GE0NDER SENSITIZATION

course file

prepared by

Dr.KNAGASREE

Objectives

- *To improve delivery of public service by coordinating Government Ministries, Independent Departments and Other*

Agencies

☐ *To achieve unity of purpose and direction in the process of integrating gender concerns*

Gender is used to describe those characteristics of men and women which are socially determined, in contrast to those which are biologically determined. The word 'gender' was used by Ann Oakley and others in the 1970s to emphasize that everything women and men do, and everything expected of them, with the exception of their sexually distinct functions (childbearing, etc.) can change, and does change, over time and according to changing and varied social, economical, political and cultural factors.

People are born female or male, but learn to be girls and boys who grow into women and men. They are taught the behaviour and attitudes, roles and activities which are appropriate for them, and how they should relate to other people.

This learned behaviour is what makes up gender identity, and determines gender roles and responsibilities. Gender roles vary greatly from one culture to another and from one social, political and economic group to another within the same culture.

Since the mid-1980s, there has been a growing consensus that sustainable development requires an understanding of both women's and men's roles and responsibilities within the community and their relations to each other.

This has come to be known as the Gender and Development (GAD) approach. The main objective of GAD is mainstreaming women's needs and perspectives into all activities. Mainstreaming acknowledges that all development operations have a gender impact

and do not automatically benefit men and women equally. Thus, it is necessary to adopt GAD approach for development programmes to benefit both men and women and also for sustainable development and positive impacts on the society as whole.

Although 'gender and development' includes both women and men, however, in most cases focus is given to only women. It is because of imbalance and unequal status of women in most of the societies where women do not have the same opportunities and personal freedom as men do. Therefore, there is a need to focus women compared to men. It is like two glasses, where one is half full and another is empty, thus the empty glass should get water first and when both glasses become equal, then fill both. If someone tries to fill both glasses without noticing the level of water, it won't work.

Gender sensitization refers to the modification of behaviour by raising awareness of gender equality concerns. This can be achieved by conducting various sensitization campaigns, workshop, programmes, etc. Sensitization in the domain of Humanities and Social Sciences, is seen an awareness informed propensity or disposition which aims at changing behaviour so that it is sensitive to certain issues. Gender sensitization may be seen as "the awareness, informed

disposition or propensity to behave in a manner which is sensitive to gender justice and equality issues."

It is interlinked with gender empowerment. Gender sensitization theories claim that modification of the behaviour of teachers and parents (etc.) towards children can have a causal effect on gender equality. Gender sensitizing "is about changing behaviour and instilling empathy into the views that we hold about our own and the other genders." It helps people in "examining their personal attitudes and beliefs and questioning the 'realities' they thought they know."

Gender sensitization refer to mental process of an individual when he or she comes in contact with individual of opposite sex. The thought process of an individual is always different for each gender. Gender sensitization evokes a mixed reaction in the mind depending where you are from 'cities' or 'villages'. The city bred youth think that girls are being given more than their due and from the village, they are so insensitive to the need of a girl child that it is natural for them to think that a girl is subservient to a boy.

The significance of gender sensitizing, gender equality to the development is widely recognized globally accounting the various efforts by governments, civil society and developing agencies in the holistic development. Gender consists of whatever traits a group considers proper for its males and females. Gender stratification means males' and females' unequal access to the power, prestige and property on the basis of sex. No matter what we attain in life, we are labeled as male or female. These labels carry images and expectations about how we should act. From birth right till death, gender has a hand in shaping feelings, thoughts and actions. Children quickly learn that society defines males and females as different kinds of people by the age of three. Gender affects how we think of

ourselves, also it teaches us to act in a normative way. Gender roles are attitudes and activities that a society links to each sex.

This is the literal meaning of 'gender' and 'sensitize' as per dictionary. But probing into the happenings of today, the meaning of 'Gender Sensitization' is about changing behaviour and instilling empathy into the views that we hold about our own and other sex. It helps people in examining their personal

attitudes and beliefs questioning the realities they thought and know when the society tries to adopt something new, there is every possibility that it has to pass through number of pangs and plights.

In the changing scenario of the modern world, where men and women work together and interact in the professional, social and the domestic front, gender equality is an essential criterion to be observed by responsible human beings. Gender sensitization is about making people aware of the need to bring about a quantum change in our mindset, which sees man as the breadwinner and woman as the housekeeper. The home-bound woman of yesteryears has metamorphosed into the smart, dynamic, modern woman who is adept at balancing her professional and domestic lives. She has successfully carved a niche for herself in the scheme of things.

Concerns about culture are frequently raised in relation to initiatives for gender equality in development cooperation. In some cases, program officers or partners are concerned that promotion of gender equality would "interfere with local culture", and therefore feel that gender equality should not be promoted for *ethical reasons.* In other cases, the cultural values of a particular area are described as a major constraint on efforts for gender equality, and therefore action is considered to be difficult for *practical reasons.*

CULTURE

"Culture" is often used in intellectual and creative products, including literature, music, drama and painting. In other words, "culture" is described in the beliefs and practices of another society, particularly where these are seen as closely linked with tradition or religion. But culture is more than that. Culture is a part of every developmental fabric of the society, including our own. It shapes "the

way things are done" and our understanding of why this should be so. This more comprehensive approach is proposed in the definition of culture adopted at the World Conference on Cultural Policies (Mexico, 1982) and used in ongoing discussions on culture and development:

"Culture... is... the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group.

It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.

Expectations about attributes and behaviours appropriate to women or men and about the relations between women and men — in other words, gender — are shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family, but also in the wider community and the workplace.

Gender (like race or ethnicity) functions as an organizing principle for society because of the cultural meanings even to being male or female. This is evident in the division of labour according to gender. In most societies, there are clear patterns of "women's work" and "men's work," both in the household and in the wider community — and cultural explanations of why this should be so. The patterns and the explanations differ among societies and change over time.

While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making processes that shape their societies and their own lives. This pattern of disparity based on gender is both a human rights and a development issue.

Societies and cultures are not static. They are living entities that are continually being renewed and reshaped. As with culture more generally, gender definitions change over time. Change is shaped by many factors. Cultural change occurs as communities and households respond to social and economic shifts associated with globalization, new technologies, environmental pressures, armed conflict, development projects, etc. For example, in Bangladesh, changes in

trade policies allowed for the growth of the garment industry, which drew large numbers of women into the urban labour force. This process has involved a reinterpretation of the norms of purdah (female seclusion) by the women entering this employment and by their families. The much greater visibility of women in cities such as Dhaka is also influencing public perceptions of possible female roles in the family and the workplace. Change also results from deliberate efforts to influence values through changes in the law or government policy, often due to pressure from civil society. There

are many examples of efforts to influence attitudes about race relations, the rights of workers and the use of the environment, to name three areas in which cultural values shape behaviour. Efforts to reshape values about women and gender relations have focused on concerns such as the number of girls sent to school, women's access to paid work, and public attitudes to domestic violence. New cultural definitions are formed through a process in which some segments of society promote change through advocacy and example, while others resist it. In other words, societies are not homogeneous and no assumptions can be made about a consensus on "cultural values."

As suggested in the point above, cultural values are continually being reinterpreted in response to new needs and conditions. Some values are reaffirmed in this process, while others are challenged as no longer appropriate. A member of the Cambodian government uses a vivid image when describing the need to question the cultural norms that reinforce gender inequality. She says the aim is not to overturn the cultural identity of the nation, but to focus on the elements within it. "There is a Cambodian saying that men are a piece of gold, and women are a piece of cloth. The piece of gold, when it is dropped in mud, is still a piece of gold. But a piece of cloth, once it's stained, it's stained forever. If you are a prostitute, if you have been raped, if you are a widow, you are no longer that virginal piece of cloth. But men, whether they are criminal or have cheated on their wives, they are still a piece of gold. When there is such a saying, a perception, then there is something wrong with that culture and that's when you want to change it."

We noted that gender identities and gender relations are its culture because they shape daily life. Changes in gender relations are often highly contested, in part because they have immediate implications for everyone, women and men. This immediacy also means that gender roles — and particularly women's roles as wives and mothers — can

be potent symbols of cultural change or cultural continuity. The political potential of such symbols is evident in the ways that religious and political movements have focused on women's roles. This has served to highlight adherence to religious or cultural values — and resistance to "western" influences. In such contexts, internal efforts for change become even more complex as those advocating change can easily be dismissed as unpatriotic, irreligious, or tainted by the west. However, religious beliefs and

national identity are also important to women. This is evident in the efforts by different groups of women to review interpretations of religious texts and to reaffirm values and traditions that support freedom and dignity for women.

This example reinforces two points made earlier: that cultural values are constantly evolving rather than fixed and that there are different interests intervening in the process. Views about the role of women and about gender equality that are held by one person or group will not necessarily be held by others (and views will differ among women as well as among men). A balanced assessment of the potential for gender equality initiatives requires consultations with a range of actors, including those working for equality. Post-soviet countries provide another example. There the rhetoric of gender equality is associated with the propaganda of the soviet period. Those women are "free to be women" — free of the requirement to be in the labour force — has been referred to as a benefit of the transition by politicians and officials. Women's organizations have noted that this serves to justify discrimination against women when there are too few jobs for all. Such organizations have been struggling to gain recognition from male-dominated political and bureaucratic structures that women want (and need) to participate in the labour market and to maintain their human rights.

DEVELOPMENTAL INITIATIVES

Development is about change. Development initiatives (by governments, NGOs or development agencies) are investments in promoting social and economic change. Some development initiatives aim to change values and practices that shape social relations — consider, for example, the investments made in family planning and what this implies about family structures. Development models also incorporate cultural values — consider, for example, the concern with

the transition to market economies, and the support for private property as a cultural value.

Other types of initiatives less obviously concerned with culture nevertheless have impacts on the social relations that characterize a culture. Consider, for example, the possible impacts of an improved road network linking rural and urban areas. New roads allow greater mobility of people and goods. Many

villagers could benefit from better access to markets for farm products, to health services and to schools for their children. Others may not, for example, those producing a product such as clay pots that must now compete with cheaper and more durable plastic products. The roads could lead to an increase in rural-urban migration. This could result in more households where men are absent and women take charge of farms and families or (depending on the region) women leaving villages for employment in urban areas.

Isn't Cultural Sensitivity Important?

It is of course important to be culturally sensitive. It is, of course, important to be culturally sensitive. But respect for other cultures is not merely uncritical acceptance when culture, tradition or religion is invoked. We would not accept culture or tradition as a rationale for discrimination against an ethnic group — rather we would look for opportunities to counteract prejudice and its consequences. In relation to issues of women's position and gender equality, cultural sensitivity and respect would be better demonstrated by:

(A) Adherence to the values of equality and women's rights espoused by the international community. These are important human rights commitments made by both Canada and partner countries that are undermined by the assumption that cultural values take precedence when they do not coincide with human rights norms.

(B) Recognition that any society includes different views and interests on gender relations. The assumption that cultural values are static ignores the process of conflict and change underway in any culture. It also disregards the efforts of women (and men) in that society who are questioning cultural values and working towards equality.

(C) Recognition that decisions about what aspects of culture and tradition to protect are not for outsiders to make. Assuming

a role in protecting cultures from changes in gender relations is an outside imposition, as much as the imposition of change based on our own cultural values. A more respectful approach is to consult with women and equality advocates to learn how they are defining issues and what they see as potential ways forward.

Strategies that support women's empowerment can contribute to women's ability to formulate and advocate their own visions for their society — including interpretations and changes to cultural   and gender norms. CIDA's *Policy   on Gender Equality* emphasizes the importance of women's empowerment to the achievement of gender equality. It provides a definition of empowerment and indicates a role for development. "Empowerment is about people — both women and men — taking control of their lives: setting their own agendas, gaining skills, building self-confidence, solving problems, and developing self-reliance….

"Outsiders cannot empower women: only women can empower themselves to make choices or speak out on their own behalf. However, institutions, including international cooperation agencies, can support processes that increase women's self-confidence, develop their self-reliance, and help them set their own agendas."

UNDP's 1995 *Human Development Report,* in making the case for an "engendered approach," highlights the importance of women's empowerment to social and cultural   change. "The engendered development model, though aiming to widen choices for both men and women, should not predetermine how different cultures and different societies exercise these choices. What is important is that equal opportunities to make a choice exist for both women and men."

Although this is often overlooked, gender is an aspect of the social identity of men as well as women. Just as there are cultural norms and expectations about women's roles, there are also cultural norms and expectations of men as leaders, husbands, sons and lovers that shape their behaviour and opportunities. Aspects of gender expectations may have costs and disadvantages for men (the expectation that they will take up arms and the defense of the

nation, for example). However, the overall pattern of gender relations favors men in the distribution of resources, opportunities and power. Men's privileged position also gives them disproportionate power in determining the values that prevail.

To date, the struggle for increased equality between women and men has been led by women. Recent developments include the formation of men's

networks for gender equality and the "white ribbon" campaigns initiated by men in Canada and other countries such as Nicaragua against domestic violence. These are promising signs as the achievement of gender equality will require the participation of men as well as women.

Development agencies are beginning to realize the importance of involving men in initiatives for gender equality. In some cases, this has been motivated by resistance from men when they were not informed of the wider benefits of women-specific initiatives. Other initiatives pursue the more ambitious objective of engaging men in promoting equality. Certain initiatives related to reproductive health have been particularly innovative in involving men in exploring the links between inequality and the well-being of families and communities.

The question is not whether we intervene in local culture, but how. For all development initiatives, the challenge is to gain a better understanding of the context and in particular to:

(a) identify opportunities for positive steps in support of gender equality;

(b) be informed about and work in cooperation with change efforts by governments and civil society organizations in partner countries. These challenges are particularly relevant to initiatives that do not focus specifically on women's rights and gender equality. Most development resources are directed to sectors such as education, health, infrastructure, or to issues such as economic reform, poverty reduction, or capacity development. Given that such initiatives account for most development investment, they will also account for most of the impact on people — and the impacts, both intended and unintended, on culture and on gender equality.

Build on a Gender Analysis

A gender analysis is required for all initiatives as it ensures that planning is based on facts and analysis rather than assumptions. Gender analysis has been advocated for over 20 years because of findings that projects can fail due to lack of information about basic cultural patterns such as the division of labour by

gender within households and about the rewards and incentives associated with the division of labour. A gender analysis is, therefore, a means of increasing the quality and effectiveness of initiatives as well as supporting gender equality.

A gender analysis should provide information and analysis about the families and communities that will be targeted or affected by an initiative — about activities, needs and priorities, whether and how these differ by gender, and the implications for the proposed initiative. It should identify local and national initiatives for gender equality — the efforts by governments and civil society to pursue these issues, and how the initiative can complement these efforts. A gender analysis is the basis for planning an initiative that has realistic objectives and activities related to gender equality.

Self- Exploration As The Process Of Value Education Self-Exploration:

It is the process of finding out what is valuable to me by investigating within myself. Exploration = Observing Outside Self-Exploration = Observing Inside Purpose of Self- Exploration:

- It is a process of dialogue between 'what you are' and 'what you really want to be'.

- It is a process of self evolution through self-investigation.

- It is a process of knowing oneself and through that, knowing the entire existence.

- It is a process of recognizing one's relationship with every unit in existence and fulfilling it.

- It is a process of knowing human conduct, human character and living accordingly.

- It is a process of being in harmony with oneself and in harmony with entire existence.

- It is a process of identifying our innateness(Svatva) and moving towards Self- Organization(Swantantrata) and Self-Expression(Swarajya)

Content of Self-Exploration:

It involves finding answers for the following –

- My Desire (Aspiration)

- My Program (Process to fulfill my aspirations) Process of Self-Exploration:

The following points are to be kept in mind regarding the process of Self-Exploration:

- Whatever is stated is a proposal

- Don't start by assuming it to be true or false

- Verify it on your own right

- Don't just accept or reject it on the basis of scriptures, instruments or on the basis of others.

- The following two steps are involved in the process of Self-Exploration:

- Firstly, verify the proposal on the basis of your natural acceptance

- Secondly, live according to the proposal to validate it experientially.

Natural Acceptance: It is the process of seeing and observing attentively and then using your inner conscience to get the answer from within. It is a way to bring out the goodness in everything naturally.

- It does not change with time/age

- It doesn't depend on place

- It does not depend on our beliefs or past conditioning

- It is always there within us

- It is the same for all of us.

Realization and Understanding:

The process of Self-Exploration results in 'Realization' and 'Understanding' in us. This realization and understanding leads to the following answers —

- Assuring

- Satisfying

- Universal with respect to Time, Space and Individual.

Continuous Happiness and Prosperity

All human beings basically aspire for/ want the following in their life:

i. Continuous Happiness

ii. Prosperity

- If all of us happen to prepare a list of our aspirations, we will find that all our aspirations have an underlying basic desire — the basic aspiration to be happy. Through his life, every human being is continuously trying to do things that make him/her happy. In other words, we always look for continuous happiness in our life.

- In addition to happiness, we also aspire for adequate fulfillment of our bodily needs i.e. the need for physical facilities. These Physical Facilities are the material things we use in order to fulfill the needs of our body. Having enough physical facilities gives us a feeling of prosperity. We want to have a continuity of this feeling too. Hence prosperity is another basic aspiration of every human being.

Exploring Happiness and Prosperity:

Happiness: Happiness may be defined as being in harmony/ synergy in the states/ situations that we live in. Happiness is being in a state of liking. Unhappiness is a lack of this synergy or harmony. To be in a state of disliking is unhappiness.

Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence they make us feel relaxed and happy.

On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

Prosperity: It is the feeling of having more physical facilities than required. Prosperity creates a desire to share what one possesses. However, since the need for physical facilities is limitless, the feeling of prosperity cannot be assured.

Wealth: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or having both.

Prosperity Vs Wealth: Wealth means possessing more number of physical things while Prosperity is a feeling of possessing more than required physical facilities.

Following are the possibilities:

- A person may not possess required physical facilities, so he may not feel prosperous.
- A person may accumulate more and more wealth but still he may be deprived of the feeling of prosperity.
- A person may have required wealth and feel prosperous.

Prevailing notions of Happiness and Prosperity: In the modern world, the desire for physical facilities has become unlimited. The physical facilities are no longer seen as objects fulfilling bodily needs but as a means of

maximizing happiness. This unlimited desire for physical facilities has become anti-ecological and anti-people endangering human survival itself.

The false notions of happiness and Prosperity have affected human living at all four levels:

At the level of Individual: Problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

At the level of family: Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.

At the level of Society: Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, nuclear genetic warfare.

At the level of Nature: Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.

Right Understanding: Right Understanding helps us to maintain proper relationships with other human beings and also helps us to make a proper choice of physical facilities. Hence the needs of all human beings consist of the need for — Right Understanding, Relationships and Physical Facilities in the right order.

Following is a set of three Proposals based on the need for Physical Facilities:

- ☐ Physical Facilities are necessary for human beings
- ☐ Physical Facilities are necessary for human beings and they are necessary for animals

For e.g. : Human Beings need food, water, TV, bike, MBA degree, Relationships with family and society etc.

For e.g.: Animals need food, water, shelter from extreme climatic conditions etc.

- ☐ Physical Facilities are necessary and complete for animals, while they are necessary but not complete for human beings

For e.g.: Animals need food to survive. Once an animal receives the necessary grass or fodder, its need is complete. But for human beings, the needs are incomplete. If they are hungry they want food, but they look for something tasty. Once their hunger is satisfied, they need some recreation/ physical facilities, followed by the need for relationships etc. This list of human needs is almost endless and mostly incomplete.

Solution to Our Present State – The Need for Right Understanding:

The three basic requirements to ensure happiness and prosperity for human beings are –

      i. Right Understanding

      ii. Relationships

      iii. Physical Facilities

(Living only with Physical Facilities is Animal Consciousness and living with all these three is Human Consciousness)

In the modern times, we are mostly not paying attention to(i) and (ii) and are focusing largely on

(iii) most of the time. As human beings, all the three are needed for us.

Importance/ Need for Right Understanding:

Right Understanding helps to create harmony at all four levels of human living. Right Understanding enables us to –

- Resolve the issues in human relationships

- Be prosperous

- Work out our requirements for physical facilities

- Correctly distinguish between wealth and prosperity

- Understand the harmony in Nature

Right Understanding forms the basis on which we can work for relationships and also acquire Physical Facilities.

Two kinds of people in the world today:

1. SVDD — Sadhan Viheen Dukhi Daridra (Materially deficient, unhappy and deprived)

2. SSDD — Sadhan Sampann Dukhi Daridra (Materially affluent, but unhappy and deprived)

These two states are unwanted by all human beings. With the help of Right Understanding, human beings can move to a third category:

3. SSSS — Sadhan Sampann Sukhi Samridh (Materially affluent, happy and prosperous) **Priority**

Order:

Hence for a continuous happy living, we need to work for all the three in the given order:

      i. Right Understanding

      ii. Relationships

      iii. Physical Facilities

Right Understanding + Relationship = Mutual Fulfillment

(gives a feeling of satisfaction and happiness)

Right Understanding + Physical Facilities = Mutual Prosperity

(leads to enrichment of our lives as well as enrichment of Nature)

Living in Harmony at all levels of living with the help of Right Understanding:

1. **At the level of Myself:** Self-Exploration with the help of Natural Acceptance and Experiential Validation helps to develop a sense of Right Understanding. This right understanding helps me to understand myself clearly, and helps me to develop a feeling of Satisfaction , Prosperity and Happiness(Harmony) in Myself.

2. **At the level of Family:** Right understanding helps me to understand others feelings and expectations in a better way. This ensures harmony in family.

t the level of Society: Our family is a part of a large group of people called the Society. As we understand our relationships with others in our family, we also start understanding others in the society and can maintain fulfilling relations with everyone.

3. **At the level of Nature/ Existence:** We live in a large eco-system called Nature. Existence refers to all the things that exist in Nature. Once we learn to maintain harmony with the society, we also develop a feeling of concern towards the plants, trees, animals etc. in Nature. Hence right understanding leads to mutual fulfillment with Nature.

Role of Natural Acceptance for developing Harmony at all Levels of our Living Harmony In The Family – Understanding Values In Human Relationships

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

1. **Relationship IS and it exists between the Self ('I') and the other Self ('I'):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.

2. **The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):** In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.

3. **These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.

4. **Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:** Once we recognize the values essential for any relationship, we start working and behavingaccording to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

Justice (Nyaya): Justice is the recognition of values (the definite feelings) in relationship, their fulfilment, the right evaluation of the fulfilment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfilment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfilment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand

the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Present Scenario: Differentiation (Disrespect) in relationships on the basis of body, physical facilities, or beliefs –

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is

no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

- *Sex/gender:* We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And

differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.

- **_Race_**: If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour — white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body

- **_Age_**: We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body — age is related to the body, and not to 'I'.

- **_Physical strength_**: If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- **_Wealth:_** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.

- **_Post:_** We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs   *'Isms'*: 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.

- *Sects*: People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems Faced Due To Differentiation In Relationships:

Differentiation based on sex/gender: Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class- differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

Foundation Value and Complete Value in Human Relationship:

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

Feelings / Values in Relationships

S.No.	Feeling
1	Trust / Visvasa
2	Respect / Sammana
3	Affection / Sneha
4	Care / Mamata
5	Guidance / Vatsalya
6	Reverence / Shraddha
7	Glory / Gaurava
8	Gratitude / Kritagyata
9	Love / Prema

1. **Trust:** Trust or vishwas is the foundational value in relationship. "To be assured that each human being inherently wants oneself and the other to be happy and prosperous." If we have trust in the other, we are able to see the other as a relative and not as an adversary.

There are two aspects in trust:

i. Intention (wanting to — our natural acceptance)

ii. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires

for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

" If you trust everybody, people will take undue advantage of you". What is the basic error
 in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and "dealing with different people". This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don't get hurt, we don't get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming "stupid"! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

2. **Respect: Respect means individuality.** The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, respect means right evaluation, to be evaluated as I am.

Difference between Respect and Differentiation / Disrespect:

Respect	Differentiation

1. Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people	2. This differentiation can take the form of: o Gender bias ○ Generation gap ○ Caste struggle ○ Power play and domination ○ Communal violence ○ Clash of race, religion, etc. ○ class struggle,

	society which further lowers the respect shown to others in society.

3. **Affection:** Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. **Care:** The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. **Guidance:** The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. **Reverence:** The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. **Glory:** Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. Glory is the feeling for someone who has made efforts for excellence.

8. **Gratitude:** Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs

after people receive help, depending on how they interpret the situation.

9. Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human

being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation. The Basis of Undivided Society (Akhanda Samaja) — The World Family:

The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

UNIT-II

Root Causes for gender discrimination

Attaining gender justice is not an easy task in India. From time immemorial, a girl child has been considered as an unwanted entity and a burden whom the parents would not mind doing away with. Discrimination against women begins even before her birth. The gruesome evils of female feticide and infanticide prove how brutal the world could be to women.

Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them.

Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in our society.

The most important causes of gender disparity such as poverty, illiteracy, unemployment, social customs, belief and anti-female attitude are discussed here.

1. Poverty:

In India of the total 30 percent people who are below poverty line, 70 percent are women. Women's poverty in India is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources including credit , land ownership and inheritance, lack of access to education and support services and their minimal participation in the decision making process. The situation of women on economic front is no better and men still enjoy a larger share of the cake. Thus poverty stands at the root of gender discrimination in our patriarchal society and this economic dependence on the male counterpart is itself a cause of gender disparity.

2. Illiteracy:

Despite the notable efforts by the countries around the globe that have expanded for the basic education , there are approximately 960 million illiterate adults of whom two thirds are women
.Educational backwardness of the girls has been the resultant cause of gender discrimination.

The disparities become more visible between male and female literacy rate, during 2001. The literacy rates for males increased from 56% in 1981 to nearly 76% in 2001. The corresponding

change in female literacy rate from 30 to 54%. On the whole the decline on gender gap peaked in 1981 at 26.6% and was 21.7% in 2001 is less impressive. The interstate variation in literacy rate for males was much lower in comparison to females. At the state level female literacy rate varies from 35% in Bihar to 88% in Kerala In states like Arunachal Pradesh, Assam, Bihar, Jammu and Kashmir and Rajasthan, the female literacy rate is below 50%.

The progress towards education by girls is very slow and gender disparities persist at primary, upper primary and secondary stage of education. Girl's account for only 43.7% of enrolment at primary level, 40 .9 % at upper primary level, 38.6% at secondary level and 36.9% at degree and above level. More over girl's participation in education is still below 50% Gender differences in enrolment are prevalent in all the state at all levels. They are not able to realize full identity and power in all spheres of life only due to illiteracy.

3. Lack of Employment Facilities:

Women are not able to resolve the conflict between new economic and old domestic roles. In both rural and urban India, women spend a large proportion of time on unpaid home sustaining work. Women are not able to respond to new opportunities and shift to new occupations because their mobility tends to be low due to intra-house hold allocation of responsibilities. Rights and obligations within a house hold are not distributed evenly. Male ownership of assets and conventional division of labour reduce incentives for women to undertake new activities. In addition child bearing has clear implications for labour force participation by women. Time spent in bearing and rearing of children often results in de-Skilling, termination of long term labour contacts. Thus women are not being able to be economically self sufficient due to unemployment and their economic dependence on the male counterpart is itself a cause of gender disparity.

4. Social Customs, Beliefs and Practices:

Women are not free from social customs, beliefs and practices. The traditional patrilineal joint family system confines women's roles mostly to the domestic sphere, allocating them to a subordinate status, authority and power compared to men. Men are perceived as the major providers and protectors of a family while women are perceived as playing only a supportive role, attending to the hearth. Boys and girls are accordingly drained for different adult roles, status and authority. In Indian culture since very early periods, men have dominated women as a group and their status has been low in the family and society.

The preference for sons and disfavour towards daughter is complex phenomenon that still persists in many places. Sons especially in the business communities are considered to be economic, political and ritual assets where as daughters are considered to be liabilities. Thus anti female social bias is the main cause of gender disparity in our society.

The boy receives a ceremonial welcome on his birth where as everyone is sad at the birth of a girl child. The preference for male child is due to lower female labour participation, prevalence of social evils like dowry and many others causes. The typical orthodox mentality is present even in this modern era leading to sex determination tests and abortion in an illegal way. Parents often think that teaching a girl child to manage the kitchen is more important than sending her to school. Many feel that it is an unnecessary financial burden to send a girl child to school as subsequently she will be married off and shifted to some other family. This orthodox belief of parents is responsible for gender disparity.

5. Social Altitude:

Though many social activists and reformers carried their crusade against all social odds to restore honour and dignity to women, attitudinal disparities still hunt our rural masses. Despite pronounced social development and technological advancement, women in our society still continue to be victims of exploitation, superstition, illiteracy and social atrocities.

The social stigma that women are housekeepers and should be confined to the four walls of the house is perhaps a viable cause of gender disparity. They should not raise their voice regarding their fortune for the sake of the prestige of the family. In patriarchal society a lot of weightage is given to men.

In the health and nutritional field, male members of family are supposed to take fresh and nutritious food in comparison to women because either they are earning members or head of the family or they are supposed to be more

important than female members. This type of social attitude is conducive to create the problem of gender discrimination.

6. Lack of Awareness of Women:

Most of the women are unaware of their basic rights and capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness.

Article 15 of the Indian constitution states that the state shall not discriminate any citizen on the grounds of only sex. The irony is that there still is widespread discrimination which is a form of injustice to women. Hence at the onset of the new millennium let this generation be a historic example by putting an end to the gender — based discriminations by unfurling the flag of gender justice in all our action and dealings.

What is a stereotype?

A stereotype is a fixed general image or set of characteristics that a lot of pople believe represent a particular type of person or thing.

What are gender stereotypes?

A gender stereotype is a widely held belief or generalisation about the behaviours, characteristics and roles performed by women and men. Female stereotypical roles include being emotional, caring and in need of protection. Male stereotypical roles include being rational, career driven and strong. These assumptions can be negative (eg women are irrational, men are insensitive) or seemingly benign (eg women are nurturing, men are leaders). However, all stereotyping can be limiting.

Where do gender stereotypes come from?

Gender stereotypes originate from local culture and traditions. Children learn what constitutes female and male behaviour from their family and friends, the media, and institutions including schools and religious bodies. The prevalence of gender stereotypes in our culture can have an adverse effect on both girls and boys, who are constantly bombarded with messages about how they should look, behave and play according to their gender. These socially accepted and often unconscious ideas start to form in infancy.

What are the negative impacts of gender stereotypes?

Gender stereotypes shape self-perception, affect wellbeing, attitudes to relationships and influence participation in the world of work. In a school environment they affect a young person's classroom experience, academic performance or subject choice. The assumptions we make about boys and girls may be conscious or unconscious and can result in different treatment of one group compared to another.

What is the difference between sex and gender?

Sex and gender are different concepts.

Sex is determined at birth, is based on physiological differences, and is usually fixed: a person is born as a man, woman or intersex.

Gender refers to sets of learned behaviours. These are socially defined characteristics and expectations attributed to being male or female. Gender is fluid and can change.

The challenge comes if we confuse sex and gender and start to view gender as innate. Gender is not fixed and should not prevent girls or boys from participating in an activity or making a life choice. In reality there are very few activities or choices that are not open to both boys and girls. Dangerous models of masculinity

<u>Masculinity</u> to refer to certain cultural norms that are associated with harm to society and to men themselves.

Traditional stereotypes of men as socially dominant, along with related traits such as misogyny and homophobia, can be considered "toxic" due in part to their promotion of violence, including sexual assault and domestic violence. The socialization of boys often normalizes violence, such as in the saying "boys will be boys" with regard to bullying and aggression.

Self-reliance and emotional repression are correlated with increased psychological problems in men such as depression, increased stress, and substance abuse. Toxic masculine traits are characteristic of the unspoken code of behavior among men in American prisons, where they exist in part as a response to the harsh conditions of prison life.

Other traditionally masculine traits such as devotion to work, pride in excelling at sports, and providing for one's family, are not considered to be "toxic". The concept was originally used by authors associated with the mythopoetic men's movement such as Shepherd Bliss to contrast stereotypical notions of masculinity with a "real" or "deep" masculinity that they say men have lost touch with in modern society.

Toxic masculinity is thus defined by adherence to traditional male gender roles that restrict the kinds of emotions allowable for boys and men to express, including social expectations that men seek to be dominant (the "alpha male") and limit their emotional range primarily to expressions of anger. Some traditionally prescribed masculine behaviors can produce such harmful effects as violence (including sexual assault and domestic violence), promiscuity, risky and/or socially irresponsible behaviors including substance abuse, and dysfunction in relationships.

Gender binary

Gender binary (also known as gender binarism, binarism, or genderism) is the classification of gender into two distinct, opposite, and disconnected forms of masculine and feminine, whether by social system or cultural belief. In this binary model, *sex*, *gender*, and *sexuality* may be assumed by default to align, with aspects of one's gender inherently linked to one's genetic or gamete-based sex, or with one's sex assigned at birth. For example, when a male is born, gender binarism may assume the male will be masculine in appearance, character traits, and behavior, including having a heterosexual attraction to females. These aspects may include expectations of dressing, behavior, sexual orientation, names or pronouns, preferred restroom, or other qualities.

These expectations may reinforce negative attitudes, bias, and discrimination towards people who display expressions of gender variance or nonconformity or whose gender identity is incongruent with their birth sex.

The Pre-Natal Diagnostic Techniques (PNDT) Act & Rules 1994

- The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994, was enacted and brought into operation from 1 st January, 1996, in order to check female foeticide. Rules have also been framed under the Act.
- The Act prohibits determination and disclosure of the sex of foetus . It also prohibits any advertisements relating to pre-natal determination of sex and prescribes punishment for its contravention.
- The person who contravenes the provisions of this Act is punishable with imprisonment and fine.

Offences and penalties.-

(1) Any medical geneticist, gynaecologist, registered medical practitioner or any person who owns a Genetic Counselling Centre, a Genetic Laboratory or a Genetic Clinic or is employed in such a Centre,

Laboratory or Clinic and renders his professional or technical services to or at such a Centre, Laboratory or Clinic, whether on an honorary basis or otherwise, and who contravenes any of the provisions of this Act or rules made thereunder shall be punishable with imprisonment for a term which may extend to three years and with fine which may extend to ten thousand rupees and on any subsequent

conviction, with imprisonment which may extend to five years and with fine which may extend to fifty thousand rupees.

(2) The name of the registered medical practitioner who has been convicted by the court under subsection (1), shall be reported by the Appropriate Authority to the respective State Medical Council for taking necessary action including the removal of his name from the register of the Council for a period of two years for the first offence and permanently for the subsequent offence.

(3) Any person who seeks the aid of a Genetic Counselling Centre, Genetic Laboratory or Genetic Clinic or of a medical geneticist, gynaecologist or registered medical practitioner for conducting prenatal diagnostic techniques on any pregnant woman (including such woman unless she was compelled to undergo such diagnostic techniques) for purposes other than those specified in clause (2) of section 4, shall, be punishable with imprisonment for a term which may extend to three years and with fine which may extend to ten thousand rupees and on any subsequent conviction with imprisonment which may extend to five years and with fine which may extend to fifty thousand rupees.

Cross references

clause (2) of section 4: no pre-natal diagnostic techniques shall be conducted except for the purposes of detection of any of the following abnormalities, namely:-- (i) chromosomal abnormalities; (ii) genetic metabolic diseases; (iii) haemoglobinopathies; (iv) sex-linked genetic diseases; (v) congenital anomalies; **(vi)** *any other abnormalities or diseases as may be specified by the Central Supervisory Board;*

Beti Bachao Beti Padhao

- Beti Bachao Beti Padhao (BBBP) Scheme was launched in January, 2015. The scheme is aimed at promoting gender equality and the significance of educating girls.

- *The Scheme is targeted at improving the Child Sex Ratio* through multi sectoral interventions including prevention of gender biased sex selection and promoting girls' education and her holistic empowerment.
- *It is a tri-ministerial effort* of Ministries of Women and Child Development, Health & Family Welfare and Human Resource Development.

Significance and the need for scheme:

The trend of decline in the Child Sex Ratio (CSR) has been unabated since 1961. The decline from 945 in 1991 to 927 in 2001 and further to 918 in 2011 is alarming. The social construct discrimination against girls on one hand, easy availability, affordability and subsequent misuse of diagnostic tools on the other hand, have been critical in increasing Sex Selective Elimination of girls leading to low Child Sex Ratio.

Child Sex Ratio is defined as number of girls per 1000 of boys between 0-6 years of age. Hence, a decline in the CSR is a major indicator of women disempowerment. The ratio reflects both, pre-birth discrimination manifested through gender biased sex selection and post birth discrimination against girls.

The government has formed a National Executive Committee to promote Beti Bachao Beti Padhao (BBBP) across the country. The committee is organising a number of programs to promote **"Save Girl Child"** and "to **Educate Girl Child"** since January 2015. Dr. Rajendra Phadke is the National Convener of BBBP Abhiyan.

Strategies employed to successfully carry out the scheme are:

- Implement a sustained social mobilization and communication campaign to create equal value for the girl child and promote her education.
- Place the issue of decline in child sex ratio/sex ratio at birth in public discourse, improvement of which would be an indicator for good governance.
- Focus on gender critical districts and cities.

UNIT-III

EVE TEASING

- Eve teasing is a euphemism used throughout South Asia, which includes (but is not limited to) India, Pakistan, Bangladesh and Nepal, for public sexual harassment or sexual assault of women by men.

- The name "Eve" alludes to the Bible's creation story concerning Adam and Eve. Considered a problem related to delinquency in youth, it is a form of sexual aggression that ranges in severity from sexually suggestive remarks, brushing in public places and catcalls, to groping.
- Eve teasing usually occurs in public spaces and streets and on public transport.

Remedial measures

Efforts were made to

- Sensitize the police about the issue, and police started to round up Eve teasers.
- The deployment of plain-clothed female police officers for the purpose has been particularly effective.
- Other measures taken in various states by the police

    ○ setting up of dedicated women's helplines in various cities,

    ○ police stations staffed by women

    ○ special police cells.

Legal redress

Although Indian law doesn't use the term *Eve teasing*, victims earlier usually seek recourse through

- Section 294 of the Indian Penal Code, which sentences a man found guilty of making a girl or woman the target of obscene gestures, remarks, songs or recitation to a maximum jail sentence of three months.
- Section 292 of the IPC clearly spells out that showing pornographic or obscene pictures, books or papers to a woman or girl results in a fine of ₹2,000 (US$29) with two years' imprisonment for first offenders. In the case of a repeated offense, the offender may have a fine of ₹5,000 (US$72) with five years' imprisonment imposed.
- Under Section 509 of the IPC, obscene gestures, indecent body language and negative comments directed at any woman or girl or

exhibiting any object which intrudes upon the privacy of a woman, carries a penalty of imprisonment for one year or a fine or both.

- The Criminal Law (Amendment) Act, 2013 introduced changes to the Indian Penal Code, making sexual harassment an expressed offence under Section 354 A, which is punishable up to three years of imprisonment and or with fine. The Amendment also introduced new sections making acts like disrobing a woman without consent, stalking and sexual acts by person in authority an offense. It also made acid attacks a specific offence with a punishment of imprisonment not less than 10 years and which could extend to life imprisonment and with fine.

- The National Commission for Women (NCW) also proposed No 9. Eve Teasing (New Legislation) 1988. The Indian Parliament has passed the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, which adds protections for female workers in most workplaces. The Act came into force from 9 December 2013.

Stalking is defined as harassing or threatening behavior that is engaged in repeatedly. Such harassment can be either physical stalking or cyber stalking. **Physical Stalking** is committed when a person intentionally and for no legitimate purpose, engages in a course of conduct directed at a specific person, and knows or reasonably should know that such conduct is likely to cause fear of material harm to the physical, mental, or emotional health, safety or property of such person, a member of such person's immediate family or a third party with whom he or she is acquainted. This could include creating reasonable fear that such person's employment, business or career is being threatened. This is typically accomplished by following someone or appearing at their home, school or place of business, making harassing phone calls, leaving messages or objects, or vandalizing the person's property. **Cyber Stalking** is similar behavior through the use of the internet or other electronic means to accomplish the same end. The fact that cyber stalking doesn't involve physical contact doesn't mean that it is less dangerous than physical stalking. An experienced Internet user can easily find the victim's personal information such as phone number, address or place of business to locate their whereabouts. This can then lead to more physical behavior. Stalking is defined as a crime

Nirbhaya Act

The Criminal Law (Amendment) Act, 2013 (Nirbhaya Act) is an Indian legislation passed by the Lok Sabha on 19 March 2013, and by the Rajya

Sabha on 21 March 2013, which provides for amendment of Indian Penal Code, Indian Evidence Act, and Code of Criminal Procedure, 1973 on laws related to sexual offences.

This new Act has expressly recognised certain acts as offences which were dealt under related laws. These new offences like, acid attack, sexual harassment, voyeurism, stalking have been incorporated into the Indian Penal Code:

Section	Offence	Punishment	Notes

		Rigorous imprisonment up to three years, or with fine, or with	Only protects women. Provisions are: i. physical contact and advances involving unwelcome and

354A	Sexual harassment	both in case of offence described in clauses (i), (ii) or (iii) Imprisonment up to one year, or with fine, or with both in other cases	explicit sexual overtures; or ii. a demand or request for sexual favours; or iii. forcibly showing pornographys; or iv. making sexually coloured remark; or v. any other unwelcome physical, verbal or non-verbal conduct of sexual nature.
354B	Act with intent to disrobe a woman	Imprisonment not less than three years but which may extend to seven years and with fine.	Only protects women against anyone who "Assaults or uses criminal force to any woman or abets such act with the intention of disrobing or compelling her to be naked."
354C	Voyeurism	In case of first conviction, imprisonment not less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a	Only protects women. The prohibited action is defines thus: "Watching or capturing a woman in "private act", which includes an act of watching carried out in a place which, in the circumstances, would reasonably be expected to provide privacy, and where the victim's genitals, buttocks or

		second or subsequent conviction, with imprisonment of either description for a term which shall not be less than three years, but which may extend to seven years, and shall	breasts are exposed or covered only in underwear; or the victim is using a lavatory; or the person is

		also be liable to fine.	doing a sexual act that is not of a kind ordinarily done in public."
354D	Stalking	Imprisonment not less than one year but which may extend to three years, and shall also be liable to fine	Only protects women from being stalked by men. The prohibited action is defined thus: "To follow a woman and contact, or attempt to contact such woman to foster personal interaction repeatedly despite a clear indication of disinterest by such woman; or monitor the use by a woman of the internet, email or any other form of electronic communication. There are exceptions to this section which include such act

			being in course of preventing or detecting a crime authorised by State or in compliance of certain law or was reasonable and justified."

Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. It was passed by the Lok Sabha (the lower house of the Indian Parliament) on 3 September 2012. It was passed by the Rajya Sabha (the upper house of the Indian Parliament) on 26 February 2013.

The Act will ensure that women are protected against sexual harassment at all the work places, be it in public or private. This will contribute to realization of their right to gender equality, life and liberty and equality in working conditions everywhere. The sense of security at the

workplace will improve women's participation in work, resulting in their economic empowerment and inclusive growth.

Major features

- The Act **defines sexual harassment** at the work place and creates a mechanism for redressal of complaints. It also provides safeguards against false or malicious charges.
- The Act also **covers concepts of 'quid pro quo harassment'** and **'hostile work environment'** as forms of sexual harassment if it occurs in connection with an act or behaviour of sexual harassment.
- The definition of **"aggrieved woman"**, who will get protection under the Act is extremely wide to cover all women, irrespective of her age or employment status, whether in the organised or unorganised sectors, public or private and covers clients, customers and domestic workers as well.
- An employer has been defined as any person who is responsible for management, supervision, and control of the workplace and includes persons who formulate and administer policies of such an organisation under Section 2(g).
- While the "workplace" in the Vishaka Guidelines is confined to the traditional office set- up where there is a clear employer-employee relationship, the Act goes much further to include organisations, department, office, branch unit etc. in the public and private sector, organized and unorganized, hospitals, nursing homes, educational institutions, sports institutes, stadiums, sports complex and any place visited by the employee during the course of employment including the transportation. Even non-traditional workplaces which involve tele-commuting will get covered under this law.
- The Committee is required to complete the inquiry within a time period of 90 days. On completion of the inquiry, the report will be

sent to the employer or the District Officer, as the case may be, they are mandated to take action on the report within 60 days.

☐ Every employer is required to constitute an Internal Complaints Committee at each office or branch with 10 or more employees. The District Officer is required to constitute a Local Complaints Committee at each district, and if required at the block level.

☐ The Complaints Committees have the powers of civil courts for gathering evidence.

☐ The Complaints Committees are required to provide for conciliation before initiating an inquiry, if requested by the complainant.

- The inquiry process under the Act should be confidential and the Act lays down a penalty of Rs 5000 on the person who has breached confidentiality.
- The Act requires employers to conduct education and sensitisation programmes and develop policies against sexual harassment, among other obligations.
- Penalties have been prescribed for employers. Non-compliance with the provisions of the Act shall be punishable with a fine of up to ₹ 50,000. Repeated violations may lead to higher penalties and cancellation of licence or deregistration to conduct business.
- Government can order an officer to inspect workplace and records related to sexual harassment in any organisation.
- Under the Act, which also covers students in schools and colleges as well as patients in hospitals, employers and local authorities will have to set up grievance committees to investigate all complaints. Employers who fail to comply will be punished with a fine of up to 50,000 rupees.

The Protection of Women from Domestic Violence Act, 2005

The Protection of Women from Domestic Violence Act 2005 is an Act of the Parliament of India enacted to protect women from domestic violence. It was brought into force by the Indian government from 26 October 2006. The Act provides for the first time in Indian law a definition of "domestic violence", with this definition being broad and including not only physical violence, but also other forms of violence such as emotional/verbal, sexual, and economic abuse. It is a civil law meant primarily for protection orders and not for meant to be enforced criminally. Definition of domestic violence. ——For the purposes of this Act, any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it——

a) Harms or injures or endangers the health, safety, life, limb or well-

being, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or

b) Harasses, harms, injures or endangers the aggrieved person with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security; or

c) Has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or

d) Otherwise injures or causes harm, whether physical or mental, to the aggrieved person. Explanation I.——For the purposes of this section, ——

(i) "**Physical abuse**" means any act or conduct which is of such a nature as to cause bodily pain, harm, or danger to life, limb, or health or impair the health or development of the aggrieved person and includes assault, criminal intimidation and criminal force;

(ii) "**Sexual abuse**" includes any conduct of a sexual nature that abuses, humiliates, degrades or otherwise violates the dignity of woman;

(iii) "**Verbal and emotional abuse**" includes—

    (a) Insults, ridicule, humiliation, name calling and insults or ridicule specially with regard to not having a child or a male child; and

    (b) Repeated threats to cause physical pain to any person in whom the aggrieved person is interested.

(iv) "**Economic abuse**" includes—

    a) *Deprivation of all or any economic or financial resources* to which the aggrieved person is entitled under any law or custom whether payable under an order of a court or otherwise or which the aggrieved person requires out of necessity including, but not limited to, household necessities for the aggrieved person and her children, if any, stridhan, property, jointly or separately owned by the aggrieved person, payment of rental related to the shared household and maintenance;

    b) *Disposal of household effects, any alienation of assets* whether movable or immovable, valuables, shares, securities, bonds and the like or other property in which the aggrieved person has an interest or is entitled to use by virtue of the domestic relationship or which may be reasonably required by the aggrieved person or her children or her stridhan or any other property jointly or separately held by the aggrieved person; and

    c) *Prohibition or restriction to continued access to resources or*

facilities which the aggrieved person is entitled to use or enjoy by virtue of the domestic relationship including access to the shared household. Explanation II.——For the purpose of determining whether any act, omission, commission or conduct of the respondent constitutes "domestic violence" under this section, the overall facts and circumstances of the case shall be taken into consideration.

PROFESSIONAL ETHICS

Subject Code: MC600
Regulations: R19 JNTUH
Class: III Year II Semester B.Pharmacy

Prepared By

Dr.Y.SIRISHA
PROFESSOR

PROFESSIONAL ETHICS [MC600]
COURSE PLANNER

I. COURSE OVERVIEW

To enable the students to imbibe and internalize the Values and Ethical Behavior in the personal and Professional lives.

II. PREREUISITES.

a. Understand the professional Rules of conduct for Engineers.
b. Appreciate codes of conduct, professional Rules of conduct.
c. Recognize the conflict of interest and Develop strategies
d. Understand the importance of communication with all stakeholders.
e. Apply practical strategies for handling ethical dilemmas.

III. COURSE OBJECTIVE.

1	Students will understand the importance of Values and Ethics in their Personal lives and professional careers
2	The students will learn the rights and responsibilities
3	Responsibilities of employee, team member and a global citizen.

IV. COURSE OUTCOME

Sl.No	Description	Blooms Taxonomy level
1	Understanding basic purpose of profession, professional ethics and various moral and social issues.	Analyze (Level 4)
2	Awareness of professional rights and responsibilities of a Engineer, safety and risk benefit analysis of a Engineer	Analyze (Level 4)
3	Acquiring knowledge of various roles of Enbgineer In applying ethical principles at various professional levels	Analyze (Level 4)
4	Professional Ethical values and contemporary issues	Analyze (Level 4)
5	Excelling in competitive and challenging environment to contribute to industrial growth.	Analyze (Level 4)

V. HOW PROGRAMME OUT COME ARE ASSESSED.

PO's	Programme outcome PO	Level	Proficiency assessed by
PO1	**_Engineering Knowledge:_** Apply the knowledge of mathematics, science, engineering fundamentals, and an engineering specialization to the solution of complex engineering problems.	3	Assignment
PO2	**_Problem Analysis:_** Identify, formulate, review research literature, and analyze complex engineering problems reaching substantiated conclusions using first principles of mathematics, natural sciences, and engineering science	3	Assignment
PO3	Design solutions for complex engineering problems and design system components or processes that meet the	2	Assignment

		specified needs with appropriate consideration for the public health and safety, and the cultural, societal, and environmental considerations.		
PO4		Conduct investigations of complex problems: Use research-based knowledge and research methods including design of experiments, analysis and interpretation of data, and synthesis of the information to provide valid conclusions.	2	Assignment
PO5		Modern tool usage: Create, select, and apply appropriate techniques, resources, and modern Ethical Tools		
PO6		The engineer and society: Apply reasoning informed by the contextual knowledge to assess societal, health, safety, legal and cultural issues and the consequent responsibilities relevant to the Computer Science and Engineering professional engineering practice.	1-	Assignment
PO7		Environment and sustainability: Understand the impact of the Computer Science and Engineering professional engineering solutions in societal and environmental contexts, and demonstrate the knowledge of, and need for sustainable development.	-	-
PO8		Ethics: Apply ethical principles and commit to professional ethics and responsibilities and norms of the engineering practice.		
PO9		Individual and team work: Function effectively as an individual, and as a member or leader in diverse teams, and in multidisciplinary settings.	-	-
PO10		Communication: Communicate effectively on complex engineering activities with the engineering community and with society at large, such as, being able to comprehend and write effective reports and design documentation, make effective presentations, and give and receive clear instructions.	-	-
PO11		Project management and finance: Demonstrate knowledge and understanding of the engineering and management principles and apply these to one's own work, as a member and leader in a team, to manage projects and in multidisciplinary environments.	-	-

SUGGESTED BOOKS:

Text books:
1. Professional Ethics: R. Subramanian, Oxford University Press, 2015.
2. Ethics in Engineering Practice & Research, Caroline Whitbeck, 2e, Cambridge University Press 2015.

REFERENCES:
1. Engineering Ethics, Concepts Cases: Charles E Harris Jr., Michael S Pritchard, Michael J Rabins, 4e , Cengage learning, 2015.
2. Business Ethics concepts & Cases: Manuel G Velasquez, 6e, PHI, 2008.

VIII.   LESSON PLAN WEEK WISE

Session	Week	Topic	Course learning outc	Referen ces
		UNIT-I		
		Introduction to Professional Ethics	What are Professional ethics	
	1	Basic Concepts Governing Ethics	Concepts	
		Personal & Professional Ethics, Ethical Dilemmas	Clarity of Ethics	
		Life Skills, Emotional Intelligence	skills	RS an d C W
		Thoughts of Ethics, Value Education	Ethics, Value Education	
		Dimensions of Ethics,	Ethics	
	2	, Profession and professionalism, Professional, Associations, Professional Risks		
		Professional Accountabilities, Professional Success, Ethics and Profession.	Accountabil ities we	
		UNIT-II		
	3	Basic Ethical Principles, Moral Developments	Principles	
		Deontology, Utilitarianism	Theories	RS an d C W
		Virtue Theory, Rights Theory, Casuist Theory	Theories	
		Moral Absolution	Morals	
	4	Moral Rationalism	Morals	
		Moral Pluralism,	Morals	
		Ethical Egoism	Overcoming	

9	Work Place Rights & Responsibilities	Rights & Responsibilities	RS and CW
	Ethics in changing domains of Research, Engineers	Changing Scenario	
	Managers; Organizational Complaint Procedure, difference of Professional Judgment	Different Compliances	
	Nuclear Regulatory Commission (NRC), the Hanford Nuclear Reservation.	Different Compliances	
	Bridge class #5		
10	within the Ethics in changing domains of research	Ethics and different domains	
	The US government wide definition of research	US scenario	
	misconduct, research misconduct distinguished from mistakes and errors	Enquiry procedure	
	recent history of attention to research misconduct,	Enquiry procedure	
	Bridge class #6		
11	the emerging emphasis on understanding and fostering	Implementation	
	emphasis on understanding and fostering responsible conduct	Implementation	
	responsible authorship	Setting an Example	
	reviewing & editing	Regular Development	
	Bridge class #7		
	UNIT-V	quir	

			Ego values	
		Feminist Consequentialism		
		MOCK TEST-1		
		Moral Issues	Professional values	
	5	Moral Dilemmas	Professional values	
		Moral Autonomy	Professional values	
		Revision of Unit-2		
		Bridge class #1		

<div align="center">UNIT-III</div>

		Professions	Case Studies	
		Kansas City Hyatt Regency Walk away Collapse.		RS an d C W
	6	Professional Conduct.	Professional values	
		Norms of Norms of Professional Conduct	Different norms of Conduct	
		. Profession; Responsibilities.		
		Bridge class #2		
		Obligations and Moral Values in Professional Ethics	Obligations and Values	
		Professional codes of ethics, the limits of predictability	Codes and predictability	
	7	responsibilities of the engineering profession	Role of Engineer	
		Central Responsibilities of Engineers -	Role of Engineer	
		Bridge class #3		
		The Centrality of Responsibilities of Professional	Role of Engineer	
		Ethics; lessons from 1979	Case Studies	
	8	American Airlines DC-10 Crash	Case Studies	
		Kansas City Hyatt Regency Walk away Collapse	Case Studies	
		Bridge class #4		

<div align="center">MID EXAMS-1</div>

<div align="center">UNIT-IV</div>

		Level	Proficiency assed by
PO12	Life-long learning: Recognize the need for, and have the preparation and ability to engage in independent and life-long learning in the broadest context of technological change.	2	Research

SLIGHT (LOW)   2. MODERATE (MEDIUM) 3. SUBSTANTIAL (HIGH).
: NONE

VI.   Program Specific Outcomes (PSOs)

	Program Specific Outcomes	Level	Proficiency assed by
PSO1	Design and development of high voltages and current equipments to know the performance of electrical equipments by testing.	1	Assignments, seminars
PSO2	Testing techniques for research and advanced studies in Electrical and Electronics engineering	1	Assignments, seminars

1. SLIGHT(LOW)   2. MODERATE (MEDIUM) 3. SUBSTANTIAL (HIGH)
: NONE

VII. SYLLABUS:
COURSE CONTENT:

UNIT – I:
Introduction to Professional Ethics: Basic Concepts, Governing Ethics, Personal & Professional Ethics, Ethical Dilemmas, Life Skills, Emotional Intelligence, Thoughts of Ethics, Value Education, Dimensions of Ethics, Profession and professionalism, Professional Associations, Professional Risks, Professional Accountabilities, Professional Success, Ethics and Profession.

UNIT – II:
Basic Theories: Basic Ethical Principles, Moral Developments, Deontology, Utilitarianism, Virtue Theory, Rights Theory, Casuist Theory, Moral Absolution, Moral Rationalism, Moral Pluralism, Ethical Egoism, Feminist Consequentialism, Moral Issues, Moral Dilemmas, Moral Autonomy.

UNIT – III:
Professional Practices in Engineering: Professions and Norms of Professional Conduct, Norms of Professional Conduct vs. Profession; Responsibilities, Obligations and Moral Values in Professional Ethics, Professional codes of ethics, the limits of predictability and responsibilities of the engineering profession, Central Responsibilities of Engineers - The Centrality of Responsibilities of Professional Ethics; lessons from 1979 American Airlines DC-10 Crash and Kansas City Hyatt Regency Walk away Collapse.

UNIT – IV:
Work Place Rights & Responsibilities, Ethics in changing domains of Research, Engineers and Managers; Organizational Complaint Procedure, difference of Professional Judgment within the Nuclear Regulatory Commission (NRC), the Hanford Nuclear Reservation. Ethics in changing domains of research - The US government wide definition of research misconduct, research misconduct distinguished from mistakes and errors, recent history of attention to research misconduct, the emerging emphasis on understanding and fostering responsible conduct, responsible authorship, reviewing & editing.

UNIT – V:
Global issues in Professional Ethics, Introduction – Current Scenario, Technology Globalization of MNCs, International Trade, World Summits, Issues, Business Ethics and Corporate Governance, Sustainable Development, Ecosystem, Energy Concerns, Ozone Deflection, Pollution, Ethics in Manufacturing and Marketing, Media Ethics; War Ethics; Bio Ethics, Intellectual Property Rights

12	Global issues in Professional Ethics:. , Intellectual Property Rights	Intellectual Property Rights	1
	Introduction – Current Scenario,	Current	
		Scenario.	
	Technology	Technology	RS and CW
	Globalization of MNCs,	MNC Culture	
	International Trade	International Trade	
	Bridge class #8	World Summits	
13	World Summits,	World Summits	
	Business Ethics	Business Ethics	
	Corporate Governance	Corporate Governance	
	Sustainable Development Ecosystem	Ecological Awareness	
	MOCK TEST-2		
14	Energy Concerns	Energy Concerns	
	Ozone	Ecological Awareness	
	Pollution,	Ecological Awareness	
	Ethics in Manufacturing	Balance of life	
	Bridge class #9		
15	Ethics in Marketing	Ethics in Marketing	
	Media Ethics	Media Ethics	
	War Ethics	War Ethics	
	Bio Ethics	Bio Ethics	
	Bridge class #10		
16	Intellectual Property	Intellectual Property	
	Intellectual Rights	Intellectual Rights	
	Revision of Unit I, II and III		
	Revision of Unit VI and V		
	Bridge class #11	are	
	MID EXAMS -2		

IX. MAPPING COURSE OUTCOME LEADING TO THE ACHIEVEMENT OF PROGRAMME OUTCOME AND PROGRAMME SPECIFIC OUTCOME.

CO	Programme Outcome												Programme specific outcome	
CO 1	PO 1	PO 2	PO 3	PO 4	PO 5	PO 6	PO 7	PO 8	PO 9	PO1 0	PO1 1	PO1 2	PSO 1	PSO 2
CO 2	-	-	2	-	-	-	-	-	-	-	-		1	-
CO 3	2	2	-	-	-	-	-	-	-	-	-	-	1	2
CO 4	2	-	1	-	3	-	-	-	-	-	-	-	2	-
CO 5	1	2	-	-	-	-	-	-	-	-	-		1	-
AV G	1.4	1.2	0.6	0.4	0.6	0.2	-	-	-	-	-		1	0.4

X. LIST OF TOPICS FOR STUDENT SEMINARS.
1. Understanding of Professional Ethics.
2. Different Theories of Ethics.
3. Professional Responsibilities.
4. National and International scenario of Ethics.
5. Our contribution to the society.

XI. QUESTIONS UNIT WISE·
QUESTION BANK: (JNTUH)   DESCRIPTIVE QUESTIONS:

UNIT – I
INTRODUCTION TO PROFESSIONAL ETHICS
SHORT ANSWER QUESTIONS

S no	Questions	Blooms Taxono my Level	Course Outco mes
1	Define professional ethics?	knowledge	1
2	What are called governing ethics?	understand	1
3	What are ethical dilemmas	analyze	1
4	Define value education?	understand	1
5	What are called life skills	knowledge	1

LONG ANSWER QUESTIONS:

S no	Questions	Blooms taxonom y level	Course outco mes
1	Elaborate the concept of value education?	Knowledge	1
2	What are various dimensions of ethics	evaluate	1
3	Explain how professional associations help professionals in organizations	evaluate	1
4	Bring the basic difference between the ethics and profession	analyze	1
5	Explain the basic concepts of professional ethics	analyze	1

1. Disclosure of information about unethical acts in an organization to an authority with in or outside the organization which help to prevent such an unethical acts by an motive of an employee is known as_____(whistle blowing)

2. Right to refusal bound to confidentiality ,right to talk freely about professional matters professional judgments are known as_____(rights of professional)

3. Appreciation of professional expertise commitment to profession ,shared vision are said to be_____(collegiality of professions)

4. Reflecting on experience, get more from work life and recreation and matching the ambitions is known as_____(reviewing).

5. _____(editing) process can involve correction, condensation, organization, and many other modifications performed with an intention of producing a correct, consistent, accurate and complete work

6. _____(Professional judgment) means the application of relevant training, knowledge and experience, within the context provided by auditing, accounting and ethical standards, in making informed decisions about the courses of action that are appropriate in the circumstances of the audit engagement.

7. a wrong action attributed to bad judgment or ignorance or inattention is_____(mistake)

8. An_____(error) is something you have done which is considered to be incorrect or wrong, or which should not have been done.

9. _____(Ethical standard) in research also garner public support for further funding based on the usefulness quality and integrity of research.

10. The_____(Nuclear Regulatory Commission (NRC))is an independent agency of the United States government tasked with protecting public health and safety related to nuclear energy.

UNIT-5

1. Information. entertainment, education, and analysis are part of _____(media ethics).

2. Which can be never justified and can bring term to humanity and completely ravaging the countries which will leave no winner referred to_____(war ethics).

3. _____(bio-ethics) deals with ethics in medicine and biology.

4. _____(intellectual property rights) ensures that others cannot exploit some body's creation without his/her consent or making some financial or other arrangements with use of their invention

5. _____(code of ethics) in a professional societies acts as a guides for an engineer to perform his/her professional duties.

6. The impact of globalization ,privatization and economic interdependence are evident today which we live a life in globalized is_____(global issues).

7. International trade agreements are_____(WTO,GATT,IPR)

8. _____(world summits) many countries to discuss on international issues.

8. People have rights and these form the basis for deciding the morality of actions is____(right theory).

9. Compare a present ethical problem with a similar problem of the past to find solution is_____(casuist theory).

10. _____(moral absolution) is a kind of dogmatism, which believe in one correct perspective which is the one held by them .

11. Impartial justice can come in to conflict with merry and compassion is _____(moral pluralism|).

12. The theory deals with self interest does not respect the rights of others is _____(ethical egoism).

13. Morally correct actions tend to foster comradeship and harmony Among people is said to be as_____(feminist consequentialism).

14. _____(moral dilemmas) are problems with a moral bearing either of individual or a community.

15. Micro and macro ethical factors generally categorized in _____(moral issues) which faced by individuals and group generally categorized as social issues .

UNIT-3

1. The professionals has to create his/her own norms and standards for professional conduct and follow them scrupulously is known as_____(professional responsibility).

2. As an employee professional gets a lot of information .some such information may have to be kept confidential which is known as_____(professional confidentiality).

3. An employee needed to bound to obey orders issued to employee and perform the duties assigned by superiors is called_____(respect for authority).

4. One must lead, inspire, influence, encourage the team members to strive better is known as_____(professional accountability).

5. Companies, having good business practices And strong ethical policies do well by gaining investor confidence is_____(corporate governance).

6. One must have right to get a compensation with his/her qualifications is _____(professional rights) .

7. you must feel_____(accountable) for your own actions And the actions of your team.

8. The art of getting the things to be done by others is management. the _____(manager) is one who get the things done by others in time .

9. The practical regime to enforce the right of citizens to information is called _____(right of information)

10. The_____(codes) help in promoting ethical business and also show that ethics in business is not a constraint .but rather promotes the business.

UNIT-4

| 4 | Explain what are the reasons for pollution and ozone deflection? | Understand | 5 |
| 5 | What are the terms business ethics and energy concerns? | Knowledge | 5 |

OBJECTIVE QUESTIONS

UNIT-1

1. Ethics is very important for today's environment of_____(conflicts &stress)in profession.

2. Professional has knowledge and skills that he/she keeps updating with the time through reading and practicing innovating is referred to as _____(professional success)

3. _____(accountability) is a concept used in ethics to denote an organization or individual's ability to shoulder the responsibility of their actions.

4. If the risks arises because of un ethical practices or conduct, the professional is to blamed it is known as_____(professional risks).

5. _____(governing ethics) concerned with a set of moral conduct rules against which behaviors are judged .

6. _____(professional associations) is to promote advance the profession by bringing professionals practicing the profession under one umbrella.

7. Code of conduct, courage, and dependability duty and efficiency, creativity are some _____(ethical skills).

8. Create an awareness and appreciate of the right values to be imbibed for a peaceful and harmonious coexistence is called_____value education)

9. Show concern for the well being of others is_____(personal ethics).

10. _____(ethical dilemma) is a situation where a decision is very difficult to take or a decision taken becomes controversial.

UNIT-2

1. _____(profession) a type of job that requires special training and skill especially one that needs a high level of education such as medical legal, teaching .

2. Ethics is the only means to an end is a thought given by_____(swami Vivekananda).

3. _____is high standard that you expect from a person who is well trained in a particular job.

4. Respect the rights of others is_____(moral autonomy).

5. _____(deontology) defined as duty ethics by CD.Board the theory which is created by_____(Immanuel Kant).

6. _____(utilitarianism) which is greatest happiness principle, of that an action is judged by consequences of the action.

7. Good judgment and wisdom are at the core of rational life is called _____(virtue theory).

| 5 | What are the central responsibilities of engineering profession ? | Knowledge | 3 |

UNIT-4
WORK PLACE AND RESPONSIBILITIES
SHORT ANSWER QUESTIONS

S no	Question	Blooms Taxonomy Level	Course outcomes
1	What are the changing domains of ethics?	knowledge	4
2	What is professional judgment?	understand	4
3	What is nuclear regulatory commission?	knowledge	4
4	What is research misconduct?	understand	4
5	Define the term errors?	evaluate	4

LONG ANSWER QUESTIONS

S no	Questions	Blooms Taxonomy Level	Course outcomes
1	What are the rights and responsibilities of work place?	understand	4
2	Bring out the basic differences between managers and engineers?	Evaluate	4
3	What is compliant? Explain the organizational complaint?	knowledge	4
4	Explain the US government wide definition of research misconduct?	knowledge	4
5	Bring out the basic difference between errors and mistakes?	Evaluate	4

UNIT-5
GLOBAL ISSUES IN PROFESSIONAL ETHICS
SHORT ANSWER QUESTIONS

S no	Question	Blooms Taxonomy Level	Course Outcome
1	What is globalization	Understand	5
2	What is world summit	knowledge	5
3	What is international trade?	Understand	5
4	Define corporate governance?	Knowledge	5
5	What is ozone deflection?	knowledge	5

LONG ANSWER QUESTIONS

S no	Questions	Blooms Taxonomy Level	Course Outcomes
1	Explain the global issues in professional ethics	Knowledge	5
2	Explain how MNC's came in to existence?	Understand	5
3	What are intellectual property rights? Explain its importance?	Knowledge	5

UNIT-2
SHORT ANSWER QUESTIONS

S.No	Question	Blooms Taxonomy Level	Course Outcome
1	What are called ethical principles?	Knowledge	2
2	What are called moral developments	Knowledge	2
3	Define deontology?	Knowledge	2
4	What is casuist theory?	Analyze	2
5	What is moral absolution?	Knowledge	2

UNIT-3
PROFESSIONAL PRACTICES IN ENGINEERING
SHORT ANSWER QUESTIONS

S.no	Question	Blooms Taxonomy Level	Course Outcomes
1	Define basic ethical principles, how principles govern profession?	knowledge	2
2	Explain various theories of professional ethics?	knowledge	2
3	Define feminist consequentialism in detail?	understand	2
4	What are called moral issues and how they influence profession?	create	2
5	Elaborate moral rationalism?	create	2

LONG ANSWER QUESTIONS

S No	Question	Blooms Taxonomy Level	Course Outcomes
1.	Define the norms of professional conduct?	knowledge	3
2	What are professional responsibilities?	knowledge	3
3	What are professional codes of ethics?	evaluate	3
4	What are professional obligations?	knowledge	3
5	What are moral values in professional ethics?	evaluate	3

S No	Question	Blooms Taxonomy Level	course Outcome
1	Define various norms of professional ethics?	Understand Knowledge	3
2	Bring out the basic differences between responsibilities and obligations?	evaluate	3
3	Explain the differences between the moral and ethical values?	evaluate	3
4	Elaborate the professional codes of ethics?	understand	3

9. Technology revolution leads to_____(communication, information, nanotechnology.)

10. Trading with multi nations is referred to as_____(international trade).

WEBSITES:
1. www.universalhumanvalues.info
2. www.uptu.ac.in
3. www.storyofstuff.com

EXPERT DETAILS:
1. Prof. RR Gaur, Professor of Mechanical Engineering (Retd.), PhD, IIT Delhi
2. Prof. Rajeev Sangal, Professor & Director, IIIT Hyderabad
3. Shri Ganesh Prasad Bagaria, Associate Professor, HBTI Kanpur

JOURNALS:
1. The Journal Of Ethics
2. The Journal of Management Development – Emerald
3. International Journal of Human Values

LIST OF TOPICS FOR STUDENT SEMINAR:
1. Ethical Living in a county like India
2. Women professional more ethical than men
3. Ethical values in different cultures
4. Professional values like companies like Infosys, Wipro, GE and Tata

ASSIGNMENT I
1. As a professional Engineer how do you implement ethical values in your organization irrespective of the problems you face from the management and other stake holders.
2. Explore the education, life changing events and human values of a leader you admire.

ASSIGNMENT II
1. Reasons for the unethical behavior in the company and how do you plant to encounter them
2. Three things you learned in HVPE course and how do you apply them in three different situations.

Cases: Relevant CDs, Movies, Documentaries & Other Literature:
1. Al Gore, An Inconvenient Truth, Paramount Classics, USA
2. Charle Chaplin, Modern Times, United Artists, USA
3. IIT Delhi, Modern Technology - the Untold Story

PROJECTS:
1. Ethical practices in IT industries.
2. Ethical Practices in Banks
3. Good governance in government in and Fortune five hundred companies

A HAND BOOK

ON

HUMAN VALUES & PROFESSIONAL ETHICS

HUMAN VALUES

A human value is defined as 'A principle that promotes well being or prevents harm'. The various factors responsible for evolving human values are our religious Leaders, Gurus and Saviors' teachings and practices, need and judgment of fulfilling individuals need in the society. Human values can be assured of a happy and harmonious human society.

The core human values are:

1. Right conduct

2. Peace

3. Truth

4. Love

5. Co-operation

6. Honesty

7. Trust

8. Non-violence

9. Wisdom

1. Right Conduct:
It encompasses the following values-

a) Self- Help Skills: Care of possessions, diet, hygiene, modesty, posture, self reliance, and tidy appearance.

b) Social Skills: Good behavior, good manners, good relationships, helpfulness, no wastage and good environment.

c) Ethical Skills: Good conduct, courage, dependability, duty, efficiency, ingenuity, initiative, perseverance, punctuality, resourcefulness, respect for all, and sense of responsibility.

2. Peace:
It encompasses the following values-

Attention, calmness, concentration, contentment, dignity,discipline, equality, equanimity, faithfulness, gratitude, happiness, harmony, humility, inner silence, optimism, patience, reflection, satisfaction, acceptance, control, self-esteem, tolerance, and understanding.

3. Truth:
It encompasses the following values-

Accuracy, curiosity, fairness, fearlessness, honesty, integrity,intuition, justice, optimism, purity, quest for knowledge, reason, self-analysis, sincerity, synthesis, truthfulness, and determination.

4. Love:
It encompasses the following values-

"Love conquers all" says Geoffrey Chaucer. It has immense value. Acceptance, affection, care, compassion, consideration, dedication, devotion, forgiveness, friendship, generosity, gentleness, interdependence, kindness, patience, patriotism, reverence, sacrifice, selflessness, service, sharing, sympathy, tolerance and trust are the segments of love.

5. Co-operation:

Co-operation is the process of working together to the same end. It is undeniably are of the most vital assets one can have when working through a problem. Having the opinion and voice of another person will not only draw out a discussion of the topic, but also lead to a well rounded solution. Co-operation has been in its high importance and held high in regard.

6. Honesty:

Honesty in the realm of human values is extremely important. The idea of staying true to oneself can often feel intimidating and impossible, but what most people felt to realize is that it is not the act of simply telling the truth that makes someone honest rather the quality of person who is being honest. An honest man is often straight forward, upright, sincere and fair.

Trust:

Trust can be interpreted in many ways. But ultimately it comes down to reliability and truth. Without trust, the world simply would not function. We create documents, money and bullet proof glass because we have lost faith which is why the most important human values. Learn to trust and be trusted, is not an easy task, butits important is beyond measure. In short, one cannot serve in a world without trust.

7. Non -Violence
It encompasses the following values-

a) Psychological: Benevolence, compassion, concern for others, consideration, forgiveness, morality, loyalty and happiness.

b)Social: Appreciation of other cultures and religions,,brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.

8. Wisdom:

Wisdom is the most important human value in many ways. Its value is very important while living the lives. Wisdom is often confused with the words like knowledge and intelligence. But wisdom is defined as the quality of having experience and good judgment. Wisdom becomes necessary when society gets cramp with knowledge. In the explosion of knowledge based society, wisdom becomes the necessity.

Professional ethics

Personal ethics refers to the ethics that a person identifies with in respect to people and situations that they deal with in everyday life.

Professional ethics refers to the ethics that a person must adhere to in respect of their interactions and business dealings in their professional life.

Personal Ethics:

> ➤ These involve your morals and values.

> ➤ They are instilled generally, during childhood, by your parents, family, and friends.
> ➤ They relate to your deep-rooted principles, and how religiously you follow them determines the kind of person you are.
> ➤ The nature of your personal ethics depend on whether your principles have an optimistic effect on the people surrounding you, i.e., your strict adherence to your principles must not spoil someone else's life; a negative impact on society due to your principles violates the very reason you are following them.

Professional Ethics:

> ➤ These involve a strict code of conduct laid down at the workplace.

> ➤ Your ethics here involve adherence to rules and regulations.

> ➤ Non-compliance to such rules may risk your reputation, as your behavior will immediately be reported as brash and unprofessional.
> ➤ Your personal views and concerns about any topic will not be of much help in a corporate setting, how well you follow the protocol of the company is what will matter here.

In some cases, personal and professional ethics may clash and cause a moral conflict.
For example:

> ➤ A police officer may personally believe that a law that he is required to enforce is wrong. However, under the Code of Conduct for the New Zealand Police, he is required to obey all lawful and reasonable instructions to enforce that law unless there is good and sufficient cause to do otherwise.

Life Skills

- The term *'Life Skills'* refers to the skills you need to make the most out of life.

- Life skills are usually associated with managing and living a better quality of life. They help us to accomplish our ambitions and live to our full potential.

- Any skill that is useful in your life can be considered a life skill. Tying your shoe laces, swimming, driving a car and using a computer are, for most people, useful life skills.

- The World Health Organization in 1999 identified the following core cross-cultural areas of life skills:

- Decision-making

- Problem-solving

- Creative thinking

- Critical thinking

- Communication skills

- Interpersonal skills

- Self–awareness

- Empathy

- Assertiveness

- Equantimity

- Resilence and coping with stress

Dimensions of ethics :

- The different dimensions to study the ethics help in arriving at ethical decisions during complex situation. These varied approaches to ethics look into the question of how ethical action is determined during a particular situation.
- Human beings are confronted with situations wherein their decisions about actions may lead to opposed and perhaps equally unwelcome alternatives.
- There are many dimensions of ethics

I. Utilitarian approach: Utilitarianism was conceived in 19th century by Jeremey Bentham and John Stuart Mill to help legislators determine the law which were morally correct and better. According to them, ethical actions are those that offers the greatest balance good over evil.

II. The right approach: This approach is rooted in the philosophy of Immanuel Kant and others who focused on the individual's right to choose actions based on his or her free will. These philosopher stated that people have dignity based on their capability to choose freely what they will do with their lives and they have fundamental moral right to have these choices respected. The Rights Approach focuses on respect for human dignity.

III. Fairness or justice approach: Aristotle and Greek philosophers have contributed the idea that all equals should be treated equally . In tasic term, The Fairness Approach focuses on the fair and equitable distribution of good and harm, and/or the social benefits and social costs, across the spectrum of society. It starts with the principle that all equals should be treated similarly, and those who are unequal due to relevant differences, should be treated differently in a manner that is fair and proportionate to, or commensurate with, their difference.

IV. Common goods approach: Greek philosophers have contributed the notion life in community is a good in itself and that our actions should contribute to that life. The common good concept was originated in ancient time by many philosophers like Plato, Aristotle, Cicero. More recently, contemporary ethicist, John Rawls defined the common good as certain general conditions those are equally applicable to everyone's advantage. This approach to ethics assumes a

society comprising individuals whose own good is inextricably linked to the good of community.

Ethical dilemmas and professional risks

> If you have concerns at work-you most probably have a dilemma.the longer you leave resolving it.
> The more chance there is for there to be repercussions for the organization, yourself and the standing of the profession.
> Practices resolving the dilemmas in the five case studies with help from your professional code and the checklist below.
> Decide which principles of the code are affected and the steps you should take to resolve the dilemma.
> CIMA does not supply legal,investment,or career advice.
> If you consult the professional standards and department, whether by telephone or in e mail in writing.
> The information and comments if any made by our staff are given in good faith and for the purpose of general guidance only.
> You are financial director of a large multinational organization and have been privy to information about a takeover bid to acquire a rival firm.
> This situation has a clear impact on your integrity-fair dealing and truthfulness.
> Your obligations in this instance are to confidentiality.

Basic ethical principles

> ### General ethical principles

> There are five general principles that serve as the ideals to which psychologists should aspire within the profession. The principles represent ethical goals but do not explicitly inform or instruct adherence to the goals; instead, the principles aim to influence and to guide professional behavior with respect to the psychologist, research subjects, students, and the individuals who seek psychological services.

Principle A: Beneficence and nonmaleficence

> The beneficence and non maleficence principle of the APA general principles guides psychologists to perform work that is beneficial to others yet does not hurt anyone in the process of carrying out that work. Psychologists are to remain aware of their professional influence and the potential consequences therein on individuals and groups who seek counsel with the psychologist, especially with respect to preventing misuse or abuse, while additionally maintaining awareness of how the psychologist's own physical and mental health may influence their work. Among professional interactions and research, psychologists ought to respect and protect the rights and welfare of patients and participants.

Principle B: Fidelity and responsibility

> The fidelity and responsibility principle of the APA general principles inspires psychologists to cultivate a professional and scientific environment built upon trust, accountability, and ethical considerations. Psychologists are bound to the community by way of their profession and must conduct themselves in a

responsible and ethical manner while also maintaining a similar check on colleagues. Furthermore, psychologists are expected to altruistically devote some of their time to the community.

Principle C: Integrity

> The integrity principle of the APA general principles aims to encourage psychologists to engage in honest, transparent practices within all aspects of the field of psychology.

Principles of deontology.

> In moral philosophy, deontology is the normative ethical theory that the morality of an action should be based on whether that action itself is right or wrong under a series of rules, rather than based on the consequences of the action.
> It is sometimes described as "duty"- or "obligation" or "rule"- based ethics, because rules "bindone to one's duty".
> Deontological ethics is commonly contrasted to consequentialism, virtue ethics, and pragmatic ethics.
> In this terminology, action is more important than the consequences.

> The term deontological was first used to describe the current, specialized definition by C.D. Broad in his book, Five Types of Ethical Theory, which was published in 1930.
> Older usage of the term goes back to Jeremy Bentham , who coined it before 1816 as a synonym of Dicastic or Censorial Ethics.
> The more general sense of the word is retained in French, especially in the term code dedéontologie,in the context of professional ethics.
> Depending on the system of deontological ethics under consideration, a moral obligation may arise from an external or internal source.
> Immanuel kant's theory of ethics is considered deontological for several reasons. First,Kant argues that to act in the morally right way,people must act from duty.

Principles of utilitarianism

> Utilitarianism gets its name from the term "utility," which in this context does not mean "useful" but, rather, means pleasure or happiness.
> A world in which this thing exists, or is possessed, or is experienced, is better than a world without it.
> Now Mill admits that we seem to value some things other than pleasure and happiness for their own sake.
> E.g. we value health, beauty, and knowledge in this way

> Actions Are Right Insofar as They Promote Happiness, Wrong Insofar as They Produce Unhappiness
> This principle is controversial. It makes utilitarianism a form of consequentialism since it says that the morality of an action is decided by its consequences
> That can seem quite sensible. But the principle is controversial because many people would say that what decides the morality of an action is the motive behind it.
> So in Bentham's time, this principle of equality was decidedly progressive it lay behind calls on the government to pass policies that would benefit all equally, not just the ruling elite.

> It is also the reason why utilitarianism is very far removed from any kind of egoism. The doctrine does not say that you should strive to maximize your own happiness.

> Most moral philosophers before him had held that human beings have no particular obligations to animals since animals can't reason or talk, and they lack free will.

Principles of Virtue Theory of Ethics

> **Virtue ethics** are normative ethical theories which emphasize virtues of mind and character. Virtue ethicists discuss the nature and definition of virtues and other related problems. These include how virtues are acquired, how they are applied in various real life contexts, and whether they are rooted in a universal human nature or in a plurality of cultures.
> The western tradition's key concepts derive from <u>ancient Greek philosophy</u>. These theories include <u>arete</u> (excellence or virtue), <u>phronesis</u> (practical or moral wisdom), and <u>eudaimonia</u> (flourishing
> A virtue is generally agreed to be a character trait, such as a habitual action or settled sentiment.Specifically, a virtue is a positive trait that makes its possessor a good human being. A virtue is thus to be distinguished from single actions or feelings. <u>Rosalind Hursthouse</u> says:
> A virtue such as honesty or generosity is not just a tendency to do what is honest or generous, nor is it to be helpfully specified as a "desirable" or "morally valuable" character trait.

It is, indeed a character trait—that is, a disposition which is well entrenched in its possessor, something that, as we say "goes all the way down", unlike a habit such as being a tea-drinker—but the disposition in question, far from being a single track disposition to do honest actions, or even honest actions for certain reasons, is multi-track.

> It is concerned with many other actions as well, with emotions and emotional reactions, choices, values, desires, perceptions, attitudes, interests, expectations and sensibilities.
> To possess a virtue is to be a certain sort of person with a certain complex mindset. (Hence the extreme recklessness of attributing a virtue on the basis of a single action.)
> Practical wisdom is an acquired trait that enables its possessor to identify the thing to do in any given situation.Unlike theoretical wisdom, practical reason results in action or decision. As John McDowell puts it, practical wisdom involves a "perceptual sensitivity" to what a situation required.

The Salient Features of Theory of Ethics

> In moral philosophy, deontological ethics or deontology (from Greek δέον, deon, "obligation, duty" is the normative ethical theory that the morality of an action should be based on whether that action itself is right or wrong under a series of rules, rather than based on the consequences of the action.
> It is sometimes described as "duty-" or "obligation-" or "rule-" based ethics, because rules "bind one to one's duty".Deontological ethics is commonly contrasted to consequentialism, virtue ethics, and pragmatic ethics. In this terminology, action is more important than the consequences.
> The term *deontological* was first used to describe the current, specialised definition by C. D. Broad in his book, *Five Types of Ethical Theory*, which was published in 1930. Older usage of the term goes back to Jeremy Bentham, who coined it before 1816 as a synonym of *Dicastic* or *Censorial Ethics* (i.e. ethics based on judgement).

- The more general sense of the word is retained in French, especially in the term *code de déontologie* (ethical code), in the context of professional ethics.
- Depending on the system of deontological ethics under consideration, a moral obligation may arise from an external or internal source, such as a set of rules

  inherent to the universe (ethical naturalism), religious law, or a set of personal or cultural values (any of which may be in conflict with personal desires).
- Deontological philosophies mmanuel Kant's theory of ethics is considered deontological for several different reasons. First, Kant argues that to act in the morally right way, people must act from duty (*Pflicht*). Second, Kant argued that it was not the consequences of actions that make them right or wrong but the motives of the person who carries out the action. Kant's argument that to act in the morally right way one must act purely from duty begins with an argument that the highest good must be both good in itself and good without qualification.
- Something is "good in itself" when it is intrinsically good, and "good without qualification", when the addition of that thing never makes a situation ethically worse

fundamentals of casuist theory of professional ethics

- Casuistry is a process of reasoning that seek to resolve moral problems by extracting or extending theoretical rules from a particular case, and reapplying those rules to new instances.
- This method occurs in applied ethics and jurisprudence The term is also commonly used as a pejorative to criticize the use of clever but unsound reasoning, especially in relation to moral questions .
- Casuistry describe either a form of reasoning that is presumed to be acceptable, or a form of reasoning that is inherently unsound and of reasoning that is inherently unsound and deceptive.
- The Oxford English Dictionary says that the word "[o]ften (and perhaps originally) applied to a quibbling or evasive way of dealing with difficult cases of duty."

- It's textual references, except for certain technical usages, are consistentl pejorative (e.g.,"Casuistry destroys by distinctions and exceptions,all morality ,and effaces the essential difference better right and wrong").

- The word casuistry derives from the Latin noun casus ("case"or "occurrence ").

Features of moral absolutism and moral rationalism

- Moral absolutism is an ethical view that all actions are intrinsically right or wrong.
- Moral absolutism stands in contrast to other categories of normative ethical theories such as consequentialism, which holds that the morality of an act depends on the consequences or the context of the act.
- Moral absolutism is not the same as moral universalism. Universalism holds merely that what is right or wrong is independent of context or consequences
- Ethical theories which place strong emphasis on rights and duties, such as the deontological ethics of Immanuel Kant, are often forms of moral absolutism, as are many religious moral codes.

- Moral rationalism, also called ethical rationalism, is a view in meta-ethics according which moral principles are knowable a priori, by reason alone.
- Some prominent figures in the history of philosophy who have defended moral rationalism are Plato and Immanuel Kant.
- Perhaps the most prominent figure in the history of philosophy who has rejected moral rationalism is David Hume.
- Recent philosophers who have defended moral rationalism include Richard Hare, Christine Korsgaard,, Alan Gewirtch and Michael Smith.
- Moral rationalism is neutral on whether basic moral beliefs are known via inference or not
- A moral rationalist who believes that some moral beliefs are justified non-inferentially is a rationalist ethical intuitionism.

Principles of Moral Pluralism and Ethical Egoism.

Moral Pluralism

- Moral pluralism is the idea that there can be conflicting moral views that are each worthy of respect.
- Moral pluralists tend to be open-minded when faced with competing viewpoints. They analyze issues from several moral points of view before deciding and taking action.
- Moral pluralists believe that many moral issues are extremely complicated. Thus, no single philosophical approach will always provide all the answers.

Ethical Egoism

- An action is morally right if and only if it is to the advantage of the person doing it.
- **Arguments For Ethical Egoism**

  1. An altruistic moral theory that demands total self-sacrifice is degrading to the moral agent.

- Objection: This is a false dilemma: there are many non-egoistic moral theories that do not demand total self-sacrifice.
  2. Everyone is better off if each pursues his or her self-interest.

- Objection: (a) This probably is not true in practice; and (b) True egoism isn't concerned with what will make everyone better off.
- **Arguments Against Ethical Egoism**

  1. Provides no moral basis for solving conflicts between people.

  2. Obligates each person to prevent others from doing the right thing if it is not in accord with the subject's thinking..

  3. Has the same logical basis as racism.

  4.   The egoist cannot advise others to be egoists because it works against the first egoist's interest.

  5. No one person can expect the entire world's population to act in such a way as to produce the most benefit (pleasure) for that one person.

Priniciples of Feminist consequentialism?

- Consequentialism is the class of normative ethical theories holding that the consequences of one's conduct are the ultimate basis for any judgment about the rightness or wrongness of that conduct.
- Thus, from a consequentialist standpoint, a morally right act (or omission from acting) is one that will produce a good outcome, or consequence.
- Consequentialism is primarily non-prescriptive, meaning the moral worth of an action is determined by its potential consequence, not by whether it follows a set of written edicts or laws.
- One example would entail lying under the threat of government punishment to save an innocent person's life, even though it is illegal to lie under oath.

- Consequentialism is usually contrasted with deontological ethics (or deontology), in that deontology, in which rules and moral duty are central, derives the rightness or wrongness of one's conduct from the character of the behaviour itself rather than the outcomes of the conduct.
- It is also contrasted with virtue ethics, which focuses on the character of the agent rather than on the nature or consequences of the act (or omission) itself, and pragmatic ethics which treats morality like science: advancing.
- socially over the course of many lifetimes, such that any moral criterion is subject to revision
- Consequentialist theories differ in how they define moral goods.

- Some argue that consequentialist and deontological theories are not necessarily mutually exclusive.
- For example, T. M. Scanlon advances the idea that human rights, which are commonly considered a "deontological" concept, can only be justified with reference to the consequences of having those rights.[1] Similarly, Robert Nozick argues for a theory that is mostly consequentialist, but incorporates inviolable "side-constraints" which restrict the sort of actions agents are permitted to do.[1]
- Consequentialism is controversial. Various nonconsequentialist views are that morality is all about doing one's duty, respecting rights, obeying nature, obeying God, obeying one's own heart, actualizing one's own potential, being reasonable, respecting all people, or not interfering with others—no matter the consequences.

Moral autonomy

- Moral Autonomy is the philosophy which is self-governing or self-determining, i.e., acting independently without the influence or distortion of others Ability to relate the problems with the problems of law, economics and religious principles – It is essential to have the ability to analyse a problem and finding the relation with the existing law.
- If the moral issues are not fulfilling and needs to be, then the solutions a Moral autonomy reflects the concept of individuality. This relates to the idea of building one's self with the moral values one has while developing psychologically.re to be suggested according to the moral issues based on the facts and truths of the issue.
- Tolerance while giving moral judgment, which may cause trouble – When the whole analysis is made considering all the viewpoints of the issue, the final output might be or might not be pleasing to the persons involved.
- To have moral autonomy in all the aspects, one should have a lot of patience and inter One should adhere to the basic principles of humanity and should be strict with the Don'ts he has in mind and liberal with his Do's.
- A Person must have adequate knowledge and understanding about the use of ethical

language so as to defend or support his views with others. He must have better knowledge in understanding the importance of suggestions and better solutions while resolving moral problems and also about the importance of tolerance on some critical situations.

➤ The kindness towards his fellow beings is also an important concept to be kept in mind. Inculcation of all these important qualities enhances the skills of Moral autonomy in a person.

➤ Tolerance while giving moral judgment, which may cause trouble – When the whole analysis is made considering all the viewpoints of the issue, the final output might be or might not be pleasing to the persons involved.

➤ In the western tradition, the view that individual autonomy is a basic moral and political value is very much a modern development.

Code of ethics of Pharmacists.

Code of ethics for pharmacists :

➤ Pharmacists are health professionals who assist individuals in making the best use of medicuations with a caring attitude and a compassionate spirit, a pharmacist focuses on serving the patient in a private and confidential manner.

➤ A pharmacist respects the covenantal relationship between the patient and pharmacist.

➤ Considering the patient-pharmacist relationship as a covenant means that a pharmacist has moral obligations in response to the gift of trust received from society.

➤ In return for this gift ,a pharmacist promises to help individuals achieve optimum benefit from their medications, to be committed to their welfare , and to maintain their trust.

➤ A pharmacist promotes the good of every patient in a caring compassionate and confidential manner.

➤ A pharmacist places concern for the well-being of the patient at the center of professional practice.

➤ In doing so, a pharmacist considers needs stated by the patient as well as those defined by health science.

➤ A pharmacist is dedicated to protecting the dignity of the patient.

➤ With a caring attitude and a compassionate spirit, a pharmacist focuses on serving the patient in a private and confidential manner.

➤ A pharmacist respects the autonomy and dignity of each patient.

➤ A pharmacist promotes the right of self-determination and recognizes individual self-worth by encouraging patients to participate in decisions about their health.

➤ A pharmacist communicates with patients in terms that are understandable.

➤ In all cases, a pharmacist respects personal and cultural differences among patients.

Professional objectives of a pharmacist as an employee.

- To craft a winning resume for a job as a pharmacist, you need to show your expertise in dispensing medications and educating patients on proper usage of prescriptions. Examine the employer's job description to identify the exact skills the company needs most. Here are a few qualifications you could mention in your own pharmacist resume objective:

- Skilled in overseeing the work of pharmacy technicians and pharmacist interns
- Well-versed with advising patients about general health topics
- Experience administering flu shots
- Thorough understanding of prescription drug interactions
- Extensive background in running a retail pharmacy
- Working knowledge of compounding a variety of prescriptions
- Conversant with implementing initiatives to increase profitability
- Good communication skills
- Superior clinical judgment
- Strong attention to detail
- Proficient in using Pyxis System
- Ability to read and interpret prescriptions from physicians' orders

Professional objectives of a pharmacist as a business man?

- Integrity of character and ethical behavior are indispensable to the profession of pharmacy.
- It is the general opinion that the primary concern of the business is to serve the society.
- Business must have a social concern and commitment to enjoy social wellbeing.
- A major attribute towards transformation in business aptitude is change.
- The basic purpose of business is optimization of various economic activities which is concerned for evaluation of business techniques
- Economic environment, a complex phenomenon deals the business with government, public, society and community which can influence the structure and system of country.
- Pharmacy has never been a profession for "gold-diggers." It is an occupation for people who have genuine compassion and concern for those who need pharmaceutical care in their quest for good health.
- it is important that this area of activity receive some form of scrutiny or regulation by federal and state departments of health, to prevent the emergence of unscrupulous elements.

pharmacists can trace their professional heritage to the Apothecaries of middle age who functioned as diagnosticians while they are also mixed and dispensed therapeutic agents.

RESPONSIBILITIES OF A PROFESSIONAL AT THE WORK PLACE?

> Introduction;

> Our national library associations have a long history with most close to or having already reached their centenary yet disruptions, from information and communication technologies (ICT) to publishing continue to change the nature of the profession they were established to support.

>

> Librarianship has become more complex through convergence with other disciplines/professions including information and/or communications technology, information systems, content management, web design and development, information architecture, records management and knowledge management.

> . The complexity is further exacerbated by the tension between occupational and organizational professionalism as libraries and information units are subsumed into their parent organizations and commitment to the employing organization overtakes conflicts with, and often overwhelms the commitment to the profession (Noordegraaf, 2011b; Watson, 2002).

> For a profession that has had a longstanding battle with being comfortable in its own skin, these challenges can potentially impact significantly on the professional identity and professionalism of its members.

> **Professional identity and professionalism;**

> As evidenced by the professional literature professional identity and professionalism are inextricably linked. A professional, within a profession. This underpins their professionalism through the behaviours, attitudes and values that underpin their approach to their work. person's professional identity is how they see themselves as a

> **Professional identity;**

> How a person sees themselves as a professional within their profession influences how they view their work and how they behave as they do their job (Hall, 1968). A person's professional identity is one's professional self- concept based on attributes, beliefs, values, motives, and experiences (Ibarra, 1999).

> It is well documented in the sociological studies by Evetts (1995, 2003, 2011, 2013) that professional identity construction begins during the educational process and is consolidated through occupational and professional socialization.

> Professional associations play a key role in professional identity construction and maintenance through their involvement in the formal education processes and continuing professional development (CPD), as well as in the ways they facilitate professional socialization by connecting with their members and enabling members to connect with one another.

>> Occupational socialization occurs both within and external to the workplace as professionals socialize with organizational and industry colleagues rather outside their own profession.

. Studies that have attempted to measure professionalism have found that although both types of socialization influence professional identity, professional socialization influences

Ethics related to Research

- Minimizing the risk of harm.
- Obtaining informed consent.
- Protecting anonymity and confidentiality.
- Avoiding deceptive practices.
- Providing the right to withdraw.
- Disclosure
- Understanding
- Voluntariness
- Competence
- Consent
- Exculpatory language

Ethics of a author of a research article?

- Each person listed as an author on an author should have significantly contributed to both the research and writing.
- In addition all listed authors must be prepared to accept full responsibility for the content of research article.
- The international committee of medical journal editors (ICMJE) is the recognized international expert organization when it comes through guidelines regarding biomedical research authorship.
- There website (www.icmje.org) lists all the requirements for authorship.
- Substantial contributions to conception and design or acquisition of data or analysis and interpretation of data.
- Drafting the article or revising it critically for important intellectual content
- Policies at most scientific journals states that the person should be listed as the author of the paper only if that person made a direct and substantial intellectual contribution to design of the research, the interpretation of the data or drafting of the paper.
- The acknowledgments section can be used to thank those who indirectly contributed to the work
- All the authors are aware of submission and agree with content and support submission.
- Agree that the manuscript can be examined by anonymous reviewers.

Ethics of reviewing and editing a research article ?

- Informed consent is the prime responsibility of the researcher. A standard procedure in professional codes of ethics is 'informed consent' (Resnik 1998: 133). Seek consent for the participation from people. In the case of children and few other exceptional cases, the informed consent of participants, as well as their guardians must be obtained.
- The researcher must reveal all the risks associated with the research to the participants. She should highlight all the negative and positive aspects of the research during the consent process. Aim, objectives and nature of the research,

duration of the study, sponsors and other important information must be revealed to the participants.
- ➤ The knowledge gap between the researcher and the participants must be considered.
- ➤ The privacy, anonymity and confidentiality of the participants and data must be given due consideration (Jensen, 2002). As professional guidelines and some form of a cultural consensus are still being negotiated, research projects need to consider carefully issues of anonymity, confidentiality, and 'informed consent.
- ➤ Participants must be given an option of rejecting data-gathering devices like camcorders, audio recorders etc.
- ➤ To make them convenient and easily understandable, the questionnaire and other forms of rating scales must be designed in the native language of the participants\
- ➤ Participants' safety is the prime concern. They should not be exposed to risks greater than they encounter in their normal lifestyle.
- ➤ In case, it's the responsibility of the researcher to protect participants from the risks arising from their research.
- ➤ The researcher should protect and promote the rights and interests of the participants.
- ➤ To uphold the ethical standards in the research process, the researcher must accept and respect the principles of integrity, honesty, objectivity and openness.

Steps for sustainable development of ecosystem

➤ Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural system to provide the natural resources and ecosystem services up on which the economy and society depend.

➤ The desired result is a state of society where living conditions and resource use continue to meet human needs without undermining the integrity and stability of the natural system.

➤ Sustainable development can be classified as development the needs of the Present with out compromising the ability of future generations.

➤ While the modern concept of sustainable development is derived mostly from the 1987 Brundtland Report,it is also rooted in earlier ideas about sustainable forest management and twentieth century environment concerns.

➤ As the concept developed,it has shifted to focus more on economic development, social development and environmental protection for future generations.

➤ It has been suggested that "the term 'sustainability'should be viewed as humanity Target goal of human-ecosystem equilibrium (homeostasis), while' sustainable development 'refers to the holistic approach and temporal processes that lead us to the end point of sustainability".

➤ The modern economies are endeavoring to reconcile ambitious economic development and obligations of preserving the natural resources and ecosystem, the two are traditionally seen as a of conflicting nature.

➤ Instead of holding climate change commitments and other sustainability measures as a drug to economic development, turning and leveraging them into

market opportunities will do greater good.

➢ The economic development brought by such organized principle and practices in an economy is called managed sustainable development.

➢ The concept of sustainable development has been_and still is subject to ciriticism, inculding the question of what is to be sunstained in sustainable development.

SAMSKRUTI COLLEGE OF PHARMACY
Kondapur, Ghatkesar, Hyderabad-501 301.

TIME TABLE (2021-2022)
III YEAR 1st Sem. B.PHARMACY SECTION –A

DAY	9:30 -10:25	10:25-11:20	11.20–12.15	12 :15 01 :15	01:15 - 2:10	2:10 – 3:05	03.05-04.00
	1	2	3		4	5	6
MON	IP	GPD	MC	L	EMV.SC	SEMINAR	
TUE	P.COLOGY	ENV.SC	GPD	U	P.COG	IP	MC
WED	MC	P.COG	IP	N	P.COLOGY	LIB	SPORTS
THU	IP BATCH-I P.COLOGY BATCH-II			C	MC T/L	P.COLOGY	P.COG T/L
FRI	P.COLOGY BATCH-I P.COG BATCH-II			H	LIB	P.COG	P.COLOGY
SAT	P.COG BATCH-I IP BATCH-II				IP T/L	GPD	LIB

TEACHING FACULTY

S No	Name of the subject	Abbreviation	Faculty Name
1	MEDICINAL CHEMISTRY	MC	T.VIJAYA LAXSHMI
2	INDUSTRIAL PHARMACY I	IP	K MANISHA
3	PHARMACOLOGY II	P.COLOGY	T.SWATHI
4	PHARMACOGNOSY AND PHYTOCHEMISTRY II	P COG	B.KRISHNA
5	GENERIC PRODUCT DEVELOPMENT	GPD	M.SHIVA PRASAD
6	ENVIORNMENTAL SCIENCES	EMV.SC	L.SUNIL

CLASS INCHARGE:MR: L.SUNIL.

Principal

Principal
Samskruti College of Pharmacy
Kondapur (V), Ghatkesar (M)
Medchal Dist. PIN 501301

*MC500: ENVIRONMENTAL SCIENCES

B.Pharm. III Year I Sem.

L T/P/ C
1 0/0/ 0

Course Objectives: Environmental Sciences is the scientific study of the environmental system and the status of its inherent or induced changes on organisms. It includes not only the study of physical and biological characters of the environment but also the social and cultural factors and the impact of man on environment.

Course Outcomes: Upon completion of the course the student shall be able to:
- Create the awareness about environmental problems among learners.
- Impart basic knowledge about the environment and its allied problems.
- Develop an attitude of concern for the environment.
- Motivate learner to participate in environment protection and environment improvement.
- Acquire skills to help the concerned individuals in identifying and solving environmental problems.
- Strive to attain harmony with Nature.

UNIT – I
The Multidisciplinary nature of environmental studies
Natural Resources
Renewable and non-renewable resources:
Natural resources and associated problems
   a) Forest resources; b) Water resources; c) Mineral resources; d) Food resources; e) Energy resources; f) Land resources: Role of an individual in conservation of natural resources.

UNIT – II
Ecosystems
Concept of an ecosystem.
Structure and function of an ecosystem.
Introduction, types, characteristic features, structure and function of the ecosystems. Forest ecosystem; Grassland ecosystem; Desert ecosystem; Aquatic ecosystems (ponds, streams, lakes, rivers, oceans, estuaries)

UNIT – III
Biodiversity and Biotic Resources: Introduction, Definition, genetic, species and ecosystem diversity. Value of biodiversity; consumptive use, productive use, social, ethical, aesthetic and optional values. India as a mega diversity nation. Hot spots of biodiversity. Field visit. Threats to biodiversity: habitat loss, poaching of wildlife, man-wildlife conflicts; conservation of biodiversity: In-Situ and Ex-situ conservation. National Biodiversity act.
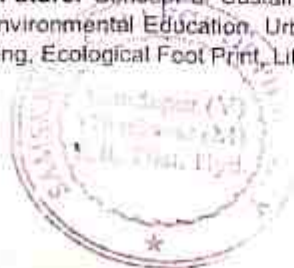
Unit – IV
Environmental Pollution: Air pollution; Water pollution; Soil pollution, Noise Pollution

UNIT – V
Environmental Policy, Legislation & EIA: Environmental Protection act, Legal aspects Air Act- 1981, Water Act, Forest Act, Wild life Act. "
Towards Sustainable Future: Concept of Sustainable Development, Population and its explosion, Crazy Consumerism, Environmental Education, Urban Sprawl, Human health, Environmental Ethics, Concept of Green Building, Ecological Foot Print, Life Cycle assessment (LCA), Low carbon life style.

Principal
Samskruti College of Pharm
Kandlapur (V), Ghatkesar
Medchal Dist: R.R-501301