



Ethics in Words (Oral/Written) – Is it a Mirage or Reality

KEYWORDS

1.Ethical Dilemma, 2.Ethical Communication, 3.Role of Theology & Scriptures, 4.Principles of Business, 5.Profit or Loss through Words

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ABSTRACT Great good and great evil appear from the exercise people create of the medium of societal communication. Even though it characteristically is said—and we frequently shall articulate at this juncture—that "media" do this or that, these are not sightless forces of nature beyond human control. For albeit acts of communicating often do have inadvertent consequences, yet people opt whether to employ the media for good or evil ends, in a good or evil way.

These choices, fundamental to the moral query, are made not only by those who obtain communication—viewers, listeners, readers—but chiefly by those who have power over the instruments of social communication and verify their structures, policies, and substance. They take account of public officials and corporate executives, members of governing boards, owners, publishers and station managers, editors, news directors, producers, writers, correspondents, and others. For them, the fair question is particularly delicate: Are the media being used for good or evil?

The bang of social communication can scarcely be blown up. People get in touch with other people and with events, form their opinions and values. Not only do they spread and accept information and thoughts in the course of these instruments however over and over again they experience living itself as an know-how of media (cf. Pontifical Council for Social Communications, *Aetatis Novae*, 2).

Opening

Technological alteration swiftly is making the media of communication even more invasive and potent. "The dawn of the information civilization is a bona fide cultural revolution" (Pontifical Council for Culture, *Toward a Pastoral Approach To Culture*, 9); and the twentieth century's alluring innovations may have been only a preamble to what this new century will bring.

The array and multiplicity of media available to people in affluent countries by now are beyond belief: books and periodicals, television and radio, films and videos, audio recordings, electronic communication transmitted over the airwaves, over cable and satellite, via the Internet. The contents of this gigantic outburst range from hard news to pure entertainment, prayer to pornography, deliberation to brutality. Depending on how they use media, people can grow in compassion and empathy or become secluded in a egotistical, self-referential world of stimuli with near-narcotic effects. Not even those who shun the media can evade contact with others who are profoundly prejudiced by them.

Analogy of Christianity in Ethical Articulations

Along with these reasons, the Church has reasons of her own for being concerned in the means of societal communication. Viewed in the light of faith, the record of human communication can be seen as a long expedition from Babel, site and symbol of communication's collapse (cf. Gn 11:4-8), to Pentecost and the gift of tongues (cf. Acts 2:5-11)—communication restored by the power of the Spirit sent by the Son. Sent forth into the world to announce the good news (cf. Mt 28:19-20; Mk 16:15), the Church has the charge of proclaiming the Gospel in anticipation of the end of time. Today, she knows, that requires using media (cf. Vatican Council II, *Inter Mirifica*, 3; Pope Paul VI, *Evangelii Nuntiandi*, 45; Pope John Paul II, *Redemptoris Missio*, 37; Pontifical Council for Social Communications, *Communio et Progressio*, 126-134, *Aetatis Novae*, 11).

Preaching of The Church in Communicating Truthfully

The Church also knows herself to be a *communio*, a communion of persons and eucharistic communities, "rooted in and mirroring the intimate communion of the Trinity" (*Aetatis Novae*, 10; cf. Congregation for the Doctrine of the Faith, *Some Aspects of the Church Understood as Communion*). Indeed, all human communication is grounded in the communication among Father, Son, and Spirit. But more than that, Trinitarian communion reaches out to humankind: The Son is the Word, eternally "spoken" by the Father; and in and through Jesus Christ, Son and Word made flesh, God communicates himself and his salvation to women and men. "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son" (Heb 1:1-2). Communication in and by the Church finds its first point in the spiritual union of love amid the divine Persons and their communication with us.

The Church's approach to Communication

The Church's approach to the means of social communication is vitally affirmative, cheering. She does not merely stand in verdict and denounce; rather, she considers these instruments to be not only products of human genius but also great gifts of God and true signs of the times (cf. *Inter Mirifica*, 1; *Evangelii Nuntiandi*, 45; *Redemptoris Missio*, 37). She desires to hold up those who are professionally involved in communication by setting out positive principles to assist them in their work, while fostering a dialogue in which all interested parties—today, that means nearly everyone—can partake. These purposes trigger the current text

The media do nothing by themselves; they are instruments, tools, used as people choose to use them. In reflecting upon

the means of social communication, we must face honestly the "most essential" question raised by technological progress: whether, as a result of it, the human person "is becoming truly better, that is to say more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all" (Pope John Paul II, *Redemptor Hominis*, 15).

We take it for granted that the enormous majority of people implicated in societal communication in any capability are assiduous individuals who want to do the correct thing. Public officials, policy-makers, and corporate executives yearning to value and promote the public interest as they understand it. Readers, listeners and viewers wish for utilizing their time properly for personal augmentation and development so that they can live happier, more prolific lives. Parents are apprehensive that what enters their homes through media be in their children's interests. Most professional communicators crave for employing their dexterity to serve the human family, and are distressed by the rising fiscal and ideological pressures to lower ethical standards present in many sectors of the media.

The contents of the incalculable choices made by all these people concerning the media are different from group to group and individual to individual, but the choices all have ethical weight and are subject to ethical estimate. To choose rightly, those choosing need to "know the principles of the moral order and apply them faithfully" (*Inter Mirifica*, 4).

Ethical Astuteness in Human Revelation

She brings a long custom of ethical astuteness, embedded in heavenly revelation and human reflection (cf. Pope John Paul II, *Fides et Ratio*, 36-48). Part of this is a wide-ranging and growing body of social schooling, whose theological course is an imperative remedial to "the 'atheistic' elucidation, which deprives man of one of his basic dimensions, namely the spiritual one, and to lenient and entrepreneurial solutions, which beneath different pretexts look for convincing man that he is liberated from every law and from God himself" (Pope John Paul II, *Centesimus Annus*, 55). More than merely passing decision, this ritual offers itself in service to the media. For example, "the Church's culture of wisdom can save the media culture of information from becoming a meaningless accumulation of facts" (Pope John Paul II, Message for the 33rd World Communications Day, 1999).

Communication is the lifeblood of human behavior. It facilitates us to widen relationships, comprehend others and the world we live in. For enhanced communication, understanding the palpable and the understated issues concerning to communication is essential. Ethical issues of business communication are one such issue. The imperative distinctiveness of ethical communication is conversed below.

Conveying the point exclusive of offending the audience:

Whilst communicating to the audience, conveying the preferred point to them in a considerable mode is of chief importance. For instance, the employees in a business can be asked to augment their competence in a demanding conduct whereas managers and executives will feel offended if the same pitch is used on them. There are diverse ways to explicate the exact things to them in a much smoother approach.

Sustain a rapport with the addressees:

Upholding the alike wavelength with the audience is incredibly significant for a conversationalist to ensure the audiences feel at home. Skilled communicators instantaneously make a bond based on conviction with the audience once they start dialogue. Great orators such as Winston Churchill and Mahatma Gandhi always were capable of upholding a liaison with their audience since they were masters at striking the same wavelength of the audience.

Shun custody of essential information:

In the contemporary epoch, information is imperative for all judgments. Consequently, it is critical for any business to be vigilant when communicating with the community. The communicated information should be complete and all crucial information must be conveyed aptly. Deliberately withholding essential information might result in the public conceiving a dire reflection.

Well thought-out value structure:

With the intention of ensuring that this notion is lucratively accomplished and understood in an organization, a disciplined value organism must be established all over the organization by the top management. If an organization functions on the base of value systems common to both the top management and the employees, shared reverence amid them will be there. A sound and strong value system can make way for ethical communication.

Correctness of information is obligatory:

Any information that is to be conceded must be correct and precise. Communicating without inspecting the certainty of the information can be exceedingly unsafe for the association. Detection of the spring and testing the information is indispensable prior to communicating it.

Ways to Conquer Ethical Impasse

Message ahead of the person - Common good approach: Most people in business countenance ethical predicament when they desire to deny essential information owing to variance with an individual or a group. In such situations, value should be given to the message to be communicated and not on the person or the group to which the message is to be communicated. Therefore people should give precedence to the widespread good of the association sooner than interpersonal or inter-group conflicts.

Decisions that generate more good and less harm - Utilitarian approach:

Whilst in moral quandary; mull over the effects of diverse substitutes after a definite interlude of time. Ethical pronouncement is to prefer the option which provides more good and less harm to the organization.

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