

AL-AMEEN ENGINEERING COLLEGE

PROFESSIONAL ETHICS

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Syllabus:

Introduction to Ethics:

- 1.1 Basic terms- Moral, Ethics, Ethical dilemma, Emotional Intelligence,
- 1.2 Moral development theories of Kohlberg and Piaget
- 1.3 Views on ethics by Aristotle
- 1.4 Governing factors of an Individual's value system
- 1.5 Personal and professional ethics.

OBJECTIVES (WHY NEED PROFESSIONAL ETHICS?)

The objectives of this course on 'Professional Ethics' are:

- (a) To understand the moral values that ought to guide the Engineering profession,
- (b) To resolve the moral issues in the profession, and
- (c) To justify the moral judgment concerning the profession.

It is intended to develop a set of beliefs, attitudes, and habits that engineers should display concerning morality. The prime objective is to increase one's ability to deal effectively with moral complexity in engineering practice. Alternatively, the objectives of the study on Professional Ethics may be listed as:

- (A) Improvement of the cognitive skills (skills of the intellect in thinking clearly)
 1. Moral awareness (proficiency in recognizing moral problems in engineering)
 2. Cogent moral reasoning (comprehending, assessing different views)
 3. Moral coherence (forming consistent viewpoints based on facts)
 4. Moral imagination (searching beyond obvious the alternative responses to issues and being receptive to creative solutions)
 5. Moral communication, to express and support one's views to others.
- (B) To *act* in morally desirable ways, towards moral commitment and responsible conduct
 6. Moral reasonableness i.e., willing and able to be morally responsible.
 7. Respect for persons, which means showing concern for the well-being of others & self.
 8. Tolerance of diversity i.e., respect for ethnic and religious differences, and acceptance of reasonable differences in moral perspectives.
 9. Moral hope i.e., believing in using rational dialogue for resolving moral conflicts.
 10. Integrity, which means moral integrity, and integrating one's professional life and personal convictions.

WHAT IS ETHICS?

Ethics is the science of conduct. It considers the actions of human beings with reference to their rightness or wrongness. The word "ethics" is derived from the Greek word *ethos*, which means "character".

Mackenzie defines ethics as "the study of what is right or good in human conduct" or "the science of the ideal involved in conduct". It is a branch of philosophy, specially the moral philosophy that studies the evolution of concepts; such as right or wrong behaviour. So, it is clear that ethics is the study which determines rightness or wrongness of actions.

Ethics then, we may say, discusses men's habits or customs, or in other words their characters, the principles on which the habitually act and considers what it is that constitutes the rightness or wrongness of these principles, the good or evil of these habits. Ethics is the word that refers to morals, values, and beliefs of the individuals, family or the society. The word has several meanings.

First, it is an activity and process of inquiry.

Second, it is different from non-moral problems, when dealing with issues and controversies.

Third, ethics refers to a particular set of beliefs, attitudes, and habits of individuals or family or groups concerned with morals.

Fourth, it is used to mean 'morally correct'.

The study on ethics helps to know the people's beliefs, values, and morals, learn the good and bad of them, and practice them to maximize their well-being and happiness.

It involves the inquiry on the existing situations, form judgments and resolve the issues. In addition, ethics tells us how to live, to respond to issues, through the duties, rights, responsibilities, and obligations. In religion, similar principles are included, but the reasoning on procedures is limited. The principles and practices of religions have varied from time to time (history), region (geography, climatic conditions), religion, society, language, caste and creed. But ethics has grown to a large extent beyond the barriers listed above. In ethics, the focus is to study and apply the principles and practices, universally.

Types of professional ethics:

1. Meta ethics: (origin of ethical principle)

It deals with origin of ethical principles that govern the specification of right and wrong behaviour. A major issue of debate in this category is whether ethical principles are eternal truths that evolved from a spiritual world or simply created by the humans.

2. Descriptive ethics: (moral beliefs)

It refers to the study of moral beliefs of the people. It is a field of empirical research into what people or societies consider right or wrong.

3. Normative ethics: (self moral conduct)

It is concerned with arriving at set of moral conduct rules against which behaviour are judged.

4. Applied ethics:

The ethical principles are designed or written for implementation in a specific situation.

- a. Bio ethics:** These are the ethical principles or codes for maintaining normal livelihood.
- b. Medical ethics:** The ethical principles or codes designed for a medical profession.
- c. Computer ethics:** The ethical principles or codes designed for a medical profession.
- d. Engineering ethics:** The ethical principles or codes designed for an engineering profession.
- e. Business ethics:** The ethical principles or codes designed for a business operation
- f. Legal ethics:** The ethical principles or codes designed for maintaining a legal system.

WORK ETHICS:

Industry and Society are the two systems which interact with each other and are interdependent. Society requires industry/business system which provides manufacturing, distribution and consumption activities. It needs investment (capital input), labor (input), supply (raw materials), production (industries, business organizations), marketing and distribution (transport), and consumption (public, customer). A lot of transactions (and interactions) between these sub-systems involving people are needed for the welfare of the society. It is here, the work ethics plays an essential role.

Work ethics is defined as a set of attitudes concerned with the value of work, which forms the motivational orientation. The 'work ethics' is aimed at ensuring the followings.

economy (get job, create wealth, earn salary),

productivity (wealth, profit), safety (in workplace), health and hygiene (working conditions),

privacy (raise family),

security (permanence against contractual, pension, and retirement benefits),

cultural and social development (leisure, hobby, and happiness),

welfare (social work),

environment (anti-pollution activities),

All above offer opportunities for all, according to their abilities, but without discrimination.

MORALS:

Morals are the welfare principles enunciated by the wise people, based on their experience and wisdom. They were edited, changed or modified or evolved to suit the geography of the region, rulers (dynasty), and in accordance with development of knowledge in science and technology and with time.

Morality is concerned with principles and practices of morals such as:

- (a) What ought or ought not to be done in a given situation?
- (b) What is right or wrong about the handling of a situation? And
- (c) What is good or bad about the people, policies, and ideals involved?

Morality is different from Ethics in the following ways:

<i>Morality</i>	<i>Ethics</i>
More general and prescriptive based on 1. customs and traditions.	Specific and descriptive. It is a critical reflection on 1. morals.
More concerned with the results of wrong 2. action, when done.	More concerned with the results of a right action, when not done.
Thrust is on judgment and punishment, in the 3. name of God or by laws.	Thrust is on influence, education, training through codes, guidelines, and correction.
In case of conflict between the two, morality is given top priority, because the damage is 4. more. It is more common and basic.	Less serious, hence second priority only. Less common. But relevant today, because of complex interactions in the modern society.
Example: Character flaw, corruption, 5. extortion, and crime.	Example: Notions or beliefs about manners, tastes, customs, and towards laws.

As against morals and ethics, laws are norms, formally approved by state, power or national or international political bodies. Breaking the norms is called *crime*, and invite specific punishment

VALUES:

Humans have the unique ability to define their identity, choose their values and establish their beliefs. All three of these directly influence a person's behavior. People have gone to great lengths to demonstrate the validity of their beliefs, including war and sacrificing their own life! Conversely, people are not motivated to support or validate the beliefs of another, when those beliefs are contrary to their own. People will act congruent with their personal values or what they deem to be important.

A value is defined as a principle that promotes well-being or prevents harm. Another definition is: "*Values are our guidelines for our success—our paradigm about what is acceptable.*"

Personal values are defined as: "*Emotional beliefs in principles regarded as particularly favorable or important for the individual.*" Our values associate emotions to our experiences and guide our choices, decisions and actions.

Types of Values:

The five core human values are: (1) Right conduct, (2) Peace, (3) Truth, (4) Love, and (5) Non-violence.

1. Values related to RIGHT CONDUCT are:

(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, (b) No wastage, and good environment.

(c) ETHICAL SKILLS: Code of conduct, courage, dependability, duty, efficiency, ingenuity, initiative, perseverance, punctuality, resourcefulness, respect for all, and responsibility

2. Values related to PEACE are: Attention, calmness, concentration, contentment, dignity, discipline, equality, equanimity, faithfulness, focus, gratitude, happiness, harmony, humility, inner silence,

- optimism, patience, reflection, satisfaction, self-acceptance, self-confidence, self-control, self-discipline, self-esteem, self-respect, sense control, tolerance, and understanding
3. Values related to TRUTH are: Accuracy, curiosity, discernment, fairness, fearlessness, honesty, integrity (unity of thought, word, and deed), intuition, justice, optimism, purity, quest for knowledge, reason, self-analysis, sincerity, spirit of enquiry, synthesis, trust, truthfulness, and determination.
 4. Values related to LOVE are: Acceptance, affection, care, compassion, consideration, dedication, devotion, empathy, forbearance, forgiveness, friendship, generosity, gentleness, humanness, interdependence, kindness, patience, patriotism, reverence, sacrifice, selflessness, service, sharing, sympathy, thoughtfulness, tolerance and trust
 5. Values related to NON-VIOLENCE are:
 - (a) PSYCHOLOGICAL: Benevolence, compassion, concern for others, consideration, forbearance, forgiveness, manners, happiness, loyalty, morality, and universal love
 - (b) SOCIAL: Appreciation of other cultures and religions, brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.
 - (c) PHYSICAL : Non-injury to others, no physical action, non-aggressive, etc.

VIRTUES:

Virtues are *positive* and *preferred* values. Virtues are desirable attitudes or character traits, motives and emotions that enable us to be successful and to act in ways that develop our highest potential. They energize and enable us to pursue the ideals that we have adopted. Honesty, courage, compassion, generosity, fidelity, integrity, fairness, transparency, self-control, and prudence are all examples of virtues. Virtues are tendencies which include, solving problems through peaceful and constructive means and follow the path of the golden mean between the extremes of 'excess and deficiency'. They are like habits, once acquired, they become characteristics of a person. Moreover, a person who has developed virtues will naturally act in ways consistent with moral principles. The virtuous person is the ethical person.

ETHICAL DILEMMA:

The purpose of the Ethical Dilemmas is to encourage students to develop their awareness of ethical issues in the workplace and the managerial challenges they present. The dilemmas are set up to present situations in which there is no clear ethical choice.

Ethical dilemmas are situations where a decision suggested/ take as a solution to an ethical problem becomes controversial. Many such problems are still being debated hotly around the worlds.

E.g. Death penalty to a situational convict, Euthanasia (mercy killing) is killing of terminally ill persons suffering acutely with no hope of survival.

There are three types of complexities (Dilemmas):

Vagueness: This complexity arises due to the fact that it is not clear to individuals as to which moral considerations or principles apply to their situation.

Conflicting reasons: Even when it is perfectly clear as to which moral principle is applicable to one's situation, there could develop a situation where in two or more clearly applicable moral principles come into conflict.

Disagreement: Individuals and groups may disagree how to interpret, apply and balance moral reasons in particular situations.

Ethical dilemma theories:

Rule-Based or Utilitarian Ethical Theory:

Utilitarian theory was first formulated in the eighteenth century by Jeremy Bentham and later refined by John Stuart Mill. Utilitarians look beyond self-interest to consider impartially the interests of all persons affected by an action. The theory emphasizes consequences of an action on the stakeholders. The stakeholders are those parties affected by the outcome of an action. Utilitarians recognize that trade-offs exist in decision making.

Utilitarian theory is concerned with making decisions that maximize net benefits and minimize overall harms for all stakeholders. It is similar to cost-benefit analysis decision making. The ultimate rule to follow is the "Greatest Good for the Greatest Number."

Virtue-Based Ethical Theory:

Virtue theory dates back to the ancient Greek philosophers, especially Plato and Aristotle. Judgment is exercised not through a set of rules, but as a result of possessing those dispositions or virtues that enable choices to be made about what is good and holding in check desires for something other than what will help to achieve this goal. Thus, virtue-based ethics emphasizes certain qualities that define appropriate behavior and the right action to take. Unlike the other standard ethical theories discussed, virtue theory does not establish a set of criteria to evaluate potential decisions. Rather, it emphasizes the internal characteristics of an individual with whom we would want to enter into a relationship of trust. The ultimate goal is for "the decision maker to do the right thing in the right place at the right time in the right way."

Rights-Based Ethical Theory:

The evolution of rights theory dates back to the seventeenth century in writings of Thomas Hobbes and John Locke. Modern rights theory is associated with the eighteenth-century philosopher Immanuel Kant. Rights theory assumes that individuals have certain entitlements that should be respected such as freedom of speech, the right of privacy, and due process. Kant's theory establishes an individual's duty as a moral agent toward others who possess certain rights. It is based on a moral principle that he calls the categorical imperative. One version of the categorical imperative emphasizes the universality of moral actions. The principle is stated as follows: "I ought never to act except in such a way that I can also will that my maxim (reason for acting) should become a universal law." The ultimate guiding principle is, "I should only act in a way in which I would be happy if everyone in that situation would act the same."

Justice-Based Ethical Theory:

Formulations of justice theory date back to Aristotle and Plato in the fifth century B.C. An important modern contributor to the theory of justice is John Rawls. The major components of justice theory are equity, fairness, and impartiality. These concepts require that actions taken reflect comparative treatment of individuals and groups affected by the action. The ultimate question here is, "Are the processes by which decisions are made and the outcomes of those decisions equitable, fair, and impartial?"

Steps in confronting ethical dilemmas:

- i) Identify the relevant ethical factors and reasons.
- ii) Gather all available facts that are pertinent to the ethical factors involved.
- iii) Rank the ethical considerations in the order of their importance as they apply to the situation.
- iv) Consider alternative course of action, tracing the full implications of each, as ways of solving dilemma.
- v) Talk with colleagues, seeking the suggestions and perspectives of the dilemma.
- vi) Arrive at a carefully reasoned judgment by weighing all the relevant moral factors and reasons in light of facts.

All the above steps are distinct, even though they are inter-related and can often be taken jointly

What is Emotional Intelligence?

Emotional intelligence can be defined as the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately and to use emotional information to guide thinking and behavior.

Emotional intelligence also reflects abilities to join intelligence, empathy and emotions to enhance thought and understanding of interpersonal dynamics. However, substantial disagreement exists regarding the definition of EI, with respect to both terminology and operationalizations. Currently, there are three main models of EI

The models of EI:

1. Ability model
2. Mixed model (usually subsumed under trait EI)
3. Trait model

1. Ability model:

Salovey and Mayer's conception of EI strives to define EI as "The ability to perceive emotion, integrate emotion to facilitate thought, understand emotions and to regulate emotions to promote personal growth."

After pursuing further research, their definition of EI evolved into "the capacity to reason about

emotions, and of emotions, to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth."

The model proposes that individuals vary in their ability to process information of an emotional nature and in their ability to relate emotional processing to a wider cognition. This ability is seen to manifest itself in certain adaptive behaviors. The model claims that EI includes four types of abilities:

- a) **Perceiving emotions:** the ability to detect emotions in faces, pictures, voices, and cultural artifacts—including the ability to identify one's own emotions.
- b) **Understanding emotions:** the ability to comprehend emotion language and to appreciate complicated relationships among emotions. The ability to be sensitive to slight variations between emotions, and the ability to recognize and describe how emotions evolve over time.
- c) **Using emotions:** the ability to harness emotions to facilitate various cognitive activities, such as thinking and problem solving.
- d) **Managing emotions:** the ability to regulate emotions in both ourselves and in others.
 - a. Therefore, the emotionally intelligent person can harness emotions, even negative ones, and manage them to achieve intended goals.

2. Mixed model:

The model introduced by Daniel Goleman focuses on EI as a wide array of competencies and skills that drive leadership performance. Goleman's model outlines five main EI constructs (for more details see "What Makes a Leader" by Daniel Goleman, best of Harvard Business Review 1998):

- a) **Self-awareness:** the ability to know one's emotions, strengths, weaknesses, drive values and goals and to recognize their impact on others.
- b) **Self-regulation:** involves controlling or redirecting one's disruptive emotions and impulses and adapting to changing circumstances.
- c) **Social skill:** managing relationships to move people in the desired direction
- d) **Empathy:** considering other people's feelings especially when making decision
- e) **Motivation:** being driven to achieve for the sake of achievement.

Goleman includes a set of emotional competencies within each construct of EI. Emotional competencies are not innate talents, but rather learned capabilities that must be worked on and can be developed to achieve outstanding performance.

Goleman proposed that individuals are born with a general emotional intelligence that determines their potential for learning emotional competencies.

3. Trait model:

Konstantinos Vasilis Petrides ("K. V. Petrides") proposed a conceptual distinction between the ability based model and a trait based model of EI and has been developing the latter over many years in numerous publications.

Trait EI is "a constellation of emotional self-perceptions located at the lower levels of personality." In lay terms, trait EI refers to an individual's self-perceptions of their emotional abilities.

This definition of EI encompasses behavioral dispositions and self-perceived abilities and is measured by self report, as opposed to the ability based model which refers to actual abilities, which have proven highly resistant to scientific measurement. Trait EI should be investigated within a personality framework. An alternative label for the same construct is trait emotional self-efficacy.

For most people, emotional intelligence (EQ) is more important than one's intelligence (IQ) in attaining success in their lives and careers. As individuals our success and the success of the profession today depend on our ability to read other people's signals and react appropriately to them.

Therefore, each one of us must develop the mature emotional intelligence skills required to better understand, empathize and negotiate with other people — particularly as the economy has become more global. Otherwise, success will elude us in our lives and careers.

The Big Five are five broad factors (dimensions) of personality traits. They are:

1. Extraversion:

Extraversion is characterized by excitability, sociability, talkativeness, assertiveness and high amounts of emotional expressiveness.

People who are high in extroversion are outgoing and tend to gain energy in social situations. People who are low in extroversion (or introverted) tend to be more reserved and have to expend energy in social settings.

2. Agreeableness:

This personality dimension includes attributes such as trust, altruism, kindness, affection and other pro-social behaviors.

People who are high in agreeableness tend to be more cooperative while those low in this trait tend to be more competitive and even manipulative.

3. Conscientiousness:

Standard features of this dimension include high levels of thoughtfulness, with good impulse control and goal-directed behaviors. Those high on conscientiousness tend to be organized and mindful of details.

4. Neuroticism:

Neuroticism is a trait characterized by sadness, moodiness, and emotional instability. Individuals who are high in this trait tend to experience mood swings, anxiety, moodiness, irritability and sadness. Those low in this trait tend to be more stable and emotionally resilient.

5. Openness:

This trait features characteristics such as imagination and insight, and those high in this trait also tend to have a broad range of interests. People who are high in this trait tend to be more adventurous and creative. People low in this trait are often much more traditional and may struggle with abstract thinking.

It is important to note that each of the five personality factors represents a range between two extremes.

For example, extraversion represents a continuum between extreme extraversion and extreme introversion. In the real world, most people lie somewhere in between the two polar ends of each dimension.

Understanding the Five Categories of Emotional Intelligence (EQ)

1. Self-awareness. The ability to recognize an emotion as it “happens” is the key to your EQ. Developing self-awareness requires tuning in to your true feelings. If you evaluate your emotions, you can manage them. The major elements of self-awareness are:

- ✓ Emotional awareness. Your ability to recognize your own emotions and their effects.
- ✓ Self-confidence. Sureness about your self-worth and capabilities.

2. Self-regulation. You often have little control over when you experience emotions. You can, however, have some say in how long an emotion will last by using a number of techniques to alleviate negative emotions such as anger, anxiety or depression. A few of these techniques include recasting a situation in a more positive light, taking a long walk and meditation or prayer. Self-regulation involves

- ✓ Self-control: Managing disruptive impulses.
- ✓ Trustworthiness: Maintaining standards of honesty and integrity.
- ✓ Conscientiousness: Taking responsibility for your own performance.
- ✓ Adaptability: Handling change with flexibility.
- ✓ Innovation: Being open to new ideas.

3. Motivation. To motivate you for any achievement requires clear goals and a positive attitude. Although you may have a predisposition to either a positive or a negative attitude, you can with effort and practice learn to think more positively. If you catch negative thoughts as they occur, you can reframe them in more positive terms — which will help you achieve your goals. Motivation is made up of:

- ✓ Achievement drive: You’re constant striving to improve or to meet a standard of excellence.
- ✓ Commitment: Aligning with the goals of the group or organization.
- ✓ Initiative: Ready to act on opportunities.
- ✓ Optimism: Pursuing goals persistently despite obstacles and setbacks.

4. Empathy. The ability to recognize how people feel is important to success in your life and career. The more skillful you are at discerning the feeling behind others’ signals the better you can control the signals you send them. An empathetic person excels at:

- ✓ Service orientation: Anticipating, recognizing and meeting clients’ needs.
- ✓ Developing others: Sensing what others need to progress and bolstering their abilities.

- ✓ Leveraging diversity:.. Cultivating opportunities through diverse people.
- ✓ Political awareness:.. Reading a group's emotional currents and power relationships.
- ✓ Understanding others:.. Discerning the feelings behind the needs and wants of others.

5. Social skills. The development of good interpersonal skills is tantamount to success in your life and career. In today's always-connected world, everyone has immediate access to technical knowledge. Thus, "people skills" are even more important now because you must possess a high EQ to better understand, empathize and negotiate with others in a global economy. Among the most useful skills are:

- ✓ Influence:.. Wielding effective persuasion tactics.
- ✓ Communication:.. Sending clear messages.
- ✓ Leadership:.. Inspiring and guiding groups and people.
- ✓ Change catalyst:.. Initiating or managing change.
- ✓ Conflict management:.. Understanding, negotiating and resolving disagreements.
- ✓ Building bonds:.. Nurturing instrumental relationships.
- ✓ Collaboration and cooperation:.. Working with others toward shared goals.
- ✓ Team capabilities:.. Creating group synergy in pursuing collective goals.

What factors are at play when people of high IQ fail and those of modest IQ succeed?

How well you do in your life and career is determined by both. IQ alone is not enough; EQ also matters. In fact, psychologists generally agree that among the ingredients for success, IQ counts for roughly 10% (at best 25%); the rest depends on everything else — including EQ.

A study of Harvard graduates in business, law, medicine and teaching showed a negative or zero correlation between an IQ indicator (entrance exam scores) and subsequent career success. Three examples illustrate the importance of emotional competencies

MORAL DEVELOPMENT THEORIES:

Moral development theories are concerned with the development of moral principles in humans. Since a very young is, a child develops some moral perceptions of what is right or wrong. E.g. some children would be willing to share things with other children where as some throws it away if it is even touched by other children.

Why does it happen? Do parents have a role to play in such behaviour? What role does education play in this situation?. Hence moral development theories try to such questions.

Now days, there is increased violence among the common people due to an acute crisis of morals.

Fortunately, systematic research and scholarship on moral development has been going on since a long time. We will discuss two of such moral development theories in our present chapter.

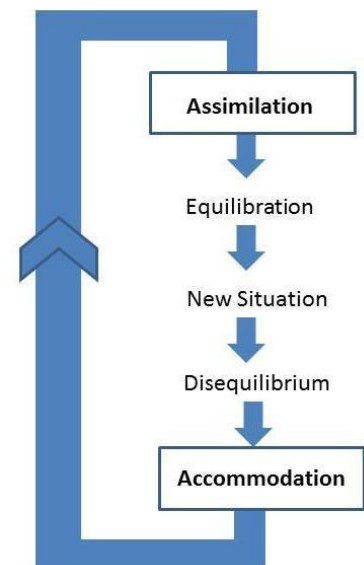
PIAGET'S THEORY:

Jean Piaget (1896 - 1980) was employed at the Binet Institute in the 1920s, where his job was to develop French versions of questions on English intelligence tests. He became intrigued with the reasons children gave for their wrong answers to the questions that required logical thinking. He believed that these incorrect answers revealed important differences between the thinking of adults and children.

Piaget (1936) described his work as genetic epistemology (i.e. the origins of thinking). Genetics is the scientific study of where things come from (their origins). Epistemology is concerned with the basic categories of thinking, that is to say, the framework or structural properties of intelligence.

Piaget was the first psychologist to make a systematic study of cognitive development. His contributions include a theory of child cognitive development, detailed observational studies of cognition in children, and a series of simple but ingenious tests to reveal different cognitive abilities.

Before Piaget's work, the common assumption in psychology was that children are merely less competent thinkers than adults. Piaget showed that young children think in strikingly different ways compared to adults. According to Piaget, children are born with a very basic mental structure (genetically inherited and evolved) on which all subsequent learning and knowledge is based.



Piaget's Theory Differs From Others In Several Ways:

- ✓ It is concerned with children, rather than all learners.
- ✓ It focuses on development, rather than learning per se, so it does not address learning of information or specific behaviors.
- ✓ It proposes discrete stages of development, marked by qualitative differences, rather than a gradual increase in number and complexity of behaviors, concepts, ideas, etc.

The goal of the theory is to explain the mechanisms and processes by which the infant, and then the child, develops into an individual who can reason and think using hypotheses.

To Piaget, cognitive development was a progressive reorganization of mental processes as a result of biological maturation and environmental experience. Children construct an understanding of the world around them, then experience discrepancies between what they already know and what they discover in their environment.

Basic Components of Piaget's Cognitive Theory:

Schemas: A schema describes both the mental and physical actions involved in understanding and knowing. Schemas are categories of knowledge that help us to interpret and understand the world.

In Piaget's view, a schema includes both a category of knowledge and the process of obtaining that knowledge. As experiences happen, this new information is used to modify, add to, or change previously existing schemas.

For example, a child may have a schema about a type of animal, such as a dog. If the child's sole experience has been with small dogs, a child might believe that all dogs are small, furry, and have four legs. Suppose then that the child encounters an enormous dog. The child will take in this new information, modifying the previously existing schema to include these new observations.

Assimilation: The process of taking in new information into our already existing schemas is known as assimilation. The process is somewhat subjective because we tend to modify experiences and information slightly to fit in with our preexisting beliefs. In the example above, seeing a dog and labeling it "dog" is a case of assimilating the animal into the child's dog schema.

Accommodation: Another part of adaptation involves changing or altering our existing schemas in light of new information, a process known as accommodation. Accommodation involves modifying existing schemas, or ideas, as a result of new information or new experiences. New schemas may also be developed during this process.

Equilibration - Piaget believed that all children try to strike a balance between assimilation and accommodation, which is achieved through a mechanism Piaget called equilibration. As children progress through the stages of cognitive development, it is important to maintain a balance between applying previous knowledge (assimilation) and changing behavior to account for new knowledge (accommodation). Equilibration helps explain how children can move from one stage of thought into the next.

Final Thoughts:

One of the most important elements to remember of Piaget's theory is that it takes the view that creating knowledge and intelligence is an inherently *active* process. "I find myself opposed to the view of knowledge as a passive copy of reality," Piaget explained. "I believe that knowing an object means acting upon it, constructing systems of transformations that can be carried out on or with this object. Knowing reality means constructing systems of transformations that correspond, more or less adequately, to reality."

Piaget's Stages of Cognitive Development:

According to psychologist Jean Piaget, children progress through a series of four critical stages of cognitive development. These are as follows.

1. Sensorimotor,
2. Pre-operational,
3. Concrete operational,
4. Formal operational.

Each stage is marked by shifts in how kids understand the world.

Piaget believed that children are like "little scientists" and that they actively try to explore and make sense of the world around them.

Through his observations of his children, Piaget developed a stage theory of intellectual development that included four distinct stages:

1. The Sensorimotor stage, from birth to age 2
2. The preoperational stage, from age 2 to about age 7
3. The concrete operational stage, from age 7 to 11
4. The formal operational stage, which begins in adolescence and spans into adulthood.

1. **The Sensorimotor Stage:** During this stage, infants and toddlers acquire knowledge through sensory experiences and manipulating objects. It was his observations of his daughter and nephew that heavily influenced his conception of this stage. At this point in development, a child's intelligence consists of their basic motor and sensory explorations of the world. Piaget believed that developing **object permanence or object constancy**, the understanding that objects continue to exist even when they cannot be seen, was an important element at this point of development. By learning that objects are separate and distinct entities and that they have an existence of their own outside of individual perception, children are then able to begin to attach names and words to objects.
2. **The Preoperational Stage:** At this stage, kids learn through pretend play but still struggle with logic and taking the point of view of other people. They also often struggle with understanding the ideal of constancy. For example, a researcher might take a lump of clay, divide it into two equal pieces, and then give a child the choice between two pieces of clay to play with. One piece of clay is rolled into a compact ball while the other is smashed into a flat pancake shape. Since the flat shape **looks larger**, the preoperational child will likely choose that piece even though the two pieces are exactly the same size.
3. **The Concrete Operational Stage:** Kids at this point of development begin to think more logically, but their thinking can also be very rigid. They tend to struggle with abstract and hypothetical concepts. At this point, children also become less egocentric and begin to think about how other people might think and feel. Kids in the concrete operational stage also begin to understand that their thoughts are unique to them and that not everyone else necessarily shares their thoughts, feelings, and opinions.
4. **The Formal Operational Stage:** The final stage of Piaget's theory involves an increase in logic, the ability to use deductive reasoning, and an understanding of abstract ideas. At this point, people become capable of seeing multiple potential solutions to problems and think more scientifically about the world around them.

It is important to note that Piaget did not view children's intellectual development as a quantitative process; that is, kids do not just add more information and knowledge to their existing knowledge as they get older. Instead, Piaget suggested that there is a *qualitative* change in how children think as they gradually process through these four stages.

A child at age 7 doesn't just have more information about the world than he did at age 2; there is a fundamental change in *how* he thinks about the world.

Piaget developed an interest in the intellectual development of children.

Based on his observations, he concluded that children were not less intelligent than adults, they simply think differently. Albert Einstein called Piaget's discovery "so simple only a genius could have thought of it."

KOHLBERG THEORY:

Lawrence Kohlberg (1958) agreed with Piaget's (1932) theory of moral development in principle but wanted to develop his ideas further.

He used Piaget's storytelling technique to tell people stories involving moral dilemmas. In each case he presented a choice to be considered, for example, between the rights of some authority and the needs of some deserving individual who is being unfairly treated.

One of the best known of Kohlberg's (1958) stories concerns a man called Heinz who lived somewhere in Europe.

Heinz's wife was dying from a particular type of cancer. Doctors said a new drug might save her. The drug had been discovered by a local chemist and the Heinz tried desperately to buy some, but the chemist was charging ten times the money it cost to make the drug and this was much more than the Heinz could afford. Heinz could only raise half the money, even after help from family and friends. He explained to the chemist that his wife was dying and asked if he could have the drug cheaper or pay the rest of the money later. The chemist refused, saying that he had discovered the drug and was going to make money from it. The husband was desperate to save his wife, so later that night he broke into the chemist's and stole the drug.

Kohlberg asked a series of questions such as:

1. Should Heinz have stolen the drug?
2. Would it change anything if Heinz did not love his wife?
3. What if the person dying was a stranger, would it make any difference?
4. Should the police arrest the chemist for murder if the woman died?

By studying the answers from children of different ages to these questions Kohlberg hoped to discover the ways in which moral reasoning changed as people grew older. The sample comprised 72 Chicago boys aged 10–16 years, 58 of whom were followed up at three-yearly intervals for 20 years (Kohlberg, 1984).

Each boy was given a 2-hour interview based on the ten dilemmas. What Kohlberg was mainly interested in was not whether the boys judged the action right or wrong, but the reasons given for the decision. He found that these reasons tended to change as the children got older.

He identified three distinct levels of moral reasoning each with two sub stages. People can only pass through these levels in the order listed. Each new stage replaces the reasoning typical of the earlier stage. Not everyone achieves all the stages.

Kohlberg's Stages of Moral Development:

Moral development in human being occurs over age and experience. Kohlberg suggested there are three levels of moral development, namely pre-conventional, conventional, and post-conventional, based on the type of reasoning and motivation of the individuals in response to moral questions.

Level 1 - Pre-conventional morality:

In the pre-conventional level, right conduct for an individual is regarded as whatever directly benefits oneself. At this level, individuals are motivated by obedience or the desire to avoid punishment or to satisfy their own needs or by the influence by power on them. All young children exhibit this tendency (most nine-year-old and younger, some over nine), we don't have a personal code of morality. Instead, our moral code is shaped by the standards of adults and the consequences of following or breaking their rules. Authority is outside the individual and reasoning is based on the physical consequences of actions.

- **Stage 1. Obedience and Punishment Orientation:** The child/individual is good in order to avoid being punished. If a person is punished, they must have done wrong.

- **Stage 2. Individualism and Exchange:** At this stage children recognize that there is not just one right view that is handed down by the authorities. Different individuals have different viewpoints.

Level 2 - Conventional morality:

At the conventional level, people respect the law and authority. Rules and norms of one's family or group or society are accepted, as the standard of morality. Individuals in this level want to please or satisfy, and get approval by others and to meet the expectations of the society, rather than their self interest (e.g., good boy, good girl). Loyalty is regarded as most important. Many adults do not go beyond this level (most adolescents and adults), we begin to internalize the moral standards of valued adult role models.

Authority is internalized but not questioned and reasoning is based on the norms of the group to which the person belongs.

- **Stage 3. Good Interpersonal Relationships:** The child/individual is good in order to be seen as being a good person by others. Therefore, answers relate to the approval of others.

- **Stage 4. Maintaining the Social Order:** The child/individual becomes aware of the wider rules of society so judgments concern obeying the rules in order to uphold the law and to avoid guilt.

Level 3 - Post-conventional morality:

At the post-conventional level, people are called *autonomous*. They think originally and want to live by universally good principles and welfare of others. They have no self-interest. They live by principled conscience. They follow the golden rule, 'Do unto others as you would have them do unto you'. They maintain moral integrity, self-respect and respect for others.

Individual judgment is based on self-chosen principles, and moral reasoning is based on individual rights and justice. According to Kohlberg this level of moral reasoning is as far as most people get. Only 10-15% are capable of the kind of abstract thinking necessary for stage 5 or 6 (post-conventional morality).

That is to say most people take their moral views from those around them and only a minority thinks

through ethical principles for themselves.

• **Stage 5. Social Contract and Individual Rights:** The child/individual becomes aware that while rules/laws might exist for the good of the greatest number, there are times when they will work against the interest of particular individuals.

The issues are not always clear cut. For example, in Heinz's dilemma the protection of life is more important than breaking the law against stealing.

• **Stage 6. Universal Principles:** People at this stage have developed their own set of moral guidelines which may or may not fit the law. The principles apply to everyone.

E.g. human rights, justice and equality. The person will be prepared to act to defend these principles even if it means going against the rest of society in the process and having to pay the consequences of disapproval and or imprisonment. Kohlberg doubted few people reached this stage.

Kohlberg believed that individuals could only progress through these stages, one stage at a time. He believed that most of the moral development occurs through social interactions.

VIEWS ON ETHICS BY ARISTOTLE: (ARISTOTELIAN VIEW)

Aristotle (384-322 BC) was a Greek philosopher and scientist, the teacher of Alexander the great and student of Plato. His work "**The Nicomachean Ethic**" abbreviated as "**NE**" contains ten books which offer the most important study of personal morality and the end of human life has for many centuries been a widely-read and influential book. The other books are "Eudemian Ethics" often abbreviated as the "EE" and "Magna Moralia" often abbreviated as the "MM". Though written more than 2,000 years ago, it offers the modern reader many valuable insights into human needs and conduct. Among its most outstanding features are Aristotle's insistence that there are no known absolute moral standards and that any ethical theory must be based in part on an understanding of psychology and firmly grounded in the realities of human nature and daily life. In addition, the book vividly reflects Aristotle's achievements in other areas of philosophy and is a good example of his analytical method, which must be considered the ultimate basis of all modern scientific research.

The rules of conduct and explanations of virtue and goodness that he proposes can all help modern man to attain a fuller and more satisfying understanding of his responsibilities as a member of society and the purpose of his existence. For this alone Aristotle's book is still worth reading.

Main Points of Aristotle's Ethical Philosophy are as follows:

1. The highest good and the end toward which all human activity is directed is happiness, which can be defined as continuous contemplation of eternal and universal truth.
2. One attains happiness by a virtuous life and the development of reason and the faculty of theoretical wisdom. For this one requires sufficient external goods to ensure health, leisure, and the opportunity for virtuous action.
3. Moral virtue is a relative mean between extremes of excess and deficiency, and in general the moral life is one of moderation in all things except virtue. No human appetite or desire is bad if it is controlled by reason according to a moral principle. Moral virtue is acquired by a combination of knowledge, habituation, and self-discipline.
4. Virtuous acts require conscious choice and moral purpose or motivation. Man has personal moral responsibility for his actions.
5. Moral virtue cannot be achieved abstractly — it requires moral action in a social environment. Ethics and politics are closely related, for politics is the science of creating a society in which men can live the good life and develop their full potential.

Subjects Covered in the book "The Nicomachean Ethics" are as follows

Book I, Chap. 1-3: Nature of Ethics and methods of studying Ethics.

Book I, Chap. 4-12: Discussion of Happiness and the good as the ends of human life. Book II, Chap. 1-4: Discussion of Moral Virtue.

Book II, Chap. 5-9: The Doctrine of the Mean.

Book III, Chap. 1-5: Moral purpose and moral responsibility.

Book III, Chap. 6-12, and Book IV: Discussion of particular moral virtues. Book V: Discussion of Justice.

Book VI: The Intellectual Virtues. Book VII:

Continence and Incontinence. Books VIII and IX: Friendship.

Book X, Chap. 1-5: Further discussion of Pleasure. Book X, Chap. 6-8: Happiness, the end of human life. Book X, Chap. 9: Relationship of Ethics and Politics.

GOVERNING FACTORS OF INDIVIDUAL'S VALUE SYSTEM:

- ✓ **Social status**
- ✓ **Cultural status**
- ✓ **Economic status**
- ✓ **Political situation**
- ✓ **Linguistic pattern**
- ✓ **Religious components**
- ✓ **Environment factors**
- ✓ **Geographic location**
- ✓ **Demographic Traits**
- ✓ **Technology**
- ✓ **Peer group**
- ✓ **Past experience**

PERSONAL ETHICS:

Personal ethics refer to a person's personal or self-created values and codes of conduct. From the very beginning, these ethics are instilled in an individual, with a large part having been played by their parents, friends, and family. Common examples may include honesty, openness, commitment, unbiased behavior, and sense of responsibility. What a person develops regarding fairness or learns during childhood remains with him all through his life and is reflected by his actions and words. No matter if he is talking to a friend or his relatives or an elderly, his ethics would be clear from what he says and how he says it. A person's personal ethics are revealed in a professional situation through his behavior.

Features of Professional Ethics:

- ✓ Refrain from causing harm to others
- ✓ Be benevolent or good to others
- ✓ Be a well-wisher to others
- ✓ Respect individual freedom
- ✓ Ensure justice to all, without discrimination
- ✓ Respect law and code of conduct
- ✓ Follow noble practices like honesty, integrity, truthfulness etc.
- ✓ Free and fair to all
- ✓ Practice non-violence
- ✓ Help the people in need
- ✓ Help the poor.

PROFESSIONAL ETHICS:

Professional ethics are those values and principles that are introduced to an individual in a professional organization. Each employee is meant to strictly follow these principles. They do not have a choice. Also, this approach is imperative in professional settings as it brings a sense of discipline in people as well as helps maintain decorum in offices. Some examples may include confidentiality, fairness, transparency and proficiency. These ethics make employees responsible.

Features of professional ethics:

- ✓ Openness
- ✓ Transparency
- ✓ privacy
- ✓ Impartial
- ✓ Practical and un-biased
- ✓ Loyal

- ✓ Co-operative
- ✓ Objective oriented

Personal vs. Professional Ethics:

What’s the difference between personal and professional ethics?

The ethics that you adhere to in your personal life and those that you comply with in your professional life are different in certain aspects. Without certain ethics, human beings would be incomplete and shallow. Thus, they have different systems of ethics in different places.

The biggest difference between personal and professional codes of conduct is perhaps the strictness with which people conform to them. The values that you define for yourself are up to you to be followed or not to be followed. However, those defined in a company or by a profession must be followed by you, since breach of these principles or rules may harm your reputation and status. But if you do not adhere to your personal ethics, it might hardly make a difference, depending on the circumstances. Even then, you must keep in mind that violation of your own rules may harm others around you.

Comparison Chart:

Personal Ethics	Professional Ethics
Includes your personal values and moral qualities.	Rules imposed on an employee in a company, or as member of a profession, e.g. doctor or lawyer.
Incorporated by family, friends and surroundings since your childhood.	Learnt when you are a part of a professional setting or when you are being trained or educated for working there.
Examples: honesty, care, and sincerity.	Examples: no gossiping, time management, punctuality, confidentiality, transparency.
Not conforming to these may harm or hurt others.	Not adhering to these may harm your professional reputation.
Your personal needs are satisfied by following these.	Your professional needs are satisfied by following these.