

CODE OF CONDUCT FOR TEACHERS

PREAMBLE:

- a) The Principal objective of the TKREC is to disseminate knowledge and impart instruction to its students in different disciplines broadly classified as Technical Education. The college also aims at promoting Research and Development, consultation and such other professional activities.
- b) TKREC being an affiliated college depends heavily on Jawaharlal Nehru Technological University for the conduct of examinations, design of course curriculum, almanac, recruitment of teachers and various other activities. .
- c) TKREC is one the several Engineering colleges affiliated to JNT University. As such, if the normal work in the college is disturbed for some reason or the other, this college alone has to suffer the consequences. This has to be borne in mind by all the employees of the college namely the teaching staff, supporting staff, ministerial staff and class four staff.
- d) Norms of conduct widely accepted in practice in academic institutions are given below for the guidance and strict adherence of the employees of TKREC This document shall be referred to as "CODE OF CONDUCT for the employees of TKREC.

CODE OF CONDUCT:

The employees, in the discharge of their duties and in their interactions and dealings with public, Government officials, students and their parents etc., shall conduct themselves in a manner that enhances the prestige and image of the Institute and shall not do anything which impairs or tarnishes the image. Employees shall deal on behalf of the Institute with professional honesty, integrity and the moral and ethical standards shall be fair, transparent and be perceived as such by others. Employees shall not engage themselves in any business activity or service relationship, which may detrimentally conflict with the interests of the Institute.

i) (a) All the staff must note that delivering lectures and conducting laboratory, drawing tutorial classes as per the approved schemes of instruction and almanac, and uniform coverage of syllabus in the prescribed time are their main duties which are considered sacrosanct. Failure to conduct the classes according to the scheduled timetable without prior information or alternate arrangements shall be considered as a serious dereliction of duty. Every lecturer/employee must at all times do justice to the students in thought, word and deed. Nothing should be done which adversely affects the programme of instruction, examination and assessment of students.

(b) Every college employee shall at all times maintain absolute integrity and devotion to duty and

shall do nothing against the dignity and prestige of the college, particularly in his relationships with the students. The Principal shall decide cases of infringement of this rule.

EXPLANATION:

In this rule or in any other rule in this document where the Principal or the Management is vested with the power of deciding an issue, such power shall be exercised after giving the employee concerned a reasonable opportunity to explain his case

ii) Conduct of University Examinations and Internal Examinations of the College, including invigilation, evaluation and assessment of the students form part of the duties of teachers. The non-teaching staff shall assist in the arrangements for the smooth conduct of examinations: they shall attend to all connected work - as may be assigned by the persons in charge of such activities.

iii.) (a) All employees shall be punctual to their duties and shall strictly adhere to the college timings.

(b) The supporting staff in the various laboratories shall be punctual, shall keep the laboratories open in a clean and presentable form for the use of the students and teaching staff during the normal working hours of the college. The non-teaching staff should assist the teachers and students in all the academic works. They shall strive hard to ensure that there will be no room for complaint either from the teachers or from the students.

(c) All the employees shall strictly obey the instructions and circulars issued by the authorities from time to time

iv.) (a) Behavior towards superiors: No employee should use disrespectful language while speaking to superiors. They should give due respect to their superiors for their position, rank, Qualifications and knowledge.

(b) The teaching staff, supporting staff, ministerial staff and class IV employees has to strictly obey their superiors under whose control they are deployed to work.

(c) The Heads of Departments and persons in-charge of various administrative units are also expected to give clear, feasible instructions to the staff under their control.

(d) No employee should indulge in any derogatory loose talk against his or her colleagues, superiors, subordinates, students or members of management.

v.) Employees should not resort to any agitation, which disrupts the normal work in the college. Every employee shall strive to the best of his ability to ensure that the College is not subjected to embarrassing situations in so far as compliance with the academic almanac is concerned. Protests, if any, may be lodged by submitting suitable representations to the Grievance Committee, and such other decent means. Such acts should, in no case impair the progress of the students.

vi.) (a) It is important to note that the Management/Administration reposes trust in the employees of the College in the smooth functioning of classes and labs and all the work connected with the college and the University, No employee is expected to undertake any outside job.

b. Violation will be treated as breach of trust and will be dealt as such.

c. Inciting colleagues, fomenting unrest in the college campus, or any other activity, which pollutes the academic atmosphere in the college campus or undermines the prestige of the Management, shall constitute breach of trust and shall be dealt with under "Service Conditions" for appropriate punishment.

vii.) The teachers are expected to deal kindly with the students as far as possible, within the framework of rules and without sacrificing discipline. They are expected to maintain attendance records up to date and report periodically as per the rules in force.

viii.) Any action on the part of any employee, whether teachers or Supporting staff members or members of the ministerial staff or Class IV employees, which results in obstruction in the normal work and/or puts the administration/management in an embarrassing situation or causes tarnishing of the image of the college in the *eyes* of the University or general public, shall be seriously dealt with. The punishment may vary from withholding increments to removal from service depending on the gravity of such action committed by the employee.

ix.) Instigating students to resort to any kind of agitation or to revolt against the administration/management of the college, shall be viewed as subversive activities and the employees indulging in such activities shall attract disciplinary proceedings against and shall be seriously dealt with. The punishment may vary from withholding increments to removal from service depending on the gravity of such action committed by the employee.

a) Demonstration of 'loyalty to the College' by putting in sincere diligent ungrudging work, assisting the administration/management to tide over any difficult situations that may arise from time to time, by putting in extra hours of work when needed) by extending sincere cooperation to the administration of the College; attracts commendation from' the college authorities.

b) Employees of the College, if invited, shall attend all the College Functions, Seminars & Meetings.

x.) Excellent Teachers shall be recognized and honoured as such, based on objective norms and demonstrated skills.

xi.) Such of those teachers who exhibit initiative and drive by getting substantial grants for R&D work

or for strengthening the infrastructure in the college will receive special commendations.

xii.) (a) Tuition: No College teacher shall engage himself in coaching privately any student for any remuneration.

(b) **Private employment or work not connected with the College:** No College employee shall, undertake any employment or accept any remunerative or honorary work or Consultancy not connected with the college.

xiv.) (a) Gifts: No College employee shall himself accept or permit any member of his family to accept from any person any gift which places him in any form of official obligation.

(b) **Subscriptions:** No College employee shall, without obtaining the previous sanction of the Principal, ask for or accept or in any way participate in the raising of any subscription or other pecuniary assistance in pursuance of any object whatsoever except for routine farewell and felicitation functions connected with the college.

xv.) (a) Communication of official Documents or Information :

It shall be the duty of every one of the employees to honor the confidence reposed in him by the College and not to divulge any information obtained by him in the course of his official duties to any unauthorized person or to make any improper use thereof. An employee connected with examination work is specially required to be very cautious in the observance of this rule and should not under any circumstances divulge any information that passes through his hands in the discharge of his duties, to unauthorized persons.

b.) Discussion of Policy of Action of the College:

College employees shall not either in any document published by them or in any communication made by them, to the Press or in any Public utterance made by them, indulge in any public criticism of the college administration in such manner as is likely to undermine the dignity of the college employee and causes or is likely to cause embarrassment to the administration in its relations with its staff or the students of the College or the University or the Government or any other agency.

xvi.) Vindication of acts and character of the College Employees as such: A College employee or any staff association shall not have recourse to the press under any circumstances. They shall not also approach any Court for redressal of grievances without first representing to the management.

Code of conduct for students

Institute trusts in providing secure, efficient and effective campus environment by imposing following behavioural standards. This code shall apply to all type of conduct of students that happens on the institute premises or any off campus conduct that may have serious problem or harmful impact on the Institute's security or reputation.

1. At the time of admission, each student must sign in the statement accepting this code of conducts and by giving an undertaking that
 - All the students must uphold academic integrity, respect all persons and their rights, property and safety.
 - He/ She shall be regular and must complete his/her studies in the institute.
 - He/ she should carry identity card issued by the institute and produce as and when necessary by the institute authorities or security guards.
 - Students are not permitted to either record lectures in class rooms or actions of other students and faculty without getting prior permission.
 - Students must not involve any offensive activity in the classroom or in an event organised by the institute.
 - They should not involve any act of discrimination(physical or verbal conduct) based on individual's gender, caste, religion or religious beliefs, colour, language, physical or mental disability or sexual orientation ,marital or family status, gender identity, race etc.,
 - Students must use the social media carefully and responsibly. They should not post any critical remarks and comments about other individuals from the institute on the social media or any such spoiling activities having severe allegations on the reputation of the institute.
2. Students must avoid from treating in
 - Organising meetings and processions without permission from the Institute.
 - Smoking on the campus of the Institute
 - Possessing, consuming distributing, selling of alcohol in the Institute and /or throwing empty bottles on the campus of the institute.
 - Parking a vehicle in "No Parking Zone" or in area allocated for parking other type of vehicles.
 - Rash driving on the campus that may cause nuisance to others.
 - Unauthorised possession, carrying or use of harmful chemicals and banned drugs, ammunition, explosive or potential weapons, fireworks, contrary to law or policy.
 - Damage or misuse of property of the institute or of others on the institute premises.
 - Theft or unauthorized access to others resources.
3. Students are expected not to involve with any media representatives or inviting media persons on to the campus without the permission of the institute authorities.
4. Students are not permitted to provide audio and video clipping of any activity on the campus to social media without prior permission.
5. Theft or abuse of the Institute computers and other electronic gadgets such as computer accessories, communication facilities which includes unauthorized entry.

Human Values and Professional Ethics

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About Institute

The Teegala Krishna Reddy Engineering College was founded by TKR Educational Society in the Year 2005. TKREC offers B.Tech, MBA and M.Tech Courses. The college is progressing well under the dynamic leadership of Dr. J B V Subrahmanyam, Principal. He has a rich administrative and managerial experience. Expert in Electrical Power systems, Distribution Systems, Condition Monitoring, performance improvement of industrial equipment, GPS & GIS systems implementation for revenue improvement, ABET,NBA,NAAC Accreditation, teaching, research, projects, consultancy. 82 papers published in international, national journals, conferences, seminars.

Vision statement

Imparting Knowledge and instilling skills to the aspiring students in the field of Engineering, Technology, Science and Management to face the emerging challenges of the society.

Mission statements

- Encouraging scholarly activities that transfer knowledge in the areas of Engineering, Technology, Science and Management.
- Ensuring students of all ability levels are well trained to meet the needs of education and their future endeavors.
- Inculcating human values and ethics into the education system for the all-round development of the students.

OBJECTIVES

(Human Values & Professional Ethics)

- To understand the moral values that ought to guide the Management profession, Resolve the moral issues in the profession,
- To justify the moral judgment concerning the profession.
- Intended to develop a set of beliefs, attitudes, and habits that engineers should display concerning morality.
- To create an awareness on Management Ethics and Human Values.
- To inspire Moral and Social Values and Loyalty.
- To appreciate the rights of others.

The prime objective of the Professional Ethics is to develop ability to deal effectively with moral complexity in students of Dr. **Arvind B. Telang Institute of Hotel Management**, Chinchwad, Pune as follows.

TO IMPROVEMENT OF THE COGNITIVE SKILLS

(SKILLS OF THE INTELLECT IN THINKING CLEARLY)

- Moral awareness (proficiency in recognizing moral problems in management)
- convincing moral reasoning (comprehending, assessing different views)
- Moral coherence (forming consistent viewpoints based on facts)
- Moral imagination (searching beyond obvious the alternative responses to issues and being receptive to creative solutions)
- Moral communication, to express and support one's views to others.

TO ACT IN MORALLY DESIRABLE WAYS

(TOWARDS MORAL COMMITMENT AND RESPONSIBLE CONDUCT)

- Moral reasonableness i.e., willing and able to be morally responsible.
- Respect for persons, which means showing concern for the well-being of others, besides oneself.
- Tolerance of diversity i.e., respect for ethnic and religious differences, and acceptance of reasonable differences in moral perspectives.
- Moral hope i.e., believes in using rational dialogue for resolving moral conflicts.

PART- I

HUMAN VALUES

MORAL

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

Morality is concerned with principles and practices of morals such as: What ought or ought not to be done in a given situation? What is right or wrong about the handling of a situation? And what is good or bad about the people, policies, and ideals involved?

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 behaviour. 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 favourable or important for the individual.** Our values associate emotions to our experiences and guide our choices, decisions and actions.

INTEGRITY

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well- informed decisions. It yields the person's peace of mind, and hence adds strength and consistency in character, decisions, and actions. This paves way to one's success. It is one of the self-direction virtues. It enthuse people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job. Moral integrity is defined as a virtue, which reflects a consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Integrity comes in many

forms, but honesty and dependability are two traits that are expected in most workplace situations.

Without responsible behaviour, distrust can make a work environment tense and uncomfortable. A strong work ethic shows co-workers and clients that you're reliable and take your responsibilities seriously. Polite communication, respectable behavior and fiscal responsibility also help you stand out as a trustworthy employee.

EXAMPLES OF INTEGRITY AT WORKPLACE

Work When You're on the Clock: Attending and working diligently when you're on the clock is a clear example of workplace integrity. Socializing, surfing the Internet, making personal phone calls, texting and frequent snacking are activities that detract from work time. Saving those activities for break time will show your boss, co-workers and customers that you work hard when you're on the clock. The career website Calibrate Coaching recommends honouring your work hours by not stealing time from your employer. Even if you don't actually clock in and out with a time card, focusing on your work responsibilities while you're at your desk, work station or production area will showcase your strong work habits.

Follow Institution Policies Abiding by institution policies is a powerful way to demonstrate integrity. Cutting corners and neglecting to follow workplace regulations can lead to mistakes, problems and even dangerous situations. Your willingness to properly record financial transactions, safely dispense of hazardous or toxic materials, follow Institute protocol for dealing with stake holders, perform clean-up or set-up procedures and properly maintain equipment shows others that you're not just looking for the easy way out. Establishing yourself as a trustworthy worker who submits to Institute policies shows your principal and co-employees and students that you'll faithfully carry out your duties.

Service Learning Service-learning seeks to engage individuals in activities that combine both community service and academic learning. Because service-learning programs are typically rooted in formal course, the service activities are usually based on particular curricular concepts that are being taught. Service-learning is a teaching method which combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. Service-learning programs involve students in organized community service that addresses local needs, while developing their academic skills, sense of civic responsibility, and commitment to the community.

A Service-Learning Program Provides Educational Experiences

Under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with school and community; That are integrated into the students' academic curriculum or provide structured time for a student to think, talk, or write about what the student did and saw during the actual service activity; That provides students with opportunities to use newly-acquired skills and knowledge in real-life situations in their own communities; and That enhance what is taught by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others.

SERVICE-LEARNING BENEFITS

Service-Learning benefits students by

- Linking theory to practice
- Deepening understanding of course materials
- Enhancing the sense of civic responsibility through civic engagement
- Allowing students to explore possible career paths
- Stressing the importance of improving the human condition
- Developing relevant career-related skills
- Providing experience in group work and interpersonal communication
- Promoting interaction with people from diverse backgrounds
- Instilling a sense of empowerment that enhances self-esteem

Service-Learning benefits faculty by

- Providing exciting new ways to teach familiar material
- Offering professional development challenges
- Engaging faculty in meaningful interactions with the community at large
- Encouraging faculty to form close, interactive, mentoring relationships with students
- Reminding faculty of the direct consequences of their teaching for society
- Connecting faculty across academic disciplines through a shared approach to teaching and learning process.

CIVIC VIRTUE

Civic virtues are the moral duties and rights, as a citizen of the village or the country or an integral part of the society and environment. An individual may exhibit civic virtues by voting, volunteering, and organizing welfare groups and meetings.

The duties are

- To pay taxes to the local government and state, in time.
- To keep the surroundings clean and green.
- Not to pollute the water, land, and air by following hygiene and proper garbage disposal. For example, not to burn wood, tyres, plastic materials, spit in the open, even not to smoke in the open, and not to cause nuisance to the public, are some of the civic (duties) virtues.

To follow the road safety rules.

On the other hand, the rights are

- To vote the local or state government.
- To contest in the elections to the local or state government.
- To seek a public welfare facility such as a school, hospital or a community hall or transport or communication facility, for the residents.
- To establish a green and safe environment, pollution free, corruption free, and to follow ethical principles. People are said to have the right to breathe in fresh air, by not allowing smoking in public.
- People have inalienable right to accept or reject a project in their area. One has the right to seek legal remedy, in this respect, through public interest petition.

RESPECT FOR OTHERS

This is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

- Recognize and accept the existence of other persons as human beings, because they have a right to live, just as you have.
- Respect others 'ideas (decisions), words, and labour (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if

they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they know others' mistake before and that they will fall!

- Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts.
- Show goodwill 'on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

LIVING PEACEFULLY

- To live peacefully, one should start install peace within (self). Charity begins at home. Then one can spread peace to family, organization where one works, and then to the world, including the environment. Only who are at peace can spread peace. You can't gift an article which you do not possess. The essence of oriental philosophy is that one should not fight for peace. It is oxymoron. War or peace can be won only by peace, and not by wars!
- One should adopt the following means to live peacefully, in the world

Nurture

- Order in one's life (self-regulation, discipline, and duty).
- Pure thoughts in one's soul (loving others, blessing others, friendly, and not criticizing or hurting others by thought, word or deed).
- Creativity in one's head (useful and constructive).
- Beauty in one's heart (love, service, happiness, and peace).

Get

- Good health/body (Physical strength for service to enjoy the academic environment in the institution)

Act

- Help the needy with head, heart, and hands (charity). Service to the poor is considered holier than the service to God. Not hurting and torturing others physically, verbally, or mentally.

PART-II

PROFESSIONAL ETHICS

INTRODUCTION

Management have an ethical and social responsibility to themselves, their clients and society. Practically (although there is much debate about this), engineering ethics is about balancing cost, schedule, and risk. Management ethics is a means to increase the ability of concerned engineers, managers, citizens and others to responsibly confront moral issues raised by technological activities. The awareness of moral issues and decisions confronting individuals and organizations are involved in Management & Technology.

MANAGEMENT ETHICS

WHY STUDY MANAGEMENT ETHICS?

Training In Preventive Ethics

- Stimulating the moral imagination
- Recognizing ethical issues
- Developing analytical skills
- Eliciting a sense of responsibility
- Tolerating disagreement and ambiguity

Obstruction to Responsibility

- Self-interest.
- Fear.
- Self-deception.
- Ignorance.
- Egocentric tendencies.
- Microscopic vision.
- Groupthink

Clearly Wrong Engineering Practices

- Lying
- Deliberate deception
- Withholding information
- Failing to adequately promote the dissemination of information
- Failure to seek out the truth
- Revealing confidential or proprietary information
- Allowing one's judgment to be corrupted.

Questionable Management Practices

- Trimming – —smoothing of irregularities to make data look extremely accurate and precise
- Cooking – —retaining only those results that fit the theory and discarding others
- Forging – —inventing some or all of the research data...
- Plagiarism – misappropriating intellectual property.
- Conflicts of interest (such as accepting gifts.) Actual, Potential, Apparent.

Senses of Expression of Management Ethics

- Ethics is an activity and area of inquiry. It is the activity of understanding moral values, resolving moral issues and the area of study resulting from that activity.
- When we speak of ethical problems, issues and controversies, we mean to distinguish them from non-moral problems.
- Ethics is used to refer to the particular set of beliefs, attitudes and habits that a person or group displays concerning moralities.
- Ethics and its grammatical variants can be used as synonyms for morally correct.

DIFFERENCE IN MORALITY & ETHICS

Morality	Ethics
More general and prescriptive based on customs and traditions.	Specific and descriptive. It is a critical reflection on morals.
More concerned with the results of wrong action, when done.	More concerned with the results of a right action, when not done.
Thrust is on judgment and punishment, in the 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 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, extortion, and crime.	Example: Notions or beliefs about manners, tastes, customs, and towards laws

THREE TYPES OF ETHICS

Common Morality

Common morality is the set of moral beliefs shared by all Management students. It is the basis for the other types of morality. In ethics, we usually think of such principles as Ahinsa (no harm physically or mentally to or killing others or even suicides), Satyam (no lies and break of promises), Contentment (no greed, cheating or stealing) etc. We don't question these principles. Three characteristics of common morality are identified as follows:

- Many of the principles of common morality are negative. The common morality is designed primarily to protect individuals from different types of violations or invasions of their personhood by others, such as killing, lying or stealing.
- Although the common morality is basically negative, it certainly contains positive or aspirational features in principles such as, 'Prevent killing, Prevent deceit and prevent cheating'. Further it includes even more positive principles, such as 'Help the needy, Promote human happiness, and protect the environment'. This distinction between the positive and negative aspects of common morality will be important in discussing professional ethics.
- The common morality makes a distinction between an evaluation of a person's actions and of his intentions. An evaluation of action is based on moral principles considered, but an evaluation of the person himself is based on one's intention. For example, if a driver kills a pedestrian with his vehicle accidentally, he may be booked for manslaughter but not murder. The pedestrian is just as dead as if he had been murdered, but the driver's intention was not to kill him. The law treats the driver differently, as long as one was not reckless. The end result maybe the same, but the intent is different. He may be morally responsible but not legally for the death. Similarly, if you convey false information to another person with the intent to deceive, you are lying. If you convey the same false information because you do not know any better, you are not lying and not usually as morally culpable. Again, the result is the same (misleading the person), but the intent is different.

Personal Morality

Personal ethics or personal morality is the set of moral beliefs that a person holds. Our personal moral beliefs mostly and closely run parallel to the principles of common morality, such as ahinsa, satyam and contentment. But our personal moral beliefs may differ from common morality in some areas, especially where common morality appears to be unclear or in a state of change. Thus, we may oppose abortion, even though common morality may not be clear on the issue. **Professional Ethics**

Professional ethics is the set of standards adopted by professionals. Every profession has its professional ethics: medicine, law, pharmacy etc. Management ethics is the set of ethical standards that applies to the management profession. Some of the important characteristics of professional ethics are:

Formal code unlike common morality and personal morality, professional ethics is usually stated in a formal code. Many such codes are promulgated by various components of the profession.

Focus The professional codes of ethics of a given profession focus on the issues that are important in that profession. Professional codes in the legal profession concern themselves with questions such as perjury of clients and the unauthorized practice of law.

Precedence In a professional relationship, professional ethics takes precedence over personal morality. This characteristic has an advantage, but it can also produce complications. The advantage is that a client can justifiably have some expectations of a professional, even if the client has no knowledge of the personal morality of the professional.

Restriction The professional ethics sometimes differs from personal morality in its degree of restriction of personal conduct. Sometimes professional ethics is more restrictive than personal morality, and sometimes it is less restrictive.

Two dimensional Professional ethics, like any ethics, has a negative as well as a positive dimension.

Being ethical has two aspects:

(a) preventing and avoiding evil, and (b) doing or promoting good.

Role morality This means the moral obligations based on special roles and relationships. For example, Parents having a set of obligations to their children, such as not to harm their children, nourish them and promote their flourishing. A political leader has a role morality, the obligation to promote the well-being of citizens. Professional ethics is one of the examples of role morality.

WORK ETHIC

Work ethics is defined as a set of attitudes concerned with the value of work, which forms the motivational orientation. It is a set of values based on hard work and diligence. It is also a belief in the moral benefit of work and its ability to enhance character. A work ethic may include being reliable, having initiative, or pursuing new skills. The work ethics is aimed at ensuring the 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), and offer opportunities for all, according to their abilities, but without discrimination.

Workers exhibiting a good work ethic in theory should be selected for better positions, more responsibility and ultimately promotion. Workers who fail to exhibit a good work ethic may be regarded as failing to provide fair value for the wage the employer is paying them and should not be promoted or placed in positions of greater responsibility. Work ethic is not just hard work but also a set of accompanying virtues, whose crucial role in the development and sustaining of free markets.

SENSES OF MANAGEMENT ETHICS

The word ethics has different meanings but they are correspondingly related to each other. In connection with that, Management ethics has also various senses which are related to one another. Comparison of the senses of Ethics and Management Ethics:

Ethics	Management Ethics
Ethics is an activity which concerns with making investigations and knowing about moral values, finding solutions to moral issues and justifying moral issues and justifying moral judgments.	Like the ethics, management ethics also aims at Knowing moral values related to management, finding accurate solutions to the moral problems in management and justifying moral judgments of management.
Ethics is a means of contrasting moral questions from non-moral problems.	Management Ethics gives a total view of the moral problems and how to solve these issues specifically related to management field.
Ethics is also used as a means of describing the beliefs, attitudes and habits related to an individual's or group's morality. Eg.: Ethics is given in the Bhagavat Gita or the Bible or the Quran.	Management ethics is also using some currently accepted codes and standards which are to be followed by group of managers and management societies.
As per the definition of dictionaries moral Principles is about the actions and principles of conduct of the people. i.e. ethical or unethical.	Management ethics also concerns with discovering moral principles such as obligation, rights and ideals in management and by applying them to take a correct decision.

MODELS OF PROFESSIONAL ROLES

It is understood that an engineer has to play many roles while exercising his professional obligations. Some of the professional roles or models are given below:

Managers as Saviours

It is believed that manager hold the key for any improvements in society through technological developments. Thus some people consider manager as a savior because they redeem society from poverty, inefficiency, waste and the hardships drudgery of manual labour.

Managers s as Guardians

Managers know the direction in which technology should develop and the speed at which it should move. Thus many people agree the role of managers as guardians, as managers guard the best interests of society.

Managers as Bureaucratic Servants

The manager's role in the management is to be the servant who receives and translates the directives of management into solid accomplishments. Thus the managers act as a bureaucratic servants i.e., loyal organizations set by the management.

Managers as Social Servants

As we know, managers have to play the role of social servants to receive society's directives and to satisfy society's desires.

Managers as Social Enablers and Catalysts

Besides merely practicing the management's directives, the managers have to play a role of creating a better society. Also they should act as catalysts for making social changes.

Sometimes managers have to help the management and the society to understand their needs and to make decisions about desirable technological development.

Managers as Game Players

In actual practice, engineers are neither servants nor masters of anyone. In fact, they play the economic game rules, which may be effective at a given time. The managers aim is also to play successfully within the organization and moving ahead in a competitive world.

THEORIES ABOUT RIGHT ACTION

The main objectives of right action are

- To understand the distinction between a theory of Right and a theory of Good.
- To understand Utilitarianism, Ethical Egoism, and Consequentialism
- To know how rule utilitarianism differs from act utilitarianism;

—Utilitarianism is the moral philosophy putting that at the centre of things. It concentrates upon general well-wishing or benevolence, or solidarity or identification with the pleasure and pain or welfare of people as a whole. The good is identified with the greatest happiness of the greatest number, and the aim of action is to advance the good (this is known as the principle of Utility). We should always do whatever will produce the greatest possible balance of happiness over unhappiness for everyone who will be affected by our action. Utilitarianism is often summed up as doing _the greatest good for the greatest number.

Theories of Rights Action are philosophical concepts concerned with human nature and their rights and duties to lead the life with ethical values. The concepts mainly focus on individual person's actions and their consequences. There are different versions of rights action introduced by difference ethicists during the eighteen-century Enlightenment Era: utilitarianism; rights ethics, and duty.

Our task here is to define the concept of Rights Action. We may have different perspectives and understanding of the concepts. After having learnt the concepts: utilitarianism; liberty rights; welfare rights; and duty ethics we can theorize the concept of Right Action as the followings:

- Right action is the action which controls by law
- Right action considers to good consequences of action
- Right action is the action which is benefits to all students, teachers, society, industry etc.
- Right action is the consequences of action that is not violate the moral rule.

Other definitions: a right action is an act that is permissible for you to do. It may be either:

- a) an obligation act- is one that morality requires you to do,
- b) an optional act- an act not obligatory or wrong to do; it is not your duty.