When a teacher educator for example., feels that equality of educational opportunity should not tend to the neglect of the cultivation of excellence he has a professional obligation to point it out to the prospective teacher. His Professional ethical outlook should enable him to do so.

In order to arrive at such a professional ethic, the teacher educators must be able to distinguish between philosophy of education and philosophy of teacher education. Also the difference between the social and teacher - education profession. They are micro and macro perspectives respectively. If the teacher has to be an example for his students and the society, the teacher educator must be an exemplar to teachers themselves. He must be a superexemplar for students and society as a whole. He becomes a meta-teacher in professing professional ethics too.

One of the dimensions in which the teacher educator must be an exemplar must be in developing what an experienced teacher who contributed much to women's education described as "Losing Honesty". All of us are honest no doubt when we stand to gain by honesty. But it is difficult to be honest whenever we stand to lose and when our conscience alone knows that it is so. It is this losing honesty that is difficult to cultivate. Nevertheless, it is this losing honesty that the professional ethics of teacher educators must emphasise.

The context of teaching practice is an occasion for the teacher educator to ponder over and practise his professional ethics. Occasions may arise when he must be knowingly or unknowingly swayed by his personal whims, fancies or worse still prejudices. It is here that he must ruthlessly question his motives and scrupulously avoid the contamination of his objective judgements by his subjective motives. The assessment of a student either during teaching practice or during the practical examinations may give rise to occasions which call for practising the ethics of losing honesty.

Another dimension when the teacher educator must be an exemplar to student teacher and to society is in accepting cheerfully whatever work that comes his way. He must exemplify the 'dignity of labour' and professional commitment however trying the circumstances may be. The practice of a profession often requires aids and facilities of requisite quality may not be available. Under these circumstances the teacher educator should not lose his enthusiasm and conclude that the situation does not warrant high quality of services from his side. In fact, he will be exemplifying his professional ethics if he takes the initiative for improvising aids and facilities and ensures that the quality of his service is not diluted by the contingencies of the environment.

Then there are eternal values-values that remain the same however much the circumstances may change. Truth, love

and goodness are values that are admired across creeds, cultures and religions. A teacher educator must strive to be an embodiment of values. Thus he will be a sheet anchor to society amidst the tumult of social change. If he is to be so, he must possess paradoxically moral creativity. Yes, he must be creative, if he is to uphold eternal values amidst changing circumstances.

Subjectively the teacher educator must be an exemplary embodiment of values. What are the objective dimensions of his profession? The beneficiaries of his professional practice, direct or indirect constitute the objective dimensions of his profession. Those dimensions are the students, i.e., student-teachers, parents, the institution in which he practises his profession, his own profession and the larger society which supports all.

He must practise his ethical values in relation to every one of them. There may arise occasions when clashes occur not between the teacher educator on one hand and one or more of these various dimensions on the other but between the dimensions themselves. For example, there may be a clash between the students and the institutions. On such occasions the teacher educator has to derive the decision for his conduct from the eternal values. In doing so he may stand to gain or lose. But his consideration should be to take the side of truth rather than expediency gain or convenience.

The practice of values in one's profession need not always mean loss to oneself-economically or socially. The teacher educator must zealously guard his personal and professional rights. As a citizen he is entitled to all the basic human rights to which every other citizen is entitled. As a professional he is entitled to academic freedom, freedom from interference from non-professional individuals or agencies on how he should practice his profession. This, however, does not mean that he is not accountable to the larger society. His

accountability to the society must be channelled through an appropriate hierarchy of competent professional authorities. These authorities, in turn, must recognise and acknowledge the boundaries within which each individual teacher educator is sovereign. The teacher education profession must vigilantly guard its professional rights jointly and severally whenever there are threats of its violation.

The teacher educator has also social and economic rights. He deserves to be respected and compensated consistent with the qualifications prescribed for his profession. His social and economic status must be maintained constantly on par with his counterparts in other professions. When this is not done he has every right to 'fight' for it. But this 'fighting' should not jeopardise the interests of its clientele. This is where a professional differs from a labourer. A labourer may resort to agitational approaches to get his demands conceded because he is working in industrial organisations where the profit motive is salient. But a professional must keep the service motive salient in his mind, even when he has to 'fight' for his rights. No society can afford to ignore the rights of a teacher educator for long and still survive.

The concept of professional ethics, be it for a teacher or teacher educator, can be summed up in Rabindranath Tagor's words, "in our ideal life we must touch all men and all times through the manifestation of a truth which is eternal and universal".

CHAPTER NINE

Professional Ethics for College Teachers

K. KULANDAIVEL

Teachers were held in great esteem in our country. Next to the mother and the father the teacher occupied the most important place in the life of an individual. That is why our scriptures said,

Mathru Devo Bhava (consider mother as God)

Pithru Devo Bhava (consider father as God)

Acharya Devo Bhava (consider teacher as God)

Students were very obedient and paid the utmost respect to the teachers. They lived with the teachers and did all the work of the teachers' household with love and devotion. They regarded the teacher as their father and the teacher's wife as their mother. Students desirous of higher knowledge sought after great teachers and lived with them for years, led a very disciplined and controlled life and learnt whatever they wanted to learn. It was considered that without the blessings of the teacher all that one has learnt will not be of much use. So the students always showed the maximum respect to the teacher and pleased him in their words and deeds,

Teachers were men of deep learning and followed the highest values in their lives. Their conduct and behaviour were exemplary and they were respected by the people and rulers. They did not care for material wealth and taught their disciples without taking any fees. They considered their students as their sons and daughters and fed them in their houses. They were content with whatever gifts were offered to them by the rulers and the rich in society.

Hiuen Tsang, the famous Chinese traveller who visited this country in the seventh century A. D. to study and learn and who lived for sixteen years in this country has given in his account; "There are men who, are fond of the refinements of learning, are content in seclusion, leading lives of continence. These come and go outside the world and promenade through life away from human affairs. Though they are not moved by honours or reproach, their fame is spread far. The rulers treating them with ceremony and respect cannot make them come to court. As the state holds men of learning and genius in esteem, and the people respect those who have high intelligence, the honour and praises for such men are conspicuously abundant. The attention private and official, paid to them are very considerable". Such was the honour and respect commanded by the great teachers in this country.

The teachers deserved all this honour because they were great men of deep knowledge and excellent conduct. "The honour was paid" wrote Hiuen Tsang, "because it was not sought. This meant that the learned men combined intellectual superiority with moral. In their sincere and earnest quest for learning, they renounced everything that might interfere with it, not merely goods and chattels, but even tender ties of domestic love." Teachers voluntarily accepted highest ethical code of conduct and observed them scrupulously.

The Present Position

Now teaching has become one of the professions like any other profession and thousands of people take up this profession just for the money it brings without caring about their suitability to it. They have discarded the highest traditions and moral codes that went along with this profession from the ancient past. They have all the weaknesses and feelings of ordinary men and yet they go out as teachers and expect their students and community to respect them. The students and the community in turn evaluate their worth and pay scant respect for them. (There are of course rare exceptions even now who by their scholarship and noble conduct command respect) Thus a profession that was held in high esteem has lost its glory because of the incompetence and unsuitability of persons entering it.

The Need for a Code of Professional Ethics

Governments are spending hundreds of crores of Rupees for education in our country. We cannot get adequate return for this huge amount spent every year unless our educational system is pulled up and made to deliver the goods. This will be possible only when we have teachers who have a love and commitment to the profession. Just as other professions like medicine, law and engineering have professional ethics, teachers also should have a professional ethics and teachers organisations and the Governments should insist that every teacher should follow the teachers professional ethics.

The Kothari Commission Report has given the following as the objectives of Higher Education :

- 1 to seek and cultivate new knowledge, to engage vigorously and fearlessly in the pursuit of truth, and to interpret old knowledge and beliefs in the light of new needs and discoveries.

- 2 to provide the right kind of leadership in all walks of life, to identify gifted youth and help them develop their potential to the full by cultivating physical fitness, developing the powers of mind and cultivating right interests, attitudes and moral and intellectual values.
- 3 to provide society with competent men and women trained in agriculture, arts, medicine, science and technology and various other professions, who will also be cultivated individuals, imbued with a sense of social purpose.
- 4 to strive to promote equality and social justice and to reduce social and cultural differences through diffusion of education; and
- 5 to foster in the teachers and students, and through them in society generally, the attitudes and values needed for developing the 'good life' in individuals and society.

To realise these objectives we must have teachers who have a commitment to their subjects, students, community, country and profession. College and University teachers should evolve a code of professional ethics and observe them in their daily work. A model code of Professional ethics is given below.

The Code of Professional ethics for the College Teachers

Preamble

We, the teachers in Colleges and Universities of India, hereby pledge our allegiance to the Indian Constitution and the noble principles it contains. We affirm our faith in the dignity of the Indian Citizens and agree to consider all equal without any distinction of caste, creed, language, religion and financial and official status. We recognise the supreme importance of the pursuit of knowledge, the encouragement

of scholarship and the promotion of democratic values. To realise these goals we consider it essential to have freedom to learn and teach and equal educational opportunity to all. We accept our responsibility to strive towards these ends and to practise our profession according to the highest ethical standards.

We acknowledge that we have chosen a dignified profession and agree to engage ourselves individually and collectively to uphold the dignity of the profession. We also agree to judge our colleagues and to be judged by them in accordance with the applicable provisions of this code.

Commitment to the subject

We recognise that at the College and University level the students come to specialise in fields of learning and that we teachers should be scholars and specialists in the subjects of teaching. We realise that we should kindle in the students the desire for scholarship and research and that we have to be models for them and inspire them with the mastery of our subject. In fulfilling the above obligation we agree to

- 1 Continue our study of the subject, acquaint ourselves with the latest trends.
- 2 Refer to the latest books and journals and keep our knowledge up to date.
- 3 Become members of the professional bodies, attend conferences and submit papers.
- 4 Contribute articles to important professional journals in the country and outside the country and to write standard books.
- 5 Take up research projects and contribute to the building up of new knowledge.
- 6 Give public lectures and acquaint scholars and people of the latest additions to the existing knowledge on the subject and their usefulness to society.

- 7 Organise extension work in the community around applying the knowledge and providing its benefits to society.

Commitment to the student

We realise that the Colleges and Universities exist for the students and the success of the teachers can be judged only by the progress of each student towards achievement of his maximum potential. We therefore agree to work to stimulate in the students, the spirit of enquiry, the acquisition of knowledge and understanding and the thoughtful formulation of worthy goals. In this, we recognise the importance of co-operation between the parents and other institutions in the community. In fulfilling our obligations to our students, we agree to

1. establish personal contact with each student and understand his aspirations, abilities and problems.
2. treat each student with love and affection and deal with them equally, justly and considerately.
3. encourage the student to pursue self-study, understand several points of view and to respect his right to form his own judgement.
4. give time to the students whenever they come for discussion, clarification of doubts and other academic help.
5. not to demand or expect any monetary or other returns from the students for the academic help given to them inside as well as outside the classroom.
6. to be just and fair in the evaluation of answer papers and scrupulously avoid any other extraneous considerations.
7. not to induce students to organise agitations or strikes for our personal or organisation's benefit.
8. withhold confidential information about a student or his home unless it is necessary to reveal it for professional or legal purposes.

9. refrain from commenting unprofessionally about a student or his home.
10. seek the cooperation of other individuals or agencies for assisting the students in their academic pursuits.
11. improve constantly the learning facilities and opportunities of students.

Commitment of the Institution

We accept our commitment to the institution, we are serving in observing its philosophy and objectives, rules and regulations, its customs, traditions and disciplines and upholding its prestige and dignity amongst the students and the community. We accept our responsibility to keep its building and put them to the best academic use. In fulfilling the above obligations, we agree to

- 1 Understand the philosophy and rules and regulations of the institution and follow them in our life and work.
- 2 Uphold the prestige of the institution by our words and deeds, in private and public.
- 3 refrain from commenting adversely among students colleagues and public about the institution or its policies.
- 4 be responsible for the safety and efficient maintenance of the buildings, furniture and equipment entrusted to us.
- 5 take periodical checking of the inventory of articles, arrange for their repair and account for the loss, if any.
- 6 instil in the students respect for the institutions' property and the habit of using them carefully and being responsible for the breakage or loss.

Commitment to the Community and Country

We believe that the Colleges and Universities are established to serve the needs and interests of the community and country and that it is the duty of the teachers in Colleges and Universities to identify the needs of the Community and

country and frame suitable courses and syllabuses and make the students useful citizens of the country who have adequate knowledge and skills and who can be employed in some productive or service activities. We accept the responsibility of teachers to develop interest in the students in the welfare of the community and country and develop patriotic feelings and practices in the students, In fulfilling the above obligations to the community and country, we agree to.

1. Work for improving the educational opportunities in the community and making it available to all.
2. Study the needs of the community and country, restructure the courses to suit the needs and make graduating students useful to the community and country.
3. Instil in the students mind a sense of pride and patriotism about one's community and country.
4. Not to belittle the country's dignity and honour amongst the students and public.
5. Participate in the community's social and cultural activities and be considered as an important member of the community.
6. Take leadership in changing the community's traditions and customs to suit to modern times.
7. Motivate and work with the Community to mobilise better resources to build and maintain excellent institutions.
8. Uphold the honour and prestige of the country in the country and outside when one gets opportunity to participate in national and international seminars, workshops and conference.
9. Study deeply the culture and philosophy of one's country and develop the capacity to expound it to national and international audiences.

10. Owe allegiance to the constitution of India and adhere in words and deeds to the noble principles enshrined in it.

Commitment to the Profession

We agree that teaching profession can get the dignity and respect it deserves only when the members of the profession conduct themselves with dignity and honour amongst the students, colleagues, management and public. We accept the importance of following the rules and regulations framed by the management for the conduct and efficient discharge of duty by the teachers. We agree that professional organisations, while working for the right of teachers, should also insist on its members to discharge their responsibilities efficiently and take action on the erring and inefficient members and improve and motivate them to better performance.

In fulfilling the above obligations, we agree to

1. Maintain the dignity of the profession by our personal conduct and behaviour amongst the students, colleagues and public
2. Prepare well and teach efficiently.
3. Ensure better academic performance by the students and reduce educational wastage to the minimum.
4. Work smoothly with colleagues, Principal and Management and maintain a pleasant and peaceful atmosphere in the institution.
5. Be punctual to work and be in the institution for the entire working hours.
6. Be present in the institution for the maximum number of working days and reduce leave-taking to the minimum.
7. Absent to duty only after applying for leave and getting it sanctioned.
8. Consider it our responsibility to teach completely and satisfactorily the subject allotted to us and to take

special classes out of the working hours when it is required to complete the syllabus.

9. Refrain from unduly assisting the students in the examination halls and while valuing the answer papers.
10. Conduct oneself strictly and above suspicion in admission, evaluation, and promotion of students.
11. Apply to outside posts only through the management and leave ones post only after giving due notice as per agreement.
12. Abide by all the conditions of the agreement or contract one has entered into with the management at the time of appointment.
13. Not to enter into private tuitions, business or trade without getting the approval of the management.
14. Give maximum time to the professional duties and when other duties require more time, to give up teaching profession.
15. Be fearless and impartial while judging the colleagues about their competence to the profession and taking action on the incompetent persons.

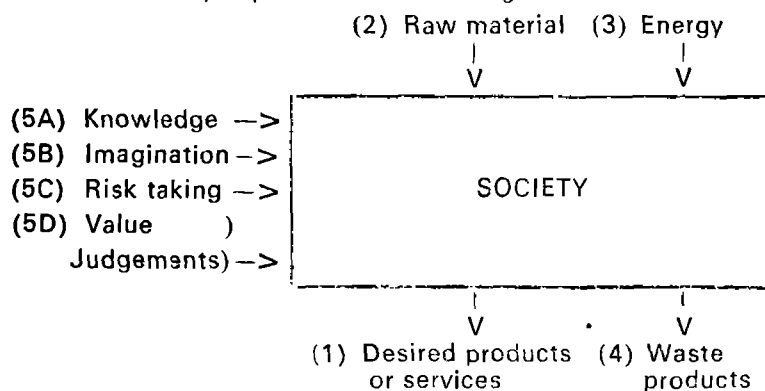
CHAPTER TEN

Ethics and Social Responsibility in Science Education : an Over View

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Introduction

In order to place the question of ethics and social responsibility into context, a simple (in fact oversimple) model of society is presented in the diagram.



The model is based on the systems approach of production engineers; that is it has inputs and outputs. Every society has a desire and a need to be provided with products (e.g. food shelter, clothing, cars, TV sets., etc.) and services (e.g. health care, a transport system, etc.,) These desired products and

services (1) are provided by raw materials (2) and useful energy (3) an inevitable consequence of this process is the production of waste (4) (e. g. slag from a coal mine, sulphur dioxide in the atmosphere, nitrates in a river, low grade energy, etc.) In addition to the inputs (2 and 3) and the outputs (1 and 4) there is another dimension-people.

People are involved in converting inputs to outputs because of their knowledge and imagination (5A and 5B), their willingness to take risks (e. g. investment - 5C) and their ability to make value judgements (5D). Social responsibility and ethics are involved in making these value judgements. For example whilst everyone recognises the need for increasing food production (desired product), there are undesired consequences such as pollution from the production and use of fertilizers and pesticides, overfishing etc.

The importance of communicating issues of social responsibility and ethics

There are three main reasons for including ethical issues at school, in university courses, in communications to the general public, and as an important part of lifelong education.

a) So many decisions which have to be made today, whether in developing or developed countries, involve some aspects of science and technology. All these decisions in some way affect people, and most of the decisions involve making judgements balancing positive (socially desirable) and negative (socially undesirable) effects.

b) Public opinion is a powerful force. If the general population has knowledge and understanding of the social and ethical issues of science and technology, then it can much better be involved in decision making.

c) There is a real danger of society becoming divided into a minority having some knowledge and understanding of science and its social issues, and the majority who feels that science

is too difficult to understand, not of its concern. and that it is being manipulated. The existence of this feeling may lead to hostility towards science and even to some of the irrational behaviour in society today. Social psychologists claim that ignorance may produce fear, and that fear may produce irrational behaviour.

Selected issues concerned with ethics and social responsibility have been grouped under nine headings.

Arms Race

It is not just the horrific dangers arising from the production, storage and use of nuclear, chemical and biological weapons, but equally important is the terrible waste of material and intellectual investment. This investment should be redirected towards bridging the gap between developed and developing countries. Education should lead to a better understanding of the risks and wastes arising from the arms race and the manufacture of weapons of destruction

Population Growth

One of the major reasons for poverty in the world is population growth unrelated to economic development. In addition to striving for economic growth, education for family planning is urgently needed. At present the burden of birth control, often with inadequate methods falls mainly on women. Research and social actions are needed to regulate the population growth and to place the burden and responsibility for birth control equally on men and women. Awareness of family planning should be one of the major goals of all science curricula.

The accumulation of population in big cities brings with it two major negative consequences: the use of fertile land and the construction of "human silos"-settlements in which little care is paid to the relationship between man and nature. Education has to develop responsibility for long-term

oriented land usage and appropriate design of human settlements.

Food

Millions of the world's population are starving but to alleviate this problem by using pesticides, fertilizers, etc. in turn produce new problems. There is a danger of turning to short term solutions such as over-farming and over-fishing. Education has an important role to play in highlighting social and ethical issues related to the production and distribution of foodstuffs. The balance between providing sufficient food and protecting the environment needs to be stressed. It is important that clear and correct information concerning food additives should be available.

Health

Drug production is mainly market oriented. Over one billion people are suffering from tropical diseases but because they represent a poor market, there is insufficient development of appropriate drugs. It is a responsibility of all nations to ensure the prevention and curing of diseases in all parts of the world and the force of public opinion, well informed through education, must be an important factor.

As a nation develops, the number of old people increases. A positive approach towards old people so that they enjoy as active a life in the community as possible should be created in younger people. Education has an important role in developing an attitude of responsibility towards members of the community in need of help.

Experiments in the development and use of new drugs and new medical methods and techniques, either with animals or with people, have both positive and negative aspects. These should be discussed in the context of ethics. There are also two sides to the prolongation of life. With medical advances it is possible to prolong life and certainly no one wishes to see a life destroyed; but on the other hand, there are problems at the individual level e.g., the use of resources which might

have been used for treating many other patients. It is not only in prolonging life that ethical issues arise over the deployment of resources in health care (e.g., the cost of heart transplants and kidney machines balanced against the need for curing and preventing illness in the population as a whole). These dilemmas should be openly discussed.

The issues of human fertilization (experiments on the human foetus, sperm banks, surrogate motherhood, etc.,) also need to be part of a public debate, but this can only take place if people are properly informed through education.

The known facts about the dangers of drug addiction, alcoholism and smoking should be priority areas for school education.

Environmental Problems

The risks to the environment (pollution of land, water, air and the upper atmosphere) arising from the activities of man are now well known. However, in science curricula, these risks need to be put into perspective. It is possible that a few people may die through the inappropriate use of pesticides, but this needs to be contrasted with the fact that millions will be saved from early death or disability from the scourge of malaria. The balance between desired and undesired products was illustrated in the diagram. In education, at school and for the general public, it should be pointed out that there are no absolutes about this balance. What may be an unacceptable level of pollution in one place may be temporarily acceptable in another if related to economic development.

Pollution does not recognize national boundaries. "Acid rain" raises an important ethical problem. Should not the general public, in those countries providing energy by burning fossil fuels, have enough information to understand that they are "exporting" sulphuric acid to other countries with disastrous effects on forests and lakes? This "export" can be

controlled either by lowering demand or by consumers being prepared to pay more for energy. Industry, and the production of energy, brings other problems of social responsibility, eg., the dumping of chemical, biological and radioactive waste. An important part of science curricula should be concerned with the protection and the improvement of eco-systems, and should develop an awareness that man must live in equilibrium with the environment.

Resources and Technology Transfer

An awareness of the responsibility for natural resources, including a long-term oriented approach towards their use for the benefit of the whole of mankind, should be a part of the goals of all science curricula. In the transfer of technology there are a number of controversies concerned with: (i) the priorities of capital-intensive versus labour-intensive technology, (ii) the rights of licensor and licensee, (iii) the transfer of "dirty", or obsolete technology, (iv) the ways of overcoming low technological development within a short-time, and so on.

Education about the ethical problems concerned with technology transfer is important so that the general public can be involved in decision making.

Computerization

As indicated in the diagram, in addition to raw materials and energy, information plays a crucial role in production. It is also the basis for public decision making.

Computerization has positive aspects such as more efficient storage, search and retrieval of information and the production of new information. On the other hand, it also brings dangers- an increased chance of central control over the population, the mis-use of information, lack of privacy and opportunities for criminal acts.

Access to scientific and technical information is often limited not only by cost, but also by political decisions. This

lowers the chances of the third world to overcome the developmental gap and consequently represents an ethical problem.

Human Rights

Every opportunity should be taken in science education to explain and develop proper attitudes towards human rights. In science lessons an objective approach will overcome the pseudo-scientific basis of prejudice, intolerance and racialism. Particular attention should be given to disadvantaged groups (ethnic minorities, refugees, immigrants, handicapped persons, etc.) The equal place and role of women in society is crucially important. Science education has an essential part to play in helping to bring women into creative processes in society. Women should not only have equal rights, but should also have equal opportunities to make contributions to development and technological innovation.

Research

To the majority of the population scientific research appears inaccessible. This is wrong-it is vital that the general public should be better informed so that it can contribute to decision making. Ethical issues arise, for example in experiments with animals, in research into genetic engineering etc., The general public needs to know what is being done and why. What are the potential benefits? Only with this information, via science education, will public opinion be a powerful force.

The scientific community, as well as the general public, should be better informed about the priorities for funding fundamental and goal oriented research

The education and training of research scientists poses some difficult problems. Should the best post-graduate students from the third world, studying at international centres of excellence, work on fundamental research, or should their training prepare them for solving the more immediate problems in their own countries?

Another important ethical problem is that of communicating science to the majority of people in a language they can understand. Scientists must leave behind their professional jargon, and communicate science in the natural language of the population.

Conclusion

This paper can be summarised by quoting Aristides Bastidas from Venezuela and winner of the Unesco Kalinga prize in 1980:

".....science must be like the light of the sun, it must shine for everyone".

PART THREE

Medicine

CHAPTER ELEVEN

Professional Ethics in Medicine

LALITHA KAMESWARAN

Introducing the Profession

Disease is as old as man. Hence the need for medical care must also be as old as man. Historical evidence suggest that the appearance on the scene of a medical person who could devote himself to the relief of the sick began probably in Ancient Egypt and China somewhere about 2500 B.C. At the time of the Old Testament, however, nearly 6000 years ago, there is no description of such a person and the healing of the sick was apparently entrusted largely to priests. Though it is not known how medically inclined persons started their approach to the art of healing there seems to be some evidence that in the first stage they were diviners and exorcists who did not necessarily confine themselves to medical matters, but were consulted about other problems as well. This was perhaps the first breakway from the priest or ministers of religion. Subsequently there was a significant advance when man in his search for cures detected hidden virtues in plants. Thus side by side with the spiritual or

magical procedures adopted by diviners and exorcists, was established the use of special herbal cures. With the practice of many forms of divination and exorcism, as well as herbal therapeutics medical theory must have been in a confused state in those days. As time passed there was an advance in the concept of disease, in its etiology and pathogenesis paving the way to a rational approach to the problem of illness. The metaphysical and empirical approaches to medicine could not find answers to the specific questions of the inquisitive mind of the newer generations. Modern medicine has developed fully based on man's reasoning power and his experience of the past. In other words, by a Scientific approach Medical men who believed in the rational and scientific approach to the problem of disease distinguished themselves from other healing cults like faithhealers and witch doctors who disregard the laws of science and base their claims on impressions. The medical Profession is a noble one. The men of this profession are ranked next only to God by the society for they alleviate human sufferings and try to preserve life. Unlike other professionals who bring material benefits to the human race, the Medical man brings benefit to the body and soul of the individual, which are the essence of life.

Ethical Principles for the Profession

Introduction

Ethics literally means a code of moral principles or rules of conduct. The Ancient Hippocratic Oath forms the basic ethical code upon which medical practice is founded today, and its principles and concepts are incorporated in the framework of constitutions of world medical councils. As a result of the perpetuation of crimes against the human being and lapse from the Hippocratic Oath by members of the profession during the second World War, it was felt necessary for a

more modern revaluation of the old oath. Therefore in 1947 the World Medical Association produced the declaration of Geneva. It aims at uniting the medical profession into a single brother-hood. The declaration of Helsinki and the International Code of Medical Ethics also deal with the rules of conduct of medical men. The Code of Ethics of Indian Medical Council (IMC) was adopted by the working committee of I.M.C. in September 1958. All these codes highlight the objectives of the medical profession, the duties of medical practitioner towards the patients, the State and to professional colleagues and unethical practices which tend to lower the dignity of the profession.

Aims of the Medical Profession

Every medical practitioner is essentially concerned with the preservation of the life of his patients, by curing illness wherever possible, preventing the occurrence of diseases and helping in the advancement of medical knowledge.

Ethical Principles

Attendance

A doctor has the right to choose his patient except in emergency. If the regular doctor is not available, he is bound to treat the patient. For valid reasons such as illness he can refuse to treat a patient even in emergency. But once he has undertaken to treat the patient he is under an obligation to attend on him as his services are required. If he decides to withdraw his help he should do so with the consent of the patient and when it is on valid grounds, sufficient notice should be given. Should he withdraw he may provide a qualified and competent substitute and in obstetric case this requires the patient's consent as well.

Consultation

There may be situations when the practitioner is morally and legally bound to consult another doctor, preferably a

consultant. If there is any difference of opinion with regard to treatment the patient should be allowed to choose the treatment of his choice. The consultant should not do or say things which are likely to damage the confidence of the patient in his doctor. The consultant should not continue to treat the patient unless requested to do so by the patient and the Physician.

Colleagues

A doctor should consider other doctors as his brothers and behave as he would have them behave to him. A doctor must not entice patients from his colleagues. If called upon in an emergency to treat the patient of another, he should do so but once the emergency is over the case should be handed over to the regular doctor unless he has been asked to continue the treatment.

A practitioner should consider it a privilege and pleasure to render his services free to his professional brother, his parents, wife and children and to medical students. Of course, there is no rule preventing a practitioner from receiving fees, from another for services rendered.

Engaging in business

He should not manufacture proprietary preparations, whose formulae are not disclosed on the label. He should never permit the manufacturers of secret remedies to use his name.

Fees

A Professional fee is a legitimate right of every medical practitioner. He should never receive or pay commission for referring patients. Such practice is known as dichotomy or fee splitting. Receiving money in connection with services rendered to a patient other than a proper professional fee, even with the knowledge of patient is unethical.

Professional Secrecy

The doctor should preserve absolute secrecy on all the knows about his patient because of the confidence entrusted

in him. However, in certain special circumstances he is justified to disclose professional secrets in the interests of law and order of the place, or the community at large or due to other reasons. The disclosure, when necessary, should be restricted to persons or authorities who are directly concerned with the issues.

Opening of Hospitals and Nursing Homes

A registered medical practitioner may advertise in the dailies regarding the opening of a nursing home or hospital with information none other than its address, the type of speciality, facilities offered and the residential fees.

Soliciting clients and advertisement

A registered practitioner should not solicit patients either personally or by appointing agents or through advertisement. It is unethical to advertise case reports and reports of treatment or operations in the lay press. Information of public interest may be given even in the lay press and on the radio or T.V.

Prescriptions and drugs

Drugs should be prescribed only for diagnostic or therapeutic purpose. Special care must be taken in handling addicting drugs. The prescription should be written legibly and never in Secret formulae or Code.

Certificates notifications and reports

Registered medical practitioners are bound to give certificates, notifications, reports and other documents of kindred nature as required by, or under law. The Medical Officer is responsible for the correctness of the information.

Experimentation on human beings

Experimentation on human beings may be necessary for the progress of Medical Science but this must be done with the knowledge and consent of the patient. The Physician should always consider the welfare of the patient and weigh the risks involved against the benefits. Clinical research should

be carried out only by scientifically qualified persons and under the supervision of a qualified medical man. One should be clear whether the result is one of therapeutic value to the patient or of purely Scientific nature. The doctor must be free to use a new therapeutic measure if in his judgement, it offers hope of saving life, reestablishing health or alleviating suffering.

Consent

Consent means voluntary agreement. For examining and treating a patient and also for experimenting on a patient proper consent of the patient is essential. To be legally valid it must be given after understanding what it is given for and of risks involved. Given consent may be an implied one or expressed and either oral or written. Specific procedures must be adopted while taking consent from children, insane, prisoners and such special categories of patients. There are some extraordinary situation in which a doctor may examine and treat including surgery without proper consent. For example in an emergency in which patient is likely to die, lose a limb or suffer serious bodily harm in the absence of an operation, the surgeon is justified in doing operations even without consent. A person cannot be held liable for an act done in good faith even if it was done without consent provided the person was incapable of giving consent (patient in Coma) and consent could not be obtained in time (after fatal injuries in a child). Consent should be obtained from the legally bound individual such as the patient himself, parents of a paediatric patient, legal heir or those in-locoparentis.

Present position with regard to upholding of professional ethics and practical suggestions to overcome some problems

With the increase in the number of qualified persons the profession is facing an acute unemployment problem. Even the self-employed practitioners are experiencing inadequate

practice on the one side while on the other some are over-crowded. This disparity leads to malpractice among the members of the same profession. This may be overcome by fixing the number of hours per week of practice and compulsory holidays of a fixed period in a year as it is in practice in several countries. In a way this practice will compulsorily take away some of the over-worked practitioners from the physical and mental stress of medical practice which is good from the point of view of their health.

Secondly with specialisations and super specialisations, the practice should be confined to one's own speciality. It is not uncommon to see specialists doing general practice because of their popularity among their patients. A clear conscience and cognisance of medical ethics alone can find a solution to this problem.

The fees collected from patients vary depending upon the attending doctor, his qualifications, facilities utilised in the treatment and facilities provided for the patient etc. However, vast differences are seen in the charges. There must be a way of categorising the standard of treatment and 2 or 3 different standards with corresponding charges should be evolved.

In many countries, doctors do not overwork for the simple reason that the more they earn the more they have to pay as tax and the accounting of fees collected from the patients is so perfect that it is not possible to escape from tax. Because of this, there is no unhealthy competition. Hence, a similar system should be followed.

The clinicians are no doubt competent to interpret the results of biochemical and microbiological tests. However, to supervise the methodology it requires special knowledge and training. As such it is unethical to combine clinical practice with diagnostic services, unless they have adequate knowledge and training in both the fields.

Practice of modern clinical medicine by an unqualified individual is a known and incurable condition. What is equally alarming is the coming up of diagnostic laboratories manned by most unqualified persons with meagre training in the laboratory techniques. A doctor may go wrong if he cannot recognise the signs and symptoms of a disease. In the same way a doctor may go wrong in the diagnosis if wrong values of diagnostic tests are reported. Sometimes the altered values may still be normal in certain special situations. To understand this a deeper knowledge in medicine is needed and only a specialist in the field who may be a biochemist or a microbiologist can give a correct report of the test results.

Administration of a drug not indicated should be considered unethical even if they are the so-called tonics. This problem is too common with prescriptions of tonics. Often such prescriptions are justified on the basis of psychological benefit to the patients and that they are not harmful in any way even if they are not indicated. Often such prescriptions are given to affluent individuals who do not in fact require them as they are already on nutritionally rich food. Patients are mostly anxious about their health and an indiscriminate prescription of tonics may lead them to think that they are suffering from a deficiency. Patient can repose confidence in the prescription of a doctor - he should have the same confidence in the advice of the prescriber as well. As such it should be proper to advise the patients when they ask for tonics that there is no need for any tonic when it is really not indicated. Not only that the persons are not benefitted out of such prescriptions but also it amounts to wastage at the personal and ultimately at the National level.

Epidemics of infection claimed the lives of hundreds of millions in the pre-antibiotic era. Due to indiscriminate use of these mighty weapons the problems of bacterial resistance is considerable. There are other untoward effects as well

which must be taken into account. Indiscriminate use of antibiotics, for example it is unjustifiable to use antibiotics after planned aseptic surgery, for minor problems such as hernia or hydrocele. Often such prescriptions are given on the basis that extra precaution is taken to avoid infection. If one analyses, the situation carefully, it will be clear that this is only to cover up the poor confidence that the doctor has in his aseptic procedure, although the patient is made to pay fully for his treatment. In this situation the patient not only spends unnecessarily for the antibiotic but also suffers unnecessarily due to its adverse effects. Much more than that, a useful antibiotic is likely to become useless for later contingencies due to indiscriminate use.

Sometimes drugs are prescribed for the simple reason that the patient has some complaints and has approached a doctor for some remedies. Quite often the ailments are so trivial that they do not require any drug or treatment. It is not an uncommon situation in which, an illiterate patient forces a doctor to administer a suitable injection thinking that a prick would set him right. In such cases, the doctor should advise the patient and explain that unnecessary medication is harmful. Doctors should realise that health education of the people with whom they come in contact is part of their responsibility.

The role of society in maintaining professional ethics

The society should help the doctor to maintain the dignity and decorum of the medical profession rather than be a party to indulge in unethical practice. There are reported instances wherein people have acted, as touts and commission agents in sending patients to a particular doctor with whom they have an agreement to that effect (on commission basis). This is a very sorry state.

The drug industry should not tempt doctors with rich compliments under the name of advertisement in order to unduly promote the sales of its products. Dispensing

Pharmacies and more recently the clinical laboratories have multiplied so much that there is always competition in business. This should not end up with unhealthy links with the doctors for making the business attractive and lucrative.

Another known malpractice by medical men committed in collaboration with non medical personnel is in the issue of false medical certificates and prescriptions for drugs for which substitutes such as toilet and such items are supplied. The society should not indulge in such anti social activities involving doctors in the racket

Professional preparation - Curriculum, Teaching and Examination

It is imperative that students who pursue medical course should be taught the primary objectives of medical profession and its ethics and etiquette as they are going to be future medical practitioners. Considering the importance of this knowledge to the medical students professional ethics is included in the curriculum particularly under forensic medicine for undergraduate students of Medicine. While dealing with this subject the teachers should stress the need to learn the subject and try to ensure that the students understand the principles therein. This will go a long way in avoiding dishonourable and disgraceful medical practice at a later date.

Professional Organisation Taking up Ethical Aspect

The medical profession is governed by legislation and by codes of ethics and etiquette. Primarily the Medical Councils exercise disciplinary control over the profession. The Indian Medical Degree act 1916 regulates the grant of titles implying qualifications. In 1933 Indian Medical Council (IMC) passed an act to safeguard the Status of the degree conferred by the Indian Universities and to provide for the maintenance of uniform minimum standards of medical education. IMC act 1933 was re-enacted as the IMC Act of 1956 which extends to the whole of India and it was further amended in 1964.

The Indian Medical Council maintains Indian Medical Register which contains the names of all persons who are enrolled on any State Medical qualifications. It has the authority to prescribe and maintain standards of Under-graduate and Post Graduate Medical Education. It recommends to the Central Government to withdraw recognition of any medical qualifications of any university when the education is substandard. The council provides for the registration of any citizen of India who has obtained foreign medical qualifications. It has the power to negotiate with the authority in any state or country outside India for the reciprocal recognition of medical qualifications. The Council may prescribe standards of professional conduct and etiquette and codes of Ethics for medical practitioners from time to time. It can issue warning notice to avoid lapses in adhering to the ethical practice of medicine.

At State level there is a medical council known as State Medical Council. It maintains the State Medical Register with the following details: The name, address, qualifications, and date of qualification. For the student interns it maintains a provisional Medical Register. The State Medical Council updates the list with the I.M.C. Register from time to time without delay.

The State Medical Council is empowered to remove the name of medical practitioners permanently or for a specific period from the register when they are found to have been guilty of infamous conduct. They are also authorised to direct the restoration of name so removed. They can issue warning notices containing a list of objectionable practices for the guidance of practitioners just as the IMC.

Conclusion

It is difficult to overemphasise the need to observe the principles of medical ethics by the professionals. In addition

to the general penal codes which are applicable to all, there are specific codes for medical ethics, laid down by National and State Medical Councils. The Medical Councils are guided largely by the norms evolved by Hyppocrates, and World Medical Association. Professionals of high repute define and decide the ethical codes. These codes are no doubt the guiding principles to the doctors. The Medical Councils and the Government, ultimately, are meant for enforcement of ethics in medical profession. However what can really ensure ethics in practice is a clear conscience and cognition of such basic principles by the Medical men. After all, the laws, are made by man and hence the inherent weakness in its implementation. Sometimes the mind bent upon breaking the laws ignores ethics and indulges in malpractice, despite the awareness that such violation of codes is punishable. Apart from adoption of ethical principles one should approach the problems in life with due respect to human values. The common man has a lot to contribute in the endeavour to uphold the nobility of the profession and it should not be presumed that this responsibility rests solely with the medical men. Infact without the co-operation of the public it is impossible to ensure ethics in medical practice however much the medical man strives to achieve this goal. As such awakening and realisation of the responsibilities of the public is the need of the day.

CHAPTER TWELVE

Ethics in Medicine

M. NATARAJAN

Even in prehistoric times, the profession of Medicine was held in high respect or even fear, as the practitioner was believed to possess magical powers for curbing the evil spirits causing diseases. With the development of Scientific Medicine from the time of Hippocrates and Susrutha, the professional medical man commanded great respect as a man of learning and Medicine was considered a learned profession along with teaching and law.

While a vocation is the practice of a skilled or semi-skilled work for purposes of making a living, a profession is more than a mere vocation of the skilled work. A profession includes the pursuit of higher knowledge and the passing on the knowledge to others by teaching. A profession also involves the serving of a higher social purpose and so requires the following of certain codes of social behaviour called "Professional Ethics".

Even among the scientific professions, Medicine stands a little apart, as Medicine is both a science as well as an Art while the scientific part of medicine concerns itself with the relief of the physical part of the diseases and their mani-

festations, the art of medicine encompasses a wider concern for the emotional and mental part of disease manifestations. A disease could be considered cured only when the person experiences both physical and mental relief from the effects of the disease process. This requires much more than the removal of physical symptoms of pain, disfunction etc. It means the overpowering of the unwholesome mental reactions of the patient to the diseases, like fear, anxiety and depression by the greater mental power of the physician and restoring the person to normal. Even a socially powerful person when diseased, is in a state of submission in the presence of the psychological powers of the healing physician.

The submission is partly due to the weakening of the will of the person in pain and the air of confidence, conviction and authority possessed by the knowledgeable physician. The practice of the patient lying in bed while the doctor stands to examine him, subconsciously makes the physician assert his superiority. Such a situation makes the patient confide his innermost secrets and fears to the doctor and accept most of the statements made by the physician with total faith and confidence.

In a situation of unequal confrontation between two individuals there is always the temptation for the stronger person to take advantage of the weaker one.

In all civilised societies, it has always been considered improper, immoral or unethical for the stronger person to take advantage of an unequal situation and do things for personal gain or gratification. It is much more important that the physician should not exploit his position to obtain advantages in his relationship to the patient. This is the basis of what is considered ethical conduct of a physician towards his patient.

What applies to the doctor's relationship to the patient applies also to his relationship to the other members of the patient's family.

Fundamentally the ethical conduct of Medical man is not much different from that expected in any human relationship, as concern for others is the basis of all ethical behaviour. The only factor which emphasises the relationship is the presence of pain suffering and emotional imbalance of the patient and his family.

One of the most important aspects of the special relationship is the physician's access to the most personal facts and weakness of the patient.

The most important aspect of the ethical behaviour of the physician is the total restraint on the part of the physician in the use of this knowledge gained by professional contact. The physician's only role is the relief of the pain and suffering of the patient who has entrusted himself to his care. The knowledge gained is to be used only for the purpose of giving relief to the patient and not for any personal advantage or gains.

The concern for the welfare of the patient naturally should extend to become concerned for the family members of the patient who undergo intense mental agony and suffering. Such an attitude of concern promotes ethical behaviour of the medical man towards every member of the patient's family.

On this basis, the ethical conduct towards one's professional colleagues should be one of collaboration for patients' welfare and not competition for fame or pecuniary advantage.

The explosion of knowledge in the scientific sector of the profession of Medicine, tends to overwhelm the art of the practice of medicine and the special relationship between the sick person and the doctor. It has also tended to impersonalise or even dehumanise the practice of medicine. The modern medical practice tends to become a commercialised service rather than an individual doctor patient relationship.

All these tend to blur the original human relationships that existed between the doctor and the patient, particularly in the

case of institutional treatment of large number of patients. In such a situation, the organisation of treatment has to be more or less on a factory model taking in the sick and processing them into cured persons and discharging them.

In such an environment, we have to look into the traditional concepts of ethical behaviour and see what guidelines could be laid down relevant to the situation.

The first part of the Hippocratic oath lays down that the physician shall hold his teacher equal to his parents and treat his family as his own and teach the art to his sons. This certainly fitted very well into the traditional Indian concept of respect for parents and elders in the joint family system. With the breaking down of the joint family system and the diminishing respect for elders in the society as a whole, the young medical man as a part of the present society finds it difficult to follow the precepts in letter and spirit.

The basic requirement of never to use the treatment to do injury or wrong doing is one that will stand for all time, whatever the changes that may occur in society.

One area of physician's work in modern time that could border on the limits of ethical behaviour is the medical research in which thousands of medical men are totally involved.

The explosion of knowledge of life science as a result of research in Biological sciences has placed many tools of research which could be applied in clinical Research and investigations. Critical assessment of such procedure is necessary to clarify their infringement of the accepted norms of ethical conduct.

The areas of activity of the medical man also have expanded enormously and he has to play different roles.

1. As a practitioner of Medicine and all its various specialities.
2. As a Teacher of Medicine.
3. As a Research worker.

In the practice of medical profession the observance of ethical principle does not differ very much from the traditional guideline. The prime duties of saving of human lives and relief of human suffering still form the basic duties that society expects a physician to do with all his knowledge, skill and competence. While rewards for the physician have never been ruled out, the commercialisation of the professional practice certainly tends to lower the image of the profession even when the social milieu accepts the principles of remuneration for all services rendered by all professional persons. Society still expects the physician to give first priority to considerations of service to fellow human beings while accepting reasonable material returns for his professional skill and training.

The State Medical Councils are the Statutory Bodies in India which monitor and enforce the observance of ethical standards by registered practitioners of modern medicine.

While engaged in medical research, ethical guidelines have been laid down by the Helsinki declaration of 1964 modified by the Tokyo World Medical Assembly, 1975.

The Code of Ethics has laid down "The health of my patient shall be, my first consideration. Any act which could weaken physical or mental resistance of a human being may be used only in his interest".

In any medical research on human beings, each potential subject must be adequately *informed* of the aims, method, anticipated benefits and potential hazards of the study and his *informed consent* should be obtained. The consent should not be obtained under stress either economic or the personal obligations of the patient to the physician.

It has been laid down that an 'Ethics Committee' should monitor and approve every clinical Research study in medical Research Institution.'

Once again we see that even in the field of Research, the basic ethical conduct rests on concern for the well being of the patient.

CHAPTER THIRTEEN

Medical Ethics

K. S. SANJIVI

The Concise Oxford Dictionary defines ethics as 'Science of Morals', 'Rules of Conduct'. Since the end of World War II there has been a perceptible deterioration in ethical standards of every profession in every country. The other consideration is that a more fundamental approach should be taken for the restoration of ethics in all walks of life, and possible methods for achieving this have therefore been discussed in another paper.

In this paper it is not proposed to deal with the well known rules of medical ethics like advertisement in newspapers, size of the name board and the letters on them, guidelines regarding examining the patient with a Consultant, etc.

Some decades back the medical council's instructions placed a ban on the medical graduate co-operating with practitioners of other systems. This is not relevant now as the present view point is to encourage collaboration in the best interests of the patient.

The subject of Medical Ethics has assumed such importance in recent years that a separate journal is devoted to medical ethics.

This volume on Ethics contains several chapters on ethics in relation to different activities in life. Here one should remember that the medical man is often a teacher being on the staff of the medical college; or involved in management, connected with administrative and organisational matters. Needless to say the person may be a husband or wife, a son or father, and so many of the chapters will have relevance to the doctor's work.

The popular characteristics of a profession have been defined in the following terms by Justice Brandeis of the US Supreme Court:-

First: A profession is an occupation for which the necessary preliminary training is intellectual in character, involving knowledge and to some extent learning, as distinguished from mere skill.

Second: It is an occupation which is pursued largely for others and not merely for oneself.

Third: It is an occupation in which the amount of financial return is not the accepted measure of success.

The original Hippocratic Oath has now been more or less superseded by the Geneva declaration adopted by the World Medical Association in September 1948. This declaration of course is essentially based on the Hippocratic Oath. The text of the Geneva declaration is as follows:-

'At the time of being admitted as a member of the medical profession, I solemnly pledge myself to consecrate my life to the service of humanity.

I will give to my teachers the respect and gratitude which is their due.

I will practise my profession with conscience and dignity; the health of my patient will be my first consideration;

I will respect the secrets which are confided in me;

I will maintain by all means of my power, the honour, and the noble traditions of the medical profession;

My colleagues will be my brothers;

I will not permit considerations of religion, nationality, race, party politics or social standing to intervene between my duty and my patient;

I will maintain the utmost respect for human life, from the time of conception; even under threat, I will not use medical knowledge contrary to the laws of humanity.

I make these promises solemnly, freely and upon my honour'.

It will be noted that the main points stressed are 1) Service to humanity 2) Conscience and dignity 3) Professional secrecy 4) Totally independent of political and other considerations 5) Utmost respect for human life.

In March 1968 there was a quarrel between the medical students and the transport employees in Madras. The newspaper reports mentioned the Chief Minister paying a tribute to the medical men who had treated even the transport workers who had beaten them. That is the absolutely correct action on the part of medical men who are concerned only with the condition of the patient on their hands and not with the activities or conduct of the patient prior to his entry into the hospital or after his leaving the hospital.

On more than one occasion I have written to the Indian Medical Association and to the 'Hindu' that no doctor, whatever the provocation or grievance, can resort to the industrial action of a strike. Going on a strike is a total negation of the ethical oath that "the health of my patient will be my first consideration". When the doctors in a Government hospital go on strike as they have only too frequently done in several parts of India recently, the person most hit is the poor patient in the general wards. The rich can always afford to make other arrangements for themselves with private nursing homes but the poor cannot afford to do so. I have known of deaths happening due to negligence in

strike bound hospitals. In the words of an American President "there cannot be any strike against public safety by anybody, anywhere or at any time".

The Journal of the Association of Physicians of India November, 1981 carries two communications on the conduct of the medical examinations. It has been mentioned that "nearly every examiner carries a long list of candidates numbers in his pocket".

There have been some newspaper reports as to how candidates wanting to enter medical colleges had produced faked marksheets and how their parents, themselves highly qualified, had encouraged such activities.

The knowledge explosion which had provided several new diagnostic procedures and innumerable new drugs has itself given rise to certain ethical problems. Martin Buber, talking of machines, mass production, and politics today says "man faced the terrible fact that he was a father of demons whose master he could not become". This can well be applied to the recent knowledge explosion in the field of medicine, MM Pap Worth in his book "Human Guinea-pigs" and Ivan Illich, in his book "The medical Nemesis" have violently and unreasonably attacked the medical profession charging that the doctors are over-investigating and over-prescribing to the detriment of the health (and purses) of the patients. In recent times more than one book has been written on iatrogenic diseases, iatrogenic meaning produced by doctors.

Talking of new procedures one should make pointed reference to some of them. At the outset the truth that medicine is necessarily rationed and every human being does not get all that he needs, regardless of his economic circumstances, cannot be denied by any honest person. The very fact that medicine is rationed throws a challenge to the ethics of the profession. For example, a blood bank should provide the appropriate bottle of blood to anyone in need of transfusion, irrespective of what he did before he was

admitted into the wards or what he may do on discharge, if today transfusion will save his life. A blood donor in turn cannot object to his blood being used even for his enemy.

Taking another example, renal dialysis or artificial kidney can be a life saving procedure but it is at the same time, an extremely costly undertaking. Several articles and international seminars have discussed the extremely difficult problem of the selection of cases for dialysis. When we consider that the provision of facilities for intermittent dialysis and kidney transplantation for the patients in India who can benefit by these procedures will cost several crores of rupees for capital equipment and recurring annual maintenance, it is an ethical question, difficult to answer, as to the amount to be spent on the number of persons with preventable and easily treatable conditions in rural areas; on the facilities needed for organising an ideal programme of community health; on nutrition; on other diseases and indeed on other national requirements such as defence. The priorities between keeping alive by extraordinary procedures of patients with chronic kidney diseases and other budgetary needs can never be fixed.

The recent availability of a CATSCAN throws further responsibility on the profession on using it with proper indications only. It is essential that the correct image of a profession in the eyes of the public should be maintained at all times and the public should not at all doubt that any equipment is used needlessly simply because it is available. The relative expenditure between providing a CATSCAN in every district headquarter hospital and providing nutrition to children and pregnant mothers, iron to the millions suffering from simple iron deficiency anaemia should be dispassionately considered.

With the medical man's recent ability to prolong life even in an old man, with all the systems failing, the ethical problems

in deciding on the appropriate time for allowing the patient to die have been the subject of much debate. Reference has been made in recent literature to the mistake that saves an unnecessary life as against the older mistakes that killed. Dying is the subject of several recent books.

Should the respect we give to the dead be such that we cannot remove the parts of the eye from a recently dead person in order to provide vision to a blind young person? Apart from mere sentiment, what is the hardship caused to the dead person, compared to the wonderful gift of sight to the recipient.

The present propaganda for population control has given rise to certain ethical problems particularly with reference to the provision of pills and the induction of abortions. In the western countries it is more or less granted that the provision of contraceptives and abortion on demand is easier than the placing of human values before the modern youth. At a symposium in London it was pointed out that Christianity has the greatest respect for the life of the unborn child right from the moment of its conception and that Christians will definitely consider it amoral to induce an abortion as a means to control population. It is regrettable that the control of population is implied as one of the objects of the Indian Act though not very explicitly. The absence of the conscience class in the Act would give the impression to the world that Hinduism does not have the same respect for the unborn child, which is both unfortunate and untrue. "Few gynaecologists relish being considered as an extra-uterine contraceptive device".

The availability of many new drugs turned out at rapid speed by the pharmaceutical industry has created the recent ethical problem of the controlled clinical trials, I do not propose to discuss at length the several issues relevant to controlled clinical trials. Briefly, the chemistry, pharmacology,

toxicity, including genetic and oncological effects, should all be worked out in test tubes and animal experiments conducted before trial is commenced on human volunteers or patients. At a later stage the patient (or guardian, in case of a child or a mentally retarded adult), should be fully informed of the possible effects of the drug and his "informed consent" should be obtained. However in trial with indigenous drugs which have been in extensive use in the country for many centuries, the steps enunciated earlier may well be reversed and the drugs may be administered to human beings in the first instance.

Certain ethical problems of grave consequence to the community but involving non-medical persons should be mentioned. For example, the advertisement of cigarettes in all the dailies and weeklies in India although it has been proved beyond doubt that cigarettes are extremely dangerous to the lungs and heart of the smoker. Or the uncontrolled advertisement of baby foods which has resulted in even the poor mothers giving up breast feeding and taking to the methods of infant feeding, which apart from being the vehicles of dangerous diarrhoeas, are well outside the monetary capacity of most low income families. There are advertisements inserted by quacks who guarantee to cure anything from a cerebral tumour to an ingrowing toe-nail with medicines and magic.

The newspapers in their inordinate desire for exciting news circumvent the needs of professional secrecy and it is regrettable that even some medical men acquiesce in such publicity, forgetting that it is often right to equate publicity with vulgarity.

Behavioural Sciences, normal psychology and sociology are taught in most Institutes of Technology but not in most medical colleges. It is imperative that in the basic curriculum of the medical under graduate course these subjects, along with more lectures on medical studies, should find a place.

CHAPTER FOURTEEN

Professional Ethics in Pharmacy

G. SWAMINATHAN

Pharmacy is that branch of health profession which is concerned with the preparation and distribution of medicinal products and embraces the art and science of preparing from natural or synthetic sources suitable and convenient materials for the prevention, diagnosis or treatment of diseases. The main responsibility of this profession is to safe-guard public health by supplying drugs in conformity with the Central and State laws and according to the fundamental ethical principles enunciated in the code of ethics.

Pharmacy and medicine are closely related professions which were indistinguishable in early history and were practised by noble people endowed with the spirit of service and love for humanity. They were practising their profession as a part of religious service towards humanity in the name of God and not as a source of livelihood. Later on due to changes in social conditions and economic values and advancement of knowledge and industrialisation these two professions have become separate entities.

Every profession has its own code of ethics. Ethics denotes a code of moral principles derived from a system of

values and beliefs. The sum total of duties, responsibilities and privilege of the members of each profession is embodied in the ethical codes. The code of pharmaceutical ethics was adopted by the Pharmacy Council of India and State Pharmacy Councils to assist the Pharmacists in discharging the moral obligations resting upon them and in observing the standards of conduct appropriate to their profession. Persons who are licensed to practise this profession are designated as Registered Pharmacists although this term includes all persons who are connected with the various aspects of Pharmacy such as education, industry, trade and Drug control. The Principles enunciated in the code of pharmaceutical ethics is morally binding on all those who are connected with the profession even though only registered Pharmacists can be legally proceeded against for unethical practices under the Pharmacy Act.

The Code of Pharmaceutical Ethics says that, "The Profession of Pharmacy is noble in its ideals and pious in character Apart from being a career for earning livelihood it has inherent in it the attitude of service and sacrifice in the interest of suffering humanity" and expects the Pharmacists to live upto the lofty ideals enunciated by the ancient Indian Philosopher, Physician and Pharmacist Charaka viz. "Even if your own life be in danger, you should not betray or neglect the interests of your patients". It further states "Standards of professional conduct for Pharmacy are necessary in the public interest to ensure an efficient pharmaceutical service. Every pharmacist should not only be willing to play his part in giving such a service but should also avoid any act or omission which would prejudice the giving of the services or impair confidence in any respect for pharmacists as a body".

With this introduction the code clearly lays down the 'do's and don'ts' in the practice of the profession. Some of the important do's and don'ts are given below:

1. The Pharmacist should provide a reasonably comprehensive pharmaceutical service in his pharmacy and furnish emergency supply at all times.

2. The appearance of the pharmacy should reflect its professional character and should be maintained in such a way as to preclude avoidable risk or error or accidental contamination in the preparation, dispensing and supply of medicines.

3. The pharmacists should dispense the medicine prescribed strictly in accordance with the directions contained therein without any discussions or comments or expressions of alarm or astonishment so as to avoid causing any anxiety in patients or their agents or shaking their confidence in their physicians. Of course obvious errors should be referred back to the physician for correction without jeopardising his reputations.

4. The Pharmacist should take all possible care to dispense prescriptions correctly by proper weighing and measuring using standard drugs and he should never fill prescriptions with sub-standard, spurious and adulterated ingredients.

5. The pharmacist should see that trainees undergoing practical training in his pharmacy are given full facilities to acquire proper knowledge and skill and become dependable pharmacists.

6. The pharmacist should charge fair prices without unduly taxing the purchaser. He should follow fair trade practices and avoid cutthroat competition. He should always purchase drugs only from genuine, reputable and licenced dealers and never become a party, knowingly or unknowingly to the manufacture, sale and distribution of spurious or substandard drugs. He should never encourage hawking of drugs or other self service methods which may lead to sale and distribution of therapeutic substance without proper supervision, and encourage self medication which are highly dangerous.

7. The pharmacist should not use any advertising or display materials which is undignified in style or unethical in practice or illegal such as those containing misleading or exaggerated claims, or pertaining to improvement of sexual activity or inducing abortion etc ,

8. The pharmacist should never take to or indulge in medical practice although he may render first aid in case of accidents and emergencies. He should not enter into any clandestine arrangements with any physician to boost his business.

9. The pharmacist should keep himself abreast with the modern developments in pharmacy and allied sciences by reading books, magazines and other periodicals and educate people in maintaining healthy and sanitary conditions for living.

10. The pharmacist should neither disclose any information which he has gained during his professional activities to any third person except when required by law nor betray the confidence which his patients may repose on him.

11. The pharmacist should uphold and defend the laws of the country and should not hesitate to help to bring the miscreants in his profession to book and weed the undesirable out of the profession.

12. The pharmacist should take active part in his professional organisations the aim of which are conducive to the scientific, moral and cultural well-being of pharmacists but are not contrary to the ethics of the profession.

A prospective pharmacist is expected to take the following "Pharmacists' Oath" and practise his profession upholding the high ideals contained therein.

"I promise to do all I can to protect and improve the physical and moral well being of society, holding the health and safety of my community above other considerations. I shall uphold the laws and standard governing my profession

avoiding all forms of misrepresentation, and I shall safeguard the distribution of medical and potent substances.

Knowledge gained about patients I shall hold in confidence and never divulge unless compelled to do so by law.

I shall strive to perfect and enlarge my knowledge and contribute to the advancement of pharmacy and public health.

I further more promise to maintain my honour and credit in all transactions and by my conduct never to bring discredit to myself or my profession nor to do anything to diminish the trust reposed in my profession and brethren.

May I prosper and live long in favour as I keep and hold to this my Oath but should I violate these sacred promises may reverse be my lot".

The written uniform Code of Pharmaceutical ethics adopted by the Central and State Pharmacy Councils is legally binding only on registered pharmacists and action can be taken under the pharmacy act and the rules thereunder. But what about other pharmacists who are engaged in other branches of pharmacy such as Education, Industry, Trade and Drug Control who are not legally bound to register themselves under the Pharmacy Act? Have they no moral obligation in discharging their duties which are equally important in safe guarding public health?

The code should be equally applicable to persons who are connected with the profession of pharmacy in all its aspects, as otherwise the standards of professional conduct for pharmacy which are absolutely necessary in the public interest to ensure an efficient pharmaceutical service, cannot be maintained and enforced.

The Pharmacy Council of India and the State Pharmacy Councils and all professional organisations connected with the various branches of pharmacy should ponder over this problem and take steps to amend the existing code of pharmaceutical ethics by enlarging its scope and make it applicable to all the votaries for this profession. **Separate**

chapters can be added to existing code to cover other branches of pharmacy which are not dealt with in the existing code. The pharmacy act and rules should be amended to make it binding on all those who are connected with this profession. Then only we can expect the profession as a whole to grow in the right lines and discharge its duty to the society conscientiously, diligently, morally and legally and live upto high ideals as other wise the existing chaos and malpractices are bound to continue.

The various organisations connected with pharmacy should not merely be fighting for their rights but also ensure that their members discharge their obligations according to the code of pharmaceutical ethics. Written code of ethics have no meaning unless they are adhered to by one and all. Those who preach Dharma must themselves first set an example to others by practising the same, as otherwise the whole edifice of Dharma will be destroyed paving the way for Adharma to dominate. May the Almighty give us the strength to uphold Dharma and may He lead us in the path of righteousness.

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CHAPTER FIFTEEN

Professional Ethics for Nurses

B. A. DEVANESON

Every profession makes provision to raise its status and to safeguard its own interests, and that of its clients. It is to achieve these ends that professional ethics have been evolved and accepted by all professions including nursing. There is no legal binding for the acceptance of a particular ethics. It is a self-imposed discipline. Therefore, merely to enunciate these moral principles is not sufficient, one has to practise to live them. This is all the more important in a profession like nursing, where nurses have to give 24 hours of service, often in unpredictable situations, and in different settings concerned with human beings of all ages and in stages of health and illness. The nature of nursing involves dedication and a great amount of decision making between the right and wrong actions and moral issues.

There is always a question as to what is Nursing. Nursing has come to mean many different things to many people today. Most people still think of nursing as only caring for the sick or assisting the doctor in the treatment of patients. The concept of nursing keeps changing with the fast changing world and technological advances in the medical and health

sciences Many nursing leaders from different countries are of the opinion that nursing is too complex in nature and as such is not possible to define nursing in a few words or sentences. However Florence Nightingale wrote in her 'Notes on Nursing' 'Nursing has been limited to signify little more than the administration of medicines or application of poultices'. Replace the word with recording of temperature and very little may have changed since 1959.

The true and broader concepts of nursing care is concerned with people as 'individuals', not just 'patients'. It is the care of the person as a whole. It is the process of assessing, recognising, understanding and planning to meet the health needs and problems of any person, family and community, and is based upon a constantly changing body of knowledge. It also includes evaluating the care given and modifying the nursing actions. The care given by a lay person differs from that provided by professional nurses. The concept of nursing involves looking after the sick relative in their homes by doing things for the patient which he cannot do for himself and administering simple treatment and medication which has to be prescribed. Often this care is extended at institutions like hospitals and nursing homes where the sick are nursed by women who are given some apprentice training for short periods. These girls do not face the conflicts and the important aspects of the ethics of nursing care which a professional nurse faces.

Becoming a Professional nurse is not simply a matter of learning particular skills and adopting forms of behaviour appropriate to particular contexts. It is also a matter of getting to know the value of a profession in a way which can profoundly influence the thinking, personality and life style of the individual concerned. The Professional nurse is expected to practise and care for human beings, sick or well, where sophisticated diagnostic and treatment procedures along with

life supporting devices are used in providing care in health and illness. One is able to predict the quality of life as well as prolonging life for some people. It is important to understand the role of nurse in critical ethical situations and the decisions that go along with it. Nurses are the largest group of care providers in the health care delivery systems. They provide the majority of health and illness care round the clock both day and night. For example the nurse is given the responsibility to provide care for the new born and premature infants including babies with defects. Also her responsibility is involved with the terminally ill patients where the doctor feels that nothing can be done. If an unconscious patient is suffering for a long time, the relatives are reluctant to give care and often request the nurse not to use measures to prolong the life. The nurse is left alone to face ethical decisions and actions in difficult situations. Her rights are not clearly stated and it is all the more important that providers and receivers of care including the employers give serious consideration increasing the awareness of ethical issues in the practice of nursing and the responsibilities in the many roles undertaken by the nurse. Often ethical and legal aspects of nursing practice go hand in hand and therefore emphasis should be given to the teaching of ethics as a subject in the nursing curriculum in the beginning years.

The goal of professional nursing is to care for people with respect and dignity which is the fundamental right of every individual.

"The nurse acts to safeguard the client and the public when health care and safety are affected by the incompetent, unethical or illegal practice of any person" - (American Nurses Association) ANA code for Nurses, Statement Three, 1976. Nursing traditionally a female, obedient, and sometimes rigid profession for most of the time has been dominated by the

traditionally male profession of medicine as such the moral dilemmas and ethical issues faced by the nursing student and staff have not been given their due recognition. Moral decision making by the nurse is often not thought of and is taken for granted that it is covered by medical ethics.

Nursing ethics today is a subject in its own right. It can no longer be regarded simply as a branch of medical ethics or ethics in general. Nursing can be said to be in part dependent upon and in part independent of medical practice. In some areas especially in patient care the nursing work involves simply carrying out the orders prescribed by Doctors. The other areas of care which involves the physical comfort, emotional support, maintenance of a therapeutic environment, records, teaching and supervision of patient care, assessment and meeting the health needs of people can be independent of medicine.

In a certain hospital it was decided to give a large dose of morphia to a patient who was suffering from bronchogenic carcinoma. It was requested by the patient as he was unable to bear the pain and suffering. His wife gave the consent and the Doctors ordered the drug. In other words it was mercy killing "Euthanasia". In this place the nurses as a routine who gave all the injections were in a dilemma. All were reluctant to give the injection as they were fully aware of the purpose and the result. Though it was prescribed and was an order of the Doctor, the giver of the injection, the Nurse, was very distressed as it was an ethical issue based on the much debated issue on the rights of an individual to live or die and the Nurses' responsibility in keeping up with the Nightingale pledge and the code of nursing ethics. One of the senior Nursing Staff seeing the unbearable sufferings of the patient carried out the Doctor's order.

There are many such conflicting issues in the modern world where nurses have to face ethical and moral dilemmas. In the

field of ethics and genetics, the nurse has to make decisions in genetic counselling, prevention and care of defective individuals. In ethics and birth control, various cultures have their views on infanticide, abortion, contraceptive devices and sterilization. Similarly in childhood, in the care of young and old people the role of the nurse is governed by ethical principles which cannot be underestimated.

The Nightingale Pledge named after Florence Nightingale, the founder of modern nursing education is a personal pledge, or promise made by professional nursing student at some point in their education usually at the end of the probationary period or at the time of graduation. It is universally known and continues to be used till date in most of the teaching institutions of Nursing. The pledge is a personal promise and includes the personal life of the nurse, "...to pass my life in purity". The pledge states another promise, "...to aid the physician in his work."

The Nightingale Pledge

I solemnly pledge myself before God and in the presence of this assembly to pass my life in purity and to practise my profession faithfully. I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any harmful drugs. I will do all in my power to maintain and elevate the standard of my profession and will hold in confidence all personal matters committed to my keeping and all family affairs coming to my knowledge in the practice of my calling. With loyalty, I will endeavour to aid the physician in his work, and devote myself to the welfare of those committed to my care.

Besides the Nightingale Pledge, the nursing profession uses codes for nurses. The International Council of Nursing (ICN) adopts and publishes the ICN code for nurses. The first such

code of ethics was published at Brazil in 1953, which was later revised in Frankfurt, Germany in 1965 and then became known as the ICN code of ethics. In 1973 the code was revised in Mexico resulting in the present ICN code for nurses. It speaks of the responsibility of the nurse to other people, to practice, to society, to co-workers, and to the profession as a whole. The code provides valuable guidelines for the professional nurse and is based on the rights and dignity of individuals, treating the patient as a person. Thus the professional code of ethics in nursing serves as standards of the behaviour of nurses and provide general guidelines for nursing actions in ethical dilemmas. They do not however, provide specific guidelines for how the nurse should act in a given situation. Further the code does not guide the nurse when dealing with conflicts between professional and personal values. It is for these reasons a nurse requires a sound preparation of a very high order.

The International Council of Nursing (ICN) Code for Nurses 1973 Ethical Concepts Applied to Nursing:

The fundamental responsibility of the nurse is fourfold: to promote health, to prevent illness, to restore health and to alleviate suffering.

The need for nursing is universal. Inherent in nursing is respect for life, dignity and rights of men. It is unrestricted by considerations of nationality, race, creed, colour, age, sex, politics or social status.

Nurses render health services to the individual, the family and the community and co-ordinate their services with those of related groups.

Nurses and People

The nurse's primary responsibility is to those people who require nursing care.

The nurse, in providing care, promotes an environment in which the values, customs and spiritual beliefs of the individual are respected.

The nurse holds in confidence personal information and uses judgement in sharing this information.

Nurses and practice

The nurse carries personal responsibility for nursing practice and for maintaining competence by continual learning.

The nurse maintains the highest standards of nursing care possible within the reality of a specific situation.

The nurse uses judgement in relation to individual competence when accepting and delegating responsibilities.

The nurse when acting in a professional capacity should at all times maintain standards of personal conduct which reflect credit upon the profession.

Nurses and society

The nurse shares with other citizens the responsibility for initiating and supporting action to meet the health and social needs of the public.

Nurses and co-workers

The nurse sustains a co-operative relationship with co-workers in nursing and other fields.

The nurse takes appropriate action to safeguard the individual when his care is endangered by a co-worker or any other person.

Nurses & the Profession

The nurse plays a major role in determining and implementing desirable standards of nursing practice and

nursing education. The nurse is active in developing a core of professional knowledge. The nurse, acting through the professional organization, participates in establishing and maintaining equitable social and economic working conditions in nursing.

1. What the nurse does: the fourfold responsibility of promoting health, preventing illness, restoring health and alleviating suffering.
2. How nursing service should be given: unrestricted by nationality, race, creed, colour, age, sex political or social status: co-ordinated with related groups.
3. To whom service is given: the individual, family and community.

Professional preparation-Curriculum, teaching & examination

On examining the history of nursing education and the teaching of nursing ethics it is understood that the moral aspect of nursing ethics was emphasised in the teaching of nursing ethics. Florence Nightingale, the founder of modern nursing gave importance to character. It is seen in her often-quoted saying that 'to be a good nurse, one must be a good woman'. A good person was supposed to act in an ethical manner and moral conduct was the product of moral character. In the early decades of modern nursing the students learnt about the qualities of a good nurse or ethical nurse. The virtues were described more than the actions undertaken by the nurse. A good nurse, as a good person, was expected to love others, to care, to understand, to be concerned, to think and work, to be self disciplined, to be honest and loyal, always to be neat, clean and cheerful. Further a good nurse was expected to have service and humanitarian ideals.

Nightingale (1858) described the influence of religion for nursing work. Service to mankind was expected to be service

to God. Nurse as a person and personal conduct were given more emphasis in the training of nurse while professional conduct and ethics did not play a prominent role. With increased awareness on the professional roles, text books for nurses include such topics as ethics in Nursing, personal grooming, human relations, and early adjustment for the nursing students.

From time to time nursing leaders debated on a code of ethics and although no formal code as such was written, the Florence Nightgale pledge was taught and in many schools the nursing students took this pledge.

Moral training in nursing schools was given and besides nursing ethics, rules and regulations for conduct in the hospital and hostel were given. Students observed the behaviour of staff and senior nursing students.

According to Nightingale (1882), a good nursing school provided training in 'moral qualities, customs and habits, and manners, without which no woman can be a nurse'.

Nurse educators stressed the importance of selecting good students, since students entering the nursing schools were influenced by the home background and religious instruction they have had. Nursing is often stated to be a well-disciplined profession and in some schools and service areas, discipline is still considered to play a major role and sometimes carried to extremes. The probationer-nurse's cap may be removed in the event of violation of rules. The senior nurses get suspended and may be even dismissed.

Method of teaching ethics was the usual lecture method and students learnt by rote memory. The nurse educators have suggested to use various methods including problem solving method to make the subject more practical.

As the nursing profession grew and was getting more organized, besides acquiring university education based on the needs of the society, the role and responsibilities of the professional nurses, and the professional obligations received

greater attention. Nurses expanded their role from bedside nurses to public health, school health, industrial health, family health nurses and others in a variety of settings. Nursing associations in many countries started to write code of ethics and also participated with their respective nursing council at international, national and state level to formulate curriculum, including nursing ethics and code for nurses. The teaching methodology was suggested to include ethical discussions, written assignments, patient care study, problem solving, role play and other methods which will make the students think and make moral and ethical decisions in specific situations. The present day curriculum includes legal responsibilities as well as professional relationships and responsibilities of the nurse. From functional assignment, the case assignment or rather the total patient care assignment, is stressed wherein the student is taught to care for the patient with relevance to his family members and the community. The patient's areas of care is extended from mere physical care to the emotional and psychosocial aspects.

The present day student gains her learning experience from the nursing and other health team members as such the responsibilities to the team members are taught. The modern nurse, in addition to the provision of care, is also a teacher. As a teacher of health each individual nurse is unique and the nurse has to have courage in making moral and ethical decisions as to what to teach or what not to teach and say. With the increase in literature and knowledge explosion and advance in medical technology, the professional and the public face various ethical issues. There are the life and death issues, the social attitudes are changing, the value system is changing, there are strong feelings for and against abortion, so also keeping or prolonging the life of individuals suffering from incurable illness with life support systems. The right to refuse to live, euthanasia, transplantation of human organs, genetic engineering and others are challenging for the learner

and teacher of nursing. Teaching of nursing ethics, nursing care policies, rules and regulations cannot be taught by theory alone. A great deal of students learning takes place in actual clinical practice areas. It is for this reason that nurse educators strongly suggest and often protest that clinical and practice area should be well staffed with clinical instructors, and nursing supervisors who are qualified to teach and supervise the students and patient care.

Students cannot learn to give nursing care where quality nursing care is not given. They need to have good role models, especially in the teaching of nursing ethics. Teachers must be ready at hand to teach the students what to say when questioned about ethical issues. In practical situations the qualified nurse must be a friend, philosopher, guide and teacher often clearing the doubts as well as giving suitable explanations for ethical issues especially in moral decision making and when such decisions are taken by the medical and other health professional which are conflicting and frustrating in nature. Efforts should be made to promote self understanding and understanding of basic human rights. Very little is done in hospitals and other areas where nursing is given in the provision of study and in service education regarding ethics in nursing.

Text books in nursing include rules and regulations, principles and policies. For example, a nurse is entitled to remuneration and accept only such, Compensations as the contract, actual or implied, provides. She is not permitted to use her/his name in connection with the advertisement for products or with any form of self advertisement.

Unlike many other professional disciplines, the real area of learning for the nursing student is her practice field, namely, the hospital, health centres, schools, industries and where human beings are in need of health care both in rural and urban settings. The integration of theory and practice is a

major challenge to nurse educators. Teaching and learning to care for people, not parts of people, such as a fracture, fever, a peptic ulcer, but whole persons, individuals of different ages, with different ways of behaving, with different life styles and different experiences of life, awaiting in implicit faith, sorrow and happiness. It is here that the teacher of nurses face the challenge as they have to educate for care. Education for empathy, respect of individuals, education in decision making, in ethical issues, in manual skills and in applying theory to practice is not a class room affair, by a few nurse teachers. It is in the clinical setting and it is sadly lacking especially in the majority of the training centres in this country. Nursing involves activities in all three domains of behaviour as described by Bloom (1956). Learning to nurse is concerned with the gaining of knowledge and the development of intellectual skills and abilities (the cognitive domain); it is concerned with the development of attitudes, values and ability to adjust in different situations (the affective domain), and it is concerned with the development of skilled and dexterous manual techniques (the psychomotor domain). It is rather distressing when the needs for education and training in the above three areas are ignored and often there exists a wide gap in the application of theory to practice in the education of a nurse. Nursing education is not an end in itself, it is education for service. The nursing Council in each country and this country, the Indian nursing council, sets standard not only for schools of nursing but standards are laid down for the hospitals and other areas of care where the learner is going to practice. The type of staff pattern by qualified nurses is vital, the council strongly feels that the learner cannot learn nursing care from unqualified personnel and also from personnel other than nurses. The society has to wake up and question the type of training institutions which are coming up like mushrooms, considering the nurses to be just a "pair of hands" who can give cheap

labour. The responsibility and accountability of the professional nurse is important in maintaining high standards of care. Moreover nursing education believes in an on going evaluation system based on behavioural objects. The clinical instructors and the nurse educator are expected to join hands and maintain records of practical teaching, and clinical evaluation. This is not only an assessment of skills but includes her behaviour in all three areas such as cognitive psychomotor and affective domains.

Research in nursing education and service has a low priority though something has been done, we have to go a long way in the field to make nursing be of great service to society. It should be a challenge not only to health professions but to all those who believe in nursing service of high order.

The role of professional Organization in ethics for nurses:

Professional organization from time to time have come forward to study the developments in nursing ethics.

There have been several codes of ethics for sometime, for nursing profession followed the medical lead and the Hippocratic Oath. Besides the Florence Nightingale's Pledge as stated previously, various codes have been produced by the International Council of Nurses (1953, 1965, 1973). Many national associations are members of the ICN and follow the code established by ICN. In 1976 the Royal College of Nursing produced a discussion document, entitled 'Code of Professional Conduct'.

The declaration of Helsinki (1964 and 1975) on research involving human subjects, the declaration of Sydney (1968) on determination of the time of death, the declaration of Oslo (1970) on therapeutic abortion, are some of the few codes which have influenced ethics in Nursing.

The ANA (American Nurses Association) code for nurses of 1976 and the CNA Canadian Nurses Association code and

various other groups of nursing in their national association have attempted from time to time to discuss on nursing as a professtion and the ethical principles. Nursing codes generally describe the Nurses' obligation to groups of individuals such as physicians, patients, employers, the pupil and other nurses. Further professional obligations were emphasised. The ICN published a book containing examples of ethical problems submitted by nurses from around the world (Tate 1977).

In conclusion, ethical issues in nursing should be a major concern of not only nurse-educators and nursing service personnel but to all those who are concerned with the health and welfare of human beings. Nurses should have the freedom to express their concern in the development of principles in nursing ethics. There is considerable confusion and anguish among the nursing students and the practising nurse when faced with conflicting obligations. There is a considerable dearth of literature in the current concepts of nursing ethics especially in this country. In the interest of the profession and public national nurses association, nursing councils and nursing leaders should get all the encouragement towards shaping of the future of nursing and play an important role in the health care delivery system of the country. With the developments in medical science and technology and value systems for life and death, nursing ethics should be considered in depth in the field of nursing practice, research and education.

Before I conclude, I take this opportunity to congratulate the President and Director of Sri Avinashilingam Educational Trust for the publication of a book on 'Professional Ethics' I am greatly privileged to contribute this chapter on 'Professional Ethics for Nursing' and I thank the Organisers.

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PART FOUR

Law

CHAPTER SIXTEEN

Professional Ethics for Lawyers

R. SENGOTTUVELAN

The legal profession is one of the ancient and time-honoured professions known to the world. Though it is called an honourable profession, it had been subjected to severe criticism time and again. The criticism is not of recent origin and can be traced to Biblical times.

“Woe unto you also, ye Lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves Touch not the burdens, with one of your fingers”.

NEW TESTAMENT-LUKE-XI-46

But there is no justification for any such sweeping criticism. In fact, if the truth is to be ascertained, no other profession has done more for the welfare, advancement and prosperity of the common man than the legal profession. A lawyer in the pursuit of his profession ignores his personal interests.

A competent and public spirited legal profession can play a dominant role in any country, and this would be true in respect of our country also. Administration of justice in several courts cannot be carried out without the participation

of lawyers, and in our system of justice, lawyers who are Advocates representing clients present their points of view as effectively as they can and thus aid an impartial tribunal to reach a sound conclusion. Apart from the conduct of cases, lawyers also perform important services as advisers to business firms, to Government agencies and to individual organisations.

The legal profession is termed as "the public profession of the law" by Elihu Root, one of the leading lawyers in the United States. The lawyer is a servant of the public as well as his client in upholding the rule of law. Although the work of a lawyer relates to a specific matter of private concern to his client, yet it has got a great significance so far as the society is concerned. Justice Holmes described the function of a lawyer in the following words:-

"The function of a lawyer is to establish, develop or illuminate rules which are to govern the conduct of men for centuries; to set in motion principles and influences which shape the thought and action of generations who know not by whose command they move".

The work of the lawyers is manifold. A major section of the profession are trial lawyers. They spend most of their time in the presentation of cases before the Courts. Although the court work is more important and involves a high degree of professional skill, it represents only a small portion, perhaps one-tenth of the work done by a lawyer. A larger portion of the work is office work. Generally, members of the profession spend a great deal of their time in counselling and planning in helping their client to arrange matters for presenting their cases properly. The lawyers also play a very important role in the enforcement of criminal law. It is the lawyer who prosecutes the offenders, and it is he who represents the individual who has been charged with crime. The practice of criminal law

affords an opportunity to understand human nature, its frailties and merits.

Although our legal system is largely shaped by the English system, yet we have parted with the English system in several ways. There is no formal division of the profession in our country. We do not have barristers and solicitors. So far as we are concerned, any lawyer is free to engage in any sort of legal activity; he may be in court one day and engaged in drafting legal papers some other day. The notion of separation of legal profession is also strange to us. In our country, the law practice remains an individualistic activity. Like the doctor and the engineer and the accountant, the lawyer's stock-in-trade is his time and ability, and he works closely with his clients. From very early times, there have been associations of lawyers and in most places in our country, the Bar Association remains an entirely voluntary body. No lawyer need be a member of the association unless he wishes to do so. In my view, this system requires a change. Every lawyer must necessarily be a member of the local Bar Association; and there should also be a Central Bar Association; and the Bar Associations must act as an instrument for exchange of information and for giving suggestions for the reform and amendment of the laws in their respective areas, especially on various technical aspects which would not come to the notice of the ordinary citizen or the legislator.

The income of the lawyer depends upon various factors. It depends upon the place where he practises and the conditions of the society. The lawyers practising in the taluk headquarters generally receive less income than those practising in district and in state headquarters. A lawyer's fee is largely a matter of personal arrangement between him and his clients. The legal practitioners' fees rules come into play only in the matter of taxing the costs of the litigation.

In the professional activities, the lawyers make a very important contribution to the society. Though they do not wield great economic power, they are influential in determining the way in which the economic power is channelled. Most of the documents of business, large and small, are drafted by lawyers.

A lawyer does not perform a spectacular role in the society. Members of the public are not aware of what the legal profession is doing and because of this, the members of the Bar are not appreciated by the community. According to the tradition of the profession, a lawyer cannot advertise himself, and the nature of his work is highly confidential. Dean Roscoe Pound has defined the legal profession as "a group of men pursuing a learned art as a common calling in the spirit of public service because it may incidentally be a means of livelihood". The members of the Bar utilise their knowledge in the spirit of public service. Though the members of this profession are scattered all over the country, there is a fellow feeling amongst them. In short, our business and social activities and the political consciousness depend very much on the standard of the legal profession in the country.

Several problems are faced by the legal profession in the present day, the main problem being the economic problem. Nobody can deny that a large number of practitioners do not earn a decent income inspite of being qualified, intelligent and willing to work. We have also the problem of the lot of junior members of the Bar who are condemned to perpetual juniordom. There is bound to be overcrowding in the profession to a certain extent, but there is demand for the service of all the lawyers, though the remuneration for several kinds of work may vary.

Here in our State, the work of the lawyer often consists in the preparation of briefs and presentation of cases. The important work pertaining to law, namely, preparation of documents, called in technical parlance conveyancing, to a

very large extent is done by the unqualified people. This situation must change.

A lawyer, has a sacred mission to fulfil and the need is to remember that he is an officer of Court and a servant of justice in giving succour to those in pursuit of justice. As part of the machinery for administration of justice, the prime concern of a lawyer is to inspire confidence of the people in democracy and progress based on rule of law. To achieve this a lawyer has to be honest with his client, opponent and the Court. A lawyer has got several duties to perform and the same may be enumerated as follows:-

1. Duty to his client;
2. Duty to the Court;
3. Duty to the opponent;
4. Duty to the Society; and
5. Duty to the State.

Duty to his client

In criminal cases the job of the lawyer is to defend his client no matter how he feels personally. Every man has a right to counsel no matter how guilty he might seem to the public or to the lawyer. Every man has a right not to be arbitrarily judged by men in authority, not even by the President of India. An accused is presumed to be innocent until he is found guilty by the competent Court.

A lawyer is not even permitted to speculate on the innocence or guilt of an accused he is defending. The moment he does it he is not defending but judging which is not the job of a lawyer. The lawyer's duty is to defend the client. It is the duty of the Court to judge. Only an alert lawyer can safeguard the inalienable rights of the accused. The accused sometimes will have to be protected from themselves, against their own fear of police. Such fear prompted men to confess the guilt to a crime that he never committed.

In representing the case of his client in civil Courts a lawyer is expected to be thorough of the facts and the proposition of law applicable to that case. The lawyer must know all about the case and all about the witnesses that are appearing in the case, so that he is in a position to present the case before the Court effectively on behalf of his client. Each case is a personal challenge and the lawyer must acquaint himself well in the process of the trial. Law is a profession but in the course of time it becomes an avocation as well, The law is something which a lawyer deals with 24 hours a day and one who has no dedication to the law has no right to be a lawyer. It is often said that the law is a jealous mistress.

A litigant can be termed in the medical parlance as a patient. Just as a patient the litigant has got problems arising out of his dealings and state of mind. A doctor treats the patient with all the scientific knowledge at his command and sees that the patient is cured of his illness. Similarly a lawyer with the help of his legal acumen helps his client to get over his problems and make his life happy. A doctor in treating the patient with all skill and scientific knowledge at his command takes every precaution not to become infected by the germs of his patient. Similarly a lawyer, though deals with persons abnormal in character, sees that such abnormality does not in any way affect him. A doctor wears white gown to avoid exposure to germs. Similarly a lawyer wears a gown to see that the qualities of his client do not in any way influence him. In fact the duty of the lawyer is greater in consequence than the other professions. Apart from the clients the profession is socially satisfying in the sense that the lawyer is guiding persons.

Duty to the Court

A lawyer must qualify himself to deal with the peculiar circumstances in each case.

A Presiding Officer of the Court before whom lawyers, practise must have the following qualities :-

1. To hear courteously;
2. To answer wisely; and
3. To consider carefully;

A lawyer's strength lies in the keenness of his reasoning faculty and the ability with which he disentangles complicated masses of evidence and above all his power of commanding the attention of the Court of the Judge.

There is an art which can be called the court room technique which governs the conduct of cases before Court. The said art cannot be acquired by reading books and journals just as one cannot learn to swim by reading books on swimming. An expert lawyer treats the Court with utmost respect for the respect of the Court can only give in turn, dignity to the profession. A lawyer who knows the complete facts of the case and also the laws that are applicable to the case has an advantage.

Duty to the opponent

A lawyer has his duty even to the opponent. It is always a danger that even an innocent defendant on cross-examination will become confused and make an error damaging his defence thus casting suspicion on the whole defence. Justice is defeated when lawyers are permitted to confuse the witnesses.

Duty to the Society

A lawyer has also got his duty to the society. He has fervent faith in the inherent decency of people and he always does his best to find out something favourable to the man who is adjudged guilty and is awaiting sentence. Even in cases where the accused is found guilty the lawyer tries to find extenuating circumstance to help in the matter of sentence by getting him a light sentence.

A lawyer is expected to inculcate in the public a respect for the oath. No human being made in God's image can utter lies. There is no machine by which uttering lies can be detected. It requires the sixth sense to find out truth in the bundle of facts. A lawyer must help to test the testimony of persons by the assessment of character and reputation.

பெய்யுடை ஒருவன் சொல்வன்மையினால் மெய்ப்போலும்மே
மெய்யுடை ஒருவன் சொலமாட்டாமையால் பெய்ப்போலும்மே.

Inability to express may make truth appear as falsehood and falsehood by clever words may be given a garb of truth. The lawyers' profession shall always help to get at the truth.

Lawyers champion not only the rights of their clients but champion the rights of all men. No one is ever more zealous in the safeguarding of basic rights of man than a lawyer.

The innocent should be freed and the guilty convicted and the hardened criminal be segregated so that the society may be protected. Every man is presumed to be innocent until proved to be guilty. Indictment is only an accusation; it does not prove that a man is guilty. An accused facing a series of charges needs the best counsel possible just as a desperately - ill patient needs the best surgeon possible. We need even a public defender who is an experienced attorney, just as there is a public prosecutor. In many cases the accused goes off without proper defence for want of financial resources on the part of the accused to engage a lawyer of standing.

Argument in court is a game. Instead of bat and ball a lawyer uses his mind, personality and tongue. A lawyer spends most of his time in making a pains-taking investigation of the web of circumstantial evidence. The hardest thing in the world is for the ordinary person to tell an accurate story of something that happened to him or her. Words are the most

difficult of all things to use and if the person using them is untrained in the matter he will have trouble in pointing out an accurate picture. A lawyer helps in the matter of presentation of a proper picture of facts.

A lawyer is the person who treats the ills of the society. Charles Dickens has said "if there will be no bad people there will be no good lawyers". The lawyer satisfies the peculiar need of the society to guide people on the right lines in their pursuit of life. When a man is in trouble it is the lawyer who comes to his rescue and guides him to get over the trouble. A clever lawyer leads upto a point whether it is violent or witty, with care and he can pounce on it or throw it away with a neat dry crackle. The trial lawyer knows the law and is willing to work his head off to prepare his facts and is able to interpret the facts in a pleasing and forceful manner.

The work of a lawyer depends on his personality and his ability to deal with the cases. It is an art of knowing what to be done and what not to be done and what questions to be put in cross-examination and what questions will have to be avoided. The shaping of a case is individualistic. On the same facts two lawyers may not present the same picture, like two painters painting side by side a landscape, which may not be identical and it will be difficult to conclude that both painters were viewing the same scene. We cannot say that either painter betrayed the truth. Which is the most faithful reproduction of the landscape? A lawyer brings to bear his own personality in each case to achieve the results beneficial to his client.

A lawyer is to avoid prejudice. "Prejudice is the spider of the mind and it is the womb of injustice" (Robert Ingersol). A lawyer must look at a thing with an element of detachment and come to a conclusion based upon his own reason. Cross-examination is just like an atomic bomb in a court room. In the hands of a clever lawyer it can smash a

defendant into a cell, or blow a good prosecution case out of the court room window.

Duty to the State

Though numerous laws are enacted for the uplift of the downtrodden and weaker sections of the society, they do not get the benefits of the same, for they do not even have knowledge of the rights conferred by the social enactments. The lawyers, as a class, should come forward through their associations to educate the public of their rights and responsibilities. The lawyers should act as social investigators and involve the legal profession in the education and implementation of progressive legislation.

The lawyers should form a forum to involve themselves at the stage of making statutes. Every bill of importance should be analysed and suitable amendments should be suggested. They may also suggest legislation affecting public welfare.

General

There is no excuse for a lawyer to lose his temper. He is expected to be cool and calculated so that he be in a position to safeguard the interest of his client. Each case is a personal challenge so far as the lawyers are concerned. A lawyer must be so thoroughly prepared before the commencement of a case.

In a criminal Court, the problem confronting the Judge and the jury is not so much what is the law as what happened. The law schools make no attempt whatsoever to teach the student how to gather necessary facts in the preparation of a case for trial. They crowd the students' Head with legal principles. Each law school should inaugurate a Department of facts. Chain of facts is a vital thing. Each school should have a legal clinic with a professor in the helm of affairs so that the student can learn the art of conducting the cases. The young lawyer should receive practical training similar to that of his brother in the medical school. The profession of law depends mainly on the human resources. Lawyers are also

human and nothing human is infallible. But there is no better system for determining truth or falsity of a given set of facts. No doubt there is a margin of error in the Court of law. But there is no alternative.

The legal profession, in not coping with the changes and being conservative in its outlook, had fallen low in the public esteem. A lawyer is considered a stumbling block to development and is often associated with vested interests and propertied classes. No wonder lawyers are now a taboo to tribunals which deal with disputes arising out of socio-economic legislation.

No other profession has got an opportunity to understand human nature and the conditions of the society so vividly as the members of the legal profession. The legal profession had played a very important role during the freedom struggle, and in the professional sphere also, it maintained the highest standards of professional ethics and etiquette in its relation to the public and the State. Even now, there is ample scope for the members of the legal profession to render valuable service by entrenching themselves in all social, cultural and humanitarian organisations as well as in the political arena. The members of the legal profession must try hard to regain the old position of power and predominance in all spheres of activities, social, cultural and humanitarian. The members of the Bar should strive hard to

“Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as you can”

If only the members of the profession make a sincere attempt in this direction, they will certainly regain the status which the profession had in the society formerly.

In short the lawyer represents the elders of society with a detachment in thought and action.

''காய்தல் உவத்தல் இன்றி ஒரு பொருட்கண் ஆய்தல்
அறிவுடையார் கண்ணதே
காய்வதன் கண் உற்றருணம் தோன்றா தாகும்
உவப்பதன் கண் குற்றமும் தோன்றாக்கெடும்''

Hatred makes good aspects disappear and extreme liking conceals bad aspects and lawyers view things with an element of detachment and can very well be considered as makers of modern society.

PART FIVE

Agriculture and Veterinary Science

CHAPTER SEVENTEEN

Professional Ethics in Agriculture and Veterinary Sciences

S. RANGARAJ

"I know of no pursuit in which more real and important services can be rendered to any country than by improving its agriculture, its breed of useful animals and other branches of a husbandman's cares".

George Washington: Letter to John Sinclair, July 1794.

Thirumathi Indira Gandhi, Prime Minister of India inaugurated the sixty-third session of Indian Science Congress on January 3, 1976 at Waltair with the following words: "It is almost the year 2000: Wrote Robert Frost But 2000 million people, half the world's population, are still in want. It is a challenge before leaders of science and the moulders of national and inter-national policies to direct the known and proven capacities of science towards the removal of hunger".

"LIVE AID" - A marathon 16-hour rock concert in the U.S. and U.K. televised live and seen around the world, woke up the humanity atleast partly to the miseries of starvation and malnutrition in Africa.

Poverty alleviation, agriculture development and technology absorption are the three important factors that are proposed to be given the highest priority in the VIIIth plan.

Eighty percent of our population live in rural areas. The rural population is expected to reach 662 million by 2000 A.D. Rapid rural development based on the scientific utilisation of all our resources both natural and human is therefore a must.

Agriculture has become the major force in providing adequate calories and essential nutrients for the welfare of mankind and those who are given professional responsibilities have the moral duty to feed the population adequately and nutritionally.

Increased agricultural productivity is considered to be of Core Economic Priority. Major employment of the professionals in agriculture and their activities are statefunded. Therefore professionals in agriculture should closely relate themselves with the above important factors.

Agriculture includes both crop agriculture and animal agriculture. Crop agriculture provides mostly energy components of food and animal agriculture provides the most essential component of food namely "proteins". A welfare state is judged by the quantum of animal products like meat, milk and eggs available for its citizens. According to scientific estimates, animal products should provide 60-70 percent of the dietary calorie intake.

Animal agriculture familiarly known as animal husbandry is a major branch of agriculture, conducted along soundlines, It permits the most rational use of the by-products of crop farming, raises soil fertility and overall economic efficiency of farming.

Animal husbandry development is now in the hands of veterinary profession. The profession is charged with the task of evolving farm livestock for economic production. Our animal wealth is vast. We have over 16% of the world's cattle

population, 45% of the buffalo population, the largest goat population in the world and our sheep occupying the sixth position in the world.

Our farmers have shown their readiness to adopt new technology provided it is economically viable and low risk in character and if appropriate packages of services and public policies help to ensure a reasonable return for their labour and investment.

Extension work is changing from the role of an agent to a specialist instead of "jack of all trades". The keyword for professionals in extension work now, more than ever, is "competence". I believe that a person to become a specialist must have "extra competence". These professionals should be management oriented who could provide assistance on specific production problems.

It has often been pointed out that the success of veterinary surgeons in carrying out their obligations in the future depends primarily on the institutions of the veterinary training.

In particular it will be of decisive importance how the veterinary colleges and activities in all countries adapt their teaching programmes to the structural alterations in the fields of veterinary science. Basic training and post-graduate study will have to be re-organised.

The Principal elements are the preparedness to work, to study hard and the willingness to specialise. The method adopted should be to give veterinary science a new image, with a view to its future evolution against the background of the multiple efforts throughout the world.

We must first collect all necessary information how such post - graduate study may function effectively. However certain positive elements can even now be discerned, for instance more rapid and intensive training of the next scientific generation, new forms of exchange of knowledge,

selection and assistance of talented scientists and more extensive training in special disciplines.

I feel any training programme should offer intriguing possibilities to individuals with a variety of backgrounds. It should meet the current and future needs of animal husbandry and provide opportunities to explore the basic factors of the problem and its relationships.

We have to determine the future technologies in animal husbandry. We should identify our priorities that would optimally serve. All our developments should be science-led and we have a good science base. Our past experience has shown that we cannot exclusively depend on imported technology. The production of animal proteins in our country cannot be considered satisfactory. They represent critical deficiencies in national dietary.

Our crop agriculture is still predominantly monsoon - dependent. Therefore a sound animal husbandry base for mixed farming is essential to protect our farmers when crop agriculture lets them down. In developed countries new biology has yielded good results. We cannot afford to miss this unique opportunity to develop competence in a vital field like bio-technology.

In animal husbandry embryo transfer is a relatively new technology. Veterinarians are to be trained in such new technologies. This is one aspect of livestock development wherein application of bio-technology has great potentials. In a resource-short country like India biotechnology has a major contribution to make.

A profession is a vocation of the highest standing. It calls on its members to serve the public by offering to them highly technical advice and services which require a different standard of conduct from the tradesman. Its members stand in a different relationship altogether from the man doing ordinary business.

The professional code must be different by the nature of its calling and the reliance placed on it by the public from those carrying on trade and commerce. Those seeking the advice of a professional man are entitled to expect of him the highest standard of ethical conduct.

Although the above definition is perhaps not exhaustive, it includes, amongst the essentials of professional activity,

- a. A high standard of skill and knowledge.
- b. Public reliance upon the standards of its practitioners.
- c. The observance of an ethical code.

Ethics is the science of morals, which is concerned with human character and conduct. Therefore, professional ethics may be largely defined as the act of directing men's (Professional's) actions to the production of greatest possible quantity of happiness.

Dr. V. Kurien, father of white revolution, in his Anantharamakrishnan memorial lecture 1978 has the following message:

"..... it means pursuing our profession truthfully, not bending to win rewards from the wealthy, not bending to share privileges enjoyed by the power holders, it means, instead, maintaining a mastery of one's subjects and practising one's profession truthfully, to the benefit of the people who need it most.

In short it means a hardpath perhaps, but the rewards can be great. No other country has quite the same resources as we have: our unique combination of a long established culture; a vast array of natural resources, spread across a sub-continent; millions of skilled, diligent farmers-and now, a remarkable pool of motivated, educated young people-..... All the tools are with us, in our hands, to effect the transformation of our predominantly rural society. Never has an elite had such an opportunity".

Dr. Norman Borlaug, Nobel laureate, the modest scientist who discovered how to stave off mankind's most merciless enemy, the physical hunger, advises that professionals in agriculture should develop unorthodox pride in their own "sweat-stained work clothes".

A model of professional veterinary ethics as given in G. O. Ms. No. 1177 Food and Agriculture Department, dated 30.3.63. of Government of Tamilnadu is as follows :

Model Code of Veterinary Ethics

"The veterinary surgeon is by profession a gentleman. It will be his own fault if he is not received as such by those with whom he associates. The cause of such men cannot be benefited by dishonourable means"- WILLIAM YOUATT in "Veterinarian" of 1888.

Preamble

The honour and dignity of our profession lies in our sincere obedience to a just and reasonable code of ethics-set forth as a guide to the members. The purpose of this code is far reaching because exemplary professional conduct not only upholds honour and dignity but also enlarges our sphere of usefulness, exalts our social standards and promotes the science we cultivate. Briefly stated, our code of ethics is the foundation of our individual and collective efforts.

This code is not intended to cover the entire field of veterinary ethics. Professional life is perhaps far too complex to permit one's duties and obligations to one's clients, colleagues and fellow citizens to be properly classified into a set of rules, but the following basic rules would help members of the profession to regulate themselves properly.

Rule I

The principal objectives of the veterinary profession are to render service to society, to conserve our livestock wealth and resources, and to relieve suffering of animals. Veterinarians should conduct themselves in relation to their colleagues and their patients, and allied professions, so as to merit their full confidence and respect.

Rule II

A veterinarian may choose whom he will serve. Once he has undertaken care of a patient, he must not neglect him. In emergency however, he should render service to the best of his ability. He should not solicit clients.

Rule III

A veterinarian should not employ his professional knowledge and attainments nor dispose of his services under terms and conditions which tend to interfere with the free exercise of his judgement and skill or cause a deterioration of the quality of veterinary service.

Rule IV

A veterinarian should strive continuously to improve veterinary knowledge and skill, making available to his colleagues the benefit of his professional attainments, and seeking, through consultation, assistance of others when it appears that the quality of veterinary service may be enhanced thereby.

Rule V

The veterinary profession should safeguard the public and itself against veterinarians deficient in moral character or professional competence. Veterinarians should observe all laws, uphold the honour and dignity of the profession, and accept its self-imposed discipline.

Rule VI

The responsibilities of the veterinary profession extend not only to the patient but also to society. The health of the

community as well as the patient deserves his interest and participation in non-professional activities and organisations.

A. The Veterinary Profession

1. The veterinary profession is noble in its ideals and pious and humane in its character. Apart from being a career for earning livelihood, it has inherent in it the attitude of service and sacrifice in the interests of the suffering animals. A veterinarian is charged with the onerous responsibility of not only safeguarding the health of animals but also improving upon their utility, productivity and usefulness to man. He has, therefore, to uphold the interests of animals, both in health and disease above all things. A veterinarian must also be a good citizen and must uphold, obey and defend the laws of the land and the nation.

B. Registration of Veterinary Surgeons

2. The national state veterinary council desires that all persons qualified as veterinary surgeons should get themselves registered in any of the registers of veterinary surgeons in the union of India, centrally or in the constituent States, if they propose and wish to practise the art and science of veterinary medicine and surgery, either as private practitioners or in government service.

3. The art and science of veterinary medicine and surgery as practised by persons included in the register of veterinary surgeons is deemed and recognised a profession and such registered veterinary surgeons shall solely and exclusively be deemed and recognised to be members of the said profession, and shall be individually known and distinguished by the name or title of 'veterinary surgeon'.

4. No person who is not for the time being registered in the register of veterinary surgeons may take or use the title of

“veterinary surgeon” or any name, title, addition of description calculated to lead to the belief that he is a qualified veterinary surgeon.

5. A registered veterinary surgeon on signing the roll of members of the register of veterinary surgeons makes the following solemn declaration :

“I do hereby promise and solemnly declare that I will exert my best endeavours to maintain and promote the interests of the veterinary surgeons and the honour and dignity of this my profession”.

“I further solemnly promise that I will observe and comply with the acts, charters, by laws and resolutions of the council already made or which may hereafter be made”.

C. Honour of the Profession and Professional Department

6. Every one, on entering the veterinary profession, and thereby becoming entitled to full professional fellowship and brotherhood, incurs an obligation to advance the art and science of veterinary medicine and surgery, to grow and uphold its high standards of dignity and honour to conform to the principles of professional conduct, and to comport himself as a gentleman in personal behaviour. He should cherish a proper pride in his colleagues and should disparage them neither by act nor word. No member shall belittle or injure the professional standing of another member of the profession or unnecessarily condemn the character of his professional acts and deeds.

7. No member shall use a college degree or diploma to which he is not entitled or any degree or title granted by an institution declared unworthy by contemporary institutions of its class.

8. Members shall comply with the common law governing their obligations to their clients and shall obey without obvious fault the official public regulation and laws governing their acts.

9. The veterinary profession expects from its members the highest type of character and morals. To attain such a standard is the solemn duty every veterinarian owes alike to the profession and the public. It is incumbent on veterinarians to be temperate in all matters, for the practice of the art and science of Veterinary medicine and surgery requires the unremitting and relentless exercise of a clear and vigorous mind.

D. Purpose of Veterinary Societies, Associations or Councils

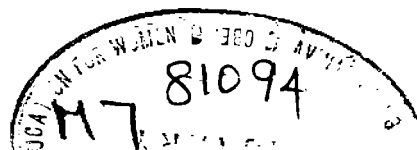
10. Every veterinarian should identify himself with the organised body of his profession of his country and its constituent (State or local) veterinary societies, etc. These societies etc. are the chief elements of strength in the organisation of the profession and should be made instruments for the cultivation of fellowship, for the advancement of the art and science of veterinary medicine and surgery for the dissemination of veterinary knowledge for the promotion in general of the interests of the profession and the maintenance of ethical standards and of the welfare of the public.

11. If a member of a veterinary society, etc, is unable to agree to a course adopted by the majority of the members, he should abstain from manifesting publicly his dissent by addressing letters to the lay press. He may, however, urge his opinion in professional journals.

E. Gratuitous Services

12. A veterinarian should always recognise poverty of livestock owners and owners of pet animals and societies for

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the prevention of cruelty to animals as presenting valid claims for gratuitous services, but endowed institutions, breeding and other farms, kennels, race-courses, zoological gardens and parks, circuses, societies for mutual benefit, livestock insurance or other analogous bodies, are not entitled to receive such service.

13. A veterinarian should deem it a point of honour to adhere, with as much uniformity as the varying circumstances will permit, to the compensation for professional services, prevailing in the community in which he practises, It is unethical to enter into a contract of "no cure no payment".

14. If a veterinarian comes to know that the owner of his patient wishes to make an expensive gift to him or bequeath a portion of his property to him in his will in recognition of his professional service, it is his duty to make the fact known to the owners lawful heirs, or legal advisers, lest it should be said that he uses an undue influence.

F. Commission or Bonus

15. A veterinarian shall not give, solicit or receive, nor shall he offer to give, solicit or receive, any gift gratuity, commission or bonus in consideration of or in return for the referring, recommending or procuring of any patient for veterinary, medical, surgical or other treatment. A veterinarian shall not directly or by any subterfuge, participate in or be a party to the act of division, transference, assignment, subordination, rebating, splitting or refunding of any fee for aforesaid types of treatment. The provisions of this section shall apply with equal force to the referring, recommending or procuring by a veterinarian or any person, specimen of material for diagnostic or other study or work. Nothing in this section however shall prohibit payment of salaries by a qualified veterinarian to other duly qualified person rendering veterinary care under his supervision,

G. Services to other veterinarians

16. There is no rule that a veterinarian should not charge another veterinarian for his services, but ordinarily it should be regarded as a pleasure and privilege to render gratuitous service to all veterinarians and their immediate family dependents. When a veterinarian is summoned from a distance to attend to an animal belonging to another veterinarian or to advise another veterinarian or his dependents, reimbursement should, however, be made for travelling and other incidental expenses.

H. State Laws

17. It is the duty of a veterinarian to bear his part in sustaining the laws, institutions and burdens of his community. He should be co-operative in the observance and endorsement of sanitary laws and regulations in the interest of public health. A veterinarian should observe the provisions of the central, state governments acts like Drugs act, Pharmacy act, Poisons and Dangerous Drugs act and such other acts, rules and regulations made by the union or state administrative bodies for the protection and promotion of public health, particularly in respect of animals and animal products.

I. Reporting of Communicable Diseases

18. A veterinarian should when indicated instruct his clients in regard to quarantine regulations and measures for the prevention of contagious diseases of animals. He should report all cases of such diseases under his care. During the prevalence of an epidemic, it is his duty to face the danger and to continue his labours for the alleviation of suffering to animals and their owners, even at the risk of his own life.

J. Consultations

19. When a fellow practitioner or laboratory worker or officially employed veterinarian, is called into consultation by

- g. Advertising the building or occupation of a new hospital as an unsolicited news item of the local press may be considered unavoidable and unobjectionable. Solicited and repeated publicity of this class is, however objectionable and frowned upon by all members of the profession.
29. Advertising in a city, commercial, telephone or any widely circulated directory is a violation of this code.
30. A member who permits his name to be listed in directories in bold face type or who advertises his name or hospital or institution in any way differing from the standard type or size in the directory for the listing of professional groups, such as physicians, dentists, etc, is subject to the charge of unprofessional conduct.
31. It is also unethical for a veterinarian to allow his name to be printed in public directories as a specialist in the treatment of any disease or in the performance of any service within the scope of veterinary practice.
32. In principle, this section of the code is intended to improve the listing of names in such a way as to give all of them identical visual prominence.
33. It is customary and advisable in certain communities to print advertisements of professional men in local newspapers. But, such advertisements should be reasonable in size and display. They should be limited to name, title, address, office hours and telephone number.
34. Members are encouraged to write articles for the local press announcing the presence of contagious diseases and their seasonal prevention and treatment, provided the motive is a bonafide attempt to salvage the livestock of clients rather than personal gain. Wisely worded articles of this type add to the dignity and usefulness of the veterinary profession, whereas paid advertisements of the same subject are manifestly detrimental and therefore, are violations of this code.

35. The distribution of cards or circulars by mail or otherwise reminding clients that the time is at hand for rendering certain services (vaccinations, deworming, etc) is a questionable practice that should be looked down upon as objectionable advertising.

36. Bonafide personal letters or telephone calls of the same class as printed material may, however, be approved under special circumstances of grave emergencies, where professional dignity is not sacrificed.

37. The letter head of a professional man should be modest, announcing only name, title, address, telephone number and office hours.

38. In view of the turn, veterinary practice has taken in recent years, a veterinarian may announce on his cards and letter-heads that his practice is limited to the treatment of diseases of small animals or poultry provided that such cards or letter-heads indicated that he is a member of the veterinary profession and thus distinguish him from groups of irregular practitioners who are not eligible to membership of the profession.

39. The mailing of letters or cards announcing a new location of office, hospital or other place of business is permissible. But such occasions should not be used as an excuse for violating the code in other respects.

40. Display signs of reasonable size and dimensions on veterinary hospitals are not regarded as objectionable, provided they do not announce special service, such as bathing, plucking, clipping, X-Ray work etc. which characterise the ways of the Charlatan.

L. Emergency Services

41. When called in an emergency as a substitute for a fellow practitioner in his absence, it is the veterinarian's duty

to render the necessary service and then turn the patient over to his colleague upon his return.

42. In making emergency calls upon a patient already under treatment, it is unethical to institute radical and drastic changes in the treatment previously prescribed in such a way as to attract unusual attention.

M. Certificates, Testimonials, Guarantees and Frauds

43. It is unethical for a veterinarian to issue certificates, testimonials, guarantees or reports which are untrue, misleading or improper.

44. Registered veterinarians shall not write testimonials as to the virtue of proprietary remedies or foods except to report the results of properly controlled experiments or clinical studies, such reports to be given publicity through a veterinary journal or at a meeting of a veterinary association.

45. It is unethical to guarantee a cure.

46. Registered veterinarians shall avoid the impropriety of employing questionable methods to attract public attention or boast of possessing superior knowledge or skill in the treatment or prevention of any disease.

47. The issuing of false certificates of health or official documents is punishable by summary dismissal from the membership and careless compliance with official regulations that the veterinarian is entrusted to enforce is deemed a violation of professional honesty.

48. When employed by the buyer to inspect an animal for soundness, it is unethical to accept a fee from the seller. The acceptance of such a fee is prima facie evidence of fraud.

On the other hand, it is deemed unethical to criticise unfairly an animal to be sold. The veterinarian's duty in this connection is to be a just and honest reference.

N. Illegal Practices

49. It is illegal to aid in illegal practices of others.

50. Registered veterinarians shall not indulge in illegal practices, such as practising without procuring a license or teaching others to do so in violation of the laws governing the practice of the art and science of veterinary medicine and surgery.

51. It is the duty of registered veterinarians to report corrupt, dishonest and illegal practices to proper authorities, as also to report such practices by members of the profession to the national/state veterinary council.

O. Pharmacists and Dispensing Chemists

52. Licensed Pharmacists and dispensing chemists should be recognised by members of the veterinary profession and their services utilised; but any pharmacist or dispensing chemist, unless he also is qualified as a veterinarian, who assumes to diagnose and prescribe for sick animals or for the handling of contagious and infectious diseases of animals, should be denied such recognition and support, since his activities may be viewed as prejudicial to the public interest contrary to laws governing veterinary practice, and in violation of state and central laws made and provided for the control of animal diseases.

P. Use of the Council's Endorsement

53. No member or employee of the national / state veterinary council shall use the name of the council in connection with the promotion or advertising of any commercial product or commercial service, or in any ways that would imply the national/state veterinary council endorsement of such a product or service without written permission from the executive committee of the council.

Q Association with other Registered Veterinarians

54. It is not unlawful to go in consultation with qualified veterinarians registered under any statutory act of the state or the Indian Union.

R. Employment of Unqualified Persons

55. A registered veterinarian should not employ in connection with his professional practice any attendant who is neither registered nor enlisted or exempted under the acts governing the veterinarians in force or lists for unethical practices and should not permit such persons to attend, treat or perform operations upon patients in respect of matters requiring professional discretion or skill, as it is dangerous to livestock health.

56. A registered veterinarian should not countenance even by his presence, advice, assistance or co-operation, an unqualified assistant to attend, treat or perform operation upon the patient in respect of any matter requiring professional discretion or skill or to issue or cause to issue any certificate, notification, report or other documents

Note - The foregoing does not apply so as to restrict the proper training and instruction of bonafide students, legitimate employees of veterinarians, stablemen, dispensers, surgical attendants, kennel-men or skilled mechanical and technical assistants under the personal supervision of the veterinarians or veterinary institutions.

S. Amendments and Alterations

57. Any state veterinary council may, from time to time, constitute, adopt, amend, alter or repeal such existing and additional regulations respecting professional conduct binding only upon its members, not inconsistent or in conflict with the principles of professional conduct or with the constitutional by-laws of the national veterinary council as such a state council may do for the reasonable regulation of the conduct of its members and furthering its aims and purposes, through by-law provisions adopted in accordance with the provisions of its own constitution and by-laws and of the constitution and by-laws of the national veterinary council.

T. Canvassing or Touring for Practice

58. It is contrary to the public interest and discreditable to the status and dignity of the veterinary profession, and therefore a disciplinary offence, for a veterinary practitioner to canvass or tour for practice, whether by himself or to employ any agent or canvasser for such purpose. It is equally a disciplinary offence to be associated with or be employed by those who sanction such employment of an agent or canvasser. This does not preclude a practitioner for making application for professional appointments which are advertised as vacant.

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CHAPTER EIGHTEEN

Professional Ethics in Agricultural Sciences

S. KRISHNAMURTHI

Introduction

"Ethics" conveys the concept of moral principles or rules of conduct. Professional ethics would therefore, mean a code of conduct for those charged with carrying on their assigned profession and responsibilities attached to it. This encompasses all those who are frequently in contact with people as well as those whose skills, expertise and knowledge are supposed to be directed towards attainments focussed on improving the lot of common man. Administrators, scientists, Industrialists, Organised labour - all are expected to follow certain norms of professional ethics. This is one of the most fundamental factors that could make or mar a nation, particularly among Third World countries including India. Agricultural scientists who form the pivotal force to transform the rural economy of India, have to follow professional ethics if the desired end results are to be achieved. The author has had opportunities to closely observe the agricultural development scenario in Third World Countries including India

for over four decades. Certain ill-conceived belief still persists, particularly in agricultural scientific efforts in following professional ethics.

Wrong professional focus

We are spending substantial funds and engage vast human and physical resources in agricultural science. But even deeply held ideas with which agricultural scientists started their efforts have been proved wrong. The consistent notion that small farmers were ignorant and irrational was one of those which failed to take into account that they are in fact much better informed. This underscores the need for agricultural scientists first becoming acquainted with the level of knowledge acquisition, retention and applicability of the small farmers. Another notion was that hunger can be combated by merely increasing the total food production without giving a thought to the ways and means of proper distribution of the food to those who need it most. This has resulted in disastrous consequences in many parts of the world. While allout efforts were made through "Green Revolution" to reach higher levels of production, the supply and demand situation was not carefully looked into. These are past lessons from which we can learn a great deal about professional ethics to be followed by agricultural scientists.

Technology-resource syndrome

Improved technology - whether in breeding high yielding varieties or developing rational fertiliser application or plant protection practices-is perfected under controlled conditions in research stations. Extension workers transfer the technology to the fields but often, the expected results do not accrue. Because, in, practice, such newer technologies have been known to work only with farmers with resources similar to those of the research stations where new technology was

developed. Such farmers unlike their poorer counterparts, have access to all the needed inputs-good soil, irrigation facilities, credit, capacity to buy fertilisers and pesticides. They are relatively risk-free. But such technologies do not work well with the poorer farmers who not only do not have timely access to inputs but also face greater risks and in addition their priority is to assure food supply for themselves. Agricultural Scientists have to recognise that appropriateness of their improved technologies have to run the test of being adaptable by resource poor farmers. This is another aspect of professional ethics in agricultural science.

Ethical needs for agriculture research

The following is a list which could at least set agricultural scientists thinking in regard to what they should and should not do in terms of professional ethics.

1. In the case of non-adoption of new technologies, deficiencies in the technology (as for example, its suitability for rich soil with abundant water for irrigation and not for poorer soil with minimal availability of irrigation water) have to be recognised.

2. No doubt technology generation process has to start in research stations and laboratories. But the location of testing should be on the farm of the vulnerable farmers, sharing farmers' conditions, management practices and risks. It is only by this way, that a newer technology will get accepted by the large mass of small and marginal farmers.

3. The ultimate authority to judge the viability of a technology should be the farmer himself. Scientists should play a consultancy role.

4. The index of success of a technology should be the number of farmers who adopt it and not the number of scientific or popular articles published about it.

5. Agricultural Scientists should have the sharp focus of working with and for the poorer sections of the farming community. Compulsions, arising out of extraneous pressure to work the technologies in the farms of the affluent farmers should be resisted.

Conclusion

It is often believed erroneously that indigenous agricultural technology is too poor or that modern scientific knowledge is the panacea for all the problems. A combination of both, involving the best of these two entities would enable agricultural scientists to evolve technologies acceptable to a large body of farmers. This raises also another pertinent issue. For a successful combination of both these, the scientist has to start first as a "learner" studying systematically the farmers' needs and practices. If this code of conduct as a form of professional ethics is followed, the country would derive much greater benefits from the new technologies.

Agriculture is the mainstay of India's rural poor. Agricultural research can be more profitable and create greater impact if the research thrusts and priorities reflect, more clearly the ambitions, aspirations, resources and capabilities of the poorer sections of the farmers. This should be the basic philosophy in following professional ethics in agricultural science.

PART SIX

Industry

CHAPTER NINETEEN

Professional Ethics in Industry

N. MAHALINGAM

Introduction

The term Professional Ethics connotes the observance of certain uniform standards in the various Professions in accordance with prevailing socio - economic traditions. Professional ethics in Industry implies that various industries have to conform to certain standards so that the activities of the industrialists are received with appreciation by the public.

Management of Industry

In India industry is managed by what may be called a systematic delegation of authority from the Chairman down to the lowest official. A Public Limited Company is governed by a General Body. The Board of Directors, the Managing Director and Chairman are the authorities responsible for executing the decisions of the Board of Directors and the General Body.

The Managing Director has a team of engineers, and officers, to execute his decisions and directions. The Company Secretary's and the Legal Officer's work or duties consist in adhering to the rules and regulations of the Company Law Board as well as other laws of the country.

The Civil, Mechanical, Electrical Engineers and Architects have their own codes which they have to observe and they are governed by those codes. In an orderly society where normal laws operate, it is possible for a tradition to be built. However, when some kind of lapses occur in orderly life, good traditions cannot be built. Old values will disappear and new values may not take their place. This is what happened in India.

Ethics of Nehru

In India, Pandit Jawaharlal Nehru, during the 17 years of his Prime-Ministership, built a number of good traditions and so much so he was able to execute the three Five Year Plans in a manner worthy of appreciation.

After his demise, there has been considerable political infighting in the Congress and after a brief period of Prime-Ministership, under Lal Bhadur Sastri, Nehruji's daughter, Shrimathi Indira Gandhi was elected the leader. However' later on the very persons who helped Mrs. Gandhi to come to power quarrelled with her and the Old Guards of the Congress joined together and as a result a big fight occurred and this caused the Congress to break in 1969. In fact, there occurred a schism in the Congress.

Infighting in Congress

This infighting, in the Congress, in the country, has created a large chaos and confusion and the rule of law keenly established by Nehruji was shattered to pieces. This confusion and chaos very much affected economic policies. There was neither political stability nor economic stability. Under such a circumstance, professional ethics began to decline in all walks of life.

Now, in India, both at the Centre and in the States governing is done according to expediency and prevailing circumstances. But expediency and ethics do not always go together. What is expedient need not be necessarily right. Leaders at all levels try to give concessions with a view to secure public support and people are ready to compromise principles for the sake of getting things done. In short economics has got subordinated to petty politics. Under such a situation it becomes difficult to talk about professional ethics.

Infiltration of Policies in Education

Political power is being used at various levels of administration to pressurise Trade and Industry. What is more, party politicians try to organize students who fall an easy prey to slogans and they constitute a tough young group who work without pay. So much so, colleges and high school elections have become a plaything for political leaders.

Lecturers and Teachers are trying to gather students so that they can pressurise Managements and Principals to their way of thinking. The moral authority of the educational department, Principals, Lecturers, have declined and deteriorated greatly.

Government Servants have no Job Satisfaction

Similarly, the Government servants have organized themselves and demand higher salaries now. It is a sad state of affairs to observe that nearly 65% of the country's revenues are spent on the cost of civil administration. This way of withering away of the revenues on a high cost administration reminds us of the old Tamil proverb: "Pinch the coconut from the shop to throw it for the roadside Ganesa." One has to work, earn then buy coconut to offer to the deity. At the

expense of State expenditure everybody is trying to build his image and earn mass popularity.

Lot of Honest Officers

Another sad feature is the lot of the honest officers. They are compelled by circumstances to adjust with the dominating ruling group at the state level as well as at the Central level. If they do not adjust with the dominant group, they are looked upon as persons who do not know how to get on. It was reported that once a Cabinet Minister asked the Managing Director of Public Sector concern: "What do you mean, that I cannot recommend a candidate for a job in one of the enterprises I control? I know he is a good man, a lot better than many of the managers they have. You say that we have delegated the power of the appointment to the enterprises and that we should not interfere. Does this mean that I have less power than the Chairman of the Company". Under such conditions how can we expect job satisfaction for the Officers. In fact, many capable hands have left the Government service and sought private employment. In this context, I would like to relate the experience of one of our Civil servants who visited U.K. This is given by Mr. Fernandes in his article on "The Accountability of Public Enterprises" in the book "Policy Making in Government" published by the Publications Division of the Government of India itself. It appears, this Indian Officer was invited for Lunch by Richard Marsh the then Chairman of the British Rails. He asked Dord Marsh "Does your Minister interfere in the working of British Rail or Does he give you adequate independence?". Mr. Marsh a colourful personality, replied, "OH! Of course, I am quite independent. But once a month, the minister invites me to lunch and airs his views about railways and communications. I look very carefully to see the quality of the wine he is serving. If it is excellent, I know that I am expected to take the minister's view very seriously."

Conclusion

Professional ethics in Industry was there during the days of Nehruji. After him values of life changed. Power politics developed. Political homogeneity was lost. Ethical values deteriorated. Even now if a search is made in very rare cases professional ethics may be found.

The time has come for us to turn the torch within. Even now it is not too late. What is to be done is more important than who is doing it? Under no circumstances should economics be subordinated to political considerations. If we are to maintain the democratic traditions created by Nehru, we have to walk on the path laid by him. We have to work for his ideals, we have to uphold the causes for which he stood. May be the old values have disappeared; but new values have to be created. Professional ethics have to be maintained. Let us hope and pray god that the day is not far off when the country will return to Normal conditions when real values of life will be respected.

CHAPTER TWENTY

Professional Ethics for Industry

G VARADARAJ

In the dynamic world, industry plays a dynamic role. Just as human life is divided into periods like birth, infancy, growth and maturity, the industries also have their periods, birth, survival, growth and maturity. An industry, blooms into maturity on its following sound business practices.

The word ethics has been derived from the Greek word 'Ethos' which means character. Thus ethics refers to the science of right code of conduct. It is a systematic study of moral standards by which right choices are made. Industrial ethics is a study of what is right and good in the decisions and actions taken in an industry with specific reference to acceptable moral standards.

The holding of responsible positions of trust in Industrial organisations presents moral predicaments. To varying extent, acts of omission or commission can bring heavy costs to others, in terms of income, health, well being or life. Current interests in "The quality of work life" could be indicative of some of these predicaments. Granted that some people are showing concern in this area, there are many ways of setting about improving theoretical and practical knowledge

and improving practice, just as there are many ways of evading the very difficult issues involved.

Chester I Barnard has described ethical behaviour as "governed by beliefs or feeling of what is right or wrong regardless of self interest or immediate consequences of a decision to do or not to do specific things under particular conditions". Of late, there has been an awakening among the industrialists in adhering to the ethics, due to the strength of the collective bargaining of workers, growth of consumer movements and the various legislations imposed by the government and its constant vigil over the functioning of industries.

The truly ethical industrialist must resist the temptation to feel that he has won a battle and lost the war. Unethical retaliation for unethical attack destroys confidence in business and introduces chaos where order should reign. It substitutes tricks for real competence and leads to a weakening of all human ideals. The correct solution is not unethical retaliation but an effort to unite the industry behind true ideals and secure such legal regulations as is necessary to protect the honest industrialist.

If unethical practices like cheating, bribing etc. are indulged in, not only the social and economic costs of the industry will go up in the long range, but the image of the industry will get tarnished and damaged beyond repair. The industry will lose the confidence of the public which is more vital to the industry than the short-term benefits accruing from unethical practices. Often an industrialist tries to hide himself by saying that he is forced to take to malpractices because others in his trade have done them and that he cannot survive if he does not follow others. It is for him to stand up and adhere to his policies. He will win in the long run. The image of the firm as an honest one is of greater value which will sustain the firm over the years. The adage goes "when character is lost everything is lost".

There are six stages in the process of ethical enquiry in a business.

a. Identifying moral problems

A moral problem arises in a business whenever there is a gap between moral standard and business practice. The moral problem is the gap between "ought to" and "is".

b. Appraising moral standards

After identifying the moral problems, ethics or moral standards like general, moral principles, moral policies, laws and regulations help decide what to do

c. Recognising ethical view point

One can understand the ethical views of others and himself better if he (a) recognises the actual ethical view points held by his colleagues in management, employees, competitors and customers. (b) he must analyse the ethical view point which he himself should use and (c) he must constantly strive to change his ethical viewpoints as would be wise.

d. Enforcing moral conduct

It is essential to enforce moral conduct, reward it and punish the moral mis-conduct.

e. Setting moral examples

As practitioners of Management Profession the Manager should strive to uphold moral standards by leading examples.

f. Teaching moral and ethics

Moral and ethics could be learned or acquired through external influence of attending management workshops or seminars or self-imposition of these ethics.

Ethics Towards Consumers

It is known that the primary aim of industry is to produce and sell goods to consumers. Profit alone should not be the

aim of the industries but consideration should also be given for consumer satisfaction.

Here we should note that the industries should try to produce quality goods, price them reasonably and assure uniform flow of goods so as to eliminate hoarding and creating artificial scarcity. Standardised packaging should be followed to safeguard the quality of the goods and eliminate adulteration. Advertisement should be matter of fact and educative and not vastly misleading.

Ethics Towards Employees

Work in industry is a social activity and an essential part of workers' life since it provides him with the means of livelihood. The real service industry can do is to give an opportunity for individual's developments through better organisation of human relationship. It is through their work (with meaning and significance) that workers can become more developed human beings-physical, mental and spiritual.

Then only work shall be worshipped.

Ethics Towards Competitors

The ethics of an industry's relationship with its competitors is not the same as the ethics of competitions. Some important aspects to be noted here are, that one should accept the competitors not as enemies, refrain from making open comments about competitors, practise non-interference and adopt a "life and let live" policy.

Ethics Towards Society

Industrial revolution has been one giant step for the modern society and to continue this, industries should be set up in backward areas, environmental pollution should be reduced, production of anti-social goods avoided or dropped and vulgar advertisement be shunned.

Positive direction in which industry could lend its support to the society is by munificent contributions towards social activities, like education and health.

T. P. Kenny the Personal Director of the British Printing Corporation in an article "entitled "The Asbestos situation or whose safety first?" pointed out that even as early as 1931, there had been an awareness of the dangers to health posed by asbestos. Yet for at least thirty years, managers and in particular, personal managers, appear to have tolerated the flouting of government regulations on the subject, presumably for reasons of personal survival within their own organisations.

This poses a question for managers; "Ethics at what cost?"

Ethics Towards Owner

In days by gone when the business enterprise was small in size an owner and entrepreneur was one and the same. But in today's collective capitalism the two are separate. The performance of the firm is more or less in the hands of the professional managers. His decision about the distribution of earnings have ethical implications for he is handling other people's money no matter what the nature of its legal rights.

As Schwartz put it "In any event, the management should have a profitable use for retained earning and foresee reasonable dividends on their retained earnings in the future".

Ethics Towards Government

The industry has been viewing the government with a good amount of circumspection. The industry often hopes for debate with the government which aims at not at truth but victory. The interest of business and government may not always go side by side but by extending full support by implementing its programmes, help in the equitable

distribution of commodity which are in scarce supply, submission of documents and payments of taxes in time could help regain the lost ground and look forward to better future.

Ethics Towards the Economy of the Country

The country's economic condition can be judged with the help of industrial activity. Therefore it is the duty of the industries to strengthen the economy in this direction. They should make effective utilisation of available resources adopting the latest technology taking care to minimise waste and increase productivity thus contributing to the growth of the economy at a minimum cost. The larger industries should have extensive Research and Development Programme for formulating new products and economical methods of producing goods.

Ethical Codes

One should not expect ethical codes to help solve all problems. Codes can create false sense of security and lead to the encouragement or violations. If one wishes to avoid external enforcement of some one else's ethical code, make self enforcement work. One cannot hide unethical actions for long.

One may face ethical dilemma for which there may be no totally satisfactory solution, but this condition should not make one to rationalise unethical behaviour.

If unethical practices are to be reduced, executives say, that the top management must lead the way. The men at the top must be individuals of principle, who unmistakably reveal their ethical attitude, not only verbally, but also by forceful actions.

Industrial ethics, corporate morality, corporate ethics and similar phrases mean nothing. The public opinion of Business

or the Corporation is based entirely on the actions of individual industrial Managers.

What industry needs to offset the growing atmosphere of public suspicion is new emphasis on conscience, new discussion of ethical problems at all levels and greater awareness of the importance of moral considerations in the formations of management philosophy.

Both the study and practice of ethics contribute to our growth as men and to the growth of society as a fit place for men to exist. Unless we have an ethics that puts business into the total framework of both individual and social life, we may end up "successful businessmen but mediocre if not morally crippled persons".

Ethics is necessary, but it is not sufficient to insure justice in society, whether they be corporations or political. There are many areas of life and business where there are no readymade answers. Often fairness will depend on the existence of free contract which will create order where none existed before. Free contracts in their turn, need the support of the society and law which prevents one party from dominating the other. Ethics can help in providing general guidelines, but it is not substitute for the creative decision making, which is an essential foundation of human social life. No one should be disappointed if ethics often points up problems without being able to give a definite solution.

As a help in correcting unethical practice, most executives would welcome a written code of ethics for industry. But this code must have "Teeth", be capable of enforcement, and embody specific guides for conduct if it is to do the job.

Present Trend of Ethics in India

It is pertinent to note here when the country is going through rapid and radical change. The present trend of Ethics follows.

India being a sellers market the principle of "Caveat emptor" has to play far greater role but due to the high rate of illiteracy it is not so. Apart from this there is no strong consumer movement in India nor are the unions strong and neither are the legislations strictly followed in helping the consumers' lot in arresting adulteration, black marketing, exploitation of child labour, environmental pollution. Moreover, there are a large number of family run concerns which seem more interested in short term profits and wind fall gains rather than long term outlook with its multifarious social obligations.

Conclusion

Undoubtedly, business world will be better off if there were less general acceptance of the theory of ethical conduct and more frank discussion of its various aspects. Almost any businessman will readily subscribe to the principle that he ought to deal ethically with those who buy from him, those who work for him, those who share in the ownership of his business, his competitors, and his community. The catch, as with so much else in human affairs comes in practicing what one preaches.

No business can long exist without profits. Yet the practical businessman should think in long range terms on this point. It does not help to make a paisa today if one is to lose a rupee tomorrow, and lack of ethical practice will surely bring this result.

Unethical business conduct is bound to invite repressive laws. Most businessmen feel that there are too many laws now and can point to numerous instances where they have been ineffective and hampering. The ethical approach to this situation is not blindly to obstruct. but to examine all laws that adversely affect business and then to act co-operatively and courageously to secure repeal of those that are believed

bad. Enlightened self interest is not a bad guide. No one will object to one's devotion to a cause provided all action is kept on a highly ethical level.

Public disclosure in concern over unethical behaviour are one most potent force for improvement in ethical standards.

Individual greed and the general decay of social standards are the factors which most influence a decline in ethical standards.

The factors (elements) which influence shifts in ethical standards are ones over which the industries have little direct control.

A leading Industrialist, speaking before the Minneapolis Junior Chamber of Commerce said that "If corporations are corrupt, then it will be assumed that the society itself is corrupt". But a corporation cannot be corrupt, it may employ men who are corrupt and who act for the corporation contrary to society's rules, but the corporation itself can neither be corrupt, nor ethical, for its is not the kind of being that can be so judged.

Today's pressing need, in these rapidly changing times, is moral leadership. The businessman is ideally fitted to make an important contribution to this end. He should therefore actively participate in every worthwhile movement directed towards presenting a sound social and economic structure.

In short, honesty is the best policy.

CHAPTER TWENTY ONE

Professional Ethics in Journalism

N. S. RAMASWAMI

Perhaps the fastest growing institution in India today is the press. The daily newspaper and the magazine played a part in stimulating national consciousness during the freedom struggle so that, in general, to be a journalist was to be a patriot, often liable to the penalties of patriotism. But today the character and nature of the Indian press has completely changed. It has grown by leaps and bounds. It is a question whether it has not become a Frankenstein.

Under British rule, there was little need to formulate any Code of Conduct for the press. The Government held a whiphand over it in the form of "security deposits" which it could forfeit when it thought that the paper concerned has transgressed the law. The history of the press in India since it originated in the nineteenth century was one of struggle and contention with the Government. But the nature of this struggle was different from what it later became. With negligible exceptions, the journalists were Englishmen, and their quarrel with the Government pertained to the right to publish rather than to the nature of what they could publish.

During the freedom struggle, the press, by and large, was an adversary of the Government. Looking back, it was, on

the whole, a decorous and well behaved adversary. It followed very few of the "tricks of the trade", so distressingly common today.

It is in the last decade or so that the problem of the press has become acute. A large number of newspapers and magazines, in all the languages mentioned in the constitution, are appearing, and more will be published from time to time. The press has expanded in size because its influence has grown.

People have begun to realise that the newspaper industry can be made a very paying one. There are many press millionaires in the country today. A well run daily newspaper or a magazine, which is well conducted and attracts large advertising, is a gold mine.

There is also the fact that, as organs of opinion, the press has developed enormously. The Indian people are still not all literate, but literacy is growing. The new literate is particularly at the mercy of the "yellow" press. He tends to believe everything he reads in his newspaper or magazine. Others may feel a healthy scepticism for the press, knowing that they cannot accept all of its statements or views. But the new literate has no such powers of discrimination as yet. He and his like form an important part of the reading public.

Some unscrupulous publishers have, in every country and in every age, attempted to use the press as an instrument of blackmail. There have been such persons in the early history of the Indian press. The ordinary law of the land takes care of them. Further, whatever else the average Indian press publisher today may be, he is not a deliberate blackmailer.

But there are other, and less obtrusive, forms of harassment. It is easy to misrepresent, to suppress, to falsify developments. A classic principle of the profession is that facts are sacred while comment is free. This looks like an attractive epigram. In reality, just as beauty is in the eyes of the beholder, so is fact in the opinion of the reporter. It is

"backward", something like a primitive savage. In contrast, its ideal is the "modernist" who tramples upon the cherished institutions of the nation and flaunts his newfound and newfangled notions invariably borrowed from abroad, with no relevance to India today. He is a "progressive", the other is a "reactionary". The country can ill afford to neglect or suppress conservative opinion. India is still a conservative country, but if one goes by what the press says, it is a very radical and "modern" nation.

It is a fashion for the press to be hostile to the Government, whether or not the Government deserves to be opposed. The press has succeeded in infecting the people with carping criticism and pessimism. It is not that all Governments are perfect. Most of them are not. But when a Government does take a beneficial step, it calls forth not constructive criticism, but criticism for the sake of criticism.

When some Governments retaliate, there is a hue and cry about dangers to freedom of the press". The question is complicated. When some of the Governments deny advertisements to newspapers or magazines of which they disapprove, they are withholding public money. But, rightly or wrongly, the people have elected a government to power for five years, and it has a public mandate. But often the press has no real mandate.

Anybody who has the money can start a newspaper or a magazine (but not, as yet, a radio or a television station). His mandate is only his bank account. Where is the question of any infringement of the "freedom of the press" when the complainant cannot seek justice with a clean hand? This is not to deny that some governments have been vindictive or partisan. But it is a good principle of law that he who seeks justice must himself be without blemish.

There is another problem. Pornography afflicts the world today in a variety of guises, but a common medium is the

press, though it may not be as viciously effective as the film. It is so pervasive that even "respectable" magazines publish on the cover page the figure of a woman, though it has nothing to do with any part of the contents inside. Further, advertisements of consumer goods invariably titillate morbidity or lasciviousness with pictures of a boy and girl. It is supposed that the sight of these preternatural beings doing something, leading a bicycle, along, say, or smoking a cigarette, will induce us to go and must not be questioned. As for "hard" pornography it appears in the press indirectly or suggestively, but still unmistakably.

What is the remedy for all these ills, for this Frankenstein? For all practical purposes, there is none in India today. The Press Council is ludicrously ineffective. Occasionally, it pronounces "strictures" on offending newspapers or magazines, but the withers of the journalists concerned are unwrung. What does an admonition really amount to? Very little in practical effect. It would be effective were the journalistic profession proud of itself and of its calling. By setting up wage boards for "working" journalists (and also for non-journalistic employees in press offices), the Central Government has conceded the claim of the trade unions that journalism is not a profession, but a mere trade like carpentry or cobbling. Of the notion that the journalist is at least a minor man of letters, that he is a professional, there is very little trace. Under the circumstances, the Press Council cannot be effective.

There is a growing resentment of the misuse of their enormous powers by some sections of the press today, and there is a suggestion that the press should evolve a "code of conduct". The Central Government wants the press to concern measures to "regulate" itself. The journalistic trade unions do not show the slightest inclination of doing so, and the organisations of the proprietors have other things to think about. In the result,

the stalemate of controversy and innuendo continues, much to the nation's detriment.

In a few of the States the press has come into conflict with the legislature. This is an old controversy in the history of the world press, but it has now become acute in India. The uncertainty affects the working of the responsible part of the press. Unless the privileges of the legislatures in relation to the press are laid down in black and white, instead of a general ban based on rulings by the presiding officers that certain parts of the proceedings should be expunged, the difficulty will persist. This is a large question and cannot be discussed here at any length. But it is necessary to lay down clearly the principles that should guide the relations between the press and the legislature;

Since it has been found by experience that the Press Council cannot effectively or even quickly redress grievances, some of the aggrieved persons have been invoking the deterrent authority of the law courts. The law courts have had to intervene because the Press Council has proved itself ineffective. There are reports that the Central Government intends to strengthen the hands of the Press Council. If the council were made really effective, it could do much.

The mechanical working of the Indian press has improved much of late. Sophisticated machines are in use, the pages are "bright". But the attitude needs improvement. Some sub-editors devote all their attention to the heading and ignore the matter. Some owners think of their own interests rather than those of the public.

Perhaps these are growing pains. In India, whatever may be the case elsewhere, the written press will not be superseded by television or the radio in the foreseeable future. In fact, the radio, which has been with us for over half a century now, has signally failed to make any impression on the press. Television is more of a dangerous competitor. But, fortunately

for the press, only its entertainment side is being developed and has become fantastically popular, while the news and the educational aspects have made little progress. Even when people hear some news on television, they wish to have it confirmed in the press. There is little immediate danger to the press.

This is the opportunity for the press to develop aright. It can do again what it used to do during the freedom struggle. But it will have to change much of its attitudes.

PART EIGHT

Hospitality and Food

CHAPTER TWENTY TWO

Professional Ethics for the Hospitality Profession / Food and Accommodation Profession

THANGAM PHILIP

As a member of the Hospitality Profession and in keeping with the spirit of the highest standards of public service and business responsibility, we pledge to:-

Promote the highest standards in the practice of good Food and Accommodation Management.

Uphold and safeguard the reputation and standards of the profession.

Avoid injuring or damaging directly or indirectly the reputation, interests or prospects of fellow members.

Maintain standards of professional competence, knowledge and skill.

Take advantage of opportunities for training and education offered to advance and improve personal professional standards.

When in pursuit of personal ambitions and interests, take account of the interests of others.

Respect of the confidentiality of information acquired from whatever source in the course of professional activities.

Protect at all times the health, safety and well being of customers and employers.

Protect everyone's health by operating clean, safe and sanitary premises.

Provide the optimal value of wholesome food to customers.

Maintain courteous attention and efficient service in a pleasant atmosphere.

Apply the lawful policies of the employer, obviating corrupt or malpractices.

Establish performance standards for personnel based on education and training and provide equitable wages and attractive working conditions.

Contribute to community life by participation in civic and business development through professional associations and cooperation with responsible authorities.

Engage in fair and open competition based on truthful representation of product and services offered.

Purchase goods and services only from reputable purveyors on a competitive basis.

Contribute through dedication of service to the public toward the growth and development of the Hospitality Industry.

Maintain the ability to earn a reasonable profit for service rendered.

PART NINE

Social Work

CHAPTER TWENTYTHREE

Professional Ethics for Social Workers

SAROJINI VARADAPPAN

The history of the Avinashilingam Trust Institutions is an exciting one. Starting with a High School, they provide today, education from the Pre-school to the Ph.D. degree. We pay our tributes to the Founder and great freedom fighter, Sri Avinashilingam Chettiar, who has dedicated his life to the cause of education,

Now-a-days, it has become customary to underestimate the quiet, unostentatious service of persons who do not take part in politics, specially in active politics. He who wipes the tears of even a single widow, who saves a single young girl from the immolations of miscalled marriage, who renders selfless service to a single Antyaja, serves the country and society in pure manner, and it is likely that, when the fight put up by a valiant political warrior is forgotten, this other service done in some obscure corner will still keep bearing fruit. That service, which is accompanied not by ovations but by God's blessings, is indeed true service.

Pour, your whole soul into service and learn to enjoy it thoroughly. When you serve, do not give yourself upto,

spiritual pride and say, 'I do it'. The service of the proud is not worthy. The Gita is there to teach us that we do nothing, that we can do nothing. We are only the instruments of God's will. What is the difference between a watch and a human being. A watch does not work by itself. It is set going by a man. In the same way, we do not move. We do not act by ourselves. The power that moves is God. Just as a watch stops when its wound up spring has run out, so also when our spring is done, our cart comes to a dead halt. While it is still on the move, we feel that a certain freedom of action is granted to us. Let us use the freedom to learn and do the will of the great carpenter.

A public servant has no personal feelings to be considered. He must be a "cypher". He can have no pride, nor power nor prestige except such as service gives him. He must-

तुल्यनिदात्मसंस्तुतिः मानापमानयोस्तुल्यः

Therefore, you may not be ruffled on my behalf or on behalf of the cause. You must rejoice in your humiliation and feel strong. (Harijan, Dec. 15, 1933). Let us not sport our public men by dragging them (in carriages). Let them work silently. We should not encourage the thought that one has to work because one will be honoured. Service is its own reward.

A servant of the people cannot accept honours. Some are inspired by the lust of help, and some by the lust of fame. The lust of help is sordid enough, but that of fame is even more so. The misdeeds that later lead a man into are more wicked than those into which the former does. Public service must be, like Caesar's wife, above suspicion.

Affluence cannot be good for any public institution. There comes a point in the life of every institution that has a prestige in public, when it experiences this plethora of funds and all the risks and dangers attendant on it. At that time, if it does not take care and does not spend like a miser it is,

bound to come to grief. Because, if an institution happens to have plenty of funds, it does not mean that it should anyhow spend away every pie that possesses. The golden rule is not to hesitate to ask for or spend even a crore when it is absolutely necessary, and when it is not, to *hoard up* every pie though one may, have a crore of rupees at one's disposal. (Young India 21, 1931). All social work must be undertaken in a spirit of utter humility and self-sacrifice, and, to all true public workers, work is its own award. For social service, what is required is not money but men. Men of the right sort with right sentiments with an abiding love and charity and full of faith in their work. If we do have such men, money will come, even unasked. It is very difficult for an educated man to understand and appreciate exactly the feelings that prompted the masses, unless he retraced his steps and it is impossible for any man however wealthy, to do any social work if he is inspired thereto not by the work itself, but by any feeling of personal ambition. It is easier for a camel to go through the eye of a needle than for such a man to do any effective social service. Social service to be effective has to be rendered without noise. It is best performed when the left hand, knoweth not what the right is doing.

The qualifications are of universal application and are necessary for any class of work, much more in social service at this time of the day in our national life in our dear country. We do require truth in one hand and fearlessness in the other. Unless we carry the torchlight of truth, we shall not see the step in front of us and unless we carry the quality of fearlessness, we shall not be able to give the message that we might want to give and on the proper occasion. When the occasion for testing us comes and such occasions do not occur to men so often as they might imagine, they come, but

rarely, they are special privileges when that supreme final test comes, unless we have this fearlessness in the other hand, we shall be found wanting. These two qualities may be trained in us in a manner detrimental to ourselves and to those with whom we come in contact.

Social service is impossible without character. If the body serves but the mind is absent, our service can bear no fruit at all. There can be no self indulgence in service. A man's first duty is to his neighbours. Our capacity of service has obvious limits. We can serve even our neighbour with some difficulty. If every one of us performed his duty to his neighbour, no one in the world who needed assistance would be left unattended. Therefore, one who serves his neighbour, serves all the world. Indeed, it is the only way open to us of serving the world. One, to whom the whole world is as his family should have the power of serving the universe without moving from his place. He can exercise this power only through service rendered to his neighbour.

Tolstoy goes further and says that at present we are riding on other people's back; it is enough only if we get down. This is another way of putting the same thing. No one can serve others without serving himself. And whoever tries to achieve this private end without serving others, harms himself, as well as the world at large. The reason is obvious. All living beings are members, one of another so that a person's every act has a beneficial or harmful influence on the whole world. We cannot see this, near sighted as we are. The influence of a single act of an individual on the world may be negligible. But that influence is there all the same, and an awareness of this truth should make us realise our responsibility.

Professional Ethics

The immediate objective of professional service is the welfare of the client or patient and any realistic as well as

justifiable system of professional ethics should be similarly oriented. The major problems of professional ethics arise when this objective fails of attainment or when it is incompatible with the public interest as in keeping inviolate.

Confidential communications are with the interests of the practitioner as in the subordinating fees to the proper performance of services. Professional men have also at times sacrificed the welfare of client or patient to the professional etiquette allegedly due to one's colleagues and have swallowed the camel, of inefficient service while straining at the gnat of punctuations adverting standards. Most of the Professions have now drawn up codes of ethics", declaring their ideals or standards of behaviours. Social service also has to draw up code of ethics.

Ethics is the philosophical examination of such concepts as good and bad, right and wrong, virtue and vice. It involves the logical scrutiny of the language of patterns of arguments used in moral deliberation and debate. Moral discouragement arises in the context of human perplexities, decisions and actions. How then is ethics related to psychology, which studies the same phenomenon. Problems like the freedom of the will, the nature of motives, desires and intentions, require a concerted study by psychologists and philosophers. The psychologists will probe its casual origin in the history of the speaker, as how he acquired the attitudes revealed, study their relations to other features of his personality and so on. The ethical philosopher will concentrate on the logical liaisons of the discourse the 'ifs' and 'therefore' the justification or criticisms of moral policies it may contain.

The selective code of the individual expresses in proportion to the strength of his character and the clarity of his intelligence, a more definite, and vivid and intimate set of valuations. These individual codes could not exist without the support of the social codes but they exceed the latter in

substance, vitality and detail. The mainspring of the individual's life is in fact the inner set of valuations he cherishes. Within the valuations, there are often conflicts and contradictions, involving in normal cases, sometimes painful adjustment to new experiences, but in extreme cases, going so far as to disrupt the personality. There is also a degree of conflict between the individual code and some dormant social code, a conflict that is most apt to show itself in relation to the economic code and in many communities to the religious code of the group to which the individual belongs.

Within every group, no matter how small, no matter how united by common purpose, there is the tendency of authority and prestige to seek its own ends and to express its powers at the cost of the variant individualities subject to it. To secure any common end there must be common rules, but the drive of authority, fostered by lack of understanding as well as pride of position, goes beyond the degree of regulation which the common end requires. It is the sensitive, the imaginative, the original minds on whom the pressure bears most heavily.

There are of course, beneficent and needful restrictions. All organisations involve some restrictions, some rules. There must be a common policy for common ends, for common discipline. If wisely devised and maintained, there is a *means* of strength. Without order, there is no direction and no achievement in a common cause. But there are many restrictions which are due to the failure to understand individual differences, to the ambition or narrow mindedness of power, to the willingness of men to exploit others without consideration of the cost.

A third source of social restriction arises from the almost impersonal control exercised through institutions. The social structure rests on a social heritage. It has been built through

many generations. Its institutions express prejudice and superstition as well as the intelligence of their countless builders. Although it is constantly being rebuilt according to the standards of each age, the process is never complete. Some of its institutions may be harmful survivals, repressive of the individuality of its present members, conventions and mores, especially of the prohibitive type and many derive authority from the mere fact of long establishment. They are apt to grow sacrosanct and thus resistant to change all the more because they fail to justify themselves by the only legitimate test, the service they render to the members of the society. The demand for conformity is often unreasoning, and history is strewn with instances of the suppression of those less gregarious and more original minds whose insight proved in the retrospect to be greater than that of the mass of their fellows.

Beyond these difficulties there lies another, in the very nature of the society. Every social situation or environment, even the most intimate, is one when each individual shares with others. Each must adjust himself not only to these others but also to the common situation. Hence, certain uniformities of conduct are demanded of him. The common situation and the variant individual, the situation and the code demanding conformity and the individual seeking to be himself - these are the terms of countless conflicts.

The more extreme manifestation of these conflicts are on the one hand the ruthless power, crushing individuality in the name of social authority. They are, on the other hand, fear, distraction, revolt, and psychological instability of those who from the stand point of the prevailing code are 'abnormal' and in the eyes of authority are 'anti-social'. This

(Cl. A Koestler, "The Intelligentsia" in the Yogi and the Commissar (New York 1945) PP 61-76.

clash of conformity and individuality reveals itself most vividly perhaps in the sensitive protestations or critical evaluation of a society of 'intellectuals' or 'intelligentsia' who seem to most people and sometimes to themselves, by virtue of their critical function, to be 'queer' or even 'neurotic'. When authority, whether in the garb of dictatorial political party or say Boston's watch and ward society, "forces the artist to abide by this or that code, the latter loves his 'neurotic' status, to be sure, but society also is deprived of an essential contribution to its own progress.

Confronted with the obstacles that material and social circumstances oppose to the fulfilment of personal ideals, men have in all ages either longed for, or striven for a social order, nearer to the hearts desire. The striving is in the form of group activity, working for reforms or for revolution.

The social codes embody at best only the standards acceptable to the group in general. They can never meet the demands of every particular situation or fully regulate the attitude and the behaviour of the individual towards his group. This consideration brings us to our final question, that of the reconciliation of things equally necessary for the conduct of life, the social code and the individual judgement.

The relations existing between sociology and ethics must be deduced from the nature of both, since ethics is concerned with the moral rightness or depravity of human actions. It investigates the laws of morality and formulates the principles and rules of morally desirable actions. It cannot be said that ethics is concerned with ends to the exclusion of means, because every human action is capable of morality, not only in itself as an end, but also in relation to other ends which it may subserve.

The difference between ethics and sociology has more than one reason for it. Firstly, their fields do not totally coincide, for not every-thing that is social is ethical, nor is everything

that is ethical, social. Secondly, the view-points from which they may envisage the same problem are different. On the other hand, the moral life of man is developed in society, while the influence of ethical behaviour on social and political life can hardly be exaggerated. Imitating Fose's dictum, one may say, 'What is ethically wrong cannot be socially right'.

CHAPTER TWENTY FOUR

Professional Ethics in Social Work

TARA CHERIAN

Strange but true: Man has many needs but very little energy in him to satisfy all his needs, and though the wants vary, the felt needs are the same in all the beings. The abilities bestowed by nature on man varies from individual to individual in meeting these demands of the daily life. Perhaps it is the law of nature or the unquestionable wisdom of the Almighty, that makes the living of every being an interdependent phenomenon on this universe.

In the course of his civilized life man has learnt to satisfy all his needs with the principle of division of labour, but as days rolled by, the society became complex, the individual tended to get loose from the traditionally integrating or controlling influences, thereby, to combat this weakness of man and regulate his work life and harmonise the social living, the functional groups developed certain code of conduct within the group and also a set of norms to smoothen the inter group relationship.

This professional set of conduct evolved by the trained Social Workers not only help them to function more

efficiently and satisfactorily but also help the beneficiaries to live a free and happy life, once they overcome their problems.

Professional ethics of Social Workers may be classified under four broad headings :-

1. Commitment to one's work
2. Moral responsibility towards the clientele
3. Mutual understanding and respect towards others in the profession, and
4. Recognising the importance and realising the limitations of the work in the Social order and the National interest of the country.

Social work rests on the knowledge of human behaviour. Today, professional Social work possesses its own distinctive body of knowledge evolved over a period of time. It has assimilated in itself, the essence of Sociology, Economics, Philosophy, Political Science and even a portion of Biology and Physiology. Anything which casts light on human nature comprises a part of the knowledge essential for the modern Social worker. Social work like the other professions requires a number of significant qualities from its practitioners formal/professional education, continuous study and growth self-discipline and high ethical standards. A committed Social worker has a warm interest in people of all types, implicit faith in the goodness of human beings, ability to work with people without frowns and frustrations, ability to follow the projects with a cheerful disposition, intelligence and a broad perspective. It is only the commitment to work that brings out the superior intellect to its manifestation, blossoming of a nature, social philosophy and ability to use the talents skillfully without the clienteles being embarrassed at their short comings.

Moral responsibility towards the clientele involves motivating them to release their potentialities to overcome

their problems, keeping their personal secrets guarded, lending emotional support without involving emotionally in the problem solving, being bias-free towards the clientele are but a few to mention here.

Helping individuals to help themselves is the motive of professional social work. In doing so, respect to others traditional customs, religion and social norms should be exercised by the social worker in her process of help. It is ideal if the professional practitioner follows the ethical standards which she tries to put through in her work by herself, thereby she not only helps others in solving their problems, but also sets herself as a model for others not only to copy after but also be inspired by her.

The ethical values regarding fellow workers can be classified as the interrelationship between the individuals and the agencies. The basic concept of the inter-personal relationship is not to be rivals in the field of work, but to render service that could be complimentary to each other. Petty jealousies, duplication of services, unhealthy criticism of the fellow workers, or the institutions among themselves or in the presence of the clientele not only affects the other personalities and agencies reputation in the field, but also their own in due course. This further gives scope to the clientele to exploit the situation or abuse the help rendered thereby nullifying the very effect of the cause and purpose of the Social work; instead if individuals and agencies develop their skill according to their aptitudes and the social needs of the community or locality, the inter-personal relationship, would be strengthened by referral services which certainly would be based on the recognition of others abilities and skills.

Continuity of interest should supersede the conflict of interest among the workers, cooperation and coordination should be their theme of work, sharing one's experience with

the others in the field is doubly beneficial, for, along with the society, the other workers also get enriched with the knowledge, for today social work does not merely medicate and dress an open sore, but puts all efforts to heal it. The emphasis has been shifted from relief to rehabilitation, from advice to counselling and from amelioration to prevention.

Social work cannot be done wholesale, unless the Government, the Government departments and the public services involvement are effectively used by the Professional Social Workers. Public services would be desirable to the extent that it gives expression to the duty of the community, when it covers large numbers of people and when the function of those who administer it can formulate its laws and its rules. It is a professional worker who is called, for where experiments are to be tried in new ways of dealing with needs, where pioneer work is to be done, where public opinion requires education by example of new methods. There are in this world hundreds of things which are right, but which can not be legalised for, things which will never be done unless people, in the field venture to tackle and set a new trend for the society to follow.

Men and women have within them truths to communicate, skills to contribute and songs to sing, which demand expression when their contributions fill a need in some one's life, even for a fleeting minute, it definitely adds to the world's happiness. It is the social work with an earnest desire to help the fellow beings without forgetting the grace notes of understanding and sympathy and human social order and the needy makes the earth a heaven to live in.

Professional social work is a rewarding profession, in which men and women find their compensation not so much in money they earn, as in the love of the work, a sense of its dignity and importance and feeling of contributing materially towards the happiness of mankind.

Swami Vivekananda observed 'Life is expansion, contraction is death. He alone lives, who lives for others, the rest are more dead than alive'.

Social work as a profession, among most important of modern social movements came into being as a response to a need.

Once again to quote Swami Vivekananda, it is not in believing or becoming but in being-by following the ethics of profession one reaches the goal. "Be and make" would be the best motive of a professional ethics of a Social Worker.

PART TEN

Politics

CHAPTER TWENTY FIVE

Ethical Considerations in Politics

LAKSHMI N. MENON

In order to understand the subject we have necessarily to know the meaning of the words profession, ethics and politics. I place before you the simple dictionary definition of profession. A profession is a calling or vocation which involves some branch of learning. We speak of learned professions when we expect a high degree of education and training to practice a vocation. We also refer to individuals as a Lawyer by profession, or a Carpenter by profession, meaning that particular individual has obtained skill or proficiency in his calling. Hence, we refer to persons as belonging to a profession when that person belongs to a group which specialises in a particular vocation for earning a living or realising an idea.

Each profession has its own code of conduct, which is its ethics. Ethics is a science of conduct; it tells us how we should behave in any particular situation. It is identified with morality. It helps us to decide what is right and what is wrong. In that way, it sets standards or norms of behaviour in any particular profession. Morality and ethics are common

to all. Honesty, loyalty, respect for elders etc., belong both to morality and ethics. Then there are certain principles which each group accepts as its own so that its activities and behaviour are above suspicion and calculated to ensure the welfare of the people it has to deal with. It is unethical in any profession, to harass its clients by making unreasonable and illegal demands. Thus, a lawyer should not take up cases in which he has to prove that wrong is right. Thus by force of arguments, murderers are declared innocent of the crime they have committed and innocent people convicted for no crime. We have on his own authority, that Gandhiji while practising in South Africa never took up a false case, when it did happen by the clients fault he did not hesitate to apologize to the Bench and with-draw the case which of course impressed the Judge.

Let us understand that the ultimate aim of all professions, be it teaching, law, medicine, or practice of arts and law, is to help people to increase knowledge and understanding and to help them to lead a better life. Hence each profession lays down certain rules of conduct determined by the status of that profession in society and expected to abide by the socially accepted modes of behaviour. Thus a Doctor may not accept fees for treating another Doctor or his relatives. He may not demand fees if the patient he treats dies. In the old days it was not regarded as correct to accept any remuneration at all for treating the sick. The oath of Hippocrates lays down the ethics of the medical profession. The Association of Chartered Accountants lays down rules which make the profession well known for its honesty and integrity. And this is accepted without question by Society.

Here we must make a distinction between morality and ethics. While ethics is an absolute Science, morality may be a changing thing in the sense what is moral today may not be regarded as moral tomorrow. It may vary according to

time, place and circumstances. For instance, once upon a time it was not regarded as immoral or illegal for a man to have many wives. Today as monogamy is accepted by law and society as moral, polygamy is regarded as immoral and illegal. The principles of ethics on the other hand, are absolute and immutable.

Now we come to the third idea in the title which is politics. We may define politics as the art or science of dealing with administration and human affairs. It is a profession, and should be regarded as one. When people live in a society there should be rules and regulations and accepted norms of behaviour, or otherwise, there will be after Chaos. The basic aim of man in politics is to create a form of social machinery which will serve his interests without clashing with that of the others. The basic need is to pursue for his individual realisation. Even in the most primitive society the group lays down certain rules which would make community life possible and it sees to that there is no conflict between self interest and group interest. Thus some kind of consensus exists by which general welfare will be regarded as a part of a self interest. Because no man is an island and the fact of his being a part of a large group guarantees to him certain advantage which therefore demand his participation to protect his advantages. This is perhaps the basis of politics.

In modern times, especially in India, politics is regarded as quest power and nothing more. Many undesirable and unethical acts are tolerated in that quest for power. Lord Acton said "Power corrupts, absolute power corrupts absolutely". If the aim of politics is the capture of power and power corrupts, it is no wonder that we associate politics with corruption and not with ethics.

Unfortunately, the acquisition of power coincides with the possibility of control over the action and interests of others. The politician is presumed to have control over administration

by virtue of his being a member of Legislature. The ordinary citizen in distress approaches him for his help; seeks his aid for recommendation for a job to one of his constituents or relatives who cannot get a job by legitimate means. He is supposed to have power to influence decision, change decision, or guide the administration to take wrong decision, or take no decision at all. For service rendered he accepts illegal gratification. Crime which is actually encouraged by Society for the prompt execution of orders. Thus corruption spreads; more and more delay means more and more attempts by means of illegal gratification to expedite decisions. The vicious circle goes on and on till at last society throws all moral principles to the winds and corruption becomes a sort of cancerous growth, uncontrollable and fatal.

It is not so difficult to arrest this growth. As Educational system emphasising the need for a moral cause and values should be the first step towards reform. There should be schools for training politicians. Every profession prescribes a period of training and apprenticeship and special curriculum to meet the demands of that profession. If politics is to be accepted, as a profession, surely, there must be arrangements for training in it. Political skill like any other skill can be developed by training. The art of politics and government is not the chance, inspiration of an abnormal mind. It is a result of years of training and practice in the art of dealing with other human beings and their affairs to enhance their welfare, and create confidence in the justice and fair play on the part those who seek power in the spirit of service for the community.

While other professions are confined to special skills like law, education and administration, politics is all prevailing and deals with a wider spectrum. All the skills needed for all the professions are the legitimate field of interest in politics.

So if politics is a profession, it must necessarily have an ethical content which should make it not an instrument of corruption, but a sure means of achieving communal harmony and human welfare.

CHAPTER TWENTY SIX

Professional Ethics in Politics

C. SUBRAMANIAM

The discovery of agriculture and domestication of wild animals marked the beginning of the modern human civilisation. From being a nomadic hunter, man settled down to live in groups and communities. With that the necessity arise to observe certain codes of conduct and norms of behaviour for the harmonious and peaceful functioning of the community. Thus emerged what we now call politics. That is why it is said that politics is as old as human civilisation.

It was easy to manage the affairs of simple rural agricultural based societies. But with the further progress and diversification of human activities the problem started assuming more complex and difficult dimensions. New rules of conduct and behaviour, or modification of existing customs and habits became inevitable. Deep insight into human behaviour had to form the basis for the formulation of these norms and values applicable to community life. In various parts of the world where ancient human settlements came into existence, saints, sages, scholars and philosophers devoted their attention to guide the communities in organising their life systems.

With the advent of the scientific age humanity has made rapid progress in the diversification and intensifying its

activities. Urbanisation became inevitable leading to the formation of towns and cities. And to-day we find humanity face with the most complicated and complex problems in functioning as a community. With such developments the administration of the affairs of men in an organised manner was becoming unavoidable and thus politics had begun to play a dominating role in the life of the people. Greater the level of development greater the role of the state. This required properly qualified and trained men to run the State and thus politics has assumed the status of a profession. The success of any state now naturally depends upon the quality and capacity of the men and women who run the state organisation. This has been recognised from the very ancient times and attempts has been made by the wise men of the various countries and ages to evolve a code of conduct for men in charge of public affairs. While conditions may change and vary from time to time and place to place certain basic qualities have been recognised as essential for the proper functioning of the administration which would guarantee the happiness and prosperity of the people. These basic codes of conduct for public men have been handed down from generation to generation. Particularly India is rich in the store house of this knowledge and wisdom of state craft. The two Indian epics Ramayana and Mahabharatha occupy the foremost place in this field of literature. It is said of Mahabharatha by generations of Indian authors that "What is not there is nowhere to be found" I would like to quote here what K.M. Munshi wrote about Mahabharatha.

"The Mahabharatha is not a mere epic, it is a romance, telling the tale of heroic men and women of some who were divine; it is a whole literature itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to reveal, but above all, it has for its core the Gita, which is, as the world is

beginning to find out the noblest of scriptures and the grandest of sagas the climax of which is reached in the wondrous Apocalypse in the Eleventh century. Through such books alone, the harmonies underlying true culture, I am convinced, will one day reconcile these disorders of modern life.

The Gita has been a source of inspiration to Indians since times immemorial. Its most famous devotees among the moderns include Loka Manya Thilak, Mahatma Gandhi, Rajaji and Acharya Vinobha Bhave. Beyond the confines of India also, it has had votaries among philosophers, poets and statesmen such as Emerson, Edwin Arnold and Warren Hastings. Truth is many sided, transcending the limitations of normal human perspectives. Indeed, looking at the various commentaries on its text Gandhiji expressed the view that if a book were to qualify as a scripture, universal, then it should be capable of different interpretations to meet the needs of different times.

In formulating a basic code of conduct for politicians we have to be guided by these scriptures, particularly the Bhagavad Gita. Mahatma Gandhi was the living embodiment of the principles enunciated in the Gita. These are Gandhiji's words "The Bhagavad Gita provides you with code of conduct. Whenever you are in doubt, trouble, depression or despair you will turn to the code and the "compendium". For those of us who are not scholarly enough to interpret and understand Gita, Mahatma's life stands before us as a shining guide and example. And therefore in evolving a code of conduct for the politicians we have to turn to Gandhiji's life and teaching for light guidance. In the following paragraphs I shall try to point out some of the basic principles and code of conduct, which should guide the politicians as exemplified by Mahatma in his life and teaching.

In politics leadership is a key factor-leadership not only at the top level but leadership at various levels. Particularly

those who occupy high positions in politics have to discharge a grave responsibility by being examples for others to follow. Why was Mahatmaji able to inspire millions of his country men and also earn the respect of the rest of the world? It was mainly because of his purity of character and not just preaching to others, but practising what he preached. If there is any weakness in the character of the leadership, it gets reflected in the followers and large masses of the people are influenced by the norms set by the leaders. Today we find ourselves in a very unhappy position in the country with good deal of indiscipline in every walk of life including educational institutions. What is the main reason for this? It is because of the bad example set up by the elected leaders in parliament and state legislatures. The indiscipline that marks the proceedings of parliament and legislatures are matters of great concern. Not only pandemonium is created obstructing the proceedings of the legislatures but also acts of violence among the members inside the legislatures are becoming common and almost every day occurrence. No body is prepared to observe the rules of the game. Then how can we expect the masses of the people to observe discipline and respect the laws and regulation. If a new situation has to be brought in the country, the leaders should set a better example of disciplined behaviour. It is a well known saying that reforms have to start from the top and percolate to the bottom, whereas revolutions start from the bottom and engulf the top.

There is an atmosphere of corruption pervading the whole country. Corruption is becoming a way of life. This is due to the bad example set by the leaders. Even when there is suspicion of corruption at the top level then the whole system gets corrupted. That is why the saying, "leader's wife should be above suspicion"-it is for setting an example for other women. In the profession of politics leaders have a grave

responsibility in setting an ideal and example for others to follow—otherwise the whole political system is bound to get polluted affecting all sectors of national activity. Gandhiji had insisted that "Voluntary service of others demands the best of which one is capable and must take precedence over service of self". Service before self is a motto applicable to all public workers whether in the political or social fields. But today the politicians have gone down in the public estimate because they are considered to be more as self seeking individuals than as public spirited workers. During the freedom struggle days there was a temper of sacrifice, service and self discipline among the congressmen but now these have been replaced by power, profit and pleasure as the motivating force. In revitalising the political forces in the country this needs foremost attention. Political leaders naturally will have to set the example for others to follow.

Politicians require integrity of character more than any other section of the community. In view of the all pervading influence of politics in the life of the people, lack of character amongst the politicians pollutes all other activities. Gandhiji set very high standards in dealing with public funds. He was meticulous in keeping proper accounts for every rupee collected and spent. The most regrettable feature in political life to-day is the way in which political funds are collected and spent. In the name of election funds, huge sums are collected especially by those in power for which they are not accountable to any body, even to the political party to which they belong. This has been the main source of corruption which is corroding the entire nation. Unless acceptable codes of conduct are evolved in regard to the collection of party funds and maintenance of correct accounts for these funds it will be impossible to drive out corruption. Since the main source of power namely politics gets corrupted, it pollutes the entire moral fabric of the nation,

Politics is a profession to serve the people through the exercise of political power. Unless this power is exercised with efficiency and impartiality, society is bound to suffer. Particularly those who occupy positions of power should have the ability to function effectively in the discharge of their functions.

We have adopted the parliamentary system of Government, Elected representatives function in parliament and state legislatures. If the deficiencies which are becoming more and more apparent, this would require the regulation of functioning of political parties through proper statute. Today crossing over from one party to another party is becoming a common feature. And such persons are rewarded with even ministerial posts. No wonder politicians are looked upon as self-seeking and power mad.

The only way to improve the situation is to have a Gandhian code of conduct for politicians and political parties. In this process political leaders will have to play a leading role otherwise the whole political system is bound to collapse with disastrous results.

We have to look back to our ancient heritage of Dharma. I would like to quote here a few passages from the Shanti Parva of Mahabharatha, which was written thousands of years ago are still relevant to the well being of humanity.

This is what Bheeshma tells Yudhishtira who expresses his disinclination to ascend the throne and wants to retire into the forest and perform penance, "Yudhishtira, you ascend the throne not for personal power and pomp but to discharge a public duty. Shouldering responsibility is a greater austerity than retreating into the forest, Be a beneficent king".

I give below a few of the relevant tenets which Bheeshma put forward to Yudhishtira.

- 1) Destiny is potent, but self effort can modify it.
- 2) Truth is all powerful. The adherer to truth is never a

failure in life.

- 3) He who wants to be successful in life should practice self control, humility and righteousness.
- 4) Man should be neither too soft nor too rigid. He should adjust himself to circumstance.
- 5) Weakness is no virtue. It breeds many evils.
- 6) Compassion should be combined with stern discipline.
- 7) Tolerance of irregularity promotes downfall.
- 8) Life rests in Indolence. It shines in industry.
- 9) Hatred engenders poison.
- 10) Love is constructive and all powerful. It reclaims the followers.

These are applicable to all rulers of all times, whatever might be the system of government.

Will our nation flower again on the basis of our ancient Dharma, adapted to the changing conditions of the present day world?

Let politics become a noble profession to achieve noble ends to benefit the society.

PART ELEVEN

Government Employees

CHAPTER TWENTY SEVEN

Professional Ethics for Government Employees

V. KARTHIKEYAN

Ethics refers to code of conduct or rules of behaviour. In the civilised human world, ethics of different types are clearly distinguishable. To mention only a few, we have social ethics, commercial ethics and professional ethics. In this article, we are concerned with professional ethics.

Professional Ethics deals with the code of conduct or rules of behaviour which the members of a profession are expected to observe and follow in their day today exercise or practice of that profession. Thus Lawyers' code may be different from Doctors' code, Politician's may be different from an Administrators' and so on. But, it must be recognised and accepted that all ethical codes emphasise certain basic values and aim at harmonious functioning of all professions, both internally and in relation to others. The ethics of no profession can be isolated and evaluated or commented upon without taking note of the interdependence of all professions in an orderly society of the modern age.

Now, political thinkers have held that Government is a necessary evil. Whatever be the social, racial, religious or political classification of a society, every society has to have and is subject to a Government. This is absolutely necessary to maintain law and order and to promote the material and moral well being of the citizens. The next step is the inevitable army of civil servants, often described by the uncomplimentary word, bureaucracy. There is no Government on the globe which is carried on without some sort of bureaucracy or other. So, Government servants or employees are ubiquitous and will form a permanent feature of all Governments.

Given this situation, we have to ensure that the multi-dimensional bureaucracy including its technical wings is well disciplined, efficiently trained, effectively supervised and works with an eye on results. For this purpose, we have elaborate service codes and rules, recruitment procedures, training establishments and schemes, disciplinary and conduct rules, Evaluation and Performance Assessment systems including confidential Dossiers and some imperfect arrangements for reward for good work and for punishments for lapses in work or conduct.

Ideas more prevalent in India regarding Professional Ethics for Government Employees are those based on British ideals, traditions and experience. The English House of Commons is called the Mother of Parliaments and the British Civil Service, the fore runner of many other civil services in the world. For the reasons that Lord Macaulay introduced English education in India in 1832 and the country was under British rule for more than 150 years, our administrative structure and values owe much to the British.

What are the components of the Professional Ethics for Government Employees?

First and foremost is the unquestioned acceptance and loyalty to the constitution of India, as by law established. In Britain and Japan, it is loyalty to the crown; in India and U.S.A., it is the constitution that constitutes the basic plant. The Government Employees' rights and obligations flow from the constitution and the laws and rules enacted thereunder. Articles 309 and 311 are very important in this connection. Loyalty to the programmes and policies of the Government in power also flows from this concept.

The next commitment is to Secrecy of information and matters which come to a Government employee's notice which by law, rule or convention, is prohibited from being disclosed to unauthorised persons. A Secretariat employee leaking out what notings have been made on an official file or a Defence employee exposing strategic troop movements or secret weaponry or a judicial department's employee disclosing contents of papers pending before a judge can be cited as examples of violation of this secrecy rule.

The third most important ethical tenet is honesty to oneself and commitment to truth. A Government employee is expected to study and record all the facts relating to the matter under consideration and place the data in the full and correct perspective, without fear or favour before the next Higher authority. Deliberate suppression of facts or twisting of figures or putting up of misleading notes and suggestions, with a view to aid a particular view or decision being taken or not being taken will amount to dereliction of study and a dishonest step.

The next rule to be observed is objectivity and impartiality in dealing with official matters and persons. All are equal before the law and every citizen is entitled to fair and sympathetic treatment. Narrow and personal prejudices flowing from consideration of caste, colour, creed, sex, race or locality have absolutely no place in the disposal of official business and every Government employee must give a simple

evidence of his freedom from these prejudices. Our divided society is already suffering a lot due to lapses in this respect. The Britishers made the rules tight in our country, leaving less discretion at the lower levels only to ensure that the poor and ordinary citizens do not receive unfair treatment due to these prejudices.

Another component of this Ethical code for Government employees is freedom from illegal gratification. A Government servant cannot enter Government service, expecting to make money or live in high comfort. Government Service is generally underpaid all over the world, when compared to business or industry or even professional levels outside Government. This is so, because of the large number of public employees, the inelasticity of Government resources which came from taxation principally and the need to allocate substantial funds for developmental and welfare measures. In India, the salaries under Government are definitely low and the spiralling prices keep on putting more and more strains on family budgets of Government Employees as well. Yet, the Ethical code expects the Government employee to keep his hands clean and not to yield to temptations of making extra earnings on the sly. Unfortunately, our system has broken down heavily in this regard and corruption has become universal and even accepted as unavoidable. This sensitive issue is directly linked with our nation's moral degradation and the evergrowing worship of money, keeping aside all our spiritual, religious and social values, bequeathed to us by our elders. Unless the nation reforms itself, a segment of it, the Government employees, alone, cannot be expected to reform themselves.

There are two other ethical tenets relevant to Government employees. They are; Devotion to duty and proper relations with public. Devotion to duty must receive the highest priority of a Government employee and his own personal need and convenience must be subordinated to the call of public duty. Accepting transfers and postings, working on holidays

and at odd hours to meet emergent situations and putting in extra hours of work to reach targets etc., form part of this requirement. Government servants are also public servants and they win their place in society only by virtue of their sincere and honest service to the members of the public who are their real pay masters. Instances are quite common when Government employees spend minutes indulging in private chit-chats or novel reading or personal work during office hours, keeping several customers waiting in queue clamouring for attention and service. This is indeed regrettable, even reprehensible.

Lastly, courteous behaviour and helpful and informative answers to customers' questions are a very significant part of Government Employees' Professional Ethics. Absence of this quality is very often noticed now a days and the public dissatisfaction is consequently mounting. I hope the situation will improve.

PART TWELVE

Transport Personnel

CHAPTER TWENTY EIGHT

Professional Ethics for Transport Personnels

P. S. NAGENDRIAH

Professional Ethics for Transport Personnel are both a challenge and a pleasure. The technological developments have led among other things, to very quick, efficient, smooth and comfortable transport and communication facilities in the modern world, thus throwing people of different cultures, religions, ideologies, tastes and attitudes together. They are brought so close together that inter-dependence and peaceful co-existence have become inevitable. This, in turn, demands a set of practical ethics, relevant for different professions and acceptable to all, irrespective of the culture, religion, ideology and attitude. In other words, the ethical principles to be evolved and followed should be international and conducive to the peaceful developments and progress of all. It is a matter of pride and happiness here that the precepts and practices of Ramakrishna Paramahansa, Swami Vivekananda and Mahatma Gandhi have a direct relevance to the ethical principles and code of conduct for the modern world.

By ethical principles we mean the principles which individuals both in their private and public life and organisa-

tions in their service to the nation and the world should follow in order to promote the general good of all; and finding fulfilment and satisfaction of their own good in the fulfilment and satisfaction of the general good. The code of conduct for the personnel of an organisation should be based on such of these principles relevant to their profession and the organisation to which they belong. We will now discuss briefly the relevant ethical principles for the Transport Personnel in a Transport organisation.

The Transport Organisation come under essential services of any nation. They are essential not only for the transport of the people and goods, but in the vital economic role of distribution of goods. Thus, efficient transport organisations and facilities ensure smooth, economic activities and life of a nation. In fact, the industrial and technological level of any nation is measured by the kind of transport facilities they have in the Society.

The Transport Personnel should bear in mind that they are engaged in a service industry, transporting people and goods. The people travel for different purposes - social, economical, religious, recreational, medical treatment and so on. Any sudden and wild cat strike by Transport personnel will not only jeopardise the public life but put the old and infirm and the ailing people going to Hospital into very great inconvenience. Hence, such strikes should be avoided at all costs.

For purposes of our discussion, we will divide the Transport Personnel into two categories :

- i) Those who come into immediate contact with the Passengers and the public;
- ii) Those who are behind the first category but are equally responsible, if not more, for the efficient, running of the Transport Organisation. They may be called invisible personnel from the point of view of the public; Personnel who belong to the first category are

(a) Drivers; (b) Conductors; and (c) Checking Inspectors.

Drivers

The Drivers are the custodians of the lives of the passengers boarding the bus. They are responsible not only for the safe and comfortable journey of the passengers but for the lives of the passengers too. They must not, therefore, be rash and negligent. They must know that they are not driving the vehicles for their own pleasure. They must, therefore, suppress their ego and temptations to drive as they please. They must be alert every moment during the driving and avoid over-speeding and such risky adventures. They must note that the roads are not their monopoly. There are others using the road. They must, therefore, observe the rules of traffic strictly and at all times. It must be mentioned here that in the modern set up the safety of the vehicle and the passengers depend not only on the driver, driving the vehicle, but also the other drivers of the other vehicles and the other users of the road. It is, therefore imperative that the State and the Government enforce strict discipline and code of conduct for the Drivers as a whole.

Conductors

The Conductors can make or mar the image of the Transport Organisations. It is they who come into direct contact with the passengers and the people during the entire time of their duty. They have to deal with thousands of passengers of different kinds. Some of these passengers may be co-operative, some may be provocative, some others may be irksome and some may even try to cheat the Organisation. The Conductors must deal with all these people patiently, courteously and resourcefully. Some of them may need their help for getting in or getting out, and that when the Conductors are very busy with their work. It is at such times and situations that the Conductors improve the image of the organisation by extending whatever help they could. No doubt, the

Conductors' job is demanding. They have to collect exact fares, issue correct tickets and enter the invoices promptly. They must inform the passengers of their correct destinations, ensure the safety of their properties and answer their relevant queries politely. They must honestly account for the fares collected from the passengers.

No doubt, the Transport Organisations are service organisations but they are expected to make profit. This results in their being run on commercial lines, and therefore, the ethics to be followed become all the more important. The commercial outlook makes the Conductors take more passengers in violation of the rules and thus cause inconvenience to the travelling public. It also leads them to compete with each other jeopardising the safety of the passengers. The Transport services should be for the benefit of the people and at the time when they want it. Hence, the Conductors should, among other things, have a high sense of honour, resourcefulness, great patience, courteousness, honesty and a concern for the comfort and convenience of the passengers.

Checking Inspectors

Next in order come the Checking Inspectors. Their contact with the passengers are peripheral. They are employed to ensure that the passengers get the correct tickets for their travel, tendering the exact fares; and that the conductors properly account for them. This is essential in any commercial Organisation. But in the nature of their duties they ask the passengers unnecessary queries, at times to the point of vexation. They hold up the vehicles causing inconvenience. They make the passengers move out of their seats in order that the Inspectors may occupy these seats. Such acts on the part of the Inspectors and Conductors bring bad reputation to the organisation. They should, therefore, be avoided. They are the servants of the public and not their masters.

In a Transport organisation there are a number of personnel behind the crew, and working in the Depots, Stores and Offices, whose honesty, sincerity and efficiency ensure the smooth running of the organisation. They do not come into actual contact of the public. They are, therefore, invisible from the public point of view. They are, Mechanics, Supervisors, Personnel of stores and Purchase Section and the Accounts Department and lastly the apex body i. e. the Management.

The Mechanics should do the maintenance work so thoroughly and intelligently that the transport service can be reliable and there will be no breakdown of the vehicles. The Mechanics and the Supervisors should note what the Drivers have reported about the vehicles driven by them. They should not only attend to these things and the routine maintenance, but also check those parts which frequently lead to breakdowns. Some of these things like the fuel tubes getting frequently punctured should be reported to the concerned Automobile Industry, so that there can be a suitable modification and improvement of the design. This is very very essential in order to enable the people to reach their destination in time. The breakdown at night times now-a-days will be risky and dangerous.

The personnel of the stores and purchase play very crucial role in the smooth running of the services. They should ensure about quality of the materials supplied to the maintenance. They must be honest and should avoid purchasing sub-standard spare parts. However efficient the driver and the maintenance staff may be, unless the spare parts are of good standards, there may be breakdowns and even accidents. Hence, the honesty and integrity of the personnel of the stores and purchase are very very important.

The Accounts section should be prompt and honest, settling the Bills so expeditiously that the agencies supplying quality goods will come forward to supply them to the

Transport Organisations. The accounts section must also ensure that the money collected from the passengers is properly accounted for.

The establishment should keep all the workmen contented and happy. They must look after their payment, gratuity, leave and other such legitimate welfare claims. Only contented workmen can provide better service to the people.

The object of any Transport Organisation is to provide an efficient, adequate, economical and co-ordinated transport service. To this end, all Transport Personnel should identify themselves. To achieve this objective they have to follow certain ethical principles as shown in the foregoing discussion. The qualities, skills and principles for different personnel should be inculcated in them by suitable devised training programmes and apprenticeship opportunities. The money spent on these programmes must be viewed as an investment in Professional Ethics for efficient and smooth conduct of the services and for a general satisfaction of the public and the society.

PART THIRTEEN

Consumers

CHAPTER TWENTY NINE

Professional Ethics for Consumers

J.M. PRABHU

The Father of the Nation Gandhiji said "All the properties in the universe rightfully belong to all who need them and use them well". Mr. Benjamin Disraeli said that "Man is not a creature of circumstances; but circumstances are creations of man and we are free agents and man is more powerful than matter". Mr. John F. Kennedy one of the late lamented Presidents of America said "Consumers by definition include all and they are the largest economic group affected by every private and public economic and policy decisions of any Government. More than two-thirds of the economic spending in the world is done by consumers. But still they are the only group who are not effectively organised with their views neither sought-after nor heard".

These observations of sagely wisdom by these great reformers and leaders of the past epitomise the vital role of consumerism a people's collective force which only can establish a just and healthy and socio-economic order in world society. Even the unborn baby in the labouring mother's womb consumes the services of the mid-wife for safe landing

on earth, After birth it consumes mother's fond care. In the process of its life's journey it consumes the services rendered to it by the kith and kin, the society and the Government for its orderly growth to adulthood. Thus, as we grow we become seasoned consumers of all the materials and services of the world and prepare ourselves for the challenges of life and living we are to face in this world. Our education in schools and colleges does not prepare us to face these challenges. We need economic literacy to face the proliferating problems of the world. Mere linguistic literacy and University degrees will not help unless we apply our knowledge and experience to the working conditions around us. One Dr. Harold Hunt a professor of School Administration in the Graduate School of Education of the Harvard University in an advanced and well developed country like America in one of the bulletins of the National Association of School Principals some decades back narrated the experience of a graduate who wrote six years after his graduation to the Principal thus:-

"I want to know why you and your teachers did not teach me about life in the critically hard practical world. I am now a husband and a father working blindly from a high school intellectual to a respectable self-supporting voting citizen of the community. In this transition I am beginning to get an upper hand on the lower rung of the ladder of life for which the education never prepared me for. I wish I had been taught more about family relationships, child-care, getting along with people, interpreting the news, paying off a small mortgage, house-hold mechanics, politics, local government administration problems, the chemistry of food, how to budget and live within it, the value of insurance, how to figure interest while borrowing money and paying it back in small instalments, how to enjoy the opera over the radio and television, how to detect shoddy goods, how to distinguish between a political demagogue and a statesman, how to cultivate thrift, how to

resist high pressure salesmanship and over-reaching advertisement, how to buy economically and intelligently etc etc."

In the modern world today and that too in a developing country, we have more of such problems proliferating with changing situations in society. This missing link between our school and college education and life to come is provided by Consumer education to prepare us to face life and conduct ourselves as disciplined soldiers of life in our national society. Several foreign people including our own Indians settled abroad in the developed nations, when they come to their homeland for a visit, see this change visibly in our society and many of them remark "IN THE WESTERN COUNTRIES THE CONSUMER IS A KING. BUT IN OUR OWN LAND HE IS A NEGLECTED EXPLOITED MEMBER OF SOCIETY". This clearly demonstrates that the force of consumerism is lacking in our country to the detriment of the people's uniform economic progress.

It is not enough that we increase our production unless what is produced is channelled through a free pipe-line of equidistribution without creating violent imbalances in society. Poverty is an involuntary phenomenon on non-availability or scarcity caused by a national use of human endeavours. All of us who talk of poverty have not designed a proper yard-stick to measure it. India is a world within a world and any change from poverty to plenty and to self-sufficiency can come only through a fair distribution of the production among the growing population. Food, clothing, health and shelter, nutrition, opportunities for mental and manual work, education and skill formation, protection from the growing hazards of environmental pollution and an orderly and uniform Government service for the security of life and property etc are some of the basic needs of society. A collective force of the people to ensure these MUSTS of good living without distortion as a matter of people's RIGHT is called

CONSUMERISM a twentieth century coinage of word which symbolises all that is good and orderly to improve the quality of society life and living.

Consumption is the sole purpose of production and the interests of both producers and consumers have therefore to be safeguarded. Profit is NOT A SIN: but what consumerism aims at is to prevent this profitmaking good motive to slip into **PROFITEERING** through novel malpractices. With the massive population explosion in several developing countries and with **FOUR FIFTHS** of the world population muddled up in **TWO-FIFTHS** of the world earth and air space, malpractices are likely to be there due to the growing imbalance in supply and demand. This calls for a strict vigilance by society, particularly the enlightened and educated section, so that our large weaker sections do not become voiceless victims of them. Hoarding, adulteration, underweighting and under-measuring and supply of substandard goods are just a few of them. With luxuries of yesterday becoming essential needs of today, demand will ever be on the increase leading to artificial scarcities and galloping inflation of value. This gets aggravated by the widening gap between the rich and the poor. The rich with their large monetary resources will be able to corner their bulk requirements for months and years when availability is easy and prices lower. But the majority of the poor and economically weak-the largest fixed income group and daily wage earners will become innocent victims of inflation. Here lies the duty of the educated class of people to discipline society against these malpractices,

Government duty in Dual Economy :

We are a nation firmly committed to **DUAL ECONOMY** where the Government are themselves producers, manufacturers, whole-salers, exporters and retailers through their net-work of public sector undertakings and a chain of co-operatives. It is difficult to make a distinct demarcation bet-

ween the private and public sector even though the latter claims they are there for people's welfare''. Several malpractices have thus become common with both the sectors and in such a situation it is the people's force that will have the discipline through organised consumer resistance. As in the case of the independent trade-union movement, the Government should however come forward and give moral and material support and encouragement to such forces in formation. The late Prime Minister Mrs. Indira Gandhi correctly diagnosed this though late and thoughtfully included "PROMOTION OF A STRONG CONSUMER RESISTANCE MOVEMENT as the 18th point in her 20 point programme to hasten this socio-economic justice in society, as soon as she was triumphantly voted back to power in 1980. Even though her mortal body is not with us today, the spirit of the thinking still remains and it is for the people to strengthen this force through a collective approach.

Gandhiji World's No. 1 Consumer :

In spite of his strong external political garb, Gandhiji was a No. 1 consumer of the world. But he was mortally engaged in first getting political independence for the country from a mighty powerful foreign force. After getting independence he did not live long enough with us as otherwise the social reformer in him would have launched a powerful consumer resistance movement to discipline the people. His proverbial HALF-NAKED FAKIR costume, simple, regulated austere food habits, preference to live more in the midst of the down-trodden in bhangi colonies instead of in luxury palaces which were all at his disposal, his insistence on travelling in the hated THIRD CLASS on railway, etc all show the strong consumer in him having diagnosed in advance what the country is going to suffer in future. We see it today and Gandhiji is not with us to guide us!! A national discipline at the grass-root level through a mass consumer resistance movement is

the basic remedy to improve the quality of our general life and living both in public and private. This consumer resistance movement has however taken deeper roots in several developed countries and only in the developing countries of the East it is still to take root.

Consumer Rights, Responsibilities & Professional Ethics.

To build a civilized consumer society, consumers all over the world have been bestowed four basic rights and they are:-
RIGHT TO SAFETY : to be protected against spurious goods and substandard services. **RIGHT TO BE INFORMED** about full facts about what they buy and use. **RIGHT TO CHOOSE** to ensure a variety to choose from depending on quality and price.

RIGHT TO BE HEARD to ensure that consumer interest will receive full and just consideration in the formulation of Government policies.

Rights alone without responsibilities of consumers is a misnomer and will demoralise society. As such, some basic responsibilities too have been placed on the consumer public and they are :-

- 1) Become alert and well informed spenders of money.
- 2) Understand and study the consumer role in society and behave with self-discipline.
- 3) Be true & honest if you expect others to be so.
- 4) Buy only when needed.
- 5) Totally shun black market.
- 6) Do not get misled into buying by high sales talks, and tall claims.
- 7) Be courteous to producers and the traders if you expect them to be so.
- 8) Protect openly and fearlessly when you have real cause to do so and continue to protest until action is taken.

These eight consumer responsibilities are more important than the four rights and it is only the discharge of these responsibili-

ties that will make the exercise of the four rights effective without creating conflicts between buyers and sellers.

For this purpose the people should first acquire a basic knowledge of all the important consumer protection laws and rules of the Government and the authorities enforcing these laws around them so that in the event of any malpractice they may know where to knock for redress and how. All consumer public should strike a balance between *Price, Quality, Quantity* and *Maximum utility* and encourage as far as possible goods certified by the Government protection agencies like the AGMARK and I. S. I. They should observe the label on the packages, their net contents marked on them, name and address of the producer/packer, the manufacturing licence number date of manufacture, expiry date, and the maximum retail price. All these details have been made obligatory on manufacturers/packers to be clearly marked on all packaged commodities, of course with a few exceptions. Consumer should demand a bill for everything they buy and sales gimmicks should not tempt them to buy unwanted goods. Prizes and seeming concessions offered for bulk purchases should be carefully studied before purchases are made. If the consumer comes across any unfair practice or exploitation on the part of the trading community, it should be brought to the attention of the nearest enforcement authority without fear or favour. When once the contents of any packages are used, the labels on the packets should be defaced. In the case of metallic, plastic or glass containers the marking and brand names should be rubbed off before these empties are offered to the vendors for sale. In some random cases, it would be highly desirable for enlightened consumer public to check and weigh the contents of some old packages and also whether the weighing scales and balances used carry the inspection date and seal of the weights and measures authorities. Consumer should not feel shy to perform these basic responsi-

bilities as knowledgeable consumers most courteously without hurting the feelings of the trade. It is only by the fearless discharge of these responsibilities that we can make the consumer resistance movement a meaningfully effective success. All of us including the members of the trade and industry are co-passengers in the same boat of life voyage and will have to anchor in a safe port and it is the duty of society to ensure it. In building any mass movement people should :-

Unite together as producers, traders, government agencies and end consumers on a common platform periodically for a healthy dialogue and to lay down common acceptable norms.

Protect the overall consumer image by educating the consumer on all ethics, and exposing antisocial prices.

Persuade businessmen to shun dubious practices.

Promote Consumer education starting from home.

Educate the poor and the public about all psychologically exploitative advertisements of the trade and industry.

Campaign for the enforcement of the laws fearlessly and for the amendment of existing laws too in effective public interest.

APPRAISE the public about the increasing health hazards through drinking water and atmospheric pollution and how to minimise the bad effects.

Social responsibility of Trade and Industry :

The consumer society of the country are a part and parcel of trade and industry since without consumer welfare they have no healthy existence. If only the consumers are all united, the industrial producing section will produce more of standard goods needed by society. They will also give priority to the production of more essential goods. This will give opportunities to business and industry to create and develop their *Research* and *Developmental* activities in the right direction. They have all to learn from past experiences in other countries and from the internal shadow of the events to come, to

ensure that they voluntarily draw a code of conduct for their members. Apart from making profits, they should also try to create a satisfied and healthy consumer society. The essential content of consumer satisfaction is satisfaction in quality and a genuine information about it to buyers. Their warranties and guarantees must be clear, complete and honest with an effective after-sale service through better public relations and thus create a trust in trade by the consumer public. A satisfied and well informed consumer is an asset to producers and the marketing and publicity policy of their sales department should be so oriented. They should not overpromise and over-reach the consumers through their advertisements. The quality and performance of the goods is sometimes of greater importance to the consumer than the original price. To summarise, the trade and industry should have an integrated programme of production and marketing on healthy lines. Nearly 15 years back some leading industrial houses formed in Bombay in 1966 what was then known as *Fair Trade Practices Association* and they laid down some eight norms for their members and associates to follow. These norms were :

- 1) To charge only fair and reasonable price and to take every possible step to ensure that the final price charged to the end consumer is correctly brought to his notice.
- 2) To take every possible step to see that the agents and dealers appointed by them do not charge any higher prices.
- 3) In times of scarcity they are not to suppress or withhold stocks to discourage profiteering and black-marketing.
- 4) Not to trade in spurious, substandard or smuggled goods.
- 5) Not to adulterate goods in any form.
- 6) To invoice imported and indigenous goods at their correct values.
- 7) To maintain accuracy in weights and measures.
- 8) To avoid unhealthy competition which mislead consumers.

Though this association started on a good and welcome note, it was not long before their enthusiasm declined and

thus the good of it did not reach the consumer public in continuity. In the present day context these norms are very much needed to be followed and it is only a strong consumer resistance movement that can revive these thoughts of social responsibility in the industrial and trading circles at the highest level. The trade and industry in the country arranged some all-India Conference to discuss their *Social Responsibility* to society and their findings and suggestions were codified in the form of a book for the guidance of the industry and it was released by no less a personality than the late Jaya Prakash Narayan in 68/69. But even this book is rusting some-where in the cupboards of the industry without effective efforts being initiated to try to implement them. This again is due to consumer apathy to their own cause.

Since 1966 a *Consumer Guidance Society* of India has been working in Bombay and it was started by some dedicated ladies with a view to revive the spirit and help the creation of a better socio-economic order in our society that we see deteriorating day by day. They have spread their activities to several parts of the country in Ahmedabad, Delhi, Hyderabad, Bangalore, etc. and the movement is now picking up momentum. Meanwhile the Central Government themselves have opened their eyes and as follow up of the P.M.'s 20 point programme to *Promote Consumer Resistance Movement In The Country*, a top level *National Consumer Protection Council* has been constituted in Delhi under the Chairmanship of the union Cabinet Rank Minister and similar state units have been directed to be formed in all state capitals. The idea is to help the voluntary efforts in consumer protection. But the public are still very lethargic in making use of the opportunity given to them-all due to their want of knowledge of what is consumer resistance. In order to educate the public on this matter and enable them to form voluntary groups of consumer resistance bodies, the Government should come forward with a package



of schemes so that people may AWAKE, ARISE and ACT to help themselves without always looking to the Government to help them. This second line of defence should be prepared by the Government through a boost to consumer knowledge spread. I would venture to suggest while concluding this write up that the Government should.

FIRSTLY start including consumer education in our schools and colleges as a part of their curriculum of social study.

SECONDLY the workers education centres of the Government Board of Workers Education should train their own worker trainees in consumer education to prepare our organised labour to become knowledgeable consumers.

THIRDLY the mass media like A. I. R. Doordarsan and the Field Publicity department should be geared to this public education on consumer awareness with periodical programmes projected to the public in all regional languages.

FOURTHLY representation should be tried to be given to consumers through nomination in our Parliament, State Legislatures and all the policy making councils and bodies so that the consumer point of view finds a place in the top policy frame work.

FIFTHLY a top CONSUMER OMBUDSMAN should be appointed by the Government. He should be responsible either to the President or Prime Minister of India so that people can have direct approach to him for quick redress.

SEVENTHLY, the Government should make a move to bring the operation of all the consumer protection laws in our statute book under one exclusive Ministry to be headed by a Minister of State and it should be the same even in States. This will ensure a better coordination in the enforcement of these laws without any missing links. Today some times one department does not know what the other has done since they are all under different ministries.

Eventually these efforts should lead to the formation of a NATIONAL BOARD OF CONSUMER POLICIES as they have in several advanced countries to take consumer protection into account in all top policy decisions. This will also give an incentive to the public to quickly group themselves into genuine consumer resistance bodies to fight the internal enemy of antisocial practices. We have our mighty armed forces to fight our external enemy. But the people themselves have to fight their internal enemy through such collective consumer resistance bodies and thus develop our SECOND LINE OF SOCIAL DEFENCE.

PART FOURTEEN

R e s e a r c h

CHAPTER THIRTY

Ethical considerations in Community research with special reference to Nutrition research*

C. GOPALAN

Till about two decades ago, nutritional research was largely laboratory-oriented. Studies on human subjects were mostly clinical investigations on hospitalised patients, or metabolic studies on normal human volunteers. The main object of these studies was to gain an insight into the requirements of different nutrients and of their precise physiological role, and an understanding of the clinical biochemical and pathological alterations brought about by different types of nutritional deficiencies. The large volume of literature on nutritional research till the early sixties, bears ample testimony to the fact that community - based research designed to elucidate the causative factors underlying the development of malnutrition in poor communities, and to identify the appropriate strategies for their prevention and control received relatively little emphasis.

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During the last two decades, however, there has been growing recognition of the fact that the main emphasis in nutrition research should be directed towards identifying the practical and realistic ways by which the problems of malnutrition in poor communities can be prevented or mitigated, in the context of the socio-economic constraints, prevailing among them. This awareness has been reflected in increasing attention to community-based research in nutrition. Malnutrition is no longer being viewed as an isolated "public-health problem"; the wide range of socio-economic and environmental determinants of malnutrition is now being appreciated. This, in turn, has stimulated a great deal of interdisciplinary field research on nutritional problems, in which teams of public-health scientists, social scientists and economists are being increasingly involved.

A parallel development has been the increasing concern in the identification of appropriate strategies for extending primary Health Care to poor rural communities. That Nutrition should form an integral component of the composite primary Health Care package is now generally accepted. In this context, researches designed to delineate the 'nutrition component' of the primary Health care package and to identify appropriate strategies for its 'delivery' have also acquired importance. Community-based studies are likely to be increasingly undertaken with this objective.

It may, therefore, be expected that, in the next few years, there will be considerable expansion and intensification of community-based nutritional research especially in developing countries. Unethical practices in community-based research, involving whole population groups, obviously carry far greater potential for harm than clinical or laboratory research limited to a few subjects. Moreover, such community based research in nutrition is likely to be carried out mostly among very poor,

underprivileged population groups, subject to severe socio-economic deprivation, who are often illiterate, and who are either ignorant of their legitimate rights or who are in no position to assert and enforce their rights. These poor communities are, therefore, unlikely to present the in-built checks against unethical practices which could be expected of affluent communities. These considerations underscore the imperative need for the development of guidelines to ensure that such research is governed and regulated by due ethical considerations.

Informed Consent and Willing Community Participation:

In deciding on the appropriate mechanisms for obtaining "informed consent" and "willing participation" of subjects for such community-based research, it is important to recognise the current social structure of village "communities", in some developing countries. At least in some developing countries, the people of a given village do not constitute a single homogeneous unit or group. Within the village, there is no single community as such; there are in fact several communities. There is a hierarchy of classes and castes within each village, and the socio-economic 'distance' between the different classes and castes has been traditionally and zealously maintained. In some villages, the land-owning classes and the landless agricultural labourers represent two ends of the socio-economic spectrum of the village. It is because of such a feudal structure and the cleavage based on social and economic factors, that many well-intentioned 'Centrally' sponsored governmental programmes designed to minimise socio-economic disparities among rural communities have been thwarted at the village level by those sections of the village which have a vested interest in the maintenance of status-quo. It is the poorest classes and castes in the village that suffer from malnutrition and it is among them that community-based nutritional

research is likely to be carried out. On the other hand, the village headman and other 'spokesmen' of the village who have access to officialdom are those who belong to the more privileged classes. Under the circumstances the headman and the "influential" men of the village cannot always be looked upon as the true custodians of the interests of the poorest sections of the village among whom research is to be undertaken. Any ethical review mechanism that is devised must take this hard reality into account; apart from the headman, the representatives of the particular class or caste within the village from which the subjects for research are drawn must be involved directly and must play the dominant role in such an ethical review mechanism.

It is extremely important that the subjects for such community research are fully informed of the objectives of the research directly and through responsible men and women of their own class living with them in the same village. This has to be done well in advance of the commencement of the research and has to be frequently reinforced in the course of the research operations. Any misgivings or misunderstanding with regard to the proposed research must be cleared through patient explanation and assurances, in terms which the community can understand and appreciate. False promises of immediate benefits in order to ensure ready participation, will prove counter-productive. Poor illiterate communities are by no means unintelligent. If the community is not taken into confidence fully, it will fall an easy prey to false rumours and alarms. Thus a simple programme of vaccination of children in an Indian village was violently wrecked because it was misrepresented by mischievous rumour mongers as an attempt at sterilisation. The community in this case was not adequately prepared for the programme and its participation was taken for granted. The fact that the communities concerned

are very poor and often illiterate makes it thus all the more necessary that the informed consent and willing participation of the community are earned and maintained through continuous contact and patient explanation.

A majority of community-based nutrition studies will have to be carried out on children. Under the circumstances, the question would arise as to what extent the 'permission' accorded by their illiterate parents could be considered as fulfilling ethical requirements. This makes it all the more obligatory that the parents must be fully informed of the objectives of the study and of the procedures to be employed. A judicious and unbiased assessment of the probable benefits and the possible side-effects has to be presented. If the side effects are known to be of a temporary nature and to be ultimately harmless, assurances to this effect may be provided. Since the investigator who will be naturally keen to carry out the study may be expected to present a rather biased picture of the proposed study, it is important that in explaining the object of the study and its implications to the parents and to the community, a person or persons of known integrity, not directly associated with the study, should actively participate and be involved. This is especially so, when the investigation involves procedure which may produce undesirable side-effects.

A review of some recent community-based research studies in Nutrition may give us an indication of the types of ethical problems that are likely to arise.

Surveys not followed by Action :

Many community-based nutritional research exercises have been in the nature of surveys of the diets and of the nutritional status of population groups. Extensive data on the diets and nutritional status of poor population groups have thus

been compiled and published. Researches have been undertaken on the methodologies of diet surveys and assessment of nutritional status of population groups; and several methods for the 'classification' of malnutrition in children have been proposed and investigated. The "functional significance" of various grades of malnutrition in poor communities have been studied. More recently, practical methods for nutritional surveillance capable of application at the rural level have been investigated. It is no doubt true that these researches have yielded valuable information on the magnitude, nature and implication of the malnutrition problem in several poor communities, and have also provided useful tools for the periodic assessment of nutritional status of population groups. But the communities surveyed have themselves derived no benefit from these exercises.

Unfortunately, most of these survey operations have been undertaken as ends in themselves and not as a means of preventing and overcoming the nutritional problems which the surveys have revealed. They have not been motivated by concern or compassion for the community but have been mainly undertaken for the satisfaction of the scientific curiosity of the investigators. Any survey does involve some inconvenience to the subjects investigated. A diet survey of a family is, in a sense, an intrusion into the privacy of the house - hold. A Nutrition survey in which several children are weighed, measured and examined does involve some loss of working time to the poor families. All this will be fully justified if the survey is a prelude to action. Unfortunately, in most cases, this has not been the case. If the Government or the Agencies sponsoring the surveys do not have any plans or proposals for instituting follow-up action to remedy the defects revealed by the surveys, the surveys are a futile operation as far as the communities are concerned. In

Will the survey reveal any new information or generate any new insights capable of general application for the benefit of the concerned community and communities similarly placed?

Is the survey result likely to promote a new awareness of the importance and the gravity of the nutrition problem in the community concerned and in similar communities, among the policy-makers and planners leading to better allocations for action programmes?

Does the survey involve inconvenience and hardship to the community which are not commensurate with the benefits likely to accrue to the community either immediately or in the long run. Does the survey involve any procedures which carry an element of risk, however small (like say, liver biopsies).

Is the sample design such that the results are likely to be truly representative of the community and of benefit to the country?

Investigation of alternative strategies :

During the last two decades there have been some community studies designed to identify the optimal mix of intervention strategies which are likely to yield maximal results with regard to improvement of health and nutrition of the community, using minimal resources. The designs of some of these studies raise obvious ethical issues. For example, in some studies a whole population group has been maintained for periods extending to 3 to 5 years as a 'control' group with no interventions—meaning no organised health care, no health education, no nutrition programmes, no special efforts at improving environmental sanitation etc. In order to maintain the validity and 'purity' of the control, the investigators had sought and obtained the co-operation of the governmental agencies concerned; The

argument that this population group was not "denied" anything which it was already enjoying, but was just maintained in its existing poor state (status-quo) can be no justification. The studies also included experimental groups in which one or other elements of Primary Health Care such as health care, nutrition, improvement of environmental sanitation or education was deliberately withheld, and a final group which alone enjoyed integrated and comprehensive health care. The object was apparently to assess the relative importance of the different elements in the comprehensive health care package so that the minimal available resources may be deployed most effectively. Apart from the questionable ethical basis, such studies are indefensible because of the well-known mutually reinforcing effects of the different components of the integrated health care package and because the results of such studies will obviously depend on the levels of development of the communities concerned and the nature and extent of their deprivation. Therefore, such studies cannot provide information of value capable of general application to all poor communities, nor indeed even to the community under investigation at all points of time. While there is undoubtedly the need for investigation of alternative strategies for the delivery of Primary Health Care and of nutrition programmes, it is not necessary that the designs for such studies should involve deliberate withholding of basic elements of health care to poor communities. Fortunately, there is a large number of excellent studies on alternative strategies where the study design did not involve such deliberate denial of basic amenities.

Indeed, there are many possible alternative study designs which can throw a lot of light on the optimal conditions for satisfactory state of health and nutrition of poor communities, which do not involve apparently unethical procedures.

the possibility of preventing specific nutritional deficiency diseases like goitre, vitamin A deficiency and anaemia through fortification of foods or other technological means has to be explored. This would involve a great deal of research at the laboratory, clinic and field levels. Such research especially at the community level may pose several ethical problems.

A study carried out by the National Institute of Nutrition in India on the efficacy of periodic massive oral doses of vitamin A to children under 3 years of age, as a means of preventing vitamin A deficiency blindness will highlight some of the practical problems that may arise in studies of this nature.

After extensive laboratory studies on animals, and carefully controlled limited clinical trials on healthy subjects, it was concluded that the administration of a single oral massive dose of vitamin A once in six months to children under 3 years of age would help in preventing severe vitamin A deficiency blindness in children. It was recognised that the logical approach to preventing vitamin A deficiency would be to improve the diets of the children. However, till such a time when we are able to bring about such dietary improvement in the poor income groups, and side by side with efforts to bring about such dietary improvement, the short-term strategy of preventing the emergency of acute vitamin A deficiency blindness through the periodic massive vitamin A oral dose approach, was considered justifiable. Incidentally, it may be legitimately questioned as to whether such a short-term strategy which may lead to complacency and lack of sense of urgency with regard to institution of logical long term measures leading to dietary improvement, was itself ethical; but a value judgement based on an appreciation of the hard realities of the situation is called for in such cases, and we may have to avoid

the mistake of making "the best, the enemy of the good". As long as short-term strategies do not militate against long-term solutions, they may be considered ethical,

Having thus decided to investigate the efficacy of this approach, the question arose as to what would be the optimal dose to employ. If the dose was too small, then the protective effect would last only for a short period and the dose may have to be repeated more frequently, thus rendering the operation not feasible. On the other hand, a dose which is big enough to afford protection for long period could result in a high incidence of side-effects namely temporary increase in intra-cranial tension resulting in vomiting, irritability and other signs of mild meningism which could prove sufficiently alarming to cause non-participation by the community.

In the trial which followed, a dose of 300000 I U. of vitamin A as a single massive dose was employed, after the probable benefits and possible temporary side-effects were fully explained to the community. Nearly 4% of the children who received the dose suffered from temporary episodes of vomiting and irritability starting within six hours after the administration of the dose and ending within 24 hours. There were no fatalities and no permanent residual effects. Since the parents had already been forewarned of this possibility, there was no undue alarm. Even so, it was decided that with a 4% incidence of side-effects, no national programme could succeed, and the recommended dose was, therefore, reduced to 200000 I U. to be repeated at six-monthly intervals. A national programme covering 10 states of the Indian Union was initiated on the basis of this study and is currently in progress. The evaluation of this programme in two states of the Indian

Union has revealed a significant reduction in vitamin A deficiency in the children; in some other States, however due to administrative inefficiency, it was found that the programme itself was not being implemented.

Another study which has posed less difficult ethical problems, also carried out by the National Institute of Nutrition, Hyderabad, India, was an investigation of the efficacy of fortification of Common Salt with iron in preventing iron deficiency anaemia. In this study, after the technology of fortification was perfected in the laboratory and after limited clinical studies has established the bio-availability of the iron in the fortified salt, a field study was undertaken in order to determine if, under the real life conditions in the community, iron fortified salt does help in maintaining satisfactory haemoglobin levels. Now that the results of the study have proved encouraging, the way is now clear for recommending this procedure for adoption on a national scale, again as a short-term approach towards the prevention of iron-deficiency anaemia till such time as dietary improvements on a large scale become possible.

These two instances have been cited to illustrate the point that through carefully monitored field studies in selected population groups, the validity of proposed preventive procedures must be first established before such procedures can be recommended for large-scale adoption. Thus, community-based research becomes important and unavoidable. However, such research must be preceded by detailed laboratory studies and restricted clinical trials, on the basis of which an appropriate study design for field studies, free from risks, has to be developed. The study has to be explained in advance to the community and the full co-operation of the community sought and secured, before the study is launched.

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The ethical issues involved in some studies could be such as not to permit a simple, clear-cut decision with no reservations. A value judgement based on a knowledge of the entire background, the potential benefits and harm, the needs of the community and the credentials of the investigators will be necessary in such cases. It is precisely in such situations that a competent and conscientious ethical Review Body (which includes community representatives) can play a useful role in arriving at a final decision as to whether the study is permissible and in the larger interests of the community. A study currently being undertaken in Indonesia will exemplify this point

In this Indonesian study, the claim that the administration of folic acid to undernourished pregnant women in the last trimester of pregnancy could bring about a significant increase in the birth-weight of the offspring, is being investigated. This claim, originally made by the workers of the National Institute of Nutrition, Hyderabad, India, has not, as yet, been substantiated. If it is substantiated, it will become a most useful public-health measure, considering that low birth weight is associated with several handicaps. In this study, the Indonesian scientists propose to administer folic acid to one group of pregnant women and a placebo to another group in the same village, and compare the birth weights of infants in the two groups. The ethical issue is whether it is justifiable to give a placebo to a group of women, while they are led to believe that they are getting a medicine which is going to help them and their babies. Are we justified in thus 'tricking' a group of poor women into cooperating in the study? Are we justified in denying them something which may be beneficial to them?

In arriving at a decision on this point, the following considerations are important; (1) It has not, as yet, been clearly established that folic acid does confer the benefit of bringing about an increase in the birth-weight of the offspring. So the placebo group is not being denied a facility of proven value. (2) In the event that the study does show that folic acid is beneficial, it may be argued that the placebo group had been denied the benefit; on the other hand, if the study had not been carried out at all, they would have been in no better position. The study as such has not done them any harm though it is true that it has done them no good. (3) The maintenance of a placebo group in the same community has made it possible to obtain clear evidence of the effect of folic acid which could not have been obtained in such a clear-cut fashion otherwise. (4) In the event that it is proved by the study that folic acid is in fact beneficial, the results would be of great value to the community, as all pregnant women in the community in future will stand to benefit.

The Ethical Review Body, on the basis of these considerations, could permit the study. However, two important conditions must be satisfied. (1) The subjects, both those of the placebo group and those of the folic acid group, should be told that the 'medicine' *may or may not* help, but that it will do no harm. No false promises of benefit are permissible. (2) Any woman, originally intended to be included in the placebo group, if found to be suffering from anaemia attributable to folic acid deficiency, should not be included in the placebo group. She must receive folic acid and be taken out of the experiment.

This instance has been dealt with at some length to indicate the type of ethical problems which arise in community studies and which can be resolved only by an Ethical Review Body, which commands credibility and integrity. The need for an

Ethical Review mechanism should be obvious. Indeed no community studies should be permitted unless they have been cleared by a duly constituted Ethical Review Body.

**Special Nutrition Programmes for children below
3 years of age**

During the last three decades, the recognition that the age-group 0-3 years is the most vulnerable from the nutrition point of view had led to several curious distortions in the approach to nutrition programmes. Supplementary feeding programme specially addressed to the pre-school child were started on a large scale and at much cost in many developing countries. The usual strategy followed was to gather the children in the 'village square' for on-the-spot feeding. The emphasis on on-the-spot feeding was based on the apprehension that if the supplement was delivered at home or handed to the mother, and if it was not ensured that the child actually consumed the supplement on the spot, there was the 'danger' of the supplement being shared by other members of the family. The concern was to prevent the mother from getting at the supplement and allowing other children of the family from sharing it.

While it is true that young children below 3 years of age are specially vulnerable to malnutrition, it must be remembered that in poor communities, the family diet as a whole is inadequate and deficient; and apart from the young child, the older children in the family and the mother are also subsisting on inadequate diets. In a few families, the diet of the male wage-earner may be marginally adequate precisely for the reason that he has to keep working and the family pot boiling. This is not to deny that, among poor families, partly out of ignorance and partly because of economic factors, the intra-familial distribution of food is often faulty. However, in a

great majority of poor families, even with the most optimal and physiological intrafamilial distribution of available food, the diets of practically all members of the family including children will be found inadequate. Thus, a recent analysis of the results of extensive diet surveys of poor families in India showed that on the basis of actual calorie intakes expressed as percentage recommended dietary allowances, the diets of children between 4 to 10 years of age were as deficient in calories as those of children below 4 years of age. Under the circumstances, the prescription that a food supplement provided to one child in the family should not be shared by other needy children in the same family is wholly unrealistic. In most poor families, it is often the older children who are charged with the task of looking after the young child when the parents are out at work; the older children also carry out a lot of other family chores and for that reason are looked upon by poor families as an economic asset. It will thus be seen that the family has to be viewed as a single unit. The health and nutrition of the young child is indivisible from health and nutrition of the family as a whole. It is only through an improvement of the family diet as a whole that the diet of the young child in the poor family can be improved. Nutrition education designed specially to protect the young child may prove successful under such circumstances. On the other hand, a programme exclusively addressed to the young child which ignores the other needy members of the family is foredoomed to failure. In any such programme, the pivotal role of the mother must be recognised. She must be trusted, educated and motivated, and should not be relegated to the position of a passive and apathetic onlooker. It is no wonder that many supplementary feeding programmes, which were exclusively directed to the children below 3 years of age and which deliberately ignored the mother and the other children of the family, have failed. In the

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context of the malnutrition prevalent in the older children and in the mothers, such programmes could be considered unethical. Fortunately, there is now increasing recognition that the family should be treated as a unit and that the young child is indivisible from the family.

Monitoring and evaluation of the programme

In many developing countries, the Government have, in all good faith initiated a number of major health and nutrition programmes designed to benefit rural communities. Thus, to give an example, in India, an ambitious programme for extending basic minimal health care to rural communities through the employment of Community Health Volunteers, has been initiated. In this programme, large numbers of volunteers with minimal education, drawn from the village communities, are imparted training in basic health care for a short period and are then entrusted with a medicine chest containing essential drugs. These volunteers are expected to act as links between the community and the organised health service. Fears have been expressed that this system, unless effectively monitored and supervised, may degenerate into quackery, as a result of which, the rural communities may be even worse off than at present. It is possible that the assumptions on which the programme was based may be proved to be not valid in the light of actual experience in the field. Such major programmes, which are launched on the basis of certain assumptions, and which are likely to affect the lives of large numbers of poor people, must also be considered as community based research. Such programmes must, therefore, be very carefully monitored and evaluated, preferably by independent agencies in order to examine to what extent the basic objectives with which the programme was initiated, are being fulfilled and to decide on the appropriate mid-course corrections which may be necessary. Unfortunately, in many of these major programmes

initiated by the government, there has been no built-in-provision for monitoring and evaluation; there is no mechanism for frequent feed-back of information from the periphery to the centre. The result has been that there is often a vast gap between promise and performance in many governmental operations, and many well-intentioned and well-conceived governmental programmes are poorly implemented or are being deliberately thwarted by vested interests at various levels. In the interests of poor communities, it is extremely important that in all such major health and nutrition programmes, there must be adequate provision for independent monitoring and evaluation. The launching of major programmes, without such a provision, must be considered unethical.

Fortunately, in many developing countries, where the Press is free, vigilant public opinion could be a guarantee against the misuse of poor population groups as guinea-pigs. However, sometimes, irresponsible sections of the press, which indulge in sensationalism, tend to present an incorrect and distorted picture of some field studies to the detriment of genuinely good research. This further underscores the need for the development of credible ethical review mechanisms which can regulate community-based research in developing countries. Such regulation will not only ensure that the interests of the poor communities are safeguarded, but will also serve to promote the cause of research and the credibility of the investigators.

Examples of potential unethical procedures

Finally, a few examples of potentially unethical procedures in community-based nutrition research, which have to be guarded against may be mentioned.

1. A number of nutritional studies on children have been carried out on "captive populations" such as in orphanages and similar institutions. As long as such studies are limited to

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observations on growth and development pattern in relation to the diets actually provided to the children, and as long as they do not involve deliberate maintenance of children on diets which are either marginally adequate or inadequate with respect to some nutrients with a view to determine their nutrient requirements, there may be no objection to them. In general, however, very strict regulations and supervision will be necessary with regard to such research in 'captive population' children, who have no parents to accord "permission" to studies and to ensure that the interests of the children are safeguarded. Indeed, it may be best to restrict any research in such groups to mere observations on health, growth and development, and to studies directed toward further *improvement of existing diets*. It must be obligatory that the design of all such studies must be first cleared by an independent technical group of paediatricians and nutrition scientists before being submitted for sanction to an Ethical Review Body (not consisting solely of the orphanage management and the investigators).

2. Several studies designed to identify nutrient requirements by maintaining 'human volunteers' on different levels of nutrients for several weeks are carried out. One of the dietary regimens in such studies is usually such as to provide the nutrients concerned only in marginally adequate or below adequate levels. It is often the same subject who is placed on different dietary regimens and it is argued, in justification of such studies, that the possible deleterious effects of temporary deficiency of nutrients on a particular dietary regimen will be offset through provision of increased levels of the concerned nutrients in the subsequent regimens, and that therefore no harm will ultimately result. Be that as it may, in dealing with pregnant women, nursing mothers and children, it is important to avoid experimenting with diets which are

expected to be only marginally adequate or even inadequate, even if such diets are to be used only for short durations of about a fortnight. Legitimate objections on ethical and physiological grounds can be levelled against such studies. On the other hand, investigations of the effects of *improving existing diets* in pregnancy, lactation and childhood, on the birth weights of the offspring, on the output and composition of breast-milk, on the health and nutritional status of the mothers and on the growth and development of children are certainly permissible. All nutritional studies on pregnant women, nursing mothers and children must be carefully scrutinised with regard to their objectives and study designs by an independent scientific group of referees, before they are submitted to an Ethical Review Body for final clearance.

3. No food which is considered unsuitable for human consumption in an affluent country, should be permitted to be investigated for its 'acceptability' and nutritional value in poor countries. The fact that the populations in question are undernourished and live under unhygienic conditions, can provide no ethical justification for deliberately undertaking a research programme based on foods rejected elsewhere as being of substandard quality. Some years ago, there were attempts to investigate a brand of dried whole fish meal powder (including its contents, bones and all) which had been declared as unfit for human consumption in an affluent country, among children in a poor country. Insect-infested food-grains, which would be straight a way rejected as unfit for human consumption in developed countries, have been permitted to be used among underdeveloped and undernourished poor communities, if the uric acid levels were below certain "permissible limits". Communities may often be driven out of sheer necessity and abject poverty, to a situation where they have to consume any food however unwholesome. But this cannot justify deliberate scientific research to test out the acceptability of such foods.

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It is sometimes argued that there can be no uniform guidelines for ethical review capable of universal application, and that the guidelines must be framed to suit the hard realities of given situations and must be practical and realistic. There must, however, be limits to such flexibility. To give an example from India: the legume, *Lathyrus sativus*, is now known to contain a toxin (BOAA) which is responsible for neurolathyrism, a crippling paralysis of the lower limbs. In any affluent country, this crop would have been banned. However, *Lathyrus sativus* is a hardy crop which can be easily grown in areas with no irrigational facilities and is a rich source of proteins and other nutrients. It is the poor man's food in some parts of India, and the banning of this crop would have created numerous problems which would have aggravated the nutritional situation of the poor. Under the circumstances, research was directed towards identifying the toxin, towards identifying simple practical ways of removal of the toxin (steeping the legume in hot water for 15 minutes and discarding the water) and towards determining the permissible levels of the legume intake in the total diet. Given the practical conditions, research of this kind may be considered ethical especially since the Government has found itself unable to ban the cultivation of this crop. Now that it has been found that "possible solutions" to the problem that emerged from research are not capable of practical application under real-life conditions in rural communities, it is ethical to take the view that, notwithstanding the practical difficulties involved, banning the crop would still be the best solution to the problem.

4. Some research programmes among poor communities have been undertaken with the avowed objective of developing "a model project" for combating undernutrition among them. But the material and manpower inputs in such projects

have been so great, and the foods used have been such expensive factory-processed formulations usually imported from foreign countries, that the results of such projects have been hardly replicable. They were thus, by no means, the "model projects" they were claimed to be; instead, they were more like the village circusses which generate a lot of enthusiasm and excitement when they are on, but which leave the village looking even more dreary and bleak, when they fold up their tents and depart: such exercises in futility, which create unnecessary dislocation, unkept promises and unfulfilled expectation in the community are hardly justifiable and ethical. The best that could be said in their favour is that they were just "charity operations" of temporary limited value. The worst that has been said of some of them (perhaps uncharitably) is that they were operations primarily motivated with a view to find channels for the disposal of unusable and unsaleable food items of some affluent countries, rather than by a genuine desire to promote a self-generating programme of nutritional improvement in the poor communities concerned. The fear has sometimes been expressed that the mounting surpluses of unsaleable dairy products in the E.E.C. Countries may be deployed in poor countries, by unscrupulous commercial interests, in a manner likely to erode breastfeeding practices. Fortunately, there has so far, been no evidence to this effect.

An Ethical Review Mechanism should ensure that all studies, started with the objective of developing "models" for practical and realistic nutrition programmes in poor communities, employ study designs that are replicable and sustainable through local and national resources.

5. Large-scale supplementary feeding programmes addressed to whole groups of young children in villages, have been experimented upon in several developing countries: as a possible answer to the problem of malnutrition. Such

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programmes which make no economic sense have been naturally failures. They, have sometimes been used as palliatives by Governments which found themselves unable to bring about those institutional and structural changes in the socio-economic order so essential for the eradication of socio-economic disparities and malnutrition. Such programmes may be justifiable and indeed necessary in times of disaster, such as famines, floods and droughts but not under "normal" conditions. The ethical considerations which should govern communities in the context of their limited resources are the following :

The programme must be specifically addressed to needy subjects who have been definitely identified as being at risk through a careful screening by a 'nutrition surveillance' operation.

The programme must be reinforced and supported by a programme of basic health care and improvement of environmental sanitation, which will ensure that the food will be effectively absorbed and utilised; (the "leaks in the bucket" must be plugged). The programme must be grafted on a programme of rural development and employment generation which guarantees minimum wages for the family.

The programme should be monitored and evaluated to ensure that the really needy subjects are covered. and that, for only the necessary duration.

The programme should be based on locally available, inexpensive, culturally acceptable foods within the physical and economic reach of the poor.

The community should be totally involved in the programme (including, especially, the mothers), and should be encouraged to contribute to it in terms of money and kind (including food

ingredients of labour), and also to participate in its management. The programme should thus become the community's own programme and should be operated as a cooperative work, in a manner which will increase the self-esteem and self-confidence of the community. Otherwise, it will degenerate into a bureaucratic "charity operation" with no accountability and with liability to corruption.

Without such built-in-safeguards supplementary feeding programmes in poor village communities will involve a great deal of wastage of precious meagre resources, will breed corruption, and will not benefit the needy. The ethical review mechanism in this case must be directed to ensure that the maximal benefit accrues to the really needy segment of the population using minimal and scarce review advantage, and that the operation thus promotes an ascending spiral of self-generating socio-economic development.

Conclusion :

This discussion will highlight the need for an Ethical Review mechanism which is responsive and fully alive to the *needs* of the community and the country to the safeguarding of the true *interests* of the people, and to the maintenance of the highest standards of science and humanism in community research.

The guidelines for Ethical Review drawn up at any given point of time cannot remain immutable. They must be under continuous review and such changes and corrections as dictated by experience and unforeseen exigencies must be made from time to time. An Ethical Review Mechanism must thus be a dynamic and living system which will be responsive to changing needs.

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At present, there are no guidelines and no Ethical Review Mechanisms to regulate community-based research in many developing countries. In view of the considerations mentioned above, this subject must now receive urgent consideration. It is hoped that some of the points raised in this paper will help in the development of guidelines for ethical review procedures in community-based nutrition research.

PART FIFTEEN

Environmental Ethics

CHAPTER THIRTY ONE

**Ethics and the 21st Century
The Contribution of the Historic
Traditions**

J. RONALD ENGEL

Abstract :

This paper addresses the question of the role of the world's major historic traditions in the development and adoption of effective environmental ethics by describing four steps that creative individuals and groups have taken in recent years. (1) recognition of the responsibility of the traditions for the environmental crisis and for environmental ethics, (2) critical reconstruction of the traditions in light of the world situation and the information of the ecological sciences, (3) consensus on an ethics of eco-justice, and (4) a readiness to expand the multi-faith dialogue on human rights to include environmental values. These steps provide the basis for a productive engagement of IUCN with the traditions, leading to further progress by the traditions, and support for the *World Conservation Strategy*.

Paper presented at the 16th Technical Meeting of the International Union for the Conservation of Nature and Natural Resources.

Introduction :

The Problem :

The problem of how to create viable ethical attitudes toward the environment by and for the 21st century is of immense scope. The solution will require many kinds of approaches and will take many different social and cultural forms.

The specific aspect of the problem addressed in this paper is the question of the development and adoption of environmental ethics by the world's major historic traditions. In what way do these traditions inhibit and in what ways do they promote environmental ethics? What is their present response to the ecological problems of our time? How might the international conservation community encourage more positive contributions from the traditions?

The historic traditions are those generally recognized as providing explicit and rationally systematic ethical guidance to human societies. These traditions attempt to find a pattern for human choice and action that stands outside the flux of change and yet within the bounds of human knowing. They appeal to a substantial body of authoritative writings. There are two primary kinds of historic tradition: the great religious faiths of Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Sikhism, and Zoroastrianism; and the secular philosophies of liberal humanism and Marxism (Smart, *Religions*).

In the course of presentation, the contributions to environmental ethics of the less well-known so-called "eco-centric" traditions will also be discussed.

The Thesis

In recent years positive steps have been taken by the historic traditions in response to the environmental challenge.

On the basis of this progress, the engagement now of IUCN with the traditions could improve their capacity to develop and adopt effective environmental ethics and provide new support for *The World Conservation Strategy*.

This paper describes four of the most important of these steps: (1) recognition of the responsibility of the traditions for the environmental ethics, (2) critical reconstruction in light of the world situation and the information of the ecological sciences, (3) consensus of an ethics of eco-justice, and (4) a readiness to expand the multi-faith dialogue on human rights to include environmental values.

It should be noted that these steps are being taken by creative individuals and groups within the traditions, often very small minorities. The capacity of this leadership to effect major transformations in the traditions as a whole should not be overestimated.

The meaning of Effective Environmental Ethics:

By "environmental ethics" is meant not a single ethic for all peoples, but the development and adoption by each tradition of an environmental ethic appropriate to its circumstances. However, there are ways in which the traditions may be integrated with one another and with other sectors of society. They may respond to a common vision of a just and beautiful world, share the common purpose of implementing the *World Conservation Strategy*, address common issues raised by the relationships between science, technology, and public policy, recognize agreement on common principles such as those of the *World Charter for Nature* and participate in dialogue about human rights and environmental ethics. In an interdependent world these kinds of relationships will sustain the plurality of the world's traditions and contribute to the adoption of more effective environmental ethics by each tradition.

By "effective" environmental ethics is meant ethics that motivate persons to adopt the goals of the *World Conservation Strategy* and the principles of the *World Charter for the Nature*, and provide guidelines for their implementation. The assumption is that such goals as ecosystem maintenance, preservation of genetic diversity, and sustainable utilization of renewable resources are ethical as well as management imperatives. The challenge to the traditions is to enrich understanding of the ultimate commitments that motivate persons to pursue these goals, the kinds of values that are at stake, and the kind of choices that will achieve the goals in the most human way possible.

The Role of IUCN :

This paper is written to provide background for a proposal to the IUCN entitled *Promoting the Development and Adoption of Environmental Ethics*. The proposal includes an argument for the formation of an Environmental Ethics Task Force within IUCN and a suggested set of objectives and activities for the Task Force.

The time has come for IUCN scientists, conservationists and policy-makers to make deliberate links with scholars and leaders of the world's ethical traditions. The gap that separates these two sectors of world culture inhibits the development and adoption of environmental ethics (Snow). When the gap that separates empirical and normative studies has been bridged in other areas, for example, in medical ethics, important progress has been made. The programmes of the IUCN provide practical opportunities for a similar integration of ecological science and values.

The following four steps that have been taken by the tradition give reason to think that co-operative relationships

can be established, and that the traditions can contribute significantly to the development and adoption of effective environmental ethics for the 21st century.

The Responsibility of the Traditions:

The Failure of the Historic Traditions:

Thoughtful people throughout the world now recognize the failure of the major historic traditions to provide an adequate environmental ethic for modern civilization. The widespread recognition first occurred in the 1960s as a result of a quest in the industrialised countries for causes and cures of the newly perceived "environmental crisis". Every aspect of modernity—science, technology, capitalism, democracy, nationalism—came under scrutiny in the search for the sources of the failure of contemporary societies to live within the finite limits of the Earth (Moncrief). Linked to an awareness that, along with political, social and economic factors, the worldview and ethics of a culture play a crucial role in how well human societies adapt to the natural environment (Rappaport), an awareness grew that the historic traditions of West and East bear responsibility for the contemporary situation (Deer; McHarg; passmore 3-27).

By ignoring the ethical importance of humanity's relationships to nature, many traditions have passively collaborated with behaviour that is destructive of species and habitat; and with development that is non-sustainable. The western traditions have actively encouraged the destruction of the environment by legitimating imperialistic forms of nationalism and economic growth and by teaching that humanity's mission is to conquer nature (Leiss). This belief is characteristic of religious and secular traditions of capitalist as well as socialist countries. Asian traditions also share responsibility by failing to provide guidelines for alternative forms to social and economic development that are ecologically sustainable (Finn).

The Success of Eco-centric Traditions :

In contrast to the failure of the major historic traditions a variety of marginal religious and secular traditions, which may be called *eco-centric* or "life-centered" have been important contributors to modern conservation movements. For example, many leaders of environmental reform in Australia, Europe and North America have drawn upon such traditions as :

- 1) literary naturalism-the Romantic tradition of Goethe and Wordsworth in Europe, the Transcendentalist tradition of Emerson, Thoreau and Muir in the United States (Nash)
- 2) pantheism- such as Schweitzer's philosophy of 'reverence for life', and Ouspensky's scientific mysticism (Fox)
- 3) modern interpretations of Asian religions' especially Zen, Buddhism and Taoism (Watts).
- 4) Native American religions (Deloria)
- 5) various kinds of holistic natural philosophy and ethics associated with the rise of the ecological sciences, and often propounded by ecologists themselves (for example, Haeckel's ecological religion (Worster), Huxley's evolutionary humanism (Huxley, *Religion*), Leopold's "land ethic", and most recently, Naess's deep ecology, "Lovelock's Gaia hypothesis, and Wilson's faith in the sociobiological process).

It has been argued that only the development and adoption of a new ecocentric religion can save human civilization (Toynbee). Since new religions and ideologies do arise and do change the course of history, calls for a new ecological faith cannot be dismissed. It is possible that one or more of the eco-centric traditions will take its place in the pantheon of the world's post-modern faiths. But it is unlikely that any new eco-centric faith will sweep the world by the 21st

century. Probably the most important impact of the eco-centric traditions will be their effect upon the reformation of the historic traditions.

The Challenge to the Historic Traditions :

A realistic assessment of the situation suggests the need for the historic faiths to acknowledge their failures and take responsibility for developing effective environmental ethics. Several judgements converge in this assessment.

First, in spite of their failures, the traditions do motivate many conservationists. Second, there is no indication that the vitality of the historic traditions is seriously eroding. Scholars of secularization no longer see modernization as antithetical to religion. Indeed, evidence now suggests that religious ideologists of all kinds thrive in urban, industrial and scientific cultures, and those that are prospering most are modern off-shoots of the historic traditions (Davis).

Third, the historic traditions potentially bring to the task of environmental ethics profound symbolic, intellectual and institutional resources. They are repositories of moral wisdom on how human beings can cooperate when knowledge, intelligence, sympathy and natural resources are scarce (Little and Twiss 24). The importance of the historic traditions in human evolution cannot be under-estimated. In the view of a number of natural and social scientists, religion functions as the chief means by which basic, long-range values are remembered in human cultures (Burhoe). The historic traditions have evolved in such a way that the values they transmit are co-adapted with the genetically programmed goals of human populations. For over 100,000 years, religion has been an integral element in the formation of successfully competing, viable social systems. It is therefore essential to human and ecological survival that the historic traditions respond successfully to the new conditions and information of the late industrial age (Huxley "Ritual").

Critical Reconstruction :

Strategies of Critical Reconstruction :

Creative individuals and groups within the historic traditions have responded to the need for environmental ethics by undertaking extensive criticism of their traditions and then seeking to reconstruct them. In this way, they have tried to make the traditions both more true to their authoritative teachings and more adequate to the problems of the contemporary world.

A variety of reconstructive strategies are being pursued (Smith *Worldviews*). On the critical side, there are attempts to eliminate distortions in the traditions due to the influence of alien elements, to identify misinterpretations of authoritative teachings, and to expunge teachings that are erroneous in the light of contemporary knowledge. On the constructive side, there are attempts to emphasize different themes from among those available in the contemporary understanding of the tradition, to return to the foundational writings for a fresh retrieval of first principles, and to selectively incorporate new elements, often from other sources, into the tradition.

The Interaction of the Traditions, Science and Technology

The strategy of selective incorporation is especially important because all historic traditions are increasingly in interaction with one another, with modern science, technology and philosophy, and with Native, non-literate traditions throughout the world. The result is a frequent blending of the traditions, evidenced, for example, in the new syncretistic religions of Africa, Asia and Latin America. In this blending, eco-centric values from animistic traditions and modern natural philosophies are sometimes incorporated into the historic traditions,

The interaction of the Western scientific worldview and the mythic cosmologies of the historic religious traditions is complex (Lovin and Reynolds). In some cases, the traditions seek merely to use the results of modern science and technology; in other cases, to critically incorporate theories and values of modern science into the tradition; in other cases the tradition is stimulated to develop its own understanding of science; and in still other cases, convergences of scientific worldview and mythic cosmology are claimed. Very different interpretations of the meaning of reason and science among the traditions, with differing implications for environmental ethics are the result (Callahan and Engelhardt, Jr.)

Critical Reconstruction in Christianity :

Examples of these critical and reconstructive strategies may be found in the Christian tradition.

Some scholars have argued that the source of Christianity's failure to provide effective environmental ethics is due to the fact that modern technology and science were conceived in the Medieval period as the means by which humankind might implement the injunction of *Genesis 1:28* to replenish the earth, subdue it, and have dominion over all living things (White). Others have found distortions of Christianity in the adoption of Greek philosophical views that the physical universe exists solely for human use (Shepard 214 - 237). Virtually every aspect of past and present Christian belief-for example, the desacralization of nature, the Protestant ethic, belief in a monotheistic God-has come under scrutiny for its possible contribution to environmental degradation (Elston).

With critical re-evaluation has also come reconstruction. The previously sub-dominant themes of Franciscan piety toward all creation, or Benedictine stewardship, are proposed as bases for a new environmental ethic (DuBos). There has

been widespread retrieval of *Genesis 2* with its charge to humankind to dress and keep the Garden of the Lord, the basis for an ethics of stewardship (Passmore 28-42). Some theologians are seeking to incorporate more ecocentric philosophical and religious systems into the tradition, for example, the process metaphysics of Whitehead (Birch and Cobb), the philosophy of Heidegger (Winter), and the Eastern traditions of Buddhism and Taoism (Schumacher, Graham).

These reconstructive efforts are reflected in important doctrinal reformulations, for example, Pope John Paul II's encyclicals *Redemptor Hominis* and *Laborem Exercens* the 1979 Puebla document of the Episcopal Conference of Latin America (Jakowska), and the Report of the World Council of Churches' Conference on Faith, Science and the Future in 1979 (Shinn).

Critical Reconstruction in Humanism :

Both liberal and Marxist forms of humanism have been criticized for their excessive faith in technological forms of reason, and for their anti-Nature attitudes, evident in their common insistence that to be saved nature must be useful to human beings (Ehrenfeld). Even the "humanities" have been subjected to this kind of analysis (French). The historical roots of humanism in classical Greece and the European Enlightenment have been critically evaluated (Hughes).

At the same time, the view of Marx that humanity is dialectically related to nature, that nature is humanity's "body", and only distortions in economic development alienate humanity and nature (Parsons); the view of the American liberal philosopher, Dewey, that the continuity of experience and nature of the first principle of pragmatic philosophy (Engel); and the view of Locke that private property rights are justified

on the condition that there be "enough and as good left in common for others" (Shrader-Frechette "Environmental"), are sources for constructive environmental ethics in the humanist tradition.

Critical Reconstruction in Other Traditions :

Muslim scholars have criticized their tradition for its other-worldliness and excessively ritualistic and personal ethical emphasis in the modern period, and then shown how correct readings of the *Quran* and *Sunnah* teach that the right relationship of humanity to nature is one of sustainable use, enjoyment and contemplation (Husaini : *Islamic*; Zaidi).

There are also indications that reconstructive work in environmental ethics is being done at the theoretical level by Buddhists, Confucianists, Hindus, Jews and Shintoists.

Jewish scholars are using the full range of authoritative writings in the tradition to correct misunderstandings of the dominion doctrine (Helfand), and this recovery of the authentic tradition is being used to legitimate important initiatives in public policy, such as the proposed Jerusalem Convention for the Humane Treatment of Wild Animals. The Hindu reform movements led by Aurobindo, Gandhi, Tagore and Vivekananda have implications for constructive environmental ethics in the Hindu tradition (Goatling). Scholars in the new Buddhist and Shinto religions of Japan are exploring the religious bases of environmental ethics (Tazawa). Scholars of Chinese religion and culture are seeking to understand the reasons for environmental destruction in China on a scale comparable to the Mediterranean civilizations in spite of the apparently ecologically positive attitudes of Confucianism, Taoism and Buddhism (Ma and Noble; Tuan).

Conclusions :

A critical evaluation of the adequacy of most historic traditions has been made in a very short period of time. This is a remarkable fact. The results of the process seem clear. First, each of the historic traditions examined is inadequate with regard to certain aspects of its environmental ethic.

But there are also significant, often prophetic, life-affirming sources for environmental ethics in the historic traditions. Environmental ethics are not new to the traditions. The traditions have functioned to provide direction on the relationship of humanity, to nature throughout much of their histories. This does not mean the wisdom of the past is adequate today, nor, in retrospect, given the ecological catastrophes of the past, that it was adequate then. It does suggest that the widespread neglect of environmental concern in the modern period is in many ways an aberration. Creative scholarship has demonstrated that there are many ways of taking responsibility for the ecological well being of the Earth, and that the historic traditions share the capacity for reform and new intellectual leadership.

Eco - Justice :

The Consensus on Eco - Justice :

Progress also has been made in recent years in defining the *character* of effective environmental ethics. There is increasing consensus, especially among the Western traditions, that social justice and ecological wholeness require one another. This does not mean that there is agreement on why this principle is true or necessary, on the precise meaning of social justice and ecological wholeness, or on how it is possible to achieve them together.

The Eco - centric / Homo - centric Debate :

The consensus on eco-justice means that the chief debate in environmental ethics in recent years is being resolved. This is the debate between advocates of eco-centric ("Life-centered") and homo-centric ("human-centered") values (Rolston). Eco-centric ethicists stress the objective value of the historic nature of the biosphere and the right to existence of all of its interdependent parts, human beings, animals, plants and the physical landscape. The most famous American statement of the eco-centric view is that of Leopold: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community, It is wrong when It tends otherwise". (Leopold 224). Homo-centric ethicists, who include representatives of most of the major Western traditions, stress the special place of human beings in the total scheme of nature.

As noted earlier, the eco-centric view was prominent in the environmental awakening of the 1960s, and it had long inspired movements for the preservation of wilderness and the protection of endangered species. But as the social implications of environmental legislation become apparent, and questions of the just distribution of environmental costs, benefits, and risks were raised, spurred by the challenge from developing countries at the United Nations Conference on the Human Environment at Stockholm in 1972, the homo-centric view became increasingly relevant. Representatives of traditions such as Christianity that set a high priority on social justice, and that had the intellectual tools to analyze the ethical issues of just distribution of resources, were quick to point out that the needs of the poor are as important as the needs of the environment (Shinn; Smith).

Parallel to the progress that conservationists have made in resolving the conflict between development and preservation through strategies of eco-development (Boardman 67-72),

progress has also been made in transcending the terms of the eco-centric/homo-centric debate, or at least moving the debate to new ground. It is now widely acknowledged that *both* the "integrity, stability and beauty" of the ecosystem *and* the imperative of social justice must be affirmed.

Ethical Convergence:

Several factors are responsible for the emerging consensus on eco-justice. One factor is a convergence in ethical reconstruction. Eco-centric ethicists are developing the social implications of their positions, retrieving the democratic and egalitarian strains of their traditions. This means, for example, recovering the full scope of the thought of Thoreau, which was radical in both its social and ecological implications, as Gandhi and Martin Luther King have shown; uncovering the connections between the movement for the humane treatment of animals with 18th and 19th century English social reform; and retrieving the arguments of conservationists such as Olmsted that parks are necessary to the development of citizenship, as good citizenship is necessary to the preservation of nature (Sax).

One result of the critical reconstruction within the historic traditions is that homo-centric emphases have been qualified by the recovery and incorporation of holistic elements. An example is the retrieval of the covenantal tradition in the Hebrew scriptures. The prophet Isaiah demanded economic justice for the poor. But he did not approach nature as a thing, simply to be used by human beings for economic development. Isaiah looked for a Kingdom of peace and justice *in* nature, the wolf dwelling with the lamb, nature's own bondage redeemed. In the authentic biblical view, God has a covenant with both nature and humanity, both are part of the drama of salvation (Santmire). In the Christian tradition,

Paul perpetuated this theme in his view that all forms of existence wait with longing for "liberation from the constraints that do violence to them" (*Romans 8*).

Co - evolution :

A second factor is the recognition that humanity faces not an environmental "crisis", a situation that will pass, but a permanent structuring of the future. For the rest of human history on Earth there probably will be problems of population, resources, pollution, and species preservation. Human history and natural history are intertwined in one destiny. Inevitably, the issues of environmental ethics are involved in social ethics. It is increasingly hard to make a sharp distinction between values "for nature" and values "for people" because in the long run the most meaningful good of humanity and the good of nature must coincide (Shrader-Frechette *Environmental-17*). To accept the fact of a shared destiny with the rest of creation is to accept the reality of reciprocal interdependence and co-evolution,

The Liberation of Creation :

Another factor that has led to consensus of the principle of eco-justice is the large number of analyses that point to the common origin of social and environmental oppression. For example, it is claimed that the subjugation of women and the rape of nature are casually, as well as metaphorically, related (Ruether). The root source of oppression is variously identified as human aggression, pride, ignorance, greed, free market capitalism, totalitarianism, class conflict, the idea of hierarchy, the denial of Otherness-the refusal to let the Other (human or non-human) *be* (Heinegg). These and other factors are proposed as reasons for the repeated necessity to choose between equally unacceptable alternatives; devastation of land or people. By this analysis, to struggle against the common source of oppression is to struggle for the liberation of creation the liberation of nature *and* the liberation of humankind.

Shift in Social Paradigms :

The modern Western industrial paradigm with its expectation of unlimited material progress, Newtonian mechanistic science, goal of mastery of nature, and values of competition and individualism, has been widely held responsible for social injustice and environmental destruction alike.

Today philosophers and theologians in many traditions see a shift away from this paradigm to a post-industrial model that affirms material sufficiency in the satisfaction of basic needs, frugality in resource use, cooperation and community solidarity, concern for social rights and benefits, and longterm, global values (Barbour 310). The values of Native Peoples are often cited as models for the new paradigm (Bookchin). Another major source is the "Dynamic/systems" view of reality, which Capra describes as "an awareness of the essential inter-relatedness, psychological, social, and cultural" (Capra 265). Each of the historic traditions has unique ways of justifying the new paradigm (Birch and Cobb).

While most discussion of the topic is over-simplified, and there is little hard evidence that a major shift of this kind is occurring in more than a limited portion of the world, to the degree that it does happen there will be new legitimation for ethics of eco-justice.

Practical Experience and Implementation :

Conservationists working in the field have the advantage of seeing first hand the connection between social justice and ecological wholeness. It is difficult in practice to find actions that do significant harm to the environment that do not also harm human beings, and hard to find actions that result in social injustice, especially poverty, that do not harm the environment. The positive statement of the relationship that movements for social justice and movements for

conservation complement one another - is one of the great ethical insights behind many contemporary strategies for world conservation.

In recent years, the historic traditions have been learning from experience in developing countries, and this is an important factor in their increasing commitment to eco-justice. Examples of projects sponsored by religious traditions that seek to implement eco-justice in local communities include: the Buddhist informed Sarvodaya movement for community development and appropriate technology in Sri Lanka; the Catholic-informed work in environmental and social development in the parish of San Jose de Ocoa in the Dominican Republic; the Hindu-informed integrated village upliftment programmes of the Ramakrishna Mission and the movement for land reform spearheaded by the Bhoodan movement in India.

Many other projects under religious auspices are modelled on the principle of eco-justice. These include initiatives supported by the World Council of Churches' commitment to a "just, participatory and sustainable society"-the work of the church and Society Committee of the Federation of Evangelical Churches, German Democratic Republic; the Pesticide Action Network International, with participation from the Mennonite Central Committee of Brazil; and the recently established Eco-justice Working Group in the Division of Church and Society of the National Council of Churches, U.S.A.

Dialogue :

The Mandate of the World Charter for Nature :

The historic traditions are now posed for a dialogue on environmental ethics 'comparable to that which has been in process since the 1940s on human rights. The *Universal Declaration of Human Rights* - provided the mandate for the discussion on human rights; the *World Charter for Nature* now provides a mandate for a dialogue on environmental ethics.

Evidence that there is a readiness among the traditions for such a dialogue is found in the fact that prominent theologians are calling for it (Lash and Tracy); that there is a shift within the human rights dialogue from a focus on individual political and civic rights to social and economic rights and this prepares the ground for consideration of the ecosystemic context in which all rights must be realized (Swidler); and that the dialogue already has begun in certain limited ways; for example, among the members of the World Council on Religion and Peace (Jack) and among limited circles of professional scholars in the field of environmental ethics. The variety of dialogues now in process between Buddhists, Christians and Marxists in various parts of the world, and the kind of discussion taking place among representatives of many traditions in the International Association for Religious Freedom are other reasons to think such a dialogue is imminent.

Public Ethics :

How can the public benefit from such a dialogue? To begin with, it is the quality of public ethics in each of the cultures of the world that will ultimately decide the fate of the Earth (Hill). Public morality is the result of many factors outside the influence of the historic traditions, but under the right circumstances the traditions may contribute substantially to its formation. Most public discussion takes place in terms of an instrumental view of reason, that is the discussion is about means, not ends. Ethics and worldviews are matters chiefly of private belief and practice. This must necessarily remain the case if the only alternative is a reconciliation of all ethics and worldviews in some consistent and coherent unitary frame of reference. However, if attention is placed on what is potentially public about the teachings of the traditions, and there is a willingness to accept slow and uncertain progress in widening areas of common purpose and understanding, dialogue that enriches public understanding is possible.

every person. If the traditions were to act on the mandate of the *World Charter for Nature* and initiate dialogues on the full range of environmental ethical concerns, this aim would be enlarged. They would be seeking to understand not only the meaning of human solidarity and individuality but the solidarity of humanity with the rest of nature and the respect due to every creature.

Conclusion :*Summary :*

This paper has traced four major steps that have been taken by members of the world's major historic traditions in developing and adopting effective environmental ethics.

The first step was the recognition that the historic traditions have a responsibility for the environmental problems of our time; and that their response is crucial. The second step, still very much in process, was the attempt by scholars to discover the ideological causes for past failure, and to develop constructive environmental ethics. A third step was the consensus that is emerging that an effective environmental ethic must be an ethic of eco-justice. Finally, the fourth step is the apparent readiness by the world's traditions for an extended dialogue on environmental ethics.

It has been stressed throughout the discussion that these signs of progress are limited to creative individuals and groups within the traditions, and do not yet represent fundamental changes in the traditions themselves.

The Challenge to IUCN :

Each step discussed suggests productive results could result from an engagement by IUCN with the traditions.

The response of the historic traditions depends upon direct challenges; there is no evidence that they are yet prepared to

take the kind of major initiatives in the area of environmental ethics that they have in human rights. The IUCN has a crucial role to play in continuing to press the traditions to recognize their responsibility for changing environmental attitudes.

Because of the reconstruction that has already occurred, however, there are now significant resources in the traditions for environmental ethics, and IUCN is now challenged to use these resources in the implementation of the *World Conservation Strategy*. The development of the principle of eco-Justice is an important example of the kind of ethical support IUCN may receive for its programmes. In addition, the practical initiatives of the traditions at local, national and international levels provide opportunities for effective co-operation.

It is clear that world conservation would gain immeasurably if IUCN were to help facilitate a dialogue among world's traditions on the full range of environmental values.

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PART SIXTEEN

Trade Unionism and Gandhism

The Indian Trade union movement can be said to have originated during 1875 to 1918 in the form of social welfare work. The trade union movement also had its due share of repression and also the nascent unions, even though they were mainly occupied in social service and were hardly political. One of the leaders of the home rule movement Shri P.B. Wadia succeeded in starting in 1918 a labour union among the textile workers of Madras. This union, one of the most effective of early labour organisations in our country, did excellent work in removing the grievances of the workers.

The first essential condition required for the growth of trade unionism was the existence of a class of wage earners divorced from the ownership of the means of production. During the first world war and thereafter a number of industries propped up throughout the whole country. The industrial Labour conscious of its place in the developing industries organised a number of trade unions. During the period, the trade unions were both defensive and offensive instruments for maintaining and improving the conditions of labour and they brought about an industrial unrest. Some of the strongest trade unions were the Burma Labour Union, Jamshedpur Labour Association, Ahmedabad Textile Labour Association, Bombay Textile Labour Association, Bombay Girni Kamdar Maha Mandal as also All India Postal and RMS Workers Association.

It is not always realised that the basic function of Industry is to produce and supply commodities to the community upon both of which its welfare and advance depend. With the development and expansion of an industrial enterprise, the Management of human labour has assumed more importance than what it used to be earlier. The spirit of democracy has made the working class population conscious about their needs and consequent vocal. The Management on the other side have to realise the necessity of co-operation of human labour for the success of

the enterprise. The Industrialists are gradually becoming conscious of giving increasing attention to their relations with labour. Re-examination of the place of labour remains predominant in the minds of Industrialists which brings us to the question of evaluation of the relations of Employers and Employees. This development is known as the science of Industrial relation and is nothing else but a part of human relations. It reflects the attitudes and approaches of the Employers and Employees towards each other with regard to industrial problems.

The Management of industrial organisation has become a complex affair involving not only management and labour force but machinery also with its power of manufacture as well as the production of goods and their sales. This compressively gives rise to mal-adjustments which are generally present in the relations of workers to their particular jobs, to their fellow workers and to their employment conditions. The pronounced domination of machinery over the live human elements creates subtle and constant problems. The cumulative effect of such mal-adjustment is increasingly reflected in loss of good will between management and workers. The discontent in the industry engenders tension between employers and employees and adversely affects industrial relations. If this tension is not eliminated in time it develops into disputes known as industrial disputes.

The problem of industrial relations arise with and from the divorce of workers from the ownership of the instruments and materials of production. The question, therefore, naturally arises, why the worker is so divorced from the ownership. The obvious answer is that the ownership of instruments and materials of production in an industry means possession of wealth creating machinery.

“Unless we rule the machine and make it an instrument for the attainment of a democratic and humanitarian culture, all efforts will more and more centre on making men only efficient cogs of their machines and on allowing our economy to run on oblivious of the needs and wants of the people.

Gandhiji had suggested since 1917 the use of non-violence and its inevitable companion truth for canalising hatred into proper channel. The hatred may be of the master by the slave, of the capitalist by the workers, of a Zamindar by the tenants. Thus the same technique may be applicable with local variations at various fields of work where passions are generated as a consequence of personalities and of interests. The industrial field is undoubtedly and admittedly, a fertile soil for this growth ever since the inception of the industrial revolution. This has given rise to uninterrupted conflict which is being waged out on that front. The peace technique, therefore, is designed to eliminate conflict from the industrial field and help him get peace in life which he has lost and is longing to remain.

In fact Gandhiji was one of the great labour leaders also. His association with labour movement began in the year 1918. He founded the Textile Labour Association, Ahmedabad on 25th Feb. 1920. With a view to understand his conceptual thinking about the trade union, it is necessary to note what he said in the inaugural meeting. He asked the workers why they intend to form a trade union. He said that there can be a union of Thugs and Pindharas i.e., antisocial elements to loot and harass the people and if this is the object the union should not be formed. The basic objective underlying the formation of an association of people should be noble. He, therefore, said that the objects and functions of the Trade Union should be understood in its proper perspective. The formation of trade union is not an end in itself but it is means

to an end. Trade Union is an instrument or a mechanism to cultivate integral strength and improve the quality of life of its members. The life of a worker could be enriched by securing adequate wages and healthy living conditions. It can penetrate into the life of the worker the best technique of living and at the same time generate strength from within. Its aim should be to enable the workers to serve the industry to the best of one's own capacity.

Even he posed a question to Smt. Anasuyaben Sarabhai, the then President of the TLA, Ahmedabad, that why she intends to form the union. Is it to become 'Sardar' i.e., leader or Sevak' Social Worker'? She could not immediately understand its meaning and requested Gandhiji to explain it further. Gandhiji explained that 'Sevak' i.e. Social worker acts like a mother and serves and attend with dedication and care sometimes she even gives better medicine to cure the ailment while 'Sardar' i.e. , leader, political or otherwise, acts more like a politician or statesman and does all sorts of manoeuvres to retain his position. Sometime he uses the institution of trade union for his personal interests and in doing so, he has to resort to certain practices. The trade Union worker should act more like a social worker than a leader. The secret of the success of a social worker depends mainly on the inherent strength he possesses from his personality and serve the cause of the trade union with dedication and ceaseless efforts. A leader in a true sense is one who has a capacity to lead the people in the right direction and not to be led.

The City of Ahmedabad used to be considered as Manchester of India. It is known as the second largest textile centre of Textile Industry next to Bombay. Till 1982 it used to employ more than one lakh and fifty thousand workers. Sixty seven years ago, the workers working in the industry were in the same situation of unorganised state as in the other centres

of the country. The hours of work were inordinately long, the wages were pitiably low, the education was practically nil, the conditions of work in the factories were exacting and humiliating and workers were treated more as adjuncts of machinery than as human beings. Under these appalling conditions the working class consciousness or an initial urge for organised action to improve the conditions could not be expected. The impact of the first World War with its attendant economic disturbances in prices, and wages not able to keep pace with the rising cost of living created some sort of stir among the working classes. It was this glimpse of slight consciousness which was canalised into what is now known as the Textile Labour Association, Ahmedabad.

Smt. Anasuyaben who was the first President who had gone to Europe returned from England with definite ideas of social service among the poor people at the beginning of war. She took up the educational activities and started a few night schools imparting education to the workers with the help of a few friends who assisted her. The workers of Ahmedabad Mills who were agitating for wage increase approached her to lead them in their struggle against the employers. She took the lead and conducted a strike which ultimately resulted in success. She got the guidance and help from Mahatma Gandhi who had taken up his abode in Ahmedabad.

It was this event which gave the principle of arbitration which was to play an important role in the settlement of disputes between capital and labour in Ahmedabad particularly and other centres generally. This event is being celebrated every year on 4th December as a day of awakening and birth of organised consciousness.

Ahmedabad again drew the attention of the whole country in the year 1918 when Gandhiji himself conducted a strike on behalf of the Employees against the employers who were

adamant, The first European War led to the rise in the cost of living and workers were experiencing great hardships. They made a demand for rise in wages to compensate them for the rise in the cost of living. The employers were reluctant to satisfy the workers who approached Gandhiji through Smt. Anasuyaben. Gandhiji studied their case and advised them to place their case before arbitration and if arbitration is not acceded, they should be prepared to fight for their just demand. The employer readily agreed to arbitration but when some workers stopped work they took it up as an excuse and refused arbitration and declared lock-out. Thus commenced an epic struggle, in which Gandhiji laid down certain fundamental principles of permanent value for all trade unions.

While conducting the strike Gandhiji realised the weakness and signs of slackening of the morale among them and, therefore, had no other option but to declare fast unto death. The fast as he has explained was not against the employers but against the workers who have taken pledge but not recognised its significance. 'A Leader', he said ought to know whether his followers can keep the pledge which was solemnly taken and which ought to be adhered to. The fast had an electric effect. Both the parties sought help from an eminent Arbitrator, Acharya Anandshanker Dhruva. He after hearing both the parties gave his award which conceded the full demand of the workers. Thus ended an epic struggle which was to leave very deep impressions on the working class in Ahmedabad and which was to play an important role, brought into existence for both the parties, traditions, conventions, usages and the technique of settlement of industrial disputes which could not be ignored by either side whenever any dispute arose in future.

Thus it will be seen that Gandhiji himself had studied the case of the workers and found the demand just. He also advised the workers to place their demand before arbitration

and if arbitration is not accepted to prepare and fight for the just demand. He faced the lock-out and negotiated the settlement. The important principles which emerge out of his philosophy on labour are as under :—

- 1) The workers or their leaders should not exaggerate their demands but should study the pros and cons of the case carefully before formulating their demands. They should refrain from overstating their case or making exaggerated demands.
- 2) They should be ready for correction, if they are convinced that workers are in the wrong.
- 3) All peaceful and constitutional methods of negotiations, conciliation and arbitration should be adopted first, failing which the weapon of strike should be adopted.
- 4) During the course of strike, workers should be prepared for a just settlement or a reference to Arbitration.
- 5) Peaceful and non-violent behaviour even during provocation is the sine-qua-non for getting justice. During the operation of strike workers should not damage the properties or injure the person.
- 6) The workers are fighting the evil in the employer and not the employer and hence should not bear ill-will to their employers or their officers.
- 7) The workers should be self respecting and should not rely on the funds of others for the successful conduct of the strike.
- 8) A worker on strike should find out any other alternative occupation to maintain himself and his family during this period and no type of work should be considered low or below one's dignity.

- 9) A strike is a form of Satyagraha, a striker, therefore, should not submit to superior force or hardship, Once he vows he keeps firm on it, even at the cost of starvation, he sticks to the resolution.
- 10) The worker is a co-worker in the industry and as such his responsibility to the industry and the community is great.
- 11) Trade unions should undertake activities which would result in all-round development-physical, mental-moral political-of the workers and their families.
- 12) Workers should have a sound organisation to look and safeguard their just rights and interests. Members should pay their subscription regularly and maintain efficient office and staff.
- 13) Employers should give recognition to Unions working on these principles and allow them all necessary facilities for carrying on their activities in a satisfactory way.
- 14) The Industry should be run to satisfy the requirements of the community and those who invest money in it and those who work in it should both be considered as co-partners in the industry.
- 15) A well organised union should help the weak and unorganised workers and rescue them from exploitation. The factory workers should also help the workers in the villages by purchasing their products and render such services as they can do to the poor.
- 16) Trade unions should conduct their activities strictly in a non-violent manner and adopt only such means as are consistent with truth.
- 17) Workers should behave as responsible citizens and have due regard for the interest of the industry and the country.

The Textile Labour Association of Ahmedabad has come out to be a unique Institution in India as a result of this struggle. The Institution has a unique place in the world, since hardly any other union has achieved what it has by keeping non-violence and truth in the fore-front. The labour movement at that time was still in its infancy, if it existed at all. Gandhiji laid its foundation on the twin principles of truth and non-violence. Till then such principles were never applied to in Industrial disputes in India or in any other part of the world. The labour organisation in Ahmedabad whose foundations were thus laid by Gandhiji has since then successfully stood the test of many industrial struggles and has been the wonder and admiration of many including foreign visitors.

The workers then fought for a wage increase and succeeded but today their goal is to secure co-ownership of the mills on a right of equality with the so called owners. Labour is as much a wealth as capital, nay, it is even more valuable. A Textile Mill can, therefore, belong only jointly to both these owners. Non-violence yields extra-ordinary fruits but it calls for patience, restraint, discipline, unity and faith in the organisation. Gandhiji has enjoined on those who work for labour not to behave as if they are pleaders of the workers whether they are right or wrong. If the workers go wrong, it is the duty and responsibility of those who claim to guide them to point out to them and should be prepared even to sever their relations with them, if the workers insist on doing wrong or resort to violent methods.

Gandhiji used to believe in positive organised strength, and, therefore, all his instructions were aimed at the creation of such strength. His approach was calculated to awakening the working class consciousness latent in them, so that by the development of his personality he will be able to hold his own against any injustice or tyranny from the side of the employer

or the State. He, therefore, in the course of his instructions to the worker laid emphasis on the constructive activities which go to make up the deficiency in the worker as a useful citizen in the society. Gandhiji has, therefore, called upon the union to concentrate on the activities like education, medical aid, removal of untouchability, abstinence from drink, removal of indebtedness, proper use of wages, good treatment towards women and children and in short all the activities calculated to remove all the evils that have crept in domestic as well as social life of the workers.

The most outstanding contribution of Gandhiji in the realm of trade union movement is, however, the principle of arbitration which he as an Arbitrator in most of Ahmedabad disputes has developed to a great extent. If once the principle of peaceful solution of the disputes between capital and labour is accepted, there is no escape from arbitration. The arbitration reflects the prevailing public opinion in the matter of disputes between two conflicting interests. Arbitration seeks to bridge gulf between the two sections of the society by making workers more responsible on the one hand and making the employers consider themselves as not profiteers but as servants as both of these factors in ultimate analysis, are servants of society.

Gandhiji's leadership had provided to the Ahmedabad workers not only a non-violent technique for fighting with the employers for removal of their grievances but it gave them a creative conception on the basis of which the workers could construct or build their life anew and make themselves effective citizens of the country.

Conflict in the modern world is growing in many fields of life including the industrial. The practice of truth and non-violence is the only way for its elimination according to Mahatma Gandhi.

The present attempt has been to study the potentialities of working through non-violence in the industrial sector. In other words it is a study of an application of truth and non-violence for resolving industrial disputes. We must always try to evolve the form of economy which would be conducive for the creation and retention of peace in the industrial field.

PART SEVENTEEN

Ethics in Relation to Children

It is in this perspective, that our participation in thinking and discussing a new ethic for children would be the most productive investment of our time, our talent and any other resource that we may have. Both reason and ethics point that way. "All good ideas look unrealizable; discussion makes them plausible".

Let us, for a moment, look at what has been happening around us. The frequency of armed violence, especially in the form of internal conflict, is increasing, virtually all in third world countries. As many as 20 million persons have been killed in 150 armed conflicts since 1945. Civilian losses as a proportion of total losses are climbing sharply—from 5 percent in the First World War, to 50 percent in the Second World War, to 80 to 90 percent in recent years. Most of these casualties are women and children.

Disasters triggered by natural phenomena, particularly droughts and floods, currently affect even larger numbers of persons, and these are predominantly low-income persons who do not have the reserves to cope with the calamity. The number of disasters and their impact are increasing, not because geologic or climatic events are becoming more frequent, but because of the actions of people forced by poverty, inequality and rapid population growth to engage in destructive resource management, changing the environment. Hence most disaster problems in the third world are unsolved development problems.

There is however a category of persons who have to be helped, more than the others, for self-development. They are the children, particularly young children. On the principle that help should go first to the neediest, children must receive the highest *priority in national development planning*. Their well-being ought to be the first charge on the resources of the nation. In fact, this condition is more in the nature of a

must than something merely desirable. This is the first principle of the new ethic we should plead on behalf of children. Unfortunately, this has not happened and even today only partial success has been achieved in according to children the priority they deserve.

Not all those who are willing in principle to accord priority to children in development planning seem to be prepared to adopt a global perspective. And this includes advocates for children. Commonly, our concern is confined to our own children and to children "close to home". But there is no conflict or contradiction in combining the concern for children in our own families, communities and countries with a conscious effort to develop an umbrella of concern that will protect all the children on the globe. Such a catholic approach towards *universal coverage* must be considered as a second plank of an emerging ethic for children.

This reasoning does not hinge solely on altruism. We can find egocentric reasons as well, for caring for other people's children in countries and communities other than our own. Consider, for instance, the arithmetic of comparative population growth trends between the industrialized and developing countries. Ten years ago, children from Europe, North America and Japan accounted for 35 per cent of the world's child population. At current birth and death rates, that percentage is predicted to decrease to no more than 5 per cent 25 years from now, by which time the world's population will have again doubled. As we ponder over the meaning of these data, the unwisdom of showing no concern for the development of children in the entire world becomes apparent. If the children of the whole world are not fed, not educated, not loved and nurtured, the consequences for those that represent what will be at the time only 5 per cent of the population are likely to be extremely uncomfortable. The hard fact is that development is indivisible. And so is peace !

The United Nations estimates the current annual world military expenditure to stand at about \$ 1,000,000,000,000. Every minute, over \$ 1,900,000 are diverted to defence expenditures. During that minute, 30 children die from the lack of food, vaccines or other attention. During 1984, a year of serious drought and famine, Africa spent more to import arms than to import food.

It would be educative to juxtapose this situation with the economic argument for investing on priority for all children. It has been reckoned that "a dollar or a rupee invested in the intellectual improvement of human beings will regularly bring a greater increase in national income than a dollar or rupee devoted to railways, dams, machine tools or other tangible goods". Let us clarify that we are not suggesting investment in one sector to the detriment of the others but only seeking a sense of proportion in determining the order of priority in the context of framing public policy.

If one agrees with the logic of this reasoning, the need for acceleration of whatever efforts are being made for development for children becomes clear. For, the earlier the investment is made in the life of a human being, the greater the yield. Given the grim facts on the situation of children - nearly 40,000 deaths each day of infants and children worldwide, perhaps an equal number of one form or another of disability, and many times that number of cases of stunted physical growth and diminished mental potential - the familiar gap between the time answers are available and the time they are actually and effectively applied seems to be unconscionable, certainly not acceptable.

There are examples to illustrate the point. It has been known for many years that a dietary intake of traces of iodine (some 150 micro-grams a day) was essential for human

health as well as foetal development. Yet there are areas in this and other parts of the world where half the population have iodine deficiency disorders and ten or more percent of newborns have neonatal hypothyroidism which borders on cretinism. During the past 25 years, the world-wide prevalence of iodine deficiency seems to have risen by 50 percent. We also know that it has consequences far beyond the common symptom of goitre or the manifestation of cretinism, for iodine deficiency interferes with the educability of successive generations, perpetuating social-economic deprivation and laying waste a good part of the already scarce national resources invested in childhood education. In India alone, at least 120 million people are at risk, a third of them, including 16 million children, known to be suffering. For at least 70 years it had been known that iodine deficiency is perhaps the easiest to prevent of various nutritional disorders; and prevent on a global scale through relatively simple techniques like iodinating salt. Yet this is yet to be achieved except to a fractional extent.

This is the time gap referred to, between aspiration and fulfilment. And such gaps are visible across the range of health-related interventions on behalf of children, like:

- protection and promotion of the practice of breast-feeding and proper weaning, through regulatory as well as awareness-building measures;
- the need to protect all the children against immunizable diseases through universal coverage, rather than protect a small number of them with only a marginal effect on disease prevalence in the community;
- the imperative to let mothers know that an appropriate salt-sugar solution, or rice water, can prevent their children from dying from diarrhoeal dehydration as they do today, literally in millions each year;

— the urgency to fortify food with iron or to consume inexpensive iron-rich natural foods in situations, such as of South Asia, where at least half the pregnant women and children of preschool age are anaemic for lack of iron in the blood.

All these suggestions for action are based on science. What holds us from sharing these with people who can use, apply it and benefit on their own? There are numerous other imperatives, equally categorical and equally neglected due, to the absence of a public policy founded in a rational ethic.

In this view, the need for *urgency and acceleration in positive interventions* is an important principle of a new ethic in support of children.

In this context two allied principles for the new ethic which the present situation of children calls for—are, *first*, the need for shifting the centre of gravity of the design of development from the professional elite to the under developed community and thereby to provide the development process a *firm basis in the community*; and *second*, the imperative of *simultaneity and convergence of services or interventions for children*.

It is at this point of decisive action that the primary health care concept becomes relevant: the community-based approach, training of para professionals and community workers, professional back-up, organic link-ages with the health and other service systems, social mobilization of resources, pressing into service all possible channels of two-way communication between health workers at all levels on the one hand and the community on the other—all this strengthened by strong political commitment and government support. If this be the overall scheme of the primary health care approach, all the elements of primary health care itself are affordable even for low-income populations and as effective as any tested alternative,

The urgency of a whole range of health-related interventions within and outside the health sector awaiting to be made accessible to the people, all people: the benefits of breast-feeding; proper weaning practices; immunization including disease surveillance; oral rehydration therapy complemented by measures like clean water supply and basic sanitation to reduce the incidence of diarrhoea itself; nutritional support to those who are deprived of the means to it and to those who are deficient in vital micronutrients like iron, vitamin A and iodine; eradication of locally endemic diseases- from guinea worm to leprosy; maternal and child health care side by side with birth spacing and family planning; and to underpin all these efforts, health education in the widest possible sense of the term.

The concept of primary health care, which is central to the new ethic in relation to children, represents a revolutionary order of peaceful progressive social change. It squares eminently with a democratic theory of development. And that explains its inherent strength and longer-term promise as well as the hurdles it faces and the painfully slow pace of current progress. For its success, primary health care requires three broad sources of support: political, professional and popular.

Since professional backing has the capacity to trigger political as well as popular support, we could start with that. The related problems have been discussed threadbare and worldwide over the past decade, outside the health profession as well as within it. And this in itself is a hopeful sign. One or two points of immediate relevance are, why are health professionals inexplicably reluctant in sharing their technical knowledge with others? What they do share is a certain skepticism about others' ability to understand and apply scientifically established facts. Thus medical practitioners

in the United States took about ten years to accept the sugar and salt solution for oral rehydration therapy. Now it is gaining ground in industrialized societies due to sheer economic logic—even the non-poor find hospitalization for intravenous therapy too costly!

If the principle of oral rehydration therapy is de-mystified, motivated communicators could carry it to the people through the existing vast network of social and religious organizations active among low-income groups. The *sharing of life-giving knowledge* is thus an important element of a new ethic in relation to children.

This aspect of health promotion leads us to what the Alma Ata Declaration refers to as health education which in its broader connotation may be called *development communication*. This is central to any improvement in the situation of children—starting with triggering the action, keeping it on course through a continuous interchange of views based on information on the ground and going on to evaluate processes through feedback on outcome.

Any change in the set of moral principles to guide adult conduct in relation to children is predicated upon *social learning processes*. Health professionals have to take a lead in this evolution, with the help of colleagues in public administration, social sciences and communication.

The Social dimensions of promoting the principles and practice of primary health care needs to be seen differently from the promotion of commercial commodities. This distinction is of the essence of development communication. The product is often non-material and consists mainly of correct understanding and practice. Even when there is a monetary price, it is low and affordable by almost everyone; or it may be

non-monetary-like the effort involved in taking a baby for free vaccination. The profit is not for the promoter but for society and its individual members, in terms of improved health status or lowered mortality rates.

The necessity to change the rules that guide our attitude towards children and our actions for them is urgent. Some of the elements of a new ethic are :

- priority in national planning for children :**
- universal coverage by services for children :**
- acceleration of ongoing actions for children :**
- simultaneous provision of different basic services for children :**
- de-mystification and sharing of technical knowledge relevant to children :**
- promotion of social learning processes and social action through social communication.**

Ethics and reason do mix in mutual harmony. So do the legitimate longer-term interests of the poor and the non-poor. Altruism in development is sound economics. For example, the use of the improved measles vaccine in the United States during the 1970s prevented an estimated 24 million cases in that country, achieving a cost saving of some 1.3 billion dollars—an experience reinforcing the positive lesson from the far greater recurring benefit in eradicating smallpox. The cost involved is not prohibitive but highly productive. In fact the critical question is not how much money but how much effort is invested. The time has come when an organized and total assault on poverty can succeed—beginning with children.

Will we, as a society, close ranks to make that assault? The answer will depend on whether, seeing a child dying we feel impelled to do something about it. When the death is in slow stages, as is mostly the case, nature gives us the change to make up our minds. We who were alarmed at the Bhopal tragedy two years ago, are relatively unmoved at a comparable number of child deaths each day in India. That is the crux of the ethical question facing us today.

PART EIGHTEEN

Battle Against Malnutrition

CHAPTER THIRTY FOUR

Ethics and Ideology in the Battle Against Malnutrition

CLAUDIO SCHUFTAN

What drives us to continue doing our daily work? Why did we choose nutrition and not another field? Is it the appeal to work in an area of high relevance to present-day problems, either local or global? Are we aware of the political implications of our daily activities both as professionals and as concerned citizens (two inseparable spheres of action)? Can we evade the responsibilities that these implications bring with them? These are the questions we will set out to explore here with the intention to sensitize the reader about the controversial but vital issues one is bound to face in such an inquiry. In what applies to our profession, people and institutions seem to embark on the battle against malnutrition compelled by quite different motivations.

1. The amoral approach: Although we can safely assume that most of our colleagues feel attracted to nutrition because of its relevance to people, societies and/or the world, the concern of some of them stops just there. After becoming involved in nutrition as a career they often think that is (and will be) their contribution to society as concerned

human beings, as if nutrition per se, or doing one's job efficiently in a technical sense, were a magic tool of change and development. Because of its narrow scope, this approach has little to offer to the resolution of malnutrition in the world.

2. The moral imperative: This motivational drive is primarily based, in the West, on the Judeo-Christian ethics that call for compassion, charity, virtue, and righteousness. This imperative of moral responsibility is at the forefront of many voluntary agencies working in nutrition.

In this category, we can find at last two types of individuals or institutions :

(a) Those who object to the capitalist system's injustices and feel that their duty is to do something about malnutrition which they perceive only as one of the injustices, assuming that others will attack the system on other fronts.

(b) Those who, embracing the capitalist system as desirable but 'out of control', cannot morally tolerate the extreme poverty and malnutrition the system generates and feel compelled to do something about malnutrition in order to mend this important shortcoming of the system. These individuals among us have made these issues a matter of personal conscience, but lack a visible social rationalization,

This sense of responsibility as a motivation, found in many scientists, does not seem to be sufficient to see needed changes occur. It may salve the conscience of the person who devotes his/her time and effort to do 'something' to solve malnutrition, however, it seems to have little effect on the real problems of the poor and malnourished. This is why these groups so often go on repeating classical slogans and pushing traditional nutrition interventions that solve nothing much in

the long run. In short, these positions lack political perspective. A genuine concern for the poor, even as part of an 'holistic approach' does not seem to be enough, if it is not channelled in a political and ideological way. The concept of being socially responsible is nothing but a euphemism for what really should be political responsibility. Or, stated otherwise, do we really have a choice not to take political sides? A political commitment is important precisely because governments function as political entities (Winikoff, 1978). Moral causes have usually-not always-made progress only when powerful interests saw their advance as having 'something in it' for them (Green, 1980-1) In such cases, moral imperative were used politically,

The attitudes of moralists very often come from a religious imperative; if this religious imperative pushes them to act politically, they tend to be more on the right track. But, if it pushes them to act 'religiously', by turning the other cheek, they are most probably doomed to fail in affecting malnutrition in the long run.

3. **The political (ideological) imperative.** Emotional commitments are loose and romantic; ideological commitment is militant. People, or institutions that embrace the latter strongly feel that the capitalist system is wrong, that it generates and maintains malnutrition and they set out to fight its injustices, either by reforming it deeply or by trying to replace it with a more humane system, more responsive to the basic human needs.

People who take this position also depart from a moral imperative, but they have gone one (or two) step(s) further. So, at the root of [the ideological problem there is a moral problem (Winikoff, 1978), Are these individuals among us, who take such a position, on a much more realistic track? it

is clear that they look more into the ultimate determinants of malnutrition which are to be found in poverty, powerlessness and in the different parameters of social injustice. Therefore, they would seem to be on the right track, or at least asking the right questions that should lead to the right answers.

Of course, one could also conceive a political imperative from the right, ultraconservative, pro-capitalist, but this tendency is rare among our peers.

We will return to consider these basically different groups of co-workers more closely later, but will now look at how these attitudes are formed.

How is our ethos formed?

Social values and duties are implanted into us early in life by our families and later also by our education and our social environment. All of the above values and duties, are, therefore, largely determined by our social class extraction. Some of the moral issues so acquired have universal validity; for many of us these are within the Judeo-Christian-Islamic ethics; these general principles are not necessarily class-bound and are mostly expressed in a 'non-ideological' way, although some of them most definitely are both class-bound and ideologically expressed.

How is ideology formed?

Ideological values and duties are imprinted by the family, the educational system and by the social environment as well. Therefore, most of the time, ideology tends to be pro status-quo (almost by definition, since the survival of that ideology would be otherwise at stake). Moderateness has a clear connection to the prevailing ideology. Ideology is definitely not so universally shared and is definitely more closely bound to our social class extraction.

Nutrition workers are, additionally, influenced by the experiences they have had in the different political systems in which they have operated. Their coming from their own cultural and ideological bias is, therefore, unavoidable. People in our profession (or any other) often tend to think of themselves as apolitical, and there simply is no such thing; despite the fact that the spectrum of choices is a continuum. In the final analysis, one either condescends to the system or one objects to it-totally or partially. Any of these are political stances.

Objection to the system is always the result of a conscious, voluntary effort to break with all or some aspect of the prevailing ideology; it is usually during adolescence that we begin questioning some of the values of society. Going along with the prevailing ideology is less frequently a conscious, voluntary step; it is more often an unconscious vis-a-tergo attitude.

Ideology has several meanings according to Webster's Dictionary. As a 'content of thinking' and as an intellectual pattern' it reflects the involuntary elements of ideology which we all, of any extraction, have and probably keep for life; it is part of our indelible(class)heritage. It is ideology that channels our social behaviour in predictable directions. On the other hand, ideology as an 'integrated politico-social programme' is the result of a voluntary internalization of the values of a given society, be it real or ideal.

Liberals and radicals-a typology

In the Western world, objectors to the capitalist system have often been divided into two main groups, pejoratively named 'liberals' and 'radicals'.

Liberals are basically objectors who appear publicly neutral but are morally anti-establishment. Although liberals are considered opposition forces, they often only accommodate

capitalist logic; they think that changes within the system are called for. Probably because of this fact, numerous internal ideological inconsistencies can be found in their reasoning. They believe the world to be profoundly other than it should be, and have faith in the power of human reason to change it. Basically, they are scientific optimists and their 'theory and aims' for a new order are often vague and inconsistent.

There are also those liberals who feel impotent to change the system, although they disagree with it, therefore, they have subsequently learned to play the game within the system. They tend to work in the capitalist bureaucracy (national or international), in academia (a preferred spot) or in think-tank institutes or centres and are often very skilled at using their organisations to further their interests. They often even sit in many of the establishment's decision-making bodies, in or outside the government structure.

Liberals, more often than not, go along with the 'content of thinking' of their class of origin, which is mostly middle-class, or sometimes lower-class'-who have made it'. and act like good petit bourgeois. They are outspoken in public, although often eminently declarative and formal; they openly denounce the evils of poverty and malnutrition and are, nevertheless, often involved in token nutrition interventions; or, they keep inventing new 'more comprehensive' or 'multidisciplinary' or 'multisectoral' approaches to old problems as if these would change the major contradictions and the distribution of power within the system that is causing the problems to begin with. Liberals, for sure, coined the concept of 'nutrition planning' so widely abused by some of us as the most rational panacea to solve hunger and malnutrition in the world, only to find out that little has changed for the poor majorities in the places where it has been used; if anything at all, gaps have tended to widen.

Liberals are often manipulated and used by ruling elites and their pressure groups and they are perceived as no real threat to the system of conservative politicians; they are, therefore, left alone to protest as much as they want following the logic that dissidents are to be incorporated or tolerated so long as so doing reduces levels of conflict and increases the system's macro-efficiency (Green-1980-1).

What transpires from all the above, about liberals, is that they still embrace a bourgeois ideology in terms of a politico-social programme. Therefore, this liberal political imperative lacks a really different political perspective too. It ultimately also lacks the political clout to change the system and consequently, affect malnutrition.

Radicals or 'leftists' are probably more affected than liberals by the use of this pejorative labelling. People tend to think of them broadly as revolutionaries or temperamental activists ready to destroy the free enterprise system. Most of the time, this simplistic, stereotyped view is not accurate in our milieu.

This group among our peers is generally characterized by a commitment to pursue the hard questions whose answers will lead them to the final and most important determinants of poverty and malnutrition. It is not infrequent that some of these colleagues of ours have adopted a Marxist ideology, at least as an analytical tool. They definitely question the principles of social justice of the capitalist system and of bourgeois ideology; they strive for what they think is a better, more rational politico-social programme; they aim at generating social commitment in science. Because of the fact that they use an ideological frame in these efforts, there tends to be more internal consistency and more comprehensiveness in their strategies to approach and solve the problems of malnutrition.

Radicals tend to be action-oriented, often very verbal and are constantly trying to point out contradictions in the system leading to malnutrition. They spend a lot of time denouncing the inequalities and injustices they see and, within their ideological framework, they make an effort to propose possible solutions to solve the major contradictions; they use every opportunity they have to share these concerns with their peers, sometimes with decision-makers and, if possible, with members of the community that are suffering the problems themselves. They often work for the same bureaucracies as liberals do and academia is also one of their preferred refuges. They tend to be sceptical about traditional top-to-bottom nutrition intervention programmes, although, like the liberals, they often participate in some of them, but more often as a vehicle for organizing the beneficiaries at the base to let them embark on solving their own problems, and to help them gain some additional power to be so. They feel an urge to contribute to the liberation of the masses from social oppression and exploitation. This is not simply a belief or attitude of radical nutrition workers, but also an inner compulsion in their battle against malnutrition.

It needs to be added, here, that the replacement of the capitalist system has not necessarily been the original aim of all radicals in our profession. They only pursue those changes that they honestly believe have a real potential for solving malnutrition. If the changes called for, that would remove the root causes of poverty and malnutrition, would be accepted and implemented by the prevailing system, the system itself would not necessarily become the target of radicals. But since in most cases the needed changes cut deep into the basic structure of capitalist societies, they are in conflict with the capitalist system and its basic principle-profit maximization.

Radicals prefer to bypass working with traditional government bureaucracies (i.e. ministries) and plan working as much as possible, as said, at the grass roots, organizing the people around their problems, malnutrition being only one of them. An important intervention for radicals, at that level has to do with the task of creating awareness and conscientizing the people about their problems in an ideological context through organization. It is expected that people will channel their felt needs towards activities of self help in the case of problems that can be solved locally, or towards an organized fight for outside inputs, be they governmental or not in the case that such help is necessary.

Both liberals and radicals, not infrequently transcend the domains of pure or applied nutrition, digging sometimes deeply into the underlying politico-economic issue. Nevertheless, the conclusions drawn, the actions proposed and seen through and the channels utilized by the two groups are frequently different in kind. This should come as no surprise, since even 'objective' analysis and diagnosis techniques are ideologically biased. One pretty much sees what one wants to see. Even thinking about malnutrition in economic terms does not automatically assure commitment to something significant being done about it.

A number of nutritionists fall into in-between categories, between liberals and radicals. After all, each of us arranges his/her universe and his/her role in it as well as he/she can. People in this limbo are either in a slow transition to either category, or are permanently in-between. The latter, for sure, have a heavier burden to carry, since one can presume they have to confront more everyday contradictions within themselves.

How relevant is our work?

A lot of 'semantic diplomacy' bridges ideological differences in our everyday contact with colleagues. If we are really interested in solving the problems of malnutrition, we should not neglect our intraprofessional responsibility of pooling together the genuine and honest predisposition to action of nutrition ethically and politically motivated because of the potential role of each of them as a change agent. The latter has to begin through a process of critical analysis of our own and 'our peers' professional affairs and goals with their inherent contradictions. This very process should, hopefully, show each one of us to what extent and how our overall activities in the field of nutrition can be channelled to achieve a real, final impact in ameliorating malnutrition anywhere, in a reasonable time frame. Basically, we should be searching for/a new ethos, a political ethos in our professional lives. Here, again, is an appeal for us to give a new sense and meaning to what we do, an appeal for us to step down from our ivory towers and that is no easy task, individually and such less as a group. Individual rationalities do not always lead to collective rationality. This is primarily an ideological challenge that calls for political conscientization, a process which is only sporadically occurring within our group right now.

Are scientists and/or nutritionists in a position to make this transition by themselves? Are they willing to, or interested in doing so at all? Is it worth expending any effort to achieve such a goal? Is an effort necessary actively to promote conscientization activities or encounters towards this end? Should position papers in this area be encouraged more vigorously in scientific meetings? These are the kinds of questions that come to mind at this point and for which answers are not really always too clear.

Of course, there will be those who will argue: 'Why don't you just forget about those dilettante, bourgeois scientists (nutritionists included) and focus your efforts more on helping to change the people, the blue collar workers, the peasants, or the unemployed directly, since they will ultimately be the ones called upon to bring about lasting social changes anyway? The answer to this question can be ambivalent too, neither of both activities being probably exclusive; it is mostly a question of what amount of effort to devote to each of them. Alternative answers to the same question are certainly the basis for a vital set of internal contradictions that a good number of liberal and radical intellectuals carry with them and somehow manage to block.

In the long run, there will have to be moral changes on the part of those of us who enjoy the luxuries of affluence. The question is, will these lead to ideological changes in some? (Winikoff, 1978). We have already passed the era when we asked basic nutritionists to become more applied researchers; now we are asking them to become more socially conscious and more committed as real change agents, leaving behind a lot of epidemiological preciousness or snobbery. 'Depoliticized science is not science in the real service of man' (Franz Fanon).

Are we politically naive?

Many moralists think that politics is 'dirty' or not a 'virtuous' activity. That is probably why they insist on what many of us consider quixotic actions against the injustices of the prevalent social system-which they also, more often than not, condemn-without realizing that in the end they are being instrumental to its maintenance. They assume decision-makers are rational, righteous and pious and will bend in front of hard scientific evidence or react to outrageous injustice. Long before we contact them, politicians probably know from

Intuition what we are trying to quantify for them: nevertheless, corrective measures have not been taken. Moralists firmly believe that moral principles can be imposed by their universal and humanistic weight; they speak to the hearts often evoking sorrow but what we need is to shout to the consciences to evoke anger.

Liberals, on the other hand, pay a lot of lip-service to needed changes. They may even applaud radicals interventions in public meetings or the media, or even endorse and sign left-wing petitions or declarations. But they lack, perhaps as much as the moralists, the political education or the thrust that is needed to work out ways to, in our case, overcome malnutrition in capitalist societies. They probably have a more open attitude toward politics, but not always the basic understanding or skills to operate more decisively, or behave more politically, in the fight against hunger and malnutrition, which is eminently a political and not a technical struggle. Technology is hardly the adequate point of departure to achieve the deep structural changes needed to end hunger and malnutrition; the right political approach, rather, is the better point of departure. Nutritionists are rarely trained as social scientists and therefore use social theory implicitly rather than explicitly (Bantje, 1978).

Liberals will often shy-away from Marxist ideology-mainly because of the stigmas this carries in our western societies-except perhaps for its more 'romantic' and egalitarian, principles which remain, nevertheless, vague to most of them. They will shy-away even from Marxism's scientific elements of interpretation of social phenomena, not believing that the same scientific method their minds are tuned-in to is the one being applied to the social sciences. Therefore, more often than not, they have even chanced to study the principles of historical and dialectic materialism, although the possibility always exists to reject its interpretations, assertions or theories

if they do not conform to the readers' patterns of rationality or *weltanschauung*. The latter passive attitude is probably a remnant of the liberal scientists' (anti-communist) bourgeois upbringing. His class-ideology - mostly its involuntary elements - haunts him. It indeed takes an initial very conscious and decisive step to bridge any ideological gap.

It needs to be added, here, that the average applied scientist probably does not spend much time in purposefully studying the basic theoretic elements of the bourgeois ideology or capitalist political economy in order better to understand how the system he lives in works. Radicals, will probably more often go through this exercise the better to adjust their strategies and tactics,

Would all the above, then, mean that radical scientists or nutritionists have a higher level of social consciousness than their non-radical peers? It would seem that the answer is yes, and it has certainly cost them an additional effort. Once a certain level of consciousness is attained (is there a threshold?...) an action oriented attitude usually follows. At that point there is a convergence of ideology and action which makes the difference between taking an observer's versus a protagonist's role. Knowing about injustices does not move us; becoming conscious about them generates a creative anger that calls for involvement in corrective actions. The latter can only happen within the frame work of an ideology consciously acquired.

Political forces one fights with political actions, not with morals, nor with technological fixes. This does not mean that strong ethical principles cannot be used as a political weapon, but it is here where we fail, mainly for ideological reasons. It is because of ideological and political naivety that scientists who have occasionally jumped into the political arena in the Western world (with all their good intentions) have so often failed.

Are we afraid of speaking-up in political terms?

Many of us feel our positions in academia, government or international or private organizations might be jeopardized if we 'come out of the closet' with more radical positions. We take a 'survivor's, attitude. One can often hear one of us saying; Now look. Let's be realistic! I agree with you: I know the system is wrong and perpetuating malnutrition. But we cannot change the system from where we stand, so tell me, what can we do in the meantime to help the malnourished who continue to die everyday--? The result of such a position, as can be expected, is more palliative interventions that do not affect hunger and malnutrition greatly.

The truth is that *there are* certain actions that can be advocated in any system, that will have a more lasting effect and truly lead to combating malnutrition, (For example. Schuftan, 1979). We seldom see agencies or concerned nutritionists primarily pushing those actions, because they are mostly really non-nutritional, at least at the onset. If we could at least begin giving priority to or speaking-up for, some of these interventions (i.e., employment generation and income redistribution measures) we would be contributing more to solving the feeding problems of the deprived sectors of the populations than by devising sometimes sophisticated nutrition intervention of the more traditional type with which we are familiar.

We have to stop thinking we cannot contribute anything (or much) to the selection and implementation of non-nutritional interventions because they are outside our immediate field of expertise. This is where our lack of political education shows perhaps clearest; we fail to recognize where the biggest contradictions lie and get caught trying to solve those that are secondary. It may be the honest

recognition of our political inexperience or inadequacy that makes us not speak up; but how long can we keep up this attitude?

If we are to behave scientifically, we have to be honest, and, therefore, critical. Next, we have to categorize or prioritize the situations or conditions we criticize, and proceed then to denounce them, publicly if necessary. That is how we should see the logical sequence of our scientific obligations in the field. We scientists are ready champions in denouncing transgressions in the exact sciences, but we are not half so active, and much less effective, in denouncing transgressions in the social sciences. In the latter battle, too often we compromise; and that is morally wrong.

Nutritionists in the Third World

What do internationally funded nutrition programmes in the Third World really contribute? How responsible are the nutritionists working in those projects for their failure or success? Who do they see benefiting from these programmes? How do they see the programmes' impact in the long run? Since most of these questions can be answered by these workers quite accurately given the experience they have accumulated, these colleagues of ours have a very special or additional responsibility, mostly because we have seen so much money being wasted in worthless programmes that seldom reach the really needy.

A good number of these programmes only scratch the surface of the local problems, and, therefore, contribute to the *status quo* in those countries. Let's be aware, though, that most Third World countries' governments would not accept foreign aid programmes at all if it were otherwise.

Every donor brings its own view of development with it and its development programmes will reflect that ideology. The influx of outside, often foreign experts designing the projects, leads to a mystification of the planning process and a reinforcement of people's feelings of inadequacy about their own capabilities (Moore-Lappe and Beccar-Varela, 1980).

Professionals working in these projects should take part of the blame (or credit) for failure (or successes). In other words, how aggressive have they been (or are they) to fight for changes in direction if programmes are not bringing about the anticipated results? Here, a new role of ours becomes more evident. That is, the role of the nutritionist as a *denouncer* of non-realistic programmatic goals, objectives or methods of achieving them, especially because, as was said earlier, there still are some interventions that will partly contribute to improving malnutrition in a given population even within the constraints of the prevailing system. It is true that these nutritionists, in many cases, did not participate in the programme's design, but it should never be too late to change directions. Therefore, for these Third World workers everything said about speaking-up in political terms is doubly important, be they ethically or ideologically motivated.

A new direction? — Some possible conclusions

'Yes, but what can I do?'

For those among us, accustomed to solving problems and putting them aside, grasping a problem as intractable as world hunger guarantees frustration.

The flaw in our thinking lies in failing to realize that the solution to the malnutrition problems is not in nature, but in ourselves, in our approach to the fundamental social relation-

ship among men (Omo Fadaka, 1979). Malnutrition should not be attacked because to do so brings mankind *utility*, but because such a task is morally necessary (Emmanuel Kant). What we need to fight for is equity not utility.

It seems that a full devotion to science is not enough; we need to use science to follow our conscience. We need to begin to think about ourselves as political human beings working as technicians. Experts seldom become politicians, but they can and should become activists in their fields. An important requirement for this is to seek knowledge about the real world and not only about the world we would like to see (Sigurdson, 1978). It is precisely a misunderstanding of reality (or a partial understanding) that often reinforces the amoral position of some of our colleagues. The social reality is not like a laboratory; many variables in it are unknown and unforeseen and when we look at them we often do it the wrong way, searching for the statistical 'whats' instead of analysing the human 'whys' (Critchfield, 1979).

Nutrition seems to be as good (or bad) an entry point as any other-employment-education, energy, natural resources, ecology, etc-to get involved in questions of equity in our societies, if it is used as an ideology laden concept or tool. Since the constraints in equity are structural in nature, criticizing them from any problems, nutrition can lead global considerations if not made a 'single-issue' goal. There are too many substitutes for in-depth political action in 'single-issue politics' that lead nowhere. The worst is that many people do not see this difference and a lot of political motivation and sometimes talent in scientists or lay people is lost because of a pseudo-ideological approach to global issues. Single issue politics suffers from a lack of global vision of society.

What is really needed, is more dedication to work directly with the poor so they can tackle the causes of their poverty and malnutrition themselves. This calls for us to go, as much as possible back to field work and out of our offices or labs. It seems to be that only there we can get the strengths needed for a change in direction and perspective in our daily work. Knowledge and scientific power created in our institutions away from the people are returning to the people and affecting them. The gap between those of us who have social power over thinking—a very important form of 'capital' and those who have not, has reached dimensions no less formidable than the gap in access to economic assets (Rahman, 1979). 'Knowledge is a responsibility' (Bronowski).

We need to be prepared to learn from the people and from their perceptions of the problems. We should establish links with local mass movements. We should participate in their conscientization. The choice is, essentially, between leading the masses toward social changes with an external consciousness and raising mass consciousness and their capability to make the changes for themselves.

Strictly speaking, nutritionists can go to the field as researchers or in charge of interventions. But in reality, researchers should always participate and intervene as well, even at the cost of altering some of the parameters they are interested in studying. They should enter into a dialogue with the groups studied which should direct the research towards the problems that are relevant to the group.

In any event, the desirable standard role of the nutritionist in the field would be one of a monitor that does not allow programmatic interventions to proceed unchanged if they are culturally or politically neutral or biased against the interests of the beneficiaries (decision victims).

This brings us back to our original question: What can I do? A number of possible directions have been explored. Ideas appear in print well before they start to produce real changes. All that is said here just stresses the fact that the battle against malnutrition can be won, if we play our roles to their last consequences.

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PART NINETEEN

Value Oriented Education

CHAPTER THIRTY FIVE

Some Thoughts on Value Oriented Education

M. CHANDRAMANI

Introduction

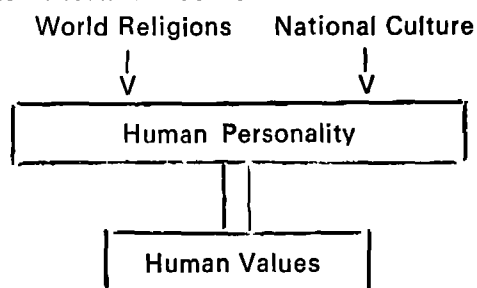
People in all walks of life are greatly disturbed by the erosion of values and the resultant pollution of public life. This crisis of values in our educational institutions both amongst our teachers and students is highly dangerous for development. It is, therefore, being urged that the process of education should be reoriented and young people should be made to realise that exploitation, insecurity and violence cannot be contained nor can an organised society be sustained without adhering to and enforcing some norms of social, political and economic behaviour. A coherent and an operationally viable value system would be inculcated through educational processes based upon rationality and a scientific and moral approach to life. Challenge of Education-A policy perspective, 1985).

Existing system of education

Under the educational system which is currently in vogue in our country the emphasis is solely on the imparting of knowledge concerning academic subjects included in the

curriculum and no attention is usually paid to the development of the child's character and inner personality. The result is that children grow up without getting any opportunity to know about the glorious cultural traditions of our country and the great moral and spiritual values on which that culture is based. The educational stagnation can be removed only by treating education primarily as training of the mind and as Vivekananda said education must help in "the life-building, man-making, character-making assimilation of ideas". The entire educational method and programme should keep this high objective in view.

Components of Human values



Truth	Righteous conduct	Peace	Love	Non-violence
Truthfulness	Cleanliness	Abstinence	Sincerity	Kindness
Curiosity	Hygienic living	Discipline	Kindness	Courtesy
Quest for knowledge	Dignity of labour	Purity	to animals	Good manners
Spirit of enquiry	Proper utilisation of time-	Endurance	Sympathy	Fellow feeling
Study of one's self	Regularly	Integrity	Friendship	
discrimination	Punctuality	Self-discipline	Patriotism	Gentlemanliness
Secularism	Self help	Self control	Devotion	
Respect for all religions	Self support	Respect	Tolerance	Un-willingness to hurt, consideration for others
Universal self-existent truth	Obedience	Awareness of dignity of individual	Humanism	Readiness to cooperate
	Duty and loyalty to duty.	Concentration		Appreciation
	Simple living			
	Honesty			

Truth	Righteous conduct	Peace	Love	Non-violence
	Prudence	Meditation		of others
	Respect for others	Peace		culture
	Reverence service to others			Compassion
	Self confidence			Universal
	Self-reliance			love
	Initiative			Awareness
	Resourcefulness			of the
	Courage			responsibilities of
	Leadership			citizenship
	Faithfulness			Awareness of
	Justice			National
	Team work			Unity and
	Team spirit			National
	Equality			integrity
	Self-Sacrifice			Away from
				Untouchability
				and national
				property
				Social
				service
				Social
				justice
				Socialism
				Solidarity

The above table shows the five key human values as truth, righteous conduct, peace, love and non-violence and their components.

How to inculcate these values?

Two main approaches are commonly known for value oriented education. It is recognised by different names, direct and indirect, formal and informal, structured and unstructured. However, the integrated approach is being suggested in which the main focus of enquiry, experience, and action in school atmosphere is encouraged. Units of topics are centred around topics of everyday school and out of school experience.

Education Commission (1964-66) recommended conscious and organised attempts be made for imparting education in social, moral and spiritual values with the help, wherever possible, of the ethical teachings of great religions. The commission believed that this education should be provided both by direct and indirect methods, by suggestion as well as by discussion and teaching. The school atmosphere, the facilities provided in the school, will have a large say in developing sense of values. They emphasised that the consciousness of values must permeate the whole curriculum and the whole programme of activities. Moreover, a sense of purpose should inspire all school activities and must be reflected in the life tone and atmosphere of the school. The school assembly, the curriculum, the co-curricular activities, the celebration of religious festivals, work experience, team games and sports, subject clubs, social service programmes-all these can help in inculcating the values of cooperation, mutual regard, honesty and integrity, discipline and social responsibility.

The commission also felt that direct moral instruction in the schools is highly desirable. They are in agreement with the Prakasa Committee that one or two periods in a week should be set aside for instruction in moral and spiritual values through interesting stories, drawn from great religions and spiritual world. Whatever be the method of teaching it should not lead to moral instruction being divorced from the rest of the curriculum or being confined to a single period. If the values are to become part of the students' character, an all-embracing treatment of the moral way of life is needed.

There must be correlation between moral values and religion. Stories drawn from the great religions of the world, stress on fundamental qualities of character such as honesty

and truthfulness consideration for others, reverence to old age, kindness to animals, compassion for the needy and the suffering are to be impressed on children during this period, particularly at the lower stage.

At a later stage, accounts of the lives of great religious and spiritual leaders will find a natural place. Some of these may be included in the study of social studies or literature, but it is essential that all important religions are represented properly in the programme. Similarly celebration of festivals of different religions will afford opportunities to listen to the leaders of those religions. In the last two years of secondary school, a place should be found for the study of the essential teachings of the great religions.

In a seminar organised by Sri Ramakrishna Mission Vidyalaya Coimbatore, the following activities were suggested for schools especially at the lower level for inculcation of spiritual values in children.

Devotion to God

- a) Telling children about God. how he loves us, how he helps us in times of distress and how we should worship him.
- b) Telling them about saints who have sacrificed everything for God.
- c) Encouraging children to read stories and lives of great saints.
- d) Enacting lives and stories of saints in the school.
- e) Taking children to plays and movies which depict lives of saints.
- f) Visiting temples regularly and participating in worship with devotion.
- g) Singing devotional songs

- h) Placing on the walls of classrooms pictures of saints
- i) Celebrating festivals with devotion and helping children understand their significance.
- j) Having regular morning and evening prayers at schools.

Fearlessness

- a) Encouraging pupils to answer teachers' questions boldly.
- b) Active participation in meetings of literary association and cultural programmes.
- c) Allowing them to point out the mistakes even of elders in a respectful manner.
- d) Not preventing them to go out bravely in darkness.
- e) Telling them not to be afraid of ghosts and fairies.
- f) Encouraging them to raise their doubts boldly in the class and get them cleared.
- g) Telling them to express boldly what they consider right.
- h) Learning to accept deserved punishment calmly.

Cleanliness

- a) Impressing upon the students the necessity for cleanliness in all aspects of life; the dangers involved in unclean life.
- b) Narrating to them stories about clean and unclean habits of life.
- c) Inspecting periodically childrens' hands, legs, teeth, face, dress, books and other articles and giving prizes to clean pupils.
- d) Helping pupils to participate in cleaning activities both in the classroom and outside.
- e) Showing pictures and filmstrips which emphasise cleanliness.

- f) Teachers giving priority to cleanliness in school and removing dirt whenever found.
- g) Teachers and parents being examples to children in adopting clean habits.

Orderliness

- a) Walking properly
- b) Sitting upright in the classroom
- c) Keeping everything in the class in order and being responsible for orderliness in the class and school.
- d) Wearing school uniform regularly
- e) Standing in queue while waiting for one's turn
- f) Coming punctually to the class.

Respect for elders

- a) Getting up when elders come
- b) Addressing elders politely
- c) Speaking courteously to elders
- d) Wishing elders whenever they come across
- e) Helping elders at home
- f) Helping teachers in some activities at school
- g) Not disturbing elders while they are talking with others.

Being conscious of social needs and identifying with others

- a) Participating in social service activities
 - b) Contributing money or labour for social good
 - c) Giving service during celebration of festivals or melas in the villages
 - d) Participating in the school parliament.
-

Sense of Justice

- a) Having students' court at school with students acting as judges
- b) Listening and reading stories of great people who acted justly in spite of personal suffering
- c) Enacting such stories
- d) Giving responsibility for pupils in settling some of the class disputes

Love of truth

- a) Hearing and representing things factually without exaggeration
- b) Being responsible for one's faults
- c) No copying from others
- d) Maintaining correct accounts
- e) Speaking truth even in difficulties
- f) Reading and hearing stories of truth-loving men
- g) Parents and teachers setting good example
- h) Avoiding back biting

Respect for others' property

- a) Not desiring to possess others' belongings
- b) Not using others' articles, belongings
- c) Handing over lost property, if found, to the owner
- d) Honouring students who deposit lost properties
- e) Arranging honesty shops

Not harming others

- a) Impressing upon pupils the need for being kind towards animals, birds and fellow-beings

- b) Telling or reading stories about people who were kind towards birds, animals and fellow beings.
- c) Discouraging the practice of harming insects, birds and animals.

Love

- a) Showing affection and giving help to fellow pupils
- b) Showing affection and giving help to relatives at home and helping them
- c) Speaking kindly to all people
- d) Extending love to domestic animals
- e) Cultivating sympathy for the poor
- f) Helping the poor and the suffering.

Role of the teachers

The teacher plays a vital role in the development of values in children. His/her personal life and example are very important. He should have knowledge and ability to organise activities which promote such values. He should evaluate periodically for the growth of these values. Constant vigilance, timely advice and guidance are indispensable.

Every teacher whatever subject he teaches, must necessarily accept this responsibility of helping children develop values. He must ensure that in the teaching of his particular subject and his dealing with his pupils, fundamental values are brought out. The teacher need not try to draw out the underlying moral all the time, but if he has given some thought to the values underlying the scope of his subject and his work as a teacher they will imperceptibly pass into his teaching and make an impact on the minds of his students.

Swami Vivekananda said, for training of values-spiritual moral and ethical-the teacher should be imbued with these values and no amount of preaching will impress the students

as the example of the teacher will do. Mahatma Gandhiji said that to develop spirit is to build character. The life and character of the teacher influence greatly the values of children. He said, "it is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. A teacher who is a liar can never teach his boys to tell the truth; a cowardly teacher can never succeed in making his boys valiant; therefore teachers must become eternal object lessons to the boys".

Conclusion

In our system of education where teaching and instruction are almost identified, there is very little scope for flexibility. It is a continuous series of instruction punctuated by homework and tests which accentuate the rigidity of the system, strict adherence to schedule of time table, syllabi and examinations. In this rigid and mechanical structure the centre of attention is not the child, but the book, the teacher and the syllabus. The methods which are most conducive to the development of the personality of the child such as the methods of self-learning, exercise of free will, individualised pace of progress etc are neglected. In this system of education the most important elements of learning will remain outside this system and any effective system of value education will not take place in such a system.

Let us hope that sooner or later our system of education will change in the right direction. |

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PART TWENTY

**Code of Professional Ethics for
Teachers of India**

3. requiring that government should make sufficient Financial allocation for providing the necessary infrastructure, equipment, adequate and qualified staff and all facilities and amenities conducive to imparting education in an atmosphere of freedom and creativity;
4. reaffirming our resolve to strengthen, through education, national consciousness and identity, sense of patriotism, a pride in our rich cultural heritage and a determination to defend the unity and integrity of India;
5. reiterating our firm belief in the fundamental principles of democracy, socialism and secularism enshrined in our constitution and rededicating ourselves to strengthen them through education;
6. pledging to foster through education international understanding and world peace;
7. determined to organise teaching as a profession requiring expert knowledge, specialised skills and a sense of individual and collective responsibility for the welfare of students in our charge;
8. committed to self-direction and self-discipline, have resolved to adopt this code of professional ethics and enforce it on ourselves voluntarily to practice our profession according to the highest ethical standards.

PART - I

Teacher in Relation to Students

The teacher shall

1. treat all students with love and affection and be just and impartial to all, irrespective of caste, creed, sex, status, religion, languages and place of birth;

2. help the students in their intellectual, physical, social-emotional and moral development and character
3. promote scientific temper and a spirit of enquiry, creative self-expression and aesthetic sense among the students and encourage them to question and satisfy their curiosity;
4. develop in the students respect for manual work and workers;
5. enable the students to appreciate our rich cultural heritage and unity in its diversity;
6. be mindful of the individual needs and differences of students and their socio-cultural background and adapt his/her teaching accordingly;
7. not accept additional remuneration for coaching or tutoring his/her own students;
8. speak and act with students with respect and shall not divulge confidential information about students except to those who are legitimately entitled to it;
9. inculcate a sense of love for the motherland and universal brotherhood and a spirit of tolerance and co-operation among students;
10. set a standard of dress, speech and behaviour worthy of example to the students.

PART II

Teacher in Relation to Parents / Guardians

The teacher shall,

1. seek to establish friendly and co-operative relations with parents/guardians;

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2. strive to promote cordiality between the educational institution and the home;
3. be receptive to view points in regard to educational needs of their children;
4. not divulge any information given by parents regarding home conditions or concerning their own children to any except to those legitimately entitled to it;
5. provide information to parents regarding the attainments and shortfalls of their children;
6. not say or do any thing which will tend to undermine the students' confidence in their parents or guardians;
7. seek to involve parents in school improvement programmes;
8. strive to promote effective parent-teacher association.

PART III

Teacher in Relation to Society and the Nation

Recognizing that teachers are part and parcel of the social milieu sharing the needs and aspirations of the people, the teacher shall,

1. strive to develop the educational institution as a community and human resource development centre providing knowledge and information needed for the area;
2. strive to fight fissiparous tendencies based on religion, region and language and separatist tendencies and extra-territorial loyalties;

3. try to fully utilise the resources available in the community to improve teaching-learning process;
4. refrain from interfering in the local factional politics
5. strengthen national integration and promote the ideals of democracy, secularism and socialism;
6. strive to enlighten the community with the help of appropriate agencies on welfare programme, citizenship rights, legislative and administrative measures intended for the benefit of the people;
7. endeavour to seek public co-operation in cent per cent enrolment and retention of children of school going age till they complete their education.
8. while striving to secure necessary facilities for women in co-operation with the community, encourage them to work in rural areas with dignity and honour and protect them from unsocial elements.
9. take particular interest in promoting education of girls and the weaker sections and in creating an awareness of equality of women with men.

PART - IV

Teacher in Relation to Profession, Colleagues and Professional Organisation

A. Teacher in Relation to Colleagues and Profession

The teacher shall

1. acquire and maintain high academic and professional standards;
2. seek and participate in programmes of continual professional growth like inservice education, seminars, symposia, workshops, conferences, etc.)

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- 3.** keep abreast with latest developments and techniques in subject matter and pedagogy;
- 4.** seek, as a matter of right, to conduct experiments and innovation in teaching-learning practices;
- 5.** avoid making derogatory statements about his/her colleagues in the presence of pupils, other teachers, officials or other persons;
- 6.** co-operate with the head of the institution and his/her colleagues in the institution and outside in both curricular and co-curricular activities and in seeking or providing professional assistance;
- 7.** plan his/her operational schedule of coverage of syllabus (teaching, written assignments and tests) and complete the work in time with scope for revision.
- 8.** be ever willing to assist his/her colleagues who are new entrants to the profession-
- 9.** help in the corporate responsibility of protecting the image of the educational institution and the system as a whole;
- 10.** accept as a professional and individual responsibility of reporting in an appropriate manner all matters that are harmful to the interests of the students and the development of the institution;
- 11.** organise cultural activities in the school with community participation.

B The Head-Teacher in Relation to Colleagues

The Head-teacher shall,

- 1.** seek the participation of teachers and share decisions with them in matters that affect them and the institution;

2. make teacher assignments in consultation with the teachers concerned;
3. ensure that the supervision and evaluation practices are subject to review by his/her colleagues;
4. oppose arbitrary transfers and terminations;
5. advise the teacher immediately the nature and source of any criticism regarding his/her professional or personal conduct;
6. be impartial to his/her colleagues and follow accepted procedure while making assessment of the performance of his/her colleagues;
7. be a friend and guide to his/her colleagues in the discharge of their work and set an example to them in matters of duty and discipline.

C. Teacher in Relation to Professional Organisation

The teacher shall,

1. be a member of a professional organisation and pay his dues regularly;
2. recognise services to his/her professional organisation as a professional responsibility;
3. participate, as a matter of right, in the formulation of policies and the conduct of the programmes and contribute to strengthen the unity and solidarity of the professional organisation.
4. be responsive to the call of the organisation and observe its code of behaviour and discipline.

PART V

A. Obligations of Managements and Administrators

In the Indian conditions where the teacher has been harassed, humiliated and exploited by some unscrupulous managements and has been made a scapegoat for all the ills in the education system, any code of ethics for teachers will be unrealistic and therefore unworkable without corresponding obligations on the part of the managements and administrative departments of the government. Therefore, it is assumed that similar codes of ethics will be formulated and adopted by managements and the administrative personnel in the discharge of their obligations.

It is further assumed that:

1. the management and the educational administrators shall be just, fair, impartial and honest in matters like recruitment and promotion and assignment of duties to teachers;
2. favouritism, nepotism and political interference are scrupulously avoided in the matter of recruitment, promotions and transfers of teachers;
3. external interference in admission and promotion of students is disallowed;
4. managements and administrators shall provide the needed infrastructure, physical facilities, equipment, laboratories, libraries and adequate staff on the basis of subject requirements at higher levels, and other conditions necessary for the running of the institution in an atmosphere of freedom and innovation;

5. the government and management shall maintain, in consultation with teacher organisations, teacher-pupil ratio which will enable the teacher to teach effectively with individual attention;
6. the Government and management shall provide the teacher adequate salary, uniform pay structure, a decent standard of living, social security, retirement benefits, housing and uniform service and working conditions required to discharge his/her duties without want and without fear of favour;
7. government and management shall promote a system of teacher evaluation, participative and data-based, rewarding merit and discouraging sub-standard performances;
8. government and management shall involve teachers in planning and decision-making in matters concerning education and in particular, teacher recruitment, teacher education and determination of teachers service conditions and grievance removal. For this purpose, a suitable statutory machinery shall be evolved at the national and state levels;
9. government and management shall afford full opportunities to teachers to improve their academic and professional standards by providing libraries and reading rooms in Institutions, continuous in-service education programmes, travel facilities, facilities for attending conferences, seminars etc., both within the country and abroad;
10. management and government shall provide additional complementary staff to work as substitutes in case of long absence of regular teachers.

B Teacher in Relation to Managements and Educational Administration

Assuming that the foregoing conditions are fulfilled, the teacher shall,

1. be aware of legislative enactments and rules and regulations, government educational policies and his/her employment and abide by them;
2. cooperate with the head of the institution, the management and the educational administration in running the institution according to the stipulated norms;
3. show due respect to constituted authority;
4. be punctual and regular in attending the institution and in carrying out his/her duties and assignments and shall not abstain from duty without proper sanction;
5. refrain from attempting to influence individual members of the management and officers for furthering personal career prospect or gaining professional favours;
6. protest assigning of duties for which he/she feels unqualified and which make it difficult to render professional services;
7. resist pressures from management and administrators in the matter of admissions and promotion of students;
8. refuse to impart any instruction which is detrimental to the interests of the students, society and the nation;
9. refuse to accept any duty unconnected with his/her profession;

10. seek the assistance of auxiliary staff in doing clerical and other non-academic work;
11. not shirk his/her responsibility and accountability to the students, the institution and the community as a whole.

PART TWENTY ONE

Exhortations to our Youth

CHAPTER THIRTY SEVEN

***Exhortations to our Youth**

... Truth, purity and unselfishness - wherever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.

Neither money pays, nor name, nor fame, nor learning; it is character that can cleave through adamant walls of difficulties. Bear this in mind.

Expansion is life, contraction is death, Love is life, and hatred is death.

Let us calmly and in a manly fashion go to work, instead of dissipating our energy in unnecessary frettings and fumings. I, for one, thoroughly believe that no power in the universe can withhold from anyone anything he really deserves. The past was great, no doubt, but I sincerely believe that the future will be more glorious still.

Renounce the lower so that you may get the higher. What is the foundation of society? Morality, ethics, laws. Renounce. Renounce all temptation to take your neighbour's property, to put hands upon your neighbour, all the pleasure of tyrannizing over the weak, all the pleasure of cheating others by telling lies. Is not morality the foundation of society? What is marriage but the renunciation of unchastity.

*** Taken from Swami Vivekananda on Universal Ethics and Moral Conduct prepared by Swami Ranganathananda.**

The savage does not marry. Man marries because he renounces. So on and on. Renounce! Renounce! Sacrifice! Give up! Not for zero, Not for nothing. But to get the higher.

It is unswerving love and perfect unselfishness that conquer everything. We in every difficulty ought to ask the subjective question: "Why do I see that?", Why can I not conquer this with love?...

Great work requires great and persistent effort for a long time. Neither need we trouble ourselves if a few fail. It is in the nature of things that many should fail, that troubles should come, that tremendous difficulties should arise, that selfishness and all the other devils in the human heart should struggle hard, when they are about to be driven out by the fire of spirituality. The road to the good is the roughest and steepest in the universe. It is a wonder that so many succeed, no wonder that so many fail. Character has to be established through a thousand stumbles.

In the Katha Upanishad, the body is described as the chariot, the mind is the reins, the intellect is the charioteer the senses are the horses, and the objects of the senses their road. The self is the rider, seated in the chariot. Unless the rider has understanding and can make the charioteer control his horses, he can never attain the goal. But the senses, like vicious steeds, will drag him where they please and may even destroy him.

... No force can be created; it can only be directed. Therefore, we must learn to control the grand powers that are already in our hands and by will power make them spiritual instead of merely animal. Thus it is clearly seen that chastity is the corner-stone of all morality and of all religion.

Be you holy and, above all, sincere and do not for a moment give up your trust in the Lord and you will see the light. Whatever is truth will remain for ever; whatever is not

none can preserve. We are helped in being born in a time when everything is quickly searched out. Whatever others think or do, lower not your standard of purity, morality, and love of God; above all; beware of all secret organisations. No one who loves God need fear any jugglery. Holiness is the highest and divinest power in earth and in heaven. 'Truth alone triumphs, not untruth. Through truth alone is opened the way to God. Do not care for a moment who joins hands with you or not, be sure that you touch the hand of the lord. That is enough.

The diabolical man is a part of my body as a wound or burn is. We have to nurse it and get it better. So continually nurse and help the diabolical man until he 'heals' and is once more happy and healthy.

And above all, one thing is necessary. Ay, for ages we have been saturated with awful jealousy; we are always getting jealous of each other. Why has this man a little precedence - to such a state of slavery have we come. This is to be avoided. If there is any crying sin in India at this time, it is this slavery. Everyone wants to command, and no one wants to obey; and this is owing to the absence of that wonderful Brahmacharya system of yore. First learn to obey. The command will come by itself. Always first learn to be a servant, and then you will be fit to be master. Avoid this jealousy, and you will do great works that have yet to be done. Our ancestors did most wonderful works and we look back upon their work with veneration and pride. But we also are going to do great deeds, and let others look back with blessings and pride upon us as their ancestors.

What we want is strength, so believe in yourselves. We have become weak, and that is why occultism and mysticism come to us - these creepy things; there may be great truths in them, but they have nearly destroyed us. Make your-nerve

strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping, but stand on your feet and be men. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And there is the test of truth- anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity. Truth is all - knowledge. Truth must be strengthening, must be enlightening, must be invigorating.

Nothing else is necessary but these - love sincerity, and patience. What is life, but growth, i.e., expansion, i.e., love? Therefore, all love is life; it is the only law of life; all selfishness is death; and this is true here or hereafter, It is life to do good; it is death not to do good to others... Feel, my children, feel; feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad; then pour the soul out at the feet of the Lord, and then will come power, help and indomitable energy. Struggle; struggle, was my motto for the last ten years. Struggle; still say I. When it was all dark, I used to say, struggle. When light is breaking in, I still say, struggle. Be not afraid, my children.

Three things are necessary to make every man great, every nation great :

1. Conviction of the powers of goodness;
2. Absence of jealousy and suspicion;
3. Helping all who are trying to be and do good.

Gird up your loins, my boy..... Well, my boy, this is the school of misery, which is also the school for great souls and prophets for the cultivation] of sympathy, of patience, and above all, of an indomitable iron will which quakes not even if the universe be pulverized at our feet.

Ours not to reason why, ours but to do and die'. Be of good cheer and believe that we are selected by the Lord to do great things, and we will do them. Hold yourself in readiness i.e., be pure and holy, and love for love's sake. Love the poor, the miserable, the downtrodden, and the Lord will bless you.

Fight on bravely! Life is short. Give it up to a great cause.

Love immense and infinite, broad as the sky and deep as the ocean - this is the one great gain in life. Blessed is he who gets it.

If, in this hell of a world, one can bring a little joy and peace even for a day into the heart of a single person, that much alone is true. This I have learnt after suffering all my life; all else is mere moonshine.

Don't be ruffled if now and then you get a brush from the world; it will be over in no time, and everything will be alright.

Be moral. Be brave. Be a heart-whole man-strictly moral, brave unto desperation. Don't bother your head with religious theories. Cowards only sin, brave men never; no, not even in mind. Try to love anybody and every body. Be a man and try to make those immediately under your care, -- brave, moral, and sympathising. No religion for you, my children, but morality, and bravery. No cowardice, no sin, no crime, no weakness-the rest will come of itself.

Think, all of you, that you are the infinitely powerful Atman, and see what strength comes out. ... Self-deprecating! What is it for? I am the child of the infinite, the all powerful Divine Mother. What means disease, or fear, or want to me? Stamp out the negative spirit as if it were a pestilence and it will conduce to your welfare in every way.

No negative; all positive, affirmative. I am, God is, everything is in me. I will manifest health, purity, knowledge, whatever I want. ... 'Thou art Energy, impart energy unto me. Thou art Strength, impart strength unto me. Thou art Spirituality, impart spirituality unto me. Thou art Fortitude, impart fortitude unto me.

One must think of oneself as strong and invulnerable.

We want some young men - do you see? — intelligent and brave, who dare to go to the jaws of death, and are ready to swim the ocean across. We want hundreds like that, both men and women.

What work do you expect from men of little hearts? Nothing in the world! You must have an iron will if you would cross the ocean. You must be strong enough to pierce mountains.

The success of your undertakings depends wholly upon your mutual love. There is no good in store so long as malice and jealousy and egotism will prevail. Know that talking ill of others in private is a sin. You must wholly avoid it. Many things may occur to the mind, but it gradually makes a mountain of a molehill if you try to express them. Everything is ended if you forgive and forget. ... Shyness won't do any more. .. He who has infinite patience and infinite energy at his back will alone succeed.

Come, do something heroic. Brother, what if you do not attain mukti, what if you suffer damnation a few times?...

...There are some saints who, full of holiness in thought, word, and deed, please the whole world by their numerous beneficent acts, and who develop their own hearts by magnifying an atom of virtue in others as if it were as great as a mountain?

Can anything be done unless everybody exerts himself to his utmost? *Udyoginam purusasimham upaiti laksmih.* 'It is the man of action, the lion-heart, that the Goddess of Wealth resorts to.' No need of looking behind. Forward! We want infinite energy, infinite zeal, infinite courage and infinite patience; then only will great things be achieved

Follow truth wherever it may lead you; carry ideas to their utmost logical conclusions. Do not be cowardly and hypocritical.

Be bold! Our children should be brave, above all. ... Preach the highest truths broad - cast. Do not fear losing your respect, or causing unhappy friction. Rest assured that if you serve truth inspite of temptations to forsake it, you will attain a heavenly strength, in the face of which men will quail to speak before you things which you do not believe to be true. People will be convinced of what you will say to them, if you can strictly serve truth for fourteen years continually without swerving from it. Thus you will confer the greatest blessing on the masses, unshackle their bondages, and uplift the whole nation.

Him I call a *mahatman* (great soul) whose heart bleeds for the poor; otherwise he is a *duratrian* (wicked soul).

So long as millions live in hunger and ignorance, I hold every man traitor who, having been educated at their expense, pays not the least heed to them!

Go, all of you, wherever there is an outbreak of plague or famine, or wherever the people are in distress, and mitigate their sufferings. At the most, you may die in the attempt. What of that? How many like you are being born and dying like worms everyday? What difference does that make to the world at large? Die you must, but have a great ideal to die for. And it is better to die with a great ideal in life.

You have now to make the character of Mahavira] your ideal. See how, at the command of Ramachandra, he crossed the ocean. He had no care for life or death! He was a perfect master of his senses and wonderfully sagacious. You have now to build your life on this great ideal of service. Through that, all the other ideals will gradually manifest in life. Obedience to the guru without questioning and strict observance of brahmacharya - this is the secret of success. As, on the one hand, Hanuman represents the ideal of service, so, on the other hand, he represents leonine courage striking the whole world with awe.

Even the greatest fool can accomplish a task if it be after his heart. But the intelligent man is he who can convert every work into one that suits his taste.

As I grow older, I find that I look more and more for greatness in little things. I want to know what a great man eats and wears and how he speaks to his servants. I want to find a Sir Philip Sidney greatness. Few men would remember the thirst of others, even in the moment of death. But anyone will be great in a great position. Even the coward will grow brave in the glare of the footlights. The world looks on. Whose heart will not throb? Whose pulse will not quicken till he can do his best? More and more, the true greatness seems to me that of the worm doing its duty silently, steadily from moment to moment, and hour to hour.

We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.

To me the very essence of education is concentration of mind, not the collecting of facts. If I had to do my education over again, and had any voice in the matter, I would not study

facts at all. I would develop the power of concentration and attachment, and then with a perfect instrument I could collect facts at will.

What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education.

In the Western world the idea of a religious man is that he never smiles, that a dark cloud must always hang over his face, which, again, must be long-drawn with the jaws almost collapsed. People with emaciated bodies and long faces are fit subjects for the physician, they are not Yogis. It is the cheerful mind that is persevering. It is the strong mind that hews its way through a thousand difficulties.

The strong, the well-knit, the young, the healthy, the daring alone are fit to be yogis. To the Yogi, everything is bliss, every human face that he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces? It is terrible. If you have a clouded face, do not go out that day. shut yourself up in your room. What right have you to carry this disease out into the world? When your mind has become controlled, you have control over the whole body; instead of being a slave to this machine, the machine is your slave. Instead of this machine being able to drag the soul down, it becomes its greatest helpmate.

'This Atman is first to be heard of'. Hear day and night that you are the Soul. Repeat it to yourselves day and night till it enters into your very veins, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole body be full of that one ideal : 'I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever glorious



Swami Ranganathananda

Born in the village of Trikkur, Kerala State on December 15, 1908. Swami Ranganathananda joined the Ramakrishna Order, the international spiritual and cultural movement founded by Swami Vivekananda, at its branch in Mysore in 1926. He was formally initiated into Sannyasa in 1933 by Swami

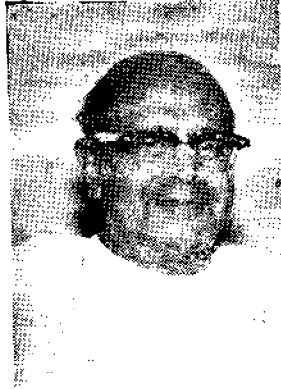
Shivananda, one of the eminent disciples of Sri Ramakrishna and the second President of the Order.

After spending the first twelve years as a young monk in the Mission's Mysore and Bangalore branches, he worked as Secretary and Librarian at the Ramakrishna Mission Branch at Rangoon, from 1939 to 1942, and thereafter as President of the Ramakrishna Math and Mission, Karachi, from 1942 to 1948.

From 1949 to 1962, he worked as the Secretary of the New Delhi branch of the Mission, and from 1962 to 1967, he was the Secretary of the Ramakrishna Mission Institute of Culture, Calcutta, Director of its School of Humanistic and Cultural Studies and editor of its monthly journal.

He has undertaken extensive lecture tours from 1946 to 1972 covering 50 countries, including 5 communist ones, and has been visiting annually Australia, U. S. A., Holland, West Germany, Berlin-East and West-during the last several years.

He has a versatile pen and has to his credit a number of publications including *Eternal Values for a Changing Society* in four volumes.



Sri T S. Avinashilingam

Born in 1903 at Tiruppur, Coimbatore District, Tamil Nadu; graduated in Economics and Law from the Madras University; came into contact with Swami Shivananda, the direct disciple of Sri Ramakrishna Paramahansa and became an ardent follower of Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi; took active part in politics, fought for Indian Independence with Gandhiji, and was imprisoned several times in the Freedom Struggle; was the first Minister for Education after Independence, in the erstwhile Madras Province from 1946-1949; founded Sri Ramakrishna Mission Vidyalaya in 1930 consisting of a residential High School, a Higher Secondary School, Arts and Science College, College of Education, College of Physical Education, Polytechnic, Institute of Agriculture and Rural Development, Industrial Institute, Teacher Training Institute, Primary school and a Press; founded Sri Avinashilingam Education Trust Institutions in 1955 consisting of Sri Avinashilingam Home Science College, College of Education, a Higher Secondary School, two Primary Schools, three Nursery Schools and two Balwadis; established Sri Avinashilingam Rural Development Centre at Vivekanandapuram village in Karamadai Block consisting of a Krishi Vignana Kendra, Cattle farm, Industrial Institute, a Mini Health Centre and a Water and Energy training centre; started Sri Avinashilingam Shramik Vidyapith, Coimbatore for the uplift of the urban poor, and a host of other service organisations; has been responsible, as President of Tamil Academy, for the publication of the Tamil Encyclopaedia and Children's Encyclopaedia, publication of Gandhiji's works in 17 volumes, and a research publication on Tirukkural; has written 22 books (Tamil: 9 English: 13); was awarded Padma Bhushan in 1970, Nehru Literacy Award in 1974 and the Jamnalal Bajaj award in 1985; in 1973, the Government of Tamil Nadu honoured him with the title 'Senthamizh Chelvar'; in 1983, the Madurai Kamaraj University conferred the title 'Tamil Peravai Chemmal' and in 1984 the Tamil University, Thanjavur awarded him the Honorary Degree of D. Sc.,



**Dr. Rajammal
P. Devadas**

Director, Sri Avinashilingam Education Trust Institutions, Coimbatore; with a brilliant academic background, she is a leading Nutrition Scientist of international reputation; took Ph.D from Ohio State University, U.S.A. in 1950 and D.Sc. from the University of Madras in 1978; was Principal, Sri Avinashilingam Home Science College, Coimbatore (1960-1980), Assistant Director General (Nutrition), Indian Council of Agricultural Research, New Delhi (1975-1976), Chief Home Economist and Joint Director (Home Science), Directorate of Extension, Ministry of Food and Agriculture, Government of India (1955-1961); Dean and Professor of Home Science, Faculty of Home Science, M.S. University, Baroda (1953-1955); Dietitian and Professor, College of Nursing Government of India, New Delhi (1951-53); President of the Home Science Association of India for ten years (1961-1971) and member of many professional bodies in the country; holds many significant positions in national and international organisations, like FAO, UNICEF, WHO, ICAR ICMR, NCERT, U.G.C. NIPCCD and the like; has over 300 research papers and 37 books to her credit; is the Chief Editor of the Indian Journal of Nutrition and Dietetics; has represented India in over 50 International Conferences in about 40 countries of the world; among the many honours and awards received mention is to be made about the award of "Vignana Saraswathi" in 1978 by Delhi Sahitya Sammelan, the Rafi Ahmed Kidwai Award by ICAR, 1976, the National Fellowship from the National Institute of Education, NCERT; 1986 and the National Award for Child Welfare 1987 in from the Ministry of Human Resource Development.



Dr. Malcolm S. Adiseshiah

Has been Chairman, Madras Institute of Development studies since 1978; was the Vice-Chancellor of the University of Madras during 1975-78, nominated to the Rajya Sabha in 1978; elected President of the Governing Board of the Unesco/ International Institute of Educational Planning in 1981 and

was the Deputy Director general of UNESCO for 8 years; served as Member of the Tamil Nadu Planning Commission and of the Steering Committee of the Union Planning Commission; served (and now continues) as member of the Central Advisory Board of Education, the Indian National Commission for Cooperation with Unesco, the National Council of Teacher Education, President of the Indian Adult Education Association, the Vishwayuvak Kendra, the Family Planning Foundation of India and the Indian Economic Association of which he was elected President from 1973-74, is a member of the UN International Committee of Consultants on Environment, Coordinator of the Unesco working group on the New International Economic Order, and President of the Asian Association of Social Science Research Councils; has been decorated by 40 Countries and has had honorary doctorates conferred on him by 15 Universities; also President, Tamil Nadu State Council for Science and Technology, Madras, has published a number of books on Banking, Rural Credit, Money, Agricultural Transformation etc.



Dr. V.K.R.V. Rao

Eminent Economist, Educationist and writer; has served as lecturer, professor and principal-has held many important positions as Director of Statistics, Government of India, 1944-45; Planning Adviser, Government of India 1945-46; Food and Economics Adviser, Embassy of India, Washington 1946-47; Founder and Director, Delhi School of Economics, Delhi University 1948-57; Vice Chancellor, Delhi University 1957-60; Founder and Director, Institute of Economic Growth 1960-63; and member, Indian Planning Commission 1963-66; elected to Parliament 1967-77; Union Minister for Transport and shipping 1967-69; Minister of Education and Youth Services 1969-71; Founder-Director, Institute for Social and Economic change, Bangalore 1971-72; President of the many economics and educational associations and conferences both national and international; Chairman, United Nations Sub-Commission on Economic Development, 1947-50 and Programme Evaluation Advisory Board; member, Governing Council of International Association for Research, Income and Wealth; member, Press Commission, Taxation Commission, National Income Commission and Panel of Economists to Planning Commission; awarded PADMA VIBHUSHAN by the President of India in 1974; appointed NATIONAL PROFESSOR By Government of India 1984; awarded National Fellowship by the NCERT in 1986; has widely travelled and has many publications to his credit.



**Late Sri N. Chinnaswamy
Naidu**

A distinguished teacher, retired as Headmaster and Correspondent of the reputed Mani Higher Secondary School, Coimbatore; has been the President of the Headmasters' Association for many years; has served actively in many important educational committees, received the 'National Award' for Headmasters' in 1960, and has received the President's medal in recognition of his work during the 1951 census of India.



DR. S. Anandalakshmy.

Director, Lady Irwin college New Delhi, Head of the Department of Home Science, University of Delhi, Vice-President, Indian Association of Preschool Education, Chairperson, Mobile Creches. Member, Governing Body, Social Work Research Centre, Tilonia, Member, Panel of Home Science, U.G.C., and Member, Academic Committee, 'NIPCCD.



Dr. Chitra Naik :

Hon. Professor, Indian Institute of Education, Pune has conducted Post-Doctoral studies in Educational Administration, U.S.A., a Fulbright Scholar, has held the positions as Director, Indian Institute of Education; Pune; Director of Education, Maharashtra; Chairman, Maharashtra State

Board of Secondary Education; Director, State Institute of Education. Specialist (Administration) Asian Institute of Educational Planning and Administration, New Delhi; Principal, SMTT College, Kolhapur-is engaged in Educational Planning and Administration, Primary and Adult Education, Womens' education, Non-formal education, Educational innovations and training of educational personnel; a number of publications in education are to her credit Some of her publications include, Teaching as a Career, The School Library, Social Service in Schools, Health Education; The community Approach, Freeing Children from Fear (Government of Bombay), Leadership in Educational Administration (Ministry of Education), Life Long Education(ed.) Educational Innovation in India(UNESCO), and Growing up at Kosbad Hill (UNICEF); widely travelled abroad; has been awarded the National Fellowship Award from the National Institute of Education, NCERT in 1986.



Dr. Edith G. Vedanayagam

Educated in Madras and U.S.A.; Professor and Head of the Department of Education, University of Madras-specialised in Psychology and Geography and has taken special courses in Guidance and Counselling, Educational Evaluation and Educational Technology; served as Professor and Principal in Colleges of Education; the recipient of National Scholarship(U.S.A.) from the Society of Women Geographers, New York, and the International Peace Scholarship from the PEO, USA, a fellow of the Royal Geographical Society, London; has published a number of papers in the field of Education and Geography.



Dr. K. Kulandaivel

Holds M.A.,(Economics) B.T., M.A., (Education) Ph.D., (Ohio); underwent training in Basic Education-served on the Faculty of Sevagram, Wardha; Ramakrishna Mission Vidyalaya Gandhi Basic Training School, Coimbatore; served as a Graduate Teacher, Head Master and Principal, Sri Ramakrishna Mission Vidyalaya Teachers' College, Coimbatore (1957-1974) and Sri Ramakrishna Mission Vidyalaya Arts College, Coimbatore (1974-1985) member in various academic bodies; many publications are to his credit; at present, is Dean, College Development Council, Bharathiar University, Coimbatore, Tamil Nadu.



Malcolm John Frazer:

B Sc.,(London)Ph.D.,(London)
Professor, School of Chemical
Sciences, University of E a s t
Anglia; served as Vice Presi-
dent and General Secretary of
the British Association for
Advancement of Science during
1968-85; Vice President of the
Chemical Society, (1972-73);
first President of the Education

Division of the Chemical Society (1972-73); was Council
member Royal Institute of Chemistry(RIC) during 1969-1972
and 1974-77; From 1969 to date Chairman etc of various
committees at National and Regional levels including the
Chemical Society(C.S) RIC and the Standing Advisory Commi-
ttee on Relations between Higher Education and Industry;
Under the British Council, from 1980 to date; a member of the
Science Advisory Committee; at present holds overseas activi-
ties as visiting professor and has been invited as plenary
lecturer at international conferences in Africa, Asia, Australia,
Europe, Latin America and North America. From 1981-84 he
was the Chairman of Publications Committee and member of
Council of the Society for Research into Higher Education.
Has received Honours and Awards as the Nyholm Medal and
Lectureship, Royal Society of Chemistry and Honorary Doct-
orate from the University of Leuven.



Aleksandra Kornhauser

Professor of Chemistry of Natural Products at the Faculty of Natural Science and Technology, Edvard Kardelj University, Ljubljana, Yugoslavia; also the Director of the Unesco International Centre for Chemical Studies in Ljubljana; her research in the Chemistry of alkaloids and

the development of the methodology of chemical education has been published in over a hundred papers and books; presently involved in the development of computer-supported methods and techniques for the transfer of chemical knowledge especially the building of knowledge bases, based on the structuring of data into systems and the recognition of patterns; directly involved in several such projects in her own country and in related Unesco Programmes in Asia and Africa; in 1980 elected Chairman of the Working Party on Chemical Education of the Federation of European Chemical Societies, and in 1982, a Member of the Committee on the Teaching of Chemistry of the International Union of Pure and Applied Chemistry (IUPAC/CTS.) also a member of the Committee on Teaching Science of the International Council of Scientific Unions (ICSU/CTS) and of the European Science Research Council; Professor Kornhauser has received the highest National awards and widespread international recognition.



**Dr. (Mrs) Lalitha
Kameswaran**

Director, Medical Education,
Tamil Nadu since 1983.
Formerly Dean, Government
General Hospital and Madras
Medical College, Madras, has
27 years of teaching experience
both at the undergraduate and
postgraduate levels and in
research guidance; has won

many awards like Hari Om Ashram Alembic Award, Nagendranath Dutta Award, Mukerji Award and B.C. Roy National Award for Eminent Medical Teacher for the year 1983; elected Fellow of Indian College of Allergy and Applied Immunology, The International Medical Services Academy, The Tamil Nadu Academy of Sciences and the National Academy of Medical Sciences; also held positions as president, Indian Pharmacological Society in 1979, member, Medical Council and Dental Council of India and member, Executive Committee of Medical Council of India; is holding many offices with the various Universities. Medical Councils and others related to medical science; has served on several occasions as both Medical Council Inspector and as Chairman and member of University Commissions; a number of papers have been published and presented by her in various national and international journals and conferences.



Dr. M.Natarajan

Retired from Tamil Nadu Medical Service - Specialist in Orthopaedics; served the Indian Army Medical Corps for 3 years; served as Professor and Head of the Department of Orthopaedic Surgery; Dean and Principal of the Madras Medical College till 1976; one of the Founder Members of the Indian Orthopaedic Association and was its president in 1967; started and developed the Artificial Limb Centre, School of Physiotherapy and the School of Prosthetics and Orthotics at the Government General Hospital, Madras; has taken a special interest in developing Rehabilitation services for the Physically Handicapped and has helped in developing a number of Rehabilitation Institutions like I.P.D. Orthopaedic Centre, Andhra Mahila Sabha, Mithra and the Vocation Training Centre at Red Cross Society; founder-President of Tamil Nadu Association of Trauma Care and planned the development of the Accident and Emergency Medical Service for Tamilnadu State; widely travelled has many publications to his credit; has received many awards and distinctions, Member, Advisory Panel on Rehabilitation, World Health Organisation, Geneva.

Dr. K.S.SANJIVI

Director of Projects, M.A.C., Institute of Community Health, and Voluntary Health Services, Adyar, Madras.

Sri G. Swaminathan, M.P.



Is a graduate in Pharmacy; Member of the Rajya Sabha; formerly a Member and Deputy Chairman of the Tamilnadu Legislative Council; has served in numerous Committees of the Government, Legislature and State undertakings; a Member of the Consultative Committee for the Ministry of Finance, New Delhi, Chief Minister's Nutritious Meal Programme for Children, Tamil Nadu Electricity Consultative Council, Tamil Nadu Transport Development Council, Sri Lanka Tamils Relief Committee, Central Committee of the Tamil Nadu Tuberculosis Association, Tamil Nadu Pharmacy Council and Tamil Nadu State Soldiers', Sailors' and Airmen's Board; was the Rotary Governor (1981-82) and as the Rotary Governor he had taken keen interest in the community service activities including the Measles Immunisation Programme of the Rotary Foundation and is the Chairman of the Rotary District Polio Vaccination Programme Committee; is the managing Director of a leading Pharmaceutical Company, a good speaker and writer; travelled abroad extensively.



Miss B.A. Devanesan

Had her nursing education from U.K. and M S.,(Nursing) from U.S.A; worked as staff nurse and Nursing Tutor in many reputed institutions; was Professor in nursing; incharge, College of Nursing, Madras Medical College, from 1979 to 1985; written many books on nursing and contributed several articles to various magazines; is the author of Guidebook on Nursing for Higher Secondary school students; serves many Universities as Chairman, Board of studies; member of the Board of Directors for the International Council of Nurses at Geneva, has done many observation studies and field programmes in USA arranged by WHO; initiated rural and urban family care and Primary Health Care Programmes at Injambbakom and Park Town, Madras and various other areas., recipient of President's award for outstanding contribution in the field of nursing in 1980; is life member, Red Cross and Trained Nurses Association of India., President, T.N A.I., and (Tamil Nadu Branch) Member Madras Diocesan Medical Board.

Sri R.Sengottuvelan

Comes from Coimbatore Bar and has done extensive Civil work in that district; was enrolled in 1951, after completing his apprenticeship under Hon'able Mr.Justice P.S Kailasam; was President of Coimbatore City Co-operative Bank, Ltd., for nearly 14 years; is very hopeful of the formation of the co-operative society for lawyers at Coimbatore soon and its running on sound lines which would be a model for lawyers at other places to follow and benefit; has deep interest in Tamil Literature; from 25-1-1979, the Judge of the Madras High Court; has also been connected with many religious and charitable Institutions like "Nanneri Kalagam"; one of the Trustees of Sri Avinashilingam Educational Trust, Coimbatore, India.

Dr S. Rangaraj

Has qualified himself in Veterinary science and received National Diploma in Poultry Husbandry; presently Director of Animal Husbandry, Madras; held many important posts as Block Development Officer, Veterinary Assistant Surgeon, Assistant Director of Animal Husbandry, Joint Director of Animal Husbandry and Additional Director of Animal Husbandry; has distinguished himself in implementing special Animal Husbandry Programme in Tamil Nadu successfully and won the appreciation of Government of India for his state; has participated in various training programmes in extension and rural development.



Dr. S. Krishnamurthy

Graduated from the Madras Agricultural College in 1932; in 1935, he was recruited to the Staff of the Agricultural College and Research Institute at Coimbatore; obtained his M.Sc., in Horticulture from the University of California and Ph.D., from Michigan State University; between 1951 and

1957 he pioneered the establishment of agricultural higher education at College level at Annamalai University leading to a fullfledged College of Agriculture; from 1957 to 1959 he pioneered the establishment of a new division of horticulture at the Indian Agricultural Research Institute, New Delhi; from 1959 to 1963 he was the Dean of the Agricultural College and Research Institute, Coimbatore and Additional Director of Agriculture (Education and Research); from 1963-1965 he was the State Director of Agriculture; from 1969 to 1975 he took up the UNDP/FAO assignment which led to the establishment of a College of Agriculture, Animal Husbandry and Forestry in the northern part of Iraq which is one of the best in the Middle East; for this achievement he was nominated for the Global Award namely B,R, Sen Award; has served as visiting Professor at the Michigan State University which awarded him the honorary degree of Doctor of Science in 1967; currently he has established an International Agricultural Development Foundation headquartered at Coimbatore to assist the Third World to become self-reliant in the agricultural development.



Dr N Mahalingam

A graduate in physics and later qualified himself as a Mechanical Engineer; now a fellow of the Institution of Engineers; from 1952-1967 he was in the Madras Legislative Assembly; big companies as Sri Sakthi Textiles, Indo-Swiss Synthetic Gem Manufacturing Co. Ltd.,

Sakthi Sugars Ltd., Sri Bhavathi Textiles Ltd, Sri Chamundeeswari Sugar Ltd, Sri Bhavathi Estates Ltd., A.B.T. Parcel service and a score of other concerns are under him; was Chairman of Madras Fertilisers Ltd, and Director of Neyveli Lignite Corporation, Cochin Shipyard Co., and HUDCO; was member in the Tamil Nadu Planning Commission, eminent Industrialist and educationist, widely travelled; in 1983 was awarded the Honorary Doctorate of Law by the Bharathiar University; the Founder, of Nachimuthu Polytechnic and N.G.M. Arts College, Pollachi.



Sri G. Varadaraj, M.P.

Industrialist, Educationist and Social Worker, Managing Trustee, PSG & Sons Charities; elected to Rajya Sabha in 1983; has held many important positions in the various committees, Rotary and Lions Clubs and Associations of importance; is connected with various industrial and business

concerns; is Chairman, Shreyes Exports Pvt. Ltd , Managing Director, Ganga Textiles Private Ltd., Executive Director, Coimbatore Auto Industries Private Ltd., Deputy Chairman, Indian Cotton Mills Federation; Director, SIPCOT; Vice President, Indian Chamber of Commerce, Coimbatore; Member Tamil Nadu State Level Industrial Advisory Committee; and Industrial Training Institute; Member, Tamil Nadu Chief Minister's Nutritious Meal Programme and Tamil Nadu Board of Higher Secondary Education; Member, Indian Cotton Development Council; convenor, Functional Committee of the Engineering Export Promotion Council, Southern Region; is interested in Social Welfare activities and takes active part in the development of Scouts and Guides, Home guards, Indian Red Cross and the like.

Late Sri N. S. Ramaswami:

Retired Assistant Editor, Indian Express, Madras; a renowned Journalist, author and multifaceted writer, he has authored about a dozen books which include a political history, "A Carnatic under the Nawabs" and "History of the Literary Society of Madras"; also done some work on the Archaeological studies on Mahabalipuram,



Miss Thangam E.Philip

Principal, Institute of Hotel Management, Catering Technology and Applied Nutrition, Bombay; an M.S. from Kansas State University U.S.A., Fellow of Hotel, Catering and Institutional Management, U.K Fellow of Food and Cookery Association, U.K., and Member of Royal Society of Health, U.K.

has been associated with the development of Hotel and Catering Education in this country from its inception; a regular contributor to various magazines and has published many books in the area of catering technology; was FAO Consultant. in 1978 and 1981; Was invited to be portrayed on the F.A.O. CERES Medal as one of 38 women in the world and one of three in India, others being the late Shrimati Indira Gandhi and Mother Teresa; awarded 'Padmashri' in 1976; recipient of the Distinguished Woman' award of the Benaras Hindu University; also awarded the Knighthood of 'Cordon Bleu Du Saint Esprit'; an order established by King Henry III of France in 1979; travelled widely and represented India abroad on many occasions.



Smt. Sarojini Varadappan

An apostle of service-
President, Women's Indian
Association (Branch of All India
W o m e n ' s Conference);
actively connected with Social
Welfare Board.(1973-1977); is
very much part of World Vegeta-
rian Conferences connected
with more than 25 voluntary
organisations in the country;

started number of Women's Consumer Co-operative Societies;
Vice President of the Bharathiya Grameen Mahila Sabha, Vice
President, Indian Council for Child Welfare, Member of the
State Planning Commission; Sheriff of Madras for one year
(1984); served as Hon. Secretary AIWC from 1959-1961 and
is the President, AIWC from 1980 till date, Vice president
Womens'-Food Council, Tamil Nadu, and Chairman, Indian
Red Cross; also a member of the Film Censor Board and Rail-
way Catering Committee; has started a religious group called
Karpagam Tiruvarul Sangam which is doing very good work;
has represented India in many national and international
conferences and lead many delegations; a true follower of the
deals of Mahatma Gandhi, widely travelled in India and
abroad.



Smt. Tara Cherian :

Prominent and popular social worker and educationist, Member, Tamil Nadu Legislative Council, elected as Alderman of the Corporation of Madras and subsequently the first Lady Mayor of Madras; member of many Social, Cultural, and Educational boards and Committees, and Vice-President and

Chairman of the Guild of Service, Madras for 25 years; Vice - President of the Indian Conference of Social Work and All India women's Food Council, and First Woman Director, Indian Airlines Corporation; held many positions in the University of Madras and in the local colleges; was the president of the Advisory Board for the Hospital for Women and Children and also was a member of the Government Ophthalmic Hospitals; keenly interested in the rehabilitation of the disabled and is intimately connected with such centres; a member of the Regional Tourist Advisory Committee, Madras Region and member of the Zonal Advisory Board, Life Insurance Corporation of India, Madras Zone; has widely travelled abroad; Government of India awarded her with "PADMA BHUSHAN" in 1967 - served as the Member of the Central Social Welfare Board and at present Chairman of the Tamil Nadu Social Welfare Board.



Sri V.Karthikeyan I.A.S.(Rtd)

Has held many important posts in Tamilnadu as Settlement Officer, Collector, Secretary, (Board of Revenue), Director of Agriculture, Director of Tamil Development and Madras Port Trust; Special Secretary to Government Industries Department,

Member, Board of Revenue and Second Secretary to Government, Chief Secretary to Government and Vigilance Commissioner, Adviser to Governor of Tamil Nadu, Chairman, State Planning Commission, Tamil Nadu, Chairman, Tamilnadu Regional Branch of the Indian Institute of Public Administration, and Chief Adviser, Institute for Techno Economic studies, Madras.

Sri P.S. Nagendriah

Director, Institute of Road Transport Corporation, Madras.



Dr. C.Gopalan :

At present President, Nutrition Foundation of India; Fellow of the Indian Academy of Science; Fellow of the National Academy of Medical Sciences, India; previous positions held include, Director General, Indian Council of Medical Research, New Delhi, 1974-79 - Director, National Institute of Nutrition, Hyderabad, 1960-74; President, International Union of Nutritional Sciences, 1975-79; Chairman, Regional Advisory Committee on Medical Research, WHO, 1975-80, Elected Honorary Member of the American Institute of Nutrition, Nuffield Foundation, Fellow in Medical Research Council U.K.-1946-49. (The first Nuffield Foundation Fellow from India), Rockefeller Foundation Fellow (1953-54), Member, Nutrition Expert Panel of the WHO FAO for several years and participated in all the major meetings of the panel during the last 30 years; President, Nutrition Society of India Chairman/Member, Task Force on Nutrition of the Planning Commission of successive Five Year Plans; Chairman, National Committee on Drug Abuses; Chairman, Committee of Alternative Strategies in Delivery of Health Care(ICMR, ICSSR) 1977; has received many academic Honours as Basanti Devi Amir Chand Prize of the Indian Council of Medical Research in 1954 and in 1960. Amrut Mody Research Award for 1972 for contributions in the field of Nutrition-Dr.B.C.Roy National Award for 'Development of Specialities in Medicine-Nutrition,1974; Ambhuj Nath Bose Prize of the Royal College of Physicians, London, 1975; Ademola Prize of London School of Hygiene and Tropical Medicine, London, 1976; Dhanvantri Award for outstanding contributions in medical research and leadership in the field of nutrition and medical research, 1978; also honoured with a number of awards of lectureships and orations; widely travelled; A number of publications are to his credit.



Smt. Lakshmi N. Menon

Renowned Social Worker and Former Minister of State for Foreign Affairs, Government of India; President, Kasturba Gandhi National Memorial Trust Indore; Chairman, National Committee on Eradication of illiteracy; a teacher by profession and preference - thinks that women cannot be educated unless they are given the tool to obtain knowledge; now the Chairman of the All India committee for the eradication of illiteracy among women by 2000 AD; is anxious to make the removal of illiteracy among women a national movement involving every literate person in India.



Sri J.M. Prabhu

A Science graduate of the Madras University; worked as an executive in a private commercial company; was President of the Rotary Club of Coimbatore; connected with several Social Service Organizations - Interested in building up consumer awareness.



Sri C. Subramaniam

Secured law degree in 1932 from the University of Madras; took active part in freedom movement-was elected Member of the Constituent Assembly of India and had a hand in the framing of the constitution of the Republic; became a member in the State Cabinet; functioned as the leader of the

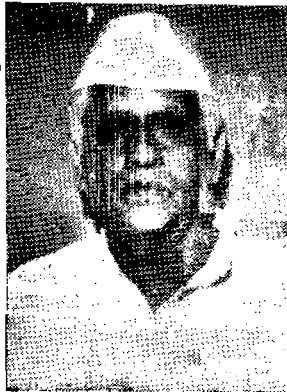
House in the Madras Legislative Assembly during 1952-62; in 1962 elected member of the Lok Sabha and became Minister of Cabinet rank incharge of steel, steel mines and heavy engineering, and later Food and agriculture; between 1967 and 1969 he was chairman of the Committee on the Aeronautics Industry set up by the Government of India; became the Interim president of the Indian National Congress during 1969. In 1970 became Chairman of the National Commission on Agriculture; in 1971 was invited to join the Union Cabinet as Minister of Planning and also Deputy Chirman of the National Planning Commission; elected to Loksabha in 1971; in 1972 became Minister for Industrial development; was Minister for Finance from 1974 till 1977; elected to Lok Sabha in 1977 and became Defence Minister in 1979; at the invitation of the U.N. he lead a panel of experts to draw up a strategy statement for figting mal-nutrition in the developing countries; has travelled extensively and is the author of a number of books, the most recent of which is "The New Strategy in Indian Agriculture"; is the President, International Centre for Public Enterprises, Yugoslavia, and Vice President, Bharatiya Vidya Bhavan, Bombay.



Dr. J. Ronald Engel

Had his education in Biology, Music(Piano), Theology and Education from John Hopkins University, Peabody conservatory of Music and Mead wille Theological School; in 1977, received his Ph.D., in Ethics and Society from University of Chicago, Divinity School;

has Served as Lecturer, University of Chicago Divinity School and Professor of Social Ethics, Meadville/Lombard Theological School; is Chairman, Working Group on Ethics, Humanities and the Arts; Commission of Education, International Union for the conservation of Natural Resources, Geneva. and Representative, Unitarian Universalist Association, Econo Justice working Group, National Council of Churches of Christ, U.S.A. New York, has Published two books.



Shri N.M Barot

President, National Labour Organisation, Ahmedabad, Secretary, Textile Labour Association, Ahmedabad, President: National Commercial, Technical and Salaried Employees Association, General Secretary National Textile Garment and Leather Workers Federation; involved in various Boards

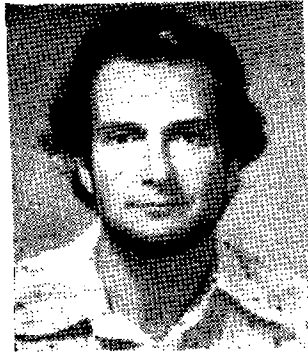
and Committees on Labour Welfare, worked in Government and Semi-Government Institutions; - attended as a Member/Advisor/Delegate at various conferences, national and international.



Mr. David P. Haxton :

Is the Regional Director of United Nation's Children's Fund (UNICEF) for the South Central Asia Region; educated in the public school system in St. Louis, Missouri-interrupted his studies for military service during World War II, then studied Economics and

International relations at Washington University. began his professional career as a production planner, Later served as Executive Director of the St. Louis Council on World Affairs, an organisation dedicated to public discussion of international issues; in 1954, was nominated Secretary-General of Junior Chamber International; during his term of office, visited more than 60 countries and encouraged the formation of 25 national organisations of Junior Chamber International. In 1958, was nominated as one of the "Ten Outstanding Young Men" of the United States; his UNICEF career began in 1959, when he was appointed liaison officer to non-governmental organisations and UNICEF National Committees; soon after, he was posted as Programme Officer to Lima, Peru, covering UNICEF assistance to Uruguay, Argentina, Chile, Paraguay and Bolivia; transferred to the area office in Bogota, Colombia, He served as programme officer for Colombia, Equador, venezuela, Guyana and Surinam; continued in the Latin America region as UNICEF Representative to Peru, Paraguay and Bolivia. in 1973, moved to Asia, as UNICEF Representative in Indonesia, where he served until 1977; returned to Latin America as UNICEF Representative in Brazil; was appointed Regional Director of UNICEF for the South Central Asia Region in the summer of 1980, and concurrently assumed the responsibility of representing UNICEF in India; The Regional Office provides support services to UNICEF Country Representatives in Afghanistan Nepal, Sri Lanka and the Maldives, and handles UNICEF affairs in Mongolia and Bhutan.



Claudio Schuftan M.D.

Completed medical school in his native Chile where he pursued a fellowship in Paediatrics and Nutrition; in 1974 left his country and settled in the US- first in Nashville and then in New Orleans; has held academic positions in American Schools of Medicine and Public Health where he now is an Associate Professor; his area of interest is International Nutrition and he has extensively worked in Africa during the last 10 years; his interest in ethical and ideological issues in the health profession has prompted him to publish in these areas in the last few years; at present is in the Department of Paediatrics, LSU Medical School, New Orleans.

Smt. M. Chandramani

Received Master's Degree in Child Development from M.S. University, Baroda in 1965 and Master's Degree in Education from the University of Madras in 1978; Served as lecturer from 1965 to 1970 and as Professor from 1971 to 1976 at Sri Avinashilingam Home Science College; at present is Principal Sri Avinashilingam College of Education for Women, Coimbatore.

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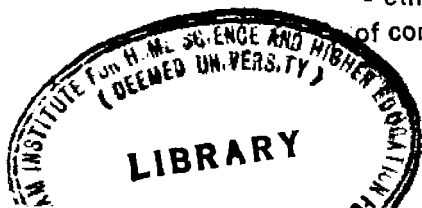
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