Why So Many Ethics in Corporate Management? Identifying Answers Using Propositional Analysis& Robustness

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ABSTRACT

This study is inclined to analyze the different work ethics at the workplace. Ethics are important and essential for any organization as it leads acts and deeds of its human resource. It also guides the behaviors of individuals at the work place. Employees need to know the ethics of organization to help them stay connected on the path of truth and honesty. Employees always need a guided behavior to make organization prosper and successful. Organizations develop and communicate the code of ethics within the organization and expects from the employees to strictly follow it. This type of effort makes the organization to become socially known and on the other hand, creating harmony in the society. There are many business ethics around the globe, but all have the same base. These ethics are based on the virtue and honesty. This study has maintained its argument by using the propositional analysis and robustness to conclude the most robust ethics/practices. This study stated that there is no need to develop so many ethics for organizations around the globe when they all are based on the common ground, as suggested by mapping of different work ethics. Harmony can be created at the workplace and at international level if the standards are established regarding the universal ethics.

KEYWORDS: Religion, Ethics, Propositional Analysis, Robustness, Corporate Management.

1. INTRODUCTION

Organizations work with the stated morals and ethics. Employees are required to follow the work ethics in order to help organization to excel. There are many organizations which are working worldwide. This is why, there are many work ethics which are established intentionally and unintentionally to guide the working behaviors of employees and to related it with the society. Holy religions have stated the work ethics which are essential for every individuals and society to lead their life according, whether at the workplace or in their daily life, man always needed a path towards virtue and success. Organizations have developed their own way of conduct to make themselves distinguished from other organizations. In guiding the conducts to their employees there are set standards to be taken in consideration.

Ethics are important to every society and every organization. There are many types of ethics which are guided by the organizations to their employees. Virtue ethics, duty ethics and consequential ethics, these are based on the holy religions Christianity and Islam. Business ethics are also essential as they guide the employees to distinguish between right and wrong. Establishing business ethics is also imperative as it helps organization to prosper more efficiently and effectively.

1.1 Objective of the Study:
The objective of the study is to explore
1. The literature related to ethics and ethics in business in relation with different religions commentary on work ethics in corporations.
2. To debate over the issue that why there are so many ethics at the work place. Do we need them?

1.2 Need/Rationale of the Study:
Organizations are going global by the passage of time. They are employing people from distinct race and religion. There may arise many issues like one act is not acceptable for person from different religion but

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organization need things to be done according to the ethics of the place where the organization started. Therefore, it is necessary to identify the common ground of work ethics based on the religion ethics (obviously) to help resolve the issue.

1.3 Problem Statement:

As we are living in a Global Village, we came across many people who have their distinct background (religion and work experiences). People use to work in their comfort zone. Sometimes getting biased and sometimes getting more rigid towards their beliefs, this type of act impact the sacredness of workplace. Therefore it is needed to identify the path that will help resolve this issue.

1.4 Research Question:

Is it enough to be distinguished from other organizations on the basis of ethical grounds in corporate culture?

1.5 Justification of the study:

Every prestigious organization imposed on having there own ethical conducts in order to distinguish themselves from other competing organizations.

So, there is a need to identify the neutral or common ground for all the businesses to base on the standardized ethical approaches.

1.6 Significance of the study:

This study will help identify the important fact that all of the religions have same ethical backgrounds. Then it is not useful to distinguish on the basis of organizations or religion. Think tanks and scholars should sit together and identify the universal code of ethics for organizations despite of their religion and conduct.

2. LITERATURE REVIEW

2.1 What is Ethics?

Ethics, derived from "ethos, (a Greek word)", means "the character, spirit and attitudes of a group of people or culture", whereas, "morality" has a Latin origin. Conventionally, "both terms referred to customary values and values of conduct as in "cultural ethos" and "social moves" as well as insights about what counts as human excellence"[1].

Ethics may be defined as "the set of moral principles that distinguish what is right from what is wrong. It is a normative field because it prescribes what ones should do or abstain from doing"[2].

2.1.1 Types of Ethics:

In philosophy, there are various types of ethics [3]. The three most important types of ethics are
1. Virtue ethics
2. Duty ethics
3. Consequential ethics

2.1.1.1 Virtue Ethics: It teaches "moral behavior is directly linked to a virtuous life."

2.1.1.2 Duty Ethics: These ethics are concerned about "what other people do, not with the consequences of their actions."

2.1.1.3 Consequential Ethics: These ethics are concerned about "consequences of one's conduct are the ultimate basis for any judgment about the rightness for that conduct."

2.2 Ethics in Business:

Ethics is "the extent to which one's behavior measures up to societal standards is typically used as a guage of one's ethicality". Since there is variety of values and principles for every society that determines its behavior, similarly, ethical behavior is also characterized with various frameworks [4].

Ethics Resource Centre define business ethics as "clear standards and norms that help employees to distinguish right from wrong behavior at work" [5].

According to [6] business ethics is same as ethics in general, but it can be better understood as a subfield of the extensive vicinity of ethics. There is always a multifaceted set of problems, concerns, opportunities and prospects for conducting business (that may change from culture to culture and society to society). The subfield of business ethics is "examination and application of moral standards within the context of finance; commerce; production, distribution, and sale of goods and services; and other forms of business" [4].

2.3 Creating an Ethical Organizational Culture:

It is an imperative question that how leaders can create an ethical culture in business. There are two view points for creating an ethical organizational culture. One is of The Ethics Resource Centre and the other one is suggested by Sauser, Jr. at a conference that held for South African entrepreneurs [4].

The Ethics Resource Centre[5],

"Written standards of ethical conduct";

"Training on standards of conduct";

"An ethics office or telephone advice line"; and

"Means to report misconduct anonymously"

According to [7],

"Adopt a code of ethics'

"Provide ethics training "

"Hire and Promote ethical People"

"Correct Unethical Behavior"

"Take a proactive strategy"

"Conduct a social Audit"

"Protect wishtle blower"

"Empower the guardians of integrity"

2.4 Why Code of Ethics are Necessary: A Practical Reason

Individuals face ethical issues at work every day and they rarely know how to deal with them3, which necessitates business ethics. A series of articles published in the Wall Street Journal during only one week in 1991 uncovered a whole array of issues being faced by employees: stealing, lying, fraud and deceit, which are usually displayed in following ways [8].

- "Receiving or offering kickbacks; bribery"
- "Stealing from the company"
- "Padding expense accounts to obtain reimbursements for questionable business expenses"
- "Divulging confidential information or trade secrets"
- "Using company property and materials for personal use"
- "Conflict of interest; e.g. personal with that of company's"

It is also mentioned that a survey done on the 1400 working women demonstrated the following mentioned ethical issues;

- "Managers lying",
- "expense-account abuses",
- "office nepotism (favoritism based on family relationship)",
- "taking credit for other's work"

Following public and private sectors statistics shows the percentage of "incidences of unethical behaviors occurred" are shown in table-1[8];

Incidences of Unethical Behaviors Occurred			
Sectors	%age	Sectors	%age
Government	68	Finance	33
Sales	51	Medicine	21
Law	40	Banking	18
Media	38	Manufacturing	14

Table-1: Statistics of Unethical Behaviors

According to [9]conducted a survey in 2000 major US corporations in order to assess the ethical problems that are mainly concerned with the managers. These are given in a "descending order of priority" in table-2.

Ethical Problems at Workplace	
1	drug and alcohol abuse
2	employee theft
3	conflicts of interest
4	quality control issues
5	discrimination in hiring and promotion
6	misuse of proprietary information
7	abuse of company expense accounts
8	plant closings and lay-offs
9	misuse of company assets
10	environmental pollution

Table-2: Ethical Problems at Workplace

"A study by Baucus & Baucus revealed that 67 companies out of the Fortune 500 had at least one illegal act, e.g. antitrust, product liabilities, discrimination"[10].

It is reported by [11] that ethical values are also poor and lacking. In a sinvestigation of 300 companies from all over the world, it was found that "over 85% of senior executives indicated that the following issues were among their top ethical concerns: employee conflicts of interest, inappropriate gifts, sexual harassment, and unauthorized payments". Usually the language of ethical lapse correlates itself with the following statements [12];

- "Everybody else does it"
- "If we don't do it, someone else will"
- "That's the way it has always been done"
- "We'll wait until the lawyers tell us it's wrong (What's legal may not be ethical)"
- "It doesn't really hurt anyone"
- "The system is unfair"

2.5 How Ethical Practices can be Expectant:
The following factors as reported by [13] are important that encourage the ethical practices in any organization

1.Public Concern for Unethical Practices: A society, "where most of the people tend to accept unethical behavior as a way of life", is destined to plunge deeper and deeper into "the dilemma of unethical practices". Therefore, if general public has a sheer understanding and knowledge of unethical behavior, then they could help to make a differentiation.

2. Formal Code of Ethics: In organizations, "formulation, publication and implementation of a formal code of ethics will certainly lead to curtailment of unethical actions and encouragement of ethical deeds since people will find it easier to distinguish between ethical or unethical base of any action".

3. Right of Information: "Right of information is another factor which serves as a big dissuader to unprincipled employees; therefore, this right should be accepted and implemented". Presence of this type of right, unprincipled, corrupt and dishonest employees will be anxious and frightened to use unethical means to achieve their personal goals because there will be an authentic threat and hazard of being exposed and uncovered in the community. These unprincipled and dishonest employees will also be punished and castigated.

4. Publicity of Unethical Practices: It is also essential that unethical practices should be provided an extensive publicity and be explicitly and candidly condemned in order to depress and deject people to do the unethical practices.

5. Punishment to Defaulters: "A judicious system of reward and punishment should be established in the organizations so that the defaulters are not let scot-free. Exemplary punishments should be awarded to the defaulters and be given a wide publicity. Such a system would certainly encourage most of the employees to follow the ethical code of conduct".

6. Education: Only awareness and knowledge of people of unprincipled and dishonest practices would not be enough; rather people should have to be cultured and knowledgeable in this pasture. They'll have to be apprised of, for instance,

   a. "Necessity of ethics in a society in general and in organizations in particular"
   b. "Advantages of ethical actions and disadvantages of unethical practices"
   c. "Different types of unethical practices and their consequences"
   d. "Need to speak up and curb unethical behavior at work places"
   e. "Difference between legality of a policy, rule, regulation or action and its ethical base"

2.6 Code of Business Ethics and Related Theories:
"Common code of business ethics, as they are perceived in today's world", are as follows [13, 14];
1. To prevent corruption and bribery.

"Relative ethics maintains that there are no moral rules that apply to all men as such". Ethical relativity also maintains that the standards of one group or community do not hold for another society or community. However, "there are other more extreme forms of ethical relativity in which what is right for any man is a purely individual matter". This viewpoint lead to the finding that there are no ethical standards that is applicable in every society. While researching standard ethics, Zabid indicated that there was a difference in three countries (Malaysia, China, and India) while dealing with the "malpractices in sales" and "gaining of competitor information" among Malays, Chinese and Indian managers in the banking sector in Malaysia. Findings revealed that "Indian managers perceived these two business situations as more unethical than the Malays or Chinese. The Chinese managers perceived *"malpractice in sales"* as more unethical than the Malays. The Chinese managers, however, perceived that *"gaining of competitor information"* is less unethical than the Malays or Indian managers [15, 16].

In a different investigation accomplished by Lee on "ethical beliefs of the British and Chinese managers, and between the top management and middle management in the marketing management", it was found that "there were no differences in the ethical standards in marketing between the British and Chinese managers in Hong Kong". The reason behind this type of behavior can be because of "acculturation of the managers to local business practices"**[17]**.

2. To make competition fair and transparent.

"Intuitive ethics maintains that 'good' actions are those, which are believed to be 'good' through the intuition of the individual passing the judgment". This theory holds that "ethics are not necessarily derived from experience or logic. Rather, people usually learn automatically what is right and what is wrong" **[18]**.

Intuitive theory proposes that "all people would think alike ethically and act accordingly", were it not for:

1. "Bad environments"
2. "Poor political institutions"
3. "Faulty education"
4. "Mistaken religious training"

3. To bring harmony in human relationships.

"Legal ethics maintains that 'good' actions are those, which are stated to be 'good' by the law". Under this school of thought, the word 'law' includes "all such laws that are passed by a higher authority, including God-as in the Law of God, or Law of Moses". Therefore, all the thoughts under "Christian, Judaic, Islamic ethics or ethics of other religions', which preserves and uphold that all that has been arranged and agreed in the "divine law" is 'good' and all that has been forbidden and banned is 'bad'.

4. To make better use of resources.

This theory holds that "pleasantness is the only quality because of which an experience is 'good' or valuable". A right action is somewhat different from a good action as good action produces a "pleasant experience as its consequence", while the right action at any moment produces "more pleasant experiences or to greater pleasure than any other actions".

5. To make provisions for more equitable distribution of resources and power.

According to this school, "the conduct to which we apply the name 'good' is a relatively more evolved conduct, and the conduct to which we apply the name 'bad' is relatively less evolved".

6. To promote better and long lasting business.

This theory holds that "'good' action is one, which contributes in making the self 'perfect' and helps in removing all human shortcomings from it". "Kantian Ethics and Universalism, in which the means justify the ends of an action not the consequences, can be considered within this category. In both, consequences are regarded as morally irrelevant and what matters is respect for the human being. People must not be treated exclusively as a means to an end. Based on these approaches for an action to be moral",

1. "It has to be universal; something that is moral for one person has to be moral for everyone", e.g., fraudulence and deceitfulness is not reasonable and defensible as suitable and applicable moral principle.

2. "Respect for rational beings; people should be treated with dignity and not as means to ends"

3. "Autonomy; action has to respect people's freedom to choose; people are to treat each other fairly and equally providing a strong foundation for rights"

These approaches have their own limitations. Firstly, it is difficult to think of every human being while making a decision. It is also difficult to lay a superior prominence and importance on the interests, benefits and wellbeing of humanity, a line can not be drawn. So, "it is hard to resolve conflicts when the criteria is to treat everyone equally because decisions typically involve conflicts of interests".

7. To humanize the corporate culture.

According to this school, "moral worth of an action is determined solely by its consequences and 'good' actions are those, which produce 'good' or valuable consequences and what makes an action right or wrong is the good or evil that is produced by the act". "Utilitarian Theory can be considered within this category, which was presented by the famous eighteenth century Englishman, Jeremy Bentham"**[19]**."Utilitarianism is committed to the maximization of the good and minimization of harm and evil, thus an action is right if it produces the best possible balance of good consequences over bad consequences for all parties affected, thus the bottom line is that plans and actions should produce the greatest good for the greatest number of people. For example, a company rule or policy formulated to favor a few selected individuals could be adjudged unethical on the basis of parameters of utilitarian theory. However, the same rule or policy would be taken as ethical if it benefits the greatest number of people".

2.7 Work Ethics in Different Religions:

2.7.1 Christianity Work Ethics:
According to [20] Christian work ethics are as follows"

2.7.1.1 Diligence at work: Christians are expected to hard work. They need to be diligent, hard-working, careful, attentive and aggravated workers; they must cooperate with co-workers and have a persistent guts and courage at work, especially when "the work is difficult and tedious". Christian workers ought not to be lazy in doing their work, for God has given many admonitions in His Holy Word against the sin of laziness and procrastination:

- "The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain" (Proverbs 15:19).
- "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Proverbs 19:15).

2.7.2.2 Obedience at work: Employees should give respect and obedience to their employers. "They are not to cheat, steal company time, nor take the easy way out in performing their tasks. They ought to arrive at work on time and to be given fully to work during office hours. They must be faithful workers with good work attitudes, working as if the Lord Jesus Christ Himself is our Employer". The Apostle Paul outlines the "importance of obedience of Christian workers" in these passages:

- "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (Titus 2:9-10).

2.7.2 Islamic Philosophy of Work Ethics:
Islamic values are "compatible with man's need for prosperity and happiness in all sphere of life." Islamic values are progressive, enlightened and liberal and world have recognized and acknowledged their strength in past [21].

It is imperative to desire and seek towards the Islamic values in order to establish their commitment for organization [22]. Islamic values and Islamic value system are common and regular, which are applicable to all humans from every walk of life. "Islamic management perspectives" can significantly play a vital role for modern management practitioners [21].

Honesty:

Honesty determines the trust among team members by helping them and directing them towards unified, organized and interrelated operations [21].

As stated by [23] antecedents of honesty are people. They have the characteristics that they are true in their

- Intentions
- Words and
- Actions

This means that Islamic values instituted standards which are ahead of the accepted and admired impression of truth, where commonly truth means "truth in speech and practice" [21].

Prosperity:

Prosperity is based on two important aspects, one is that "every member of society invites others towards good deeds and forbids others from doing wrong, thereby leading the society towards prosperity. The other one is "the welfare of all those who are under the responsibility/supervision" [21].

Prosperity makes certain that individuals working at the workplace not only work for their needs, they will also be responsible for all others who work under them, this will help contribute to the prosperity of the whole society [21].

Creativity:

Creativity needs resolve by which an individual pursues his/her objectives with firmness [21]. Resolve escort and guide towards venture and endeavor, which means "certitude, determination and commitment to take risk when it is essential" [24].

Efficiency:

Proficiency (which can be stated as efficiency-augment and improve productivity), help organizations to do slightly more than the nominal prerequisite and obligation [21, 25].

Hard Work:

[26]reported that "excellence is more an attitude than a test of capabilities." If one produces mediocre work, he will stay mediocre for the rest of life [21].

2.7.3 Jewish Work Ethics:
1. God as the Ultimate Source of Value:

According to [27] "an action is moral in virtue of being commanded by God".[27]justify his claim by providing a reading of the "Binding of Isaac (the *akeidah*)". It is mentioned in the study that "Abraham was bound

to sacrifice his son", this is so Pava claims that God commanded him because there is no superior or senior ethic than the will of Divine (God): "If Abraham believes in God, he has no choice. God is the source of his ethical obligation. Whatever God commands, man must obey. No matter how extreme, no matter how radical the sacrifice, Abraham must choose God."

2. The Centrality of Community:

According to **[27]**, there are three principles that are fundamental and essential to Jewish business ethics which are mainly apprehensive towards "promoting the creation, maintenance, and enhancement of community":

1. "the financial needs of one's family and community take precedence over the needs of strangers";
2. "we force people to help out others when doing so will come at no cost to themselves (*kofin al midatS'dom*/one is compelled not to act in the manner of Sodom)";
3. "going beyond the letter of the law (*lifnimmishurathadin*). Pava quotes a number of interesting scenarios in business where the application of these principles demonstrate a nuanced and commendable business ethic".

3. Individual and Communal Transformation:

Another imperative Jewish business ethics is to transform the individual character that will lead to "communal transformation or upliftment": "A living community committed to the ideal of ethical improvement at the level of the individual cannot for long ignore the call for ethical improvement in its powerful organizations and institutions."

2.7.4 Indian Philosophy of Work Ethics:

[28]reported that "Indian culture, which embraces many philosophical viewpoints like Vedas, Gita, Buddhism, Jainism becomes nothing but a collection of human values many of which assume special significance for corporate activities such as corporate governance, productivity enhancement and corporate social responsibility". Values such as

- "nishtha (sincerity)",
- "samarpana (commitment)",
- "kartavya-parayanta (responsibility)",
- "aparigraha (non-possession)",
- "brahamcharya (moral conduct)",
- "jigyasa (curiosity to learn)",
- "kauslam (efficiency)",
- "vividha (innovation)",
- "Samatva (impartiality)", etc.

Indian culture is based on esteemed and appreciated morals, principles and standards of

- "satyam (truth)",
- "shivam (righteousness)" and
- "sundaram (beauty)".

"Indian ethos" have highlighted five fundamental and essential "human values, namely, truth, righteous, conduct, peace, love and non-violence which are universally applicable for one and all these values are concerned with physical, intellectual, emotional, psychological and spiritual aspects of human resources, and thus assume overriding significance for corporate governance". Fairness is also essential corporate governance, which is described by phrases like "advaisthasarvabhutanam", "samahsarveshubhuteshu" and "sarvatrasamampashyati", which are commonly heard in Indian culture. Fairness towards one and all in the Gita is described by such phrases "vasudhaivkutumbakam" oneness of whole universe.

2.7.4.1 Indian Philosophy Regarding Indian Ethics:

1. Doing one's duty: One should perform his/her work carefully and responsibly. This concept lies under the basic concept of work ethics. "One should fulfill one's commitment and be accountable for results". It is imperative and most essential from an individual to perform work with a great effort and should also consider the interest of the organization.

2. Building a character foundation for society: "Everyone has goal for society". It is important for every individual to understand and realize the needs of members of society along with the societal wellbeing.

3. Honesty: "Wise persons are held to the highest standards of conduct which includes ethics, integrity, character, trustworthiness, truthfulness, morality, rightness. They show high consistency between word and deed'.

4. Vision: Individuals should have ability to "see the future" and should recognize a better and enhanced authenticity for the group of people. These individuals can have ability to lead others with their work, action and deed. "They communicate their vision and provide direction to follow the vision. They encourage risk taking".

5. Balance: "They are integrated or well-balanced spiritually, mentally, emotionally and physically. This gives good vibration to others, thereby elevating their spirits in addition to their confidence and passion for excellence".

6. Self-learning: They incessantly learn of innovative facts, information, expertise and ability and expand enlightening and educational consciousness and sympathy.

7. Self-confidence: "They have self-confidence in order to convince their followers of the rightness of goals and decisions".

8. Patience: "A wise man has patience; he controls his emotions. He quietly ignores an insult. He will not be provoked into meaningless fight, choosing instead to hold back his anger and to use his intellect to seek peace and reconciliation".

9. Self-control and restrain in speech: "The wise are especially noted by their skill with words. First, they show self-control and restrain in their use of language. Realizing the power of words, they speak with great caution. When they do speak, what they say is true and relevant. Moreover, their words are both dignified and astute".

10. Differentiate between right and wrong: "The wise understand the true difference between right and wrong, good and evil. They know the real meaning of justice and red fair play. They do not judge by appearance only, but they also see in depth. They have insights and foresight, enabling them to perceive both the underlying dynamics of things while accurately anticipating results and consequences. Therefore, they show good judgment and make correct decisions. Wise men are able to successfully perceive ahead because they have faith in the ultimate value of wisdom. And so the wise are law-abiding".

2.7.5 The Ethics of Confucius:

[29] stated that there are three principles on which Confucius teaching based:

1. the principles of *Li*
2. the principles of *Jen*
3. the principles of *Chun-Tzu*

1. **The Principles of *Li*** has numerous connotations, frequently interpreted as "propriety, reverence, courtesy, ritual or the ideal standard of conduct". It is what Confucius believed to be the ideal standard of religious, moral, and social conduct.

2. **The Principles of *Jen*** is "the fundamental virtue of Confucian teaching". Jen ("the virtue of goodness and benevolence") is articulated during acknowledgement and gratitude of worth (value) and apprehension for others, no matter what their rank or class is.

3. **The Principles of *Chun-Tzu*** is "the idea of the true gentleman". It means that "it is the man who lives according to the highest ethical standards". The gentleman displays five virtues: "self-respect, generosity, sincerity, persistence, and benevolence". These characteristics or five virtues of man are regarded as "as a son, he is always loyal; as a father, he is just and kind; as an official, he is loyal and faithful; as a husband, he is righteous and just; and as a friend, he is faithful and tactful".

Confucius Jesus recapitulates his wisdom in a way, "Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself." (Matthew 22:38)

According to the Confucius, if someone wants to achieve the Principles of *Li, Jen,* and *Chun-Tzu*, he should put a glance inside his self. All of the teachings of Jesus revolve around the Love with God ("Relationship with God"), only through this act; one can love their equal beings beyond doubt.

2.7.5.1 The Confucius Work Ethics: According to [30] Confucius values emphasize

- "Individual is not only answerable to himself but also to everyone related to him, including his family, superiors and colleagues",
- "Society is predominantly collective, meaning that each individual belong to a greater society and does not solely exist as an individual",
- "Harmony",
- "The need for people to be compliant and to follow the rules set out in order to prevent disorders and to maintain stability in society".

2.7.6 The Buddhism Work Ethics:

According to [31] the following are the Buddhist work ethics from the perspective of humanitarianism

1. "Business is a vehicle for the deliverance of self and other sentient beings. As such, it should emulate a bodhisattva practice to serve and benefit all sentient beings, including all its stakeholders and the environment."

2. The purpose of business should be "fair profit", "fair in the sense that it allows the business, as well as all its stakeholders, a chance to grow and prosper." The philosophy of Bodhisattva is "self-awakening through the

awakening of others". If the true spirit of Bodhisattva is to be ensured than its necessary to attain "full Buddha-hood" if one is concerned with others self cultivation along with his own self-cultivation.

3. "Business should be operated in a friendly way to the environment. Nature is the origin of all beings and non-beings. People need not only conform to the natural world, they must emulate it because they are part of it. Nature and human karma are connected." It is equivalent to doing something productive that leads to construction of environment in a positive way, which helps in producing positive results. If the things are done in a destructive way, cause nature and humanity to burn.

4. "Business should be a place of equal opportunity. Equality is one of the most important principles in Humanistic Buddhism. Virtually all the world's problems arise out of inequality and the tensions they produce in societies. Women and men are not equal in most parts of the world, ethnic groups are treated differently almost everywhere, the young and the old, the rich and the poor, the powerful and the weak, all are not equal." It is seen that if tensions are caused by these inequalities, they bring a serious consequences which ultimately bring an extreme ending and wrapping up of things.

5. "Business should be a place to practice all the bodhisattva virtues of loving kindness, compassion, respect, giving, loyalty, empathy, and caring. Mutual interdependence is the reality and the cornerstone of a Buddhist society. All life is a collective effort. Everyone depends on all others. Most humans thirst for community." It is a necessity of Buddhist organization it should offer "a sense of belonging, shared values, mutual support, trust and respect". Such organizations depict the following behaviors like inhabitants observe and rejoice with each other, are listened, accepted by the organization and have a sense of security, given a chance to innovate and show creativity in their work, all these will be supported **[32]**.

6. "Business should be held accountable for continuous improvement. The path to enlightenment is a continuous process of self-renewal."

3. MAPPING THE SIMILARITIES AND DIFFERENCE AMONG DIFFERENT WORK ETHICS:

Table-3 shows the mapping of similarities and differences among different work ethics.

Mapping the Differences & Similarities in Different Ethics						
	Christianity Work Ethics	Islamic Work Ethics	Jewish Work Ethics	Indian Work Ethics	Confucius Work Ethics	Buddhism Work Ethics
Christianity Work Ethics	Christianity Ethics: • Hard Work • Obedience at workplace	Similarities: • Hard Work	Similarities: • Obedience • God as the ultimate sources of value	Similarities: • Obedience at workplace • Doing one's duty	Similarities: • Hard Work • Ideal Standard of conduct	Similarities: • Honesty
Islamic Work Ethics	Differences: Christianity • Obedience at workplace Islamic • Honesty • Prosperity • Creativity • Efficiency	Islamic Ethics: • Honesty • Prosperity • Creativity • Efficiency • Hard Work	Similarities: • God as the ultimate sources of value	Similarities: • Honesty • Creativity • Vision • Patience • Self Control • Difference between Right and Wrong • Balance • Self Learning • Self Confidence	Similarities: • Courtesy • Ideal Standard of Conduct • Prosperity • Efficiency	Similarities • Honesty • Prosperity
Jewish Work Ethics	Differences: Christianity • Hard Work Jewish • Centrality of community • Individual and Communal transformation	Differences: Jewish • Centrality of community • Communal transformation Islamic • Honesty • Prosperity • Creativity • Efficiency • Hard Work	Jewish Ethics: • God as the ultimate sources of value • Centrality of community • Individual and Communal transformation	Similarities: • Balance • Vision	Similarities: • Ideal Standard of conduct	Similarities: • Equal opportunity businesses • Individual and Communal transformation
Indian Work Ethics	Differences: Christianity • Obedience at	Differences: Islamic • Prosperity	Differences: Jewish • God as the	Indian Ethics: • Doing one's duty	Similarities: • Virtue of Goodness and	Similarities: -

	workplace Indian • Building a character foundation of society • Honesty • Vision • Balance • Self Learning • Self Confidence • Patience • Self Control • Difference between Right and Wrong	• Efficiency Indian • Doing one's duty • Building a character foundation of society	ultimate sources of value • Centrality of community • Individual and Communal transformation Indian • Building a character foundation of society • Honesty • Vision • Balance • Self Learning • Self Confidence • Patience • Self Control • Difference between Right and Wrong	• Building a character foundation of society • Honesty • Vision • Balance • Self Learning • Self Confidence • Patience • Self Control • Difference between Right and Wrong	Benevolence • Difference between Right and Wrong • Courtesy • Patience	
Confucius Work Ethics	Differences: Christianity • Obedience at workplace Confucius • Propriety • Reverence • Courtesy • Ritual • Virtue of Goodness and Benevolence • Idea of True Gentleman	Differences: Islamic • Honesty • Creativity • Hard Work Confucius Ethics: • Propriety • Ritual • Virtue of Goodness and Benevolence • Idea of True Gentleman	Differences: Jewish • God as the ultimate sources of value • Centrality of community • Individual and Communal transformation Confucius • Propriety • Reverence • Courtesy • Ritual • Virtue of Goodness and Benevolence • Idea of True Gentleman	Differences: Indian • Doing one's duty • Building a character foundation of society • Honesty • Vision • Balance • Self Learning • Self Confidence • Self Control Confucius Ethics: • Propriety • Reverence • Ritual • Ideal standard of conduct • Idea of True Gentleman	Confucius Ethics: • Propriety • Reverence • Courtesy • Ritual • Ideal standard of conduct • Virtue of Goodness and Benevolence • Idea of True Gentleman	Similarities: -
Buddhism Work Ethics	Differences: Christianity • Hard Work • Obedience at workplace Buddhism • Business should provide deliverance • Purpose of business should be fair profits • Environment friendly business • Equal opportunity businesses • Business should be a place of all bodhistava virtue • Business should be accountable for continuous improvement	Differences: Islamic • Honesty • Prosperity • Creativity • Efficiency • Hard Work Buddhism • Business should provide deliverance • Purpose of business should be fair profits • Environment friendly business • Equal opportunity businesses • Business should be a place of all bodhistava virtue • Business should be accountable for continuous improvement	Differences: Jewish • God as the ultimate sources of value • Centrality of community Buddhism • Business should provide deliverance • Purpose of business should be fair profits • Environment friendly business • Business should be a place of all bodhistava virtue • Business should be accountable for continuous improvement	Differences: Indian • Doing one's duty • Building a character foundation of society • Honesty • Vision • Balance • Self Learning • Self Confidence • Patience • Self Control • Difference between Right and Wrong Buddhism • Business should provide deliverance • Purpose of business should be fair profits	Differences: Confucius • Propriety • Reverence • Courtesy • Ritual • Ideal standard of conduct • Virtue of Goodness and Benevolence • Idea of True Gentleman Buddhism • Business should provide deliverance • Purpose of business should be fair profits • Environment friendly business • Equal opportunity businesses	Buddhism Ethics: • Business should provide deliverance • Purpose of business should be fair profits • Environment friendly business • Equal opportunity businesses • Business should be a place of all bodhistava virtue • Business should be accountable for continuous improvement

				• Environment friendly business • Equal opportunity businesses • Business should be a place of all bodhistava virtue • Business should be accountable for continuous improvement	• Business should be a place of all bodhistava virtue • Business should be accountable for continuous improvement	

Table-3: Differences & Similarities in Different Ethics

*Off-white: Similarities
*Red: Differences

4. PROPOSITIONAL ANALYSIS & ROBUSTNESS:

At the sentence level, meaning is analyzed as a series of short, abstract statements called propositions. Each proposition is made up of word concepts, which are also abstract, and which are different, in a variety of ways, from words. A word concept in a proposition may appear in a real sentence as a word or a phrase. The word concepts may serve one of two functions within the proposition: they may be predicator/relational terms, or they may be arguments. In this analysis, we followed the Kintsch technique[33]. We believe that embedding different ethical system allows propositional analysis to handle our research question with ease.

Based on our discussion on many ethical systems, we analyzed that fewer ethical values are common in every ethical system. After reading many ethical systems, we have done propositional analysis for answering our research question: Is it enough to be distinguished from other organizations on the basis of ethical grounds in corporate culture? We mapped few ethical values after reading several studies on different ethical system implemented in organizations.
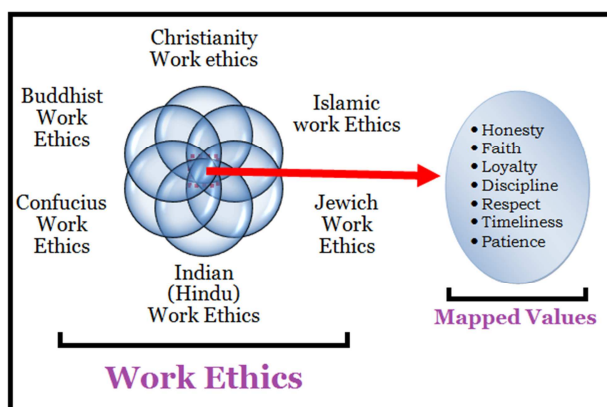

Figure-1: Mapped Values

After analyzing the ethical systems we argue that above concepts involve relationship within all the ethical system, whereas difference occurred or may be reason for implemented different code of ethics based on difference in cultural and moral values. Things which are acceptable in one community may be forbidden in another community that may be the reason in which organization find difficulty to implement one code of ethics. But based on our propositional analysis we proposed few key values that every organization requires in one way or other. We believe that the parameter of these values is to somehow the same across the globe and every organization can adopt an ethical system based on these values so there would not be any distinction based on ethical system. It also helps to build the character of an employee in which he can become a global citizen. Similarly existence of these values in an organization may be the predictor of an organization as global organization.

One way to test the validity of propositions is robustness. In this use, robust does not mean ''strong'' or ''widely applicable'' (although those terms may also have use)[34]. The robustness of a theory may be objectively determined in a straightforward manner. Highly robust theory seems to be highly useful in application, thus generating changes in behavior, theories of low robustness seem to generate confusion and conversation. In short, a theory or code of ethics containing a higher percentage of transcendent understanding is more likely to be more useful, and so will be more likely to influence behavior. As showed in figure–1, all the ethical system widely used around the globe and we derived all the overlapping ethical values.

The robustness is calculated as "dividing number of concatenated aspects to the total number of aspect in the theory"[34]. For Christianity work ethics there are no concatenated aspects so its robustness will be zero. Similarly, for Jewish work ethics, there is no concatenated aspects so its robustness is also zero.for Buddhism work ethics, there is only one concatenated work ethic that determine its robustness to be 0.167, i.e., the more business place a practice all the bodhisattva virtues and more emphasis on equal employment opportunities results in more friendly oriented business to nature.

For Confucius work ethics, the principle of Jen and the principle of Li respond to more in principle of Chun-Tzu. This leads us to the finding that robustness of Confucius work ethics is 0.333.

For Hindu work ethics, there are two concatenated aspects, like more honesty and more vision do respond to differentiate between right and wrong. Similarly, more self-confidence and more self-learning, there will be more patience. The robustness will be then 2/7=0.286.

For, Islamic work ethics, there are …concatenated aspects like more creativity and more honesty results in prosperity. Similarly, more honesty and more hard work respond to more efficiency. The robustness of Islamic ethics is 2/5=0.4.

Robustness of Ethical Systems	
Ethical System	Robustness
Buddhist Work Ethics	0.167
Confucius Work Ethics	0.333
Indian (Hindu) Work Ethics	0.286
Jewish Work Ethics	0.000
Islamic Work Ethics	0.400
Christianity Work Ethics	0.000

Table-4: Robustness of Existing Ethical System

All of these robustness findings can be seen in table-4. Since the values were so low, may be due to the values which are common to all of the ethics. Islamic ethics is the most robust ethic is Islamic work ethics as shown in table-4. It depicts that Islamic work ethics/practices are most effective.

5. DISCUSSION & COMMENTARY:

Ethics plays an imperative role in any society and in any organization. Ethics determine the ways to conduct day to day activities in a widely acceptable manner. Around the globe, there are many religions, countries, communities, societies and business. Since, there are so many religions, countries, communities, societies and businesses; each one has its own cultural values that determine the ethics and morality within the stated domain.

Things which are acceptable in one community are forbidden in another based on the religion and cultural moral values. So, it is always difficult for people (who travel from one country to another) in a way that the thing, action or deed that is acceptable in their society and religion may not be acceptable in foreign country. Or they have to face with the advertising or products which are according to their religion and ethical values are not acceptable or appropriate.

Similarly, when a person is hired by any organization let's say, outside the country can create problems for that individual. He may suffer the ethical values conflict or may be performs an activity that can be unacceptable in that society in which that individual is working can create problems for him.

All of the above mentioned ethics are based on the principles of honesty, truth and virtue. So, there must be a universal code of ethics that can be practiced all over. All of these ethics are based on the major principles of Christianity, Jewish and Islam. Different religions have emerged from these Holy religions. But these emerged religions have changed and modified the teachings of God. But these all are based on the same roots. Hindu's organizations are growing with their Hindu ethics, but those ethics are also derived from the Christianity, Jewish and Islam. Confucius work ethics have teachings which are again related to the Holy religion. Every organization and every business has their own ethics but all of these are extended from the world holy religions.

There is no need to have so many ethics in corporate organizations. As all of these ethics are extended from the same source so there should be the one comprehensive guide of an ethics to be practiced all over the world. So, there should be harmony among the nations and its habitants.

The main crux of this study is as follows:

- Propositional analysis and robustness suggest that Islamic work ethics are the most robust ethical practices.
- Mapping shows that all of the ethics have some common ground on which they all are based.
- Mapping strengthens the finding of propositional analysis and robustness in a way that "all the religions have a same base that demands worshiping of God and serving to humanity. They promote and accept positivity at the workplace. Humanitarian behaviors are expected to be prevailed in the workplace."Islamic philosophy also teaches the same.
- Literature search revealed that all of the world's organizations have just named it their work ethics to be the Christian work ethics, Hindu work ethics or Islamic work ethics. They all have a same path towards the obligations of the organizations and to achieve the organizational objective.
- Every organization around the globe has set its own ethical policies, but these all have the same origin, i.e.,
  - Honesty
  - Faith
  - Loyalty
  - Discipline
  - Respect
  - Timeliness
  - Patience
  - Harmony
- These should be reported as a universal work ethics for corporate management.

Why do we segregate on the bases of ethics when we stand on a common ground to achieve organizational goals & objectives?

Since another finding of this study is that mapping suggests that all of the work ethics have many values which are common in every society.

In response to research question, why organizations distinguish their selves from other organizations on the basis of ethical guidelines when we stand on the common grounds of ethical values as shown in figure-1.

To justify that there is no need to have different work ethics, we will built the following argument:

- World of today is 'Global village', having diversified workforce with different ethnicity, backgrounds etc followed by their own living patterns and standards.
- People love to work in their comfort zone and they do not want to leave it and that is what we *need* to change (openness towards other cultures, knowledge sharing & gaining trust, mental growth).
- At workplace employees are concerned with the professionalism rather than religion (there is no doubt every religion and its teaching is always respectable to others from different religions but at workplace it is necessary to deal with professionalisms at workplace than religion)
- Standardized code of ethics should be implemented & scholars need to get their heads together and come up with a common solution in proposing such universal ethics that can become the part of ethical law on international scale.
- Since there is no such distinction in ethical values so these must be avoided at organizations all over the world

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