

THIRD REVISED EDITION

HUMAN VALUES AND PROFESSIONAL ETHICS

VALUES AND ETHICS OF PROFESSION

(Textbook for the Students of Engineering and Management)



**JAYSHREE SURESH
B.S. RAGHAVAN**

S. CHAND

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AND
PROFESSIONAL ETHICS**

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(Textbook for the Students of Engineering and Management)

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Dedicated
to
Dear Students

PREFACE TO THE FOURTH EDITION

We are greatly pleased that the book has been well-received and already run into three editions. The earlier editions took into account the syllabus and the course content of the subject of “**Human Values and Professional Ethics.**” as envisaged by the Anna University in Chennai.

The Uttar Pradesh Technical University at Lucknow too has since included the subject in its curriculum with a detailed enumeration of the aspects to be covered. We have, therefore, suitably expanded the contents of the book to cover the course design of that University as well.

The book and the exercises and case-studies contained in it have been designed with bearing in mind the paramount consideration that regardless of the nature and category of the education offered – whether relating to humanities, sciences or professions such as engineering or medicine – its true purpose is creating an awareness of the vital importance of values sustaining human relationships and building character which Samuel Smiles has described as “the crown and glory of life”

It seeks to bring home the principle that the calibre and competence of, say, an engineer, an architect or a doctor, are derived not from the level and standard of his/her professional education alone, but also from his/her abiding commitment to, and practice of, the virtues and values of a good human being.

In short, a professional, requires knowledge and understanding about human as well as professional values. Before he becomes a good engineer through practice of good professional values or code of conduct or best practice, it is essential that he becomes a good human imbibing human values such as truth, transparency, integrity, sense of duty, discipline, helpfulness and accountability which are of universal relevance.

The first two chapters of the book are on human values and other chapters deal with professional values for engineers. Hope students will find the book useful

**Dr. JAYSHREE SURESH
B.S. RAGHAVAN**

PREFACE TO THE FIRST EDITION

Ethics is a general subject. Anna University and other Indian Universities introduced professional ethics for engineers in the Undergraduate course of engineering from this academic year. In India, ethics in general and for Engineers and Management Professionals, in particular, is a newly emerging academic field. Since it is not much developed in India we had to fall back upon US cases and situations. The availability of Indian cases are scant in engineering ethics. We are happy to contribute what is no more than a drop in the ocean of ethics. Through the medium of this book attempt is made to impart an Indian flavour to a subject that ought to command universal importance. While the book has been written keeping in mind the prescribed syllabus, it seeks, at the same time, to do justice to the current scenario as well so as to help the students understand the contents in the proper perspective. We hope that the community of students and faculty members will find the book interesting and useful. Suggestions for improvements are always welcome.

**Dr. JAYSHREE SURESH
B.S. RAGHAVAN**

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In writing this book, we have received help and guidance from a number of professionals in the field. Foremost among them is **Mr. T.R.Rajan**, Management Consultant, Chennai, who has toiled hard to edit the manuscript and put it in a proper shape. We are indebted to him for his total involvement with the project and his unstinted efforts to add significantly to the clarity of the various issues covered in the book.

Mrs. Charu Bharat Shah, who has helped in editing Revised Version of the book.

We benefited greatly from the many valuable suggestions received from Mr. M.R.G. Apparao, Mr. Shantikumar Jain and Ms. Maria Hohen – leitner Muller, CEO, MTG Montage Technik GmbH, Bayreuth, Germany, by way of broadening and deepening the treatment of the subject.

Among those who were a source of encouragement, we would like to thank Chancellor and Chairman Thiru T.R. Pachamuthu, Vice Chancellor Thiru Sathyanarayanan, Pro Vice Chancellor, Dr. T.P. Ganesan, Director R & VE Dr. Ponnaivaikko, Registrar, Dr. A. M. Bala Subramaniam and Dean Professor R. Venkataramani of SRM Institute of Science and Technology. No less worthy of mention are the faculty and students of SRM School of Management.

But for the enthusiastic support received from our family members, it would not have been possible to complete this book on time.

Of course, the entire credit for conceiving and pursuing this worthwhile project to its conclusion belongs to our publishers who generously came forward to publish our work.

**Dr. JAYSHREE SURESH
B.S. RAGHAVAN**

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FOREWORD

Professional Ethics First Edition

Following the introduction of “Professional Ethics” as a compulsory subject for study in the Under-graduate Course in Engineering by Anna University, Chennai from this academic year, the need has arisen for a well-written book, broadly based on the prescribed syllabus – a book that would be helpful guide to the engineering students in the colleges affiliated to the University. And this need is sought to be fulfilled by the two authors of this book on “Professional Ethics” – Ms. Jayshree Suresh, Professor and Head of the SRM School of Management and Mr. B. S. Raghavan former member of the Indian Administrative Service and presently a Management Consultant. By virtue of their deep knowledge and wide experience in the field of Management Studies, their refreshing thoughts on the art of winning and losing and dynamic personal insights into professionalism in engineering these two writers have made an impressive attempt to articulate in their work the essentials of professional ethics in general and its crucial implications with reference to engineering as a profession against the backdrop of the current global scenario.

The Introductory Chapter of this treatise presents a scholarly and in-depth analysis of the subject of “Profession, Professionalism and Professional Ethics”. Students will find it to be an excellent starting point for their understanding of the issues of professional ethics in the proper perspective, besides getting to know the subtle differences between Ethics and Moral, Ethics and Religion and Ethics and Law, Ethics and Virtues etc. Various theories of ethics and factors impacting ethical behaviour and particularly moral issues confronting an engineer on a daily basis are interestingly discussed in Chapter II. The role of engineers, their responsibilities and commitments, their loyalty to their employees, the occupational confidentiality they have to ensure, the interest conflicts they have to resolve, their obligations to society at large, the organizational values they should uphold etc. have all been spelt out extensively in the subsequent chapters.

While highlighting the responsibilities of engineers, the authors have not failed to underscore the range of rights that engineers as employees are entitled to, The right of an employee to blow the whistle on the shenanigans resorted to by his employing company and its *raison d’être* are spotlighted. If only because of the deleterious consequences that the public will be exposed to, if this right is underplayed. Even so the concept of Intellectual Property and the issues emerging from it including its moral status are examined critically in the context of the tentacles of globalisation presently encircling the world today (vide Chapter II).

Chapter III is significant to the extent that it sets out in vivid terms, the multi-dimensional role of engineers as managers, consultants, leaders and entrepreneurs.

With the onward tide of globalisation sweeping the world today and with our engineers working outside Indian or in multinational companies sprouting within the country, international ethical problems have cropped up demanding solutions in a multicultural setting. Canons of Ethics in the global market and Computer Ethics have become imperative to deal with Cyber Crimes, Cyber Scams and Software Piracy. This issue is penetratingly discussed in Chapter VII.

The final chapter is devoted to the amplification of the theme of Code of Conduct. As the authors have rightly observed, code of conduct is a part of code ethics and codes of conduct are guidelines for specific groups of professional to help them perform their roles responding conventionally to the compulsions of professional ethics. Towards, the end of the chapter, useful guidelines have unequivocally been suggested for developing codes of ethics, with a note of caution that any inclusion of values and preferred behaviour for every possible ethical dilemma should be discountenanced. Furthermore, this chapter is enriched with valuable Annexes comprising Codes of Conduct of different

countries, sample Code of Conduct of some Indian companies and the Engineers Bill which reveal the lineaments of the theory and practice of professionalism in the domain of engineering and technology.

Ms. Jayshree Suresh and Mr. Raghavan deserve to be warmly congratulated for their having scripted this book, presenting as it does, a comprehensive overview of Professional Ethics. As a pioneering effort of theirs, their contributions is a noteworthy one which comes with a whiff of fresh air. Rich in contents, it carries a lot of valuable quantitative data sifted from different surveys and censuses. Extensive quotations from Western scholars and scientists embellishing the book at appropriate places are both lively and relevant. The real life situations and incidents narrated now and then add weight to the topic discussed and help a clearer understanding of the issue involved. Of much value are the case studies, tables and charts, besides the references, exercises and short and long questions at the end of each chapter, which provoke the thinking of earnest readers. Writing in an elegant, diction, their language being, rich, powerful and effective, the authors have made a valiant effort to reduce a mass of material to its essentials and have succeeded in bringing into prominence the thematic complexities. They deserve commendation for giving a balanced perspective of the whole gamut of views, ideas and points at issue that compel thoughtful consideration.

In sum , this work of quality has all the ingredients to make engineering students look into it as their most preferred text book on the dynamics of Professional Ethics even exceeding their expectations while evoking their passion and sustained interest. I expect it to prove to be a No. 1 Best Seller, for the reason that it instructs, inspires and illumines. It is the kind of book that does not think for the reader but the one that makes them think.

I wish the trend – setting venture of Ms. Jayshree Suresh and Mr. B. S. Raghavan every success.

I should compliment M/s. S.Chand Publishers for publishing this work of notable worth.

S.V. Chittibabu.

2005

Dr. S.V. Chittibabu

Former Vice- Chairman , Tamilnadu State Council for Higher Education.

Former Vice – Chancellor

Madurai Kamaraj and Annamalai Universities.

PROFESSIONAL ETHICS AND HUMAN VALUES

SYLLABUS

- 1. HUMAN VALUES :** Morals, Values and Ethics – Integrity – Work Ethic – Service - Learning – Civic Virtue – Respect for Others – Living Peacefully – Caring – Sharing – Honesty – Courage – Valuing Time – Co-operation – Commitment – Empathy – Self Confidence – Character – Spirituality.
- 2. ENGINEERING ETHICS :** Senses of “Engineering Ethics” – Variety of moral issues - Types of inquiry – Moral dilemmas – Moral autonomy – Kohlberg’s theory – Gilligan’s theory – Consensus and Controversy – Models of Professionals Roles – Theories about right action – Self interest – Custom and religion – Uses of ethical theories.
- 3. ENGINEERING AS SOCIAL EXPERIMENTATION :** Engineering as experimentation – Engineers as responsible experimenters – Codes of ethics –A balanced outlook on law – The challenger case study
- 4. SAFETY, RESPONSIBILITIES AND RIGHTS :** Safety and risk – Assessment of safety and risk – Risk benefit analysis and reducing risk – The Three Mile Island and Chernobyl case studies.
Collegiality and loyalty – Respect for authority – Collective bargaining – Confidentiality – Conflicts of interest – Occupational crime – Professional rights – Employee rights – Intellectual Property Rights (IPR) – Discrimination.
- 5. GLOBAL ISSUES:** Multinational corporations – Environmental ethics- Computer ethics – Weapons development – Engineers as managers – Consulting engineers and engineers as expert witness and advisors – Moral leadership – Sample code of Ethics like ASME, ASCE, IEEE- Institution of Engineers (India) – Indian Institute of Materials Management – Institution of electronics and telecommunication engineers (IETE) India etc.

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Introduction

What is Value Education?

Let us first understand the term value education. As per the Oxford Dictionary the word **Education** means a process of teaching, training and learning, especially in schools or colleges to improve knowledge and develop skills. **Value** can be used both as a noun and verb. It means how much a particular thing is worth. It is the **quality of being useful, worthwhile or important**.

Value education is a combination of two words value and education. The term can be looked at from two points of view. (1) Is Education of any value or worth? And (2) How can we add value to education ?

Government of India classifies a person as literate when he is able to put his signature. Now let us look at few examples, through which the meaning of term 'value education' can be understood.

1. **Lakshmi** is a 52-year lady working as a maidservant. She knows how to use a washing machine, wet grinder, mixer, vacuum cleaner, toaster, gas and other electrical appliances. She is honest and does her job meticulously. She is neat and clean. She does not know to put her signature and cannot read or write any language.. Does she qualify for value education?
2. **Gopi** a son of a rickshaw puller, went to Government school till 5th standard in Hindi medium and left the school as he found studies boring. He learnt to drive Autorickshaw and is making a living driving Autorickshaw. Does not cheat any customer. Does he qualify for value education?
3. **Alex** completed his Ph.D in Mathematics. Working as a lecturer in a college. Does not take classes regularly. On occasions, found taking classes after drinking. Does not teach well. Does he qualify for value education?
4. **Abbas** did his engineering and worked in a multinational company for 4 years. Went to USA for higher studies. He is the Chief Executive Officer (CEO) of a Textile division. Started a small-scale company to manufacture automobile spare parts. Runs his company ethically. Provided jobs to 400 people. Does he qualify for value education?
5. **Bhargava** is the son of a Purohit. Does not know how to read and write but can recite the scriptures and slokas and perform pooja. Does he qualify for value education?

If we use the official definition of literacy and the dictionary meaning of education, **Lakshmi** and **Bhargava** do not qualify to be called educated, but they have developed skills. This means that they have the necessary ability to understand the basic of value education. **Gopi** and **Abbas** already have value-consciousness ingrained in them. It will be easy to build upon it and make them role models for others. **Alex**, despite having a Ph.D, has no hold over himself and indulges in conduct

which is the opposite of what human values and professional ethics should be. He will need to be put through an intensive and vigorous programme of coaching to bring about a beneficial change in his behaviour and conduct.

Before we go into the role of values in education, let us briefly take stock of the state of education as it has evolved over centuries and in its present form.

Education, obviously, does not consist in acquiring formal degrees or diplomas. In the sense of the ability to maintain good human relations, and cultivating a helpful and cooperative temperament and a sense of responsibility, one can possess all the essential attributes of education without formally going to school, college or university. The framework of the education system that we see in India today is one that had been superimposed by the British when they ruled the country. The ancient education models of the Indian sub-continent, exemplified by universities like Taxasila and Nalanda, covered in a holistic fashion the entire gamut of human development in all its dimensions. The glorious traditions of teaching and training were passed on from one generation to the next by extensively spread out gurukulas and ashrams with eminent and erudite preceptors (or *acharyas* who could be sages or rishis) heading them, setting an example of nobility and refinement.

The child went to a preceptor, called a *guru*, and on being accepted as a disciple, became a member of the guru's household in the capacity of *shishya*, serving him in a variety of ways while the guru imparted to him all that he needed to know in terms of knowledge, wisdom, religious scriptures, code of conduct, ways of solving life's problems and meeting challenges.

In the *guru-shishya parampara*, the day started with touching the feet of guru and taking his blessings. In the period we are talking of, many thousands of years before, the communication was oral. The student learnt what was taught to them through recitation. He learnt the correct *ucchara* (pronunciation) and through the repetitive recitations acquired proficiency even in the Vedas. The process of imparting education was such as to provide a grounding in values also. The respect for gurus, parents and elders in general, discipline, and an innate sense of self-restraint and social commitment were also developed along with the knowledge of the scriptures. The guru explained the meaning of the slokas with examples from real life. It was education that brought about an integration of the student with the people and the society around him.

The Upanishadic education aimed at the all round development of personality, and preservation and dissemination of knowledge. All round development meant imbuing the students with all the dynamics of physical, mental and moral development. Students were instructed to speak the truth, practice virtue, be devoted to studies and work for the welfare of society.

The aim of the education system was to produce a rational individual, free from prejudices and pettiness, extending the hand of friendship, goodwill and affection to all, continuously adding to one's knowledge and intellectual attainments and striving to reach the highest goals in terms of self-improvement. It led to an individual's learning revealing itself through his thoughts, words and deeds. He was expected to fulfill his obligations to the family, society and country, and sacrifice his own wants and comforts for the good of all. True education was construed to be a life-long commitment which was in accord with dharma. Learning was not viewed as a way of making money or a gateway to riches.

One of the defects of the modern higher education is that the importance is on training in the acquisition of certain kinds of skills, and too little on the enlargement of mind and heart. There is an excessive stress on marks and grades, on one-upmanship, and on how to compete and succeed. Students are constantly in a state of stress and tension, driving them to take to drinking and drugs, which are harmful to health and morally degrading. In addition, they become the cause of waywardness, lack of concentration, loss of self-control, general apathy and indifference to one's duties and

responsibilities. Thus, the limited span of life on the planet, instead of contributing to ennobling endeavours, is frittered away in trivialities.

Difference Between Education and Value Education

The true significance of education lies in two directions. First, in its formal and structured sense of acquiring it in institutions such as schools and colleges in terms of curricula and syllabi, it provides unlimited access to knowledge. The more knowledge one gains, the more it expands the mental and intellectual horizons and equips the individual to face life's challenges and make the maximum use of its opportunities.

Second, it facilitates the realisation and development of the potential within each individual for attaining the peak of human efflorescence which is nothing but another word for genius. The degree to which an individual benefits from both the attributes of education depends upon an environment fostering a thirst for knowledge and intellectual curiosity. These, again, are not ends in themselves, but are only a means to leading a life steeped in the highest values constituting the glorious human heritage. Without value-based education, human personality will be devoid of all that gives meaning and purpose to human existence. Value-based education not only guarantees success in the materialistic terms, but also contributes to a sense of spiritual fulfillment.

That is why the literary and cultural heritage in every language of the world has put the utmost emphasis on the adherence to ethics and values not just as an integral part of self-development facilitating achievement of one's goals in life, but also as a practical aid for leading a life free from stress and tension and fears and anxieties, and endowed with peace, harmony, goodwill and fellow-feeling, a positive and constructive attitude, passion for striving for the good of the society and a creative and innovative bent of mind.

Thus, cultivation, inculcation and fostering of human values can be said to be at the very heart of education in the best and broadest sense of the word. In the ultimate analysis, it is not the nuts-and-bolts of what one learns in class that is going to make a difference, but whether the learning has been put to wise use in the service of humanity.

This is the essence of the teachings and writings of the greatest minds and achievers who have lived in India. For instance, for Mahatma Gandhi, the purpose of education is to enrich the body (physical), mind (intellectual) and soul (spiritual) by means of rigorous training at five levels: (1) Moral; (2) Literary; (3) Physical; (4) Vocational; and (5) Spiritual. Cumulatively, he believed, they will raise the quality of life of the individual concerned and those he interacted with in whatever capacity.

Mahatma Gandhi explains how the five categories of training can be given. Character building through moral training is the fundamental first step. The purpose of moral training is to give a firm grounding in ethical principles and eternal verities. Literary training puts the student through various courses in different languages and subjects and helps him acquire proficiency in them. The ruling motto of physical training is "A healthy mind in a healthy body" (*Mens sana in corpore sano* as the Romans have long ago made it known.) The same idea has been incorporated in the more homely adage, "All work and no play makes Jack a dull boy"!

Gandhiji believed that every student should be trained in some useful manual vocation. These can be cooking, tailoring, farming, stitching, weaving, shoe making, carpentry etc. In his view, engaging oneself in useful and productive labour is also another form of meditation, keeping the mind focused on a concrete achievement and soothing to the nerves.

The content of the spiritual training is to develop a holistic understanding of the variegated facets of human existence, their purpose and their relevance to the duties and responsibilities devolving on an individual as a householder and as a citizen. It enables enable the person receiving it to work

towards knowledge of God and self-realization. Gandhiji put this at the heart of the entire five-part scheme of training and was of the view that without the refinement and reinforcement of the personality brought on by spiritual awakening, education by itself was of no use and might be even harmful.

The time-honoured method of imparting spiritual training is to instill in the individual the quintessence of the teachings of the sages and saints and by recitation and memorization of the hymns and prayers, as also by treasuring the cultural heritage they have bequeathed to humanity. It goes without saying that the efficacy of the spiritual training depends on the life and character of the teacher. It is he, and he alone, who leaves a life-long imprint on the minds of his pupils through his way of living and the example he sets.

According to J. Krishnamurthy, “Education in the true sense is helping the individual to be mature and free, to flower greatly in love and goodness”¹ In his view, education is not merely about academic capacities but to bring about the good in human beings who will care, and will be the embodiment of love, consideration, sympathy, and generosity.

Rabindranath Tagore held the highest mission of education to be to help us realize the inner principles of unity of all knowledge and all the activities of our social and spiritual life. He believed that education should aim at multi-faced development of a human being – his intellectual, physical and spiritual and ethical development. He felt that education should be based on one’s understanding of the philosophy of life. He emphasised the importance of close and harmonious relations with the natural surroundings and human society so as to promote efforts aimed at protecting ecology and environment.

Swami Vivekananda felt that true education is training both the head and the heart. Just as the intellect is the instrument of knowledge so is the heart the instrument of inspiration. According to him, education should build the fundamental traits of character such as honesty, compassion, courage, persistence and responsibility.

Dr. S. Radhakrishnan considered education as a creative process moving from being to becoming, from knowing to internalising, from self generated understanding to a network of interactional activities leading to knowledge (gnan) The purpose of education according to him is to provide a coherent picture of the universe and an integrated way of life. Education should go beyond information and technical skill.

Sri Sathya Sai Baba, in one of his discourses, has said, “In my view, the cultivation of human values alone is education. Whoever tries to understand the human values of Truth, Righteous Conduct, Peace, Love and Non-violence properly, and whoever practises these values and propagates them with zeal and sincerity can alone be described as a truly educated person.”

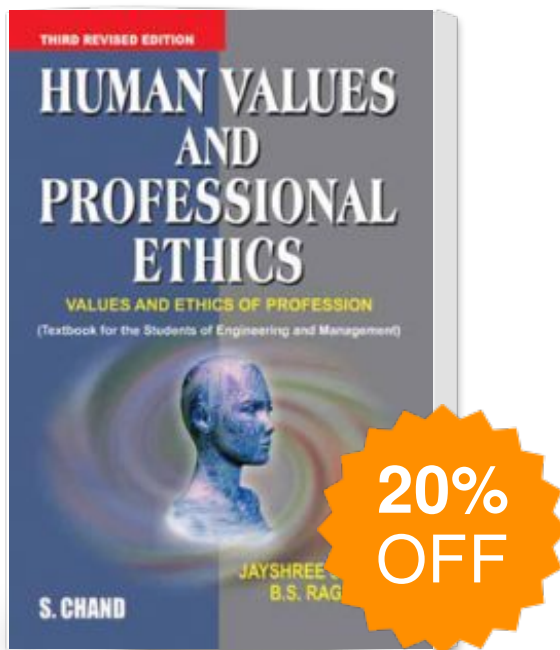
If we judge modern education in the light of these yardsticks, we find that it is utilitarian and does not aim at the cultivation of character and the development of noble virtues. It is determined by the desire to pursue a career and lead a good and comfortable life. Education has come to be seen as just a matter of accumulating information databases and cramming of text-books for getting good scores in examinations. Education bereft of values is what is at the root of the drift and disarray that we see in the political, social, cultural and social spheres today. We have reached a stage of crisis of confidence and loss of self-pride driving us to ask with T.S. Eliot “Where is the wisdom which is lost in knowledge, where is the knowledge which is lost in information?”

Linkages of Value Education

Is it possible to remedy the situation and infuse the young minds with the needed idealism, respect of eternal verities, the can-do spirit, the determination and courage to be the game changers

1. Dr. V. Nithyanantha Bhat, Value –Based Education – The need of the Hour, Bhavan’s Journal, Vol 56(3), September 15, 2009,

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