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**ЭТИКА ВЫБОРА**

**УЧЕБНО-МЕТОДИЧЕСКИЕ МАТЕРИАЛЫ**

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Предлагаемые учебно-методические материалы, составленные по современным аутентичным материалам, предназначены для обучения студентов основам профессиональной этики специалиста в различных областях общественной, управленческой и финансовой деятельности в контексте иноязычной культуры и языка.

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## **Part One**

### **Moral Dilemmas**

Ethics is the branch of philosophy concerned with the intent, means and consequences of moral behavior. It is the study of moral judgements and right and wrong conduct. Some human judgements are factual (the Earth is round); others are aesthetic (she is beautiful); and still others are moral (people should be honest and should not kill). Moral judgements are judgements about what is right and wrong, good and bad.

The word 'ethics' is derived from the Greek word 'ethos'. Originally, 'ethos' meant 'a dwelling place'. For the philosopher Aristotle, ethos came to mean 'an inner dwelling place', or what is now called 'inner character'. The Latin translation of 'ethos' is 'mos, moris', from which comes the English word 'moral'. In Roman times the emphasis shifted from internal character to overt behavior – acts, habits and customs. In more recent times, ethics has been viewed as an overall human concern. Ethical questions are important in all areas of life – work, social and personal. As a person you are constantly making decisions about what is the right or best action to take with family, friends and colleagues. Ethics also apply in social relations, as groups of people attempt to justify attitudes and actions toward one another.

Ethics is a difficult subject. Ethical dilemmas force you to think about moral issues with elusive answers. This is truer today than ever before. Aside from the moral issues created by development in science and medicine, there are many ethical problems brought about by population and economic growth.

Ethics has both religious and secular roots. Religious ethics era based on a theistic understanding of the world. God, true and good defines what is real. Secular ethics are based on a scientific understanding of the world. Both religious and secular ethics share many common values, such as the sanctity of

human life and the importance of the golden rule. The primary difference is how values are justified.

How does ethics fit with other branches of philosophy? A useful concept is the Philosopher's Pie, which shows the central themes or questions of philosophy: what is real/ what is true/ what is valuable? A theistic person may value the Ten Commandments and Salvation; a non-theistic person may have essentially secular values – life, liberty, and pursuit of happiness, truth, beauty and justice. A worthy goal in the study of ethics is to create your own Philosopher's Pie. Take time to consider what is real, true and valuable to you; answer, *quo vadis*, or where are you going?

Ethics is a concern unique to mankind. People are the only creatures who combine emotion (feelings) with knowledge (information) and through abstract reasoning (thought) produce a moral conscience, or a sense of what should be. In the history of the European civilization, what ought to be has had different meaning in different times and circumstances. Generally, the cultures of the European world condemn practices such as slavery, witchcraft and dueling today, even though once they were considered to be acceptable. There had been many definitions of the ethical person in the European culture. Good and right have been defined in terms of power, personal integrity, natural simplicity, the will of God, pleasure, the greatest good for the greatest number, and duty and right action.

In addition to these central concepts of good, European ethics today is guided by seven commonly held beliefs:

- Life should be preserved;
- It is important to know the nature and meaning of life;
- The welfare of others should be the concern of each individual;
- Happiness is a worthy goal that flows naturally;
- Love is good;

- Knowledge is good;
- Individual rights should be protected.

### Exercise 1.

Find in the text the **synonyms** to:

- |                          |                       |
|--------------------------|-----------------------|
| - a well-being           | - to try              |
| - an interest            | - questions           |
| - to deny                | - deserving           |
| - suitable               | - specifically        |
| - a purpose              | - to suit smth        |
| - behavior               | - a viewpoint         |
| - initially              | - an aim              |
| - to change from smth to | - an idea             |
| smth                     | - to begin to do smth |
| - general                | - to make smb do smth |

### Exercise 2.

Find in the text the **antonyms** to:

- |             |                       |
|-------------|-----------------------|
| - religious | - an individual       |
| - internal  | - in recent times     |
| - true      | - elusive             |
| - theistic  | - to share the values |

### Exercise 3.

Use the suitable prepositions from the text:

- **Along with** the issues of science, there are many ethical problems;
- Ecological problems are brought **about** by economic growth;
- His words do not fit **in** our arguments;
- Think **of** what is most valuable to you;

- This theory has been defined from **the point of view** of an individual but not a community.

#### Exercise 4.

Find in the text the word ‘concern’ and its derivatives and forms and use them in your own sentences.

#### Exercise 5.

The word ‘ethics’ is used both in the singular and the plural. Do you know any analogous words of Greek or Roman derivation?

#### Exercise 6.

Complete the sentences:

- Ethics is the branch ...
- The word ‘ethics’ is derived ...
- Ethics has been viewed ...
- Religious ethics are based ...
- A goal in the study of ethics is ...
- Ethics is a concern unique ...
- They combine emotions ...
- European ethics today ...
- It is important ...
- The cultures of the European world condemn ...

#### Exercise 7.

Explain the following combinations:

- |                    |                    |
|--------------------|--------------------|
| - moral behavior   | - inner character  |
| - moral judgements | - social relations |
| - a dwelling place | - elusive answers  |

- secular roots
- common values
- the golden rule
- the pursuit of happiness
- abstract reasoning
- personal integrity

#### Exercise 8.

Think of some practical situation which can be considered as an 'ethical dilemma'.

#### Exercise 9.

Answer the following questions:

- What values are important to you?
- How strong is your value system?
- What are the dominant definitions of good and right?
- What people and events have had primary influence on your values?
- What is the role of religion?

## **Part Two**

### **Levels of Morality**

The English philosopher John Locke viewed the newborn child as a blank tablet on which a life script would be written. He believed that experience and learning would shape the content, structure and direction of each person's life. In this sense, the ethics of the infant are amoral, i.e. no concept of good and bad or right and wrong is inborn.

After birth, babies soon discover that they are rewarded for certain things and punished for others. As a result of this early programming, they develop an understanding of what the adult world considers good and bad. Thus, a social conscience is begun, and this becomes the foundation for future moral development.

Through modeling and socialization, the older community passes on ethics to young people. The words and actions of parents, teachers and older companions teach and reinforce morality before children develop their own critical faculties. In all societies, a definition of good exists that dictates the appropriateness of moral behavior and serves as the basis for the development of young people. Consider the moral programming in the Scout Laws:

#### The Girl Scout Law

I will do my best: to be honest, to be fair, to help where I am needed, to be cheerful, to be friendly and considerate, to be a sister to every Girl Scout, to respect authority, to use resources wisely, to protect and improve the world around me, to show respect for myself and other through my words and actions.

#### The Boy Scout Laws

A Boy Scout is:

- trustworthy (to be trusted is honor),
- loyal (to Scout leaders, parents and country),

- helpful (at least one ‘Good Turn’ for somebody every day),
- friendly (a friend to all and brother to every other Scout),
- courteous (polite to all, especially to women, children and the weak),
- kind (a friend of animals or any other living creature),
- obedient (to parents, Scoutmaster and all other authorities),
- cheerful (he smiles whenever he can),
- thrifty (he does not destroy property, wastes nothing, saves money),
- brave (to face danger in spite of fear; defeat does not down him),
- clean (in body and thought, in speech and sport),
- reverent (toward God).

Ben Franklin’s advice to “teach children obedience first so that all other lessons will follow the easier ” captures the spirit in which moral values are taught. On a society-wide scale, the ethics of adults are similarly programmed. In adult societies there are individuals and groups (governmental, religious and educational) who believe in certain moral ideals, and who see their task to be one of imprinting these ideals on succeeding generations.

On what basis does the individual make ethical decisions? What motive, goal does the person bring to moral dilemmas? Each person makes ethical decisions according to three levels of moral development, with two stages within each level (Lawrence Kohlberg’ system). Different people go through the six stages of moral development at different rates, and some people never reach the principled morality of stages 5 and 6.

### Levels, Stages and Examples

#### **Level 1.**

Pre-conventional morality (the individual is aware of cultural prescriptions of right and wrong behavior). **Stage 1:** physical consequences determine moral behavior (e.g. “I won’t hit him because he may hit me

back”). **Stage 2:** personal pleasure dictates the rightness or wrongness of behavior (e.g. ‘I will help him because he may help me in return”).

### **Level 2.**

Conventional morality (the individual acts in order to meet the expectations of others and to please those in charge). **Stage 3:** the approval of others is the major determinant of behavior (e.g. “I will get along with you because I want you to like me”). **Stage 4:** compliance with authority and upholding social order are primary ethical concerns (e.g. “I will comply with the order because it is wrong to disobey”).

### **Level 3.**

Post-conventional morality (the individual is concerned with right and wrong conduct over and above self-interest). **Stage 5:** social ethics are based on rational analysis, community discussion and mutual consent (e.g. “Although I disagree with his/her views I will uphold his/her right to have them”). **Stage 6:** what is right and good is viewed as a matter of individual conscience; morality is based on personal conviction (e.g. “There is no external force that can compel me to do an act that *I consider* morally wrong”).

In the search for ethical ideals, people face the meaning of their own existence. This concern for meaning is unique among all animal species and so basic with mankind. Human beings are the only who try to discover what sort of creatures they are. “Who am I and what is important to me?”

The search for meaning in life is common to all people, but each person finds is unique to that person. One person may define the meaning in a social sense – having children and raising a family. Another may define the meaning of religious terms – to do one’s part in God’s divine plan. Still another may view the meaning in a personal sense – to know oneself and one’s place in the university.

Moral evolution has followed a path from pre-conventional to post-conventional ethics (Level 3, Stage 6). Increasingly, people, as individuals versus people as society have become the basis of moral judgements. The sentiment that “just because the majority of a group or society judge an act to be right or wrong does not make it so” reflects this orientation toward individual conscience (personal principles), as opposed to collective thought (community standards) or self-service (egocentric community). At this level and stage of morality the saying “the ends justify the means” is no more acceptable than to say “the means justify the ends”, or that intentions are all one needs to assure good results.

#### Exercise 1.

**Rephrase the following combinations:** the appropriateness of moral behavior; to be similarly programmed; succeeding generations; to reinforce morality; to develop critical faculties; in speech and sport; pre-conventional morality; post-conventional morality; mutual consent; to uphold social order; God’s divine plan.

#### Exercise 2.

The word ‘tablet’ is remindful of a certain Russian word. Are other English words of the same root also reminders of Russian words? Think of some other roots and their reminders in different languages.

#### Exercise 3.

Pick up in the dictionary all combinations based on the word ‘born’ and memorize them. Consider also the combinations with ‘worthy’.

#### Exercise 4.

**Find in the text the English counterparts of the Russian combinations:**  
передавать знания молодым, верить в идеалы, принимать решения на основе

этики, не соглашаться с точкой зрения, подчиняться правилам, одобрять чье-либо поведение, быть озабоченным чьим-либо поведением, беспокойство о смысле жизни, давать определение чему-либо в личностном ракурсе, личность в противоположность обществу, обеспечить хороший результат.

#### Exercise 5.

**Differentiate one from the other:** to reward – to award; to believe in smth – to believe smth; community – society; an infant – a baby; common – mutual; to print – to imprint; to define – to determine; obedience – compliance; appropriateness of behavior – rightness of behavior; foundation – basis; courteous – polite; conduct – behavior; humankind – mankind; to raise a family – to raise a problem.

#### Exercise 6.

Turn to reference books to define the notion of Scouts.

#### Exercise 7.

##### **Think and answer:**

- What level and stage of moral development does the sentiment “Mine is not to question why; mine is just to do or die” reflect? Who presumably acts in this way?
- What individuals and experiences have been important in your moral development? What was taught?
- At what level of morality do you currently operate?
- Have you experienced a need to find meaning in your life?
- Does moral behavior reflect the meaning attached to personal existence?

### **Part Three**

#### **Ethics and Work**

**A.** Whether based on religious belief or secular reason, a sense of right and wrong has long been recognized as an important element for the psychological health of the individual. The security and hesitancy that typically is a part of the anxious personality can have its roots in moral behavior. If people fail to freely choose and publicly act on their values, they tend toward guilt and feelings of inferiority. Gradually, they isolate themselves from social involvement and lose their emotional health. Ethics plays a central role in mental health.

**B.** All societies develop ethics based on social custom. Such group morality helps preserve shared values. Almost universal among societies are the customary negative values or taboos – neglect and cruelty toward children, treachery toward family and community and murder (especially of one’s family or community members). Other behaviors almost universally valued include parental care, respect for other people, and some control of sexuality (customs regarding relations between the sexes, marriage and family). Physical circumstances also influence a society’s values.

To better understand these concepts, consider the ancient Eskimo culture in which lasting the economic partnership between males result in mutual support and sharing, even of mates. The higher need for economic survival over marital fidelity in a scarce environment helps explain the practice of lending one’s wife to one’s partner whose own wife has died or is sick. Thus, an act considered right in one society may be considered wrong in another; the conventional morality of an act is determined by how closely it reflects social custom; social customs are based on shared values; and the values of a society may depend on physical circumstances.

**C.** Are ethics important to society today? Today, more than ever before, our survival depends upon our adherence to ethical principles. Ethics alone will decide whether atomic energy be an earthly blessing or the source of humankind's utter destruction.

Are ethics important to individuals today? People can adapt themselves to almost any cultural pattern, but insofar as they are contradictory to human nature, they develop mental and emotional disturbances that force them eventually to change these contradictions, since they cannot change their nature.

**D.** History has witnessed a changing definition of the meaning of work. Ethics at work depend on work perspectives. If work is viewed as a punishment or duty, moral rules may only minimize the burden. If work is viewed as a human right and joyous opportunity, moral rules may accentuate avenues of reward.

Ethics have been important in the work setting since 2700 – 2200 BC. During that period, Egyptian labor was called forth by devotion to the Pharaoh. The people believed their king was a god; to do right was to work in service to the Pharaoh.

Today governments have numerous laws that reflect moral values and govern the actions of organizations. An organization should develop internal work rules to maximize efficiency and serve as a guide for employee conduct. Such a code of conduct can be an important determinant of the nature, reputation, and success of the organization.

The best work rules meet the following criteria: they reflect the ethical ideals of the ownership, or, in the case of public organizations, the public trust; they are reviewed periodically for needed revisions; they are few in number; they are stated clearly; they are communicated to all employees; they apply equally to all employees.

By using these criteria as guidelines, an organization can achieve five important business and social goals:

1. obtain high standards of performance;
2. reduce anxiety and confusion over what is acceptable employee conduct;
3. meet the needs of employees to operate as freely as possible within a prescribed range of ethical behavior;
4. avoid double standards, and
5. develop an image that is consistent with organization's ideals.

A comprehensive code of ethics for an organization includes guidelines in each of the following areas:

- government relations (i.e. paying taxes and obeying laws);
- employee relations (i.e. dealing with employee welfare and grievances);
- community and environmental relations (i.e. the effects on its social and physical environment);
- business relations (i.e. dealing with suppliers and competitors);
- production (i.e. the standards of quality for its products and services);
- consumer relations (i.e. pricing and advertising its products and services).

E. In dealing with moral dilemmas such as people, products, prices, and profits, organizations typically reflect one of three ethical orientations:

1. profit maximizing,
2. trusteeship, or
3. quality of life management.

These three terms roughly correlate with levels of morality 1,2,3. Profit maximizing reflects pre-conventional morality (the organization's focus is on individual gain and avoiding punishment). Trusteeship reflects

conventional morality (the organization behaves to conform to the expectations of others and to satisfy higher authorities). Quality of life management reflects post-conventional morality (the orientation of the organization is to do what is right over and above self-interest and apart from the views of others. With this orientation, ethical conduct is based on the highest moral principles).

The higher the orientation, the higher the level of profits when computed over a period of years. Why? Perhaps, the answer is in the character of the work force. Most people are attracted to what they consider good and right and are repulsed by what they see as bad and wrong. In a free society, people are allowed to work where they wish, and employers are allowed to employ whom they wish. Individuals and organizations with high ethical orientations attract each other and then, as one, focus on the achievement of a common business mission. Important parties outside the organization take note of this and elect such principled organizations over unprincipled organizations because they genuinely respect, trust and like them. Employees want to work for them, government officials want to support them, and customers want to buy from them. In one word, they have a positive reputation. Ethical judgements in business are based in part on social values, and social values differ among individuals.

F. Many people look toward leaders for moral guidance. This tendency is universal in young people and common among adults. It also reflects the importance of ethics for those in leadership positions, whether in organizations – such as supervisors, managers and owners – or in society – such as parents, teachers and government officials.

Subordinates will forgive the leader who fails to manage or is inefficient in the use of time, or fails to achieve the smoothest human relations; but they will not forgive the leader who is immoral and non-

principled. Such a person lacks moral authority and is not trusted or respected.

Every leader should have a code of conduct that serves as a compass to guide and judge behavior. By having such a code, the leader can ask of any act, “Is it right and to what extent?” what a leader says and does in the sphere of morality has enormous influence on those who follow. More than any memo, directive, or brass band, the actions of the leader communicate. Because of the ability to influence moral behavior, the leader in the work setting should continually address two questions:

1. what standards of conduct do I wish to promote?
2. Are my actions helping to accomplish this?

The type of leadership an organization has determines its moral culture. Leadership styles may be three: implementer, problem solver and pathfinder. The implementer focuses on direct action and manipulation; the problem solver concentrates on analysis and strategy; the pathfinder is concerned with purpose and vision. Many organizations are combinations of the first and the second styles; the pathfinder style is urgently needed, yet often avoided.

#### Exercise 1.

Fish out from the text two cases of the so-called ‘split’ infinitive.

#### Exercise 2.

**Name the synonyms to the words from the text:** to force smb to do smth; to adapt oneself to smth; to govern smth; the ownership; to apply to smb; to communicate smth to smb; to achieve a goal; a range of behavior; the trusteeship; to elect smth; a non-principled leader.

## Exercise 3.

**Explain the difference between the components of the following couples:**

- principled – principal;
- economic – economical;
- joyous – joyful;
- numerous – numeral;
- acceptable – accepted;
- code – codex.

## Exercise 4.

**Regroup the adverbs used in the text according to their meaning:**  
eventually, gradually, ultimately, periodically, urgently, continually.

## Exercise 5.

Search for sentences in American or British publications containing such rarely used words as **taboo, criteria, code, memo**.

## Exercise 6.

**Why are the attributes below formed with nouns (double-positioned) or adjectives? Try to explain the fact consulting the text if need be:**

- group morality – conventional morality,
- family member – parental care,
- community relations – environmental relations,
- work rules – moral guidance,
- employee conduct – atomic energy,
- business goal – social goal,
- government relations – economic partnership,
- leadership style – pathfinder style, etc.

Why not ‘governmental relations’ or ‘convention morality’, ‘working rules’ or ‘atom energy’? and how about ‘public organization’? Find some more double-positioned attributes.

#### Exercise 7.

##### **Paraphrase the combinations:**

- it can have its roots in moral behavior;
- in a scarce environment;
- customs are based on shared values;
- it depends upon our adherence to the principles;
- ethics are important in the work setting;
- Egyptian labor was called forth by devotion;
- employee welfare and grievances;
- the image is consistent with the ideals;
- the importance of ethics for those in leadership positions;
- to achieve the smoothest human relations;
- people look toward leaders for guidance.

#### Exercise 8.

**Search for Russian equivalents to:** life management; business mission; standards of conduct; psychological health of the individual; social involvement; social custom; shared values; utter destruction; cultural pattern; emotional disturbances; to maximize efficiency; to roughly correlate with smth.

Mind that in the Russian language for the most of above combinations there exist fixed or set phrases. In case you linger at what the English combinations mean, consult the text.

## Exercise 9.

**On the basis of the text as well as your own experience, enlarge upon the following statements:**

1. Physical circumstances also influence a society's values.
2. Ethical judgements in business are based in part on social values.
3. Social values differ among individuals.
4. The pathfinder style is urgently needed yet often avoided.
5. Ethics at work depend on work perspectives.

Do not be afraid to look philosophical while digesting and discussing the above items.

## Exercise 10.

The text is split into six parts. No doubt, they are logically motivated. Try to entitle each and give summary of each.

## Exercise 11.

Long ago the Eskimos maintained a special view on family life. The view was considered right in their society. For us it is wrong. Can you recall some other foreign values and standards strange to us?

## Exercise 12.

How do you think ethics can decide whether atomic energy will be blessing or destruction? Give examples of both outcomes, if you can remember any.

## Exercise 13.

Is work a curse or a punishment, or a natural right and duty? Or a joyous opportunity? The definition of work has developed and changed (since time immemorial) in this line. What do you consider it to be? Or what do your parents and friends think of it?

## Exercise 14.

All governments in the world have numerous work laws, or labor bills, etc. Must an organization elaborate its internal work rules? Are the government directives inadequate and scanty?

## Exercise 15.

According to the text, every organization has 5 goals to achieve (see part D). Would you suggest some more?

## Exercise 16.

Speak about a code of ethics for an organization. Discuss each guideline in detail.

## Exercise 17.

An organization must be orientated in three aspects. What are they? How do they correlate with levels of morality that you analyzed in Part Two of this booklet?

## Exercise 18.

Leaders are of three types. What are they? Could you add a fourth, a fifth, etc. type? In any case, must the leader be a boss or a teacher?

## **Part Four**

### **Dynamics of Ethical Choice**

Besides levels of morality, a person's ethics are determined by personal values. In a sense, personal values are the glasses through which we view the world. A description of each personal value is as follows:

#### **1. Theoretical**

The primary interest of the theoretical person is the discovery of truth. In the lab, field and library, and in personal affairs, the purpose of the theoretical person is to know the truth above all other goals. In the pursuit of truth, the theoretical person prefers a cognitive approach. This person's needs are to observe, reason and understand. Major concerns of such a person are to order and systemize knowledge and to discover the meaning of existence.

#### **2. Economic**

The economic person is interested in what is useful. Based originally on the satisfaction of bodily needs and self-preservation, the interest in utilities extends to practical affairs of the business world – the production and accumulation of wealth. This type of person is enterprising and efficient, reflecting the stereotype of the average businessperson. Economic values may conflict with aesthetic values such as in the advertising and promotion of product and services, except when art meets commercial ends. In relationships with people, the economic person is more likely to be interested in surpassing others in wealth than in dominating them, or in serving them socially.

#### **3. Aesthetic**

The aesthetic person finds highest satisfaction in form, harmony and beauty, the value of each single experience is judged from the standpoint of grace, symmetry and fitness. The aesthetic person regards life as a procession of events. An aesthetic person may not be a creative artist; the aesthetic person

finds chief interest in the artistic episodes of life. In the economic sphere, the aesthetic often seems the process of manufacturing, advertising and trade as a destruction of important aesthetic values. In social affairs, the aesthetic may be said to be interested in people, but not necessarily in their welfare. The aesthetic person tends toward individualism, self-sufficiency and idealism in personal relations.

#### **4. Social**

The highest value for this type of person is love. The altruistic or philanthropic aspect of love is the interest of the social person. The social person is kind, sympathetic and helpful toward others. Such a person may find the economic and political values to be cold and inhuman. In contrast to the political type, the social person regards love instead of power as the most suitable form of human relationship.

#### **5. Political**

The political person is interested in power and influence, although the person's activities may not fall within the narrow field of politics. Whatever the vocation, the political person seeks to be an individual who is powerful. Leaders in any field usually will have a high interest in power and status. In certain people, however, the desire for direct expression of power is uppermost, and their primary values are social influence and the exercise of authority.

#### **6. Religious**

The highest value for this type of person is spiritual peace. A religious person may or may not belong to an organized religion; people are religious if they but seek to comprehend the cosmos as a whole and to relate themselves to its embracing totality. Some people who are religious focus on events, people and experiences in this world. On the other hand, some religious people are transcendental mystics, seeking to unite themselves with a higher reality by withdrawing from life.

Evaluating your personal values, you should remember the following points:

- all six values are positive;
- culture influences personal values (in the Pygmy culture the male with the greatest social esteem usually is not the strongest, wealthiest, most spiritual, most artistic, or most intelligent; rather, he is the one who shares most generously);
- your lowest personal value may be more important to you than the highest personal value another individual holds; similarly, your highest may be less important to you than the lowest of another individual;
- ideally, a person's work will allow maximum expression of personal values (this helps explain the achievement and satisfaction of "theoretical" Albert Einstein, "economic" John d. Rockefeller, "aesthetic" Leonardo da Vinci, "social" Martin L. King, "political" Winston Churchill, and "religious" Martin Luther).

The following 21 values may be categorized under the above six descriptions. It is easy to classify them. They are:

- aesthetic values (appreciation of beauty),
- achievement (gains of work or effort),
- helpfulness,
- human relationship (being interested or involved with other people):
- independence,
- leadership (ability to guide or direct smth or smb with ease),
- leisure (freedom from duties; relaxation),
- love,
- material wealth,
- naturalness,

- order,
- physical health,
- physical pleasure,
- power,
- privacy (being content when alone; enjoying seclusion),
- recognition (receiving respect, honor, or reward),
- religious faith,
- responsibility,
- security (freedom from worry),
- self-expression (ability to show one's feelings, ideas, beliefs),
- truth (honesty).

#### Exercise 1.

Try to explain the usage of both the definite and indefinite articles in the combination “aesthetic person” in the same passage, even in the same sentence.

#### Exercise 2.

Pick up from the text infinitive structures of the type *to want smb to do smth* and *to be considered to be*. Use them in your own sentences.

#### Exercise 3.

**Give synonyms to the combinations clipped from the text as quickly as possible:** the purpose of a person, bodily needs, production of goods, to surpass smb, to dominate smb, to judge smth, procession of events, destruction of values, welfare of people, to be helpful to smb, the most suitable form, human relationship, the vocation, the uppermost desire, to focus on smth, to unite oneself with smb, the social esteem, to hold a personal value.

## Exercise 4.

**Search out the semantic counterparts:**

- the primary interest – to regard (life);
- in the pursuit of (truth) – a person seeks to do smth;
- the major concerns – to conflict with smb;
- to order (knowledge) – the chief interest;
- to come into conflict with smb – to discover (the meaning);
- a person tends toward smth – the high interest;
- to view (the world) – to systematize smth.

## Exercise 5.

**How do you understand the following phrases?**

- cognitive approach;
- self-sufficiency of a person;
- an enterprising person;
- art meets commercial ends;
- the activities may not fall within the field of politics;
- embracing totality;
- from the standpoint of symmetry;
- transcendental mystics;
- exercise of authority.

## Exercise 6.

Find information about the Pygmy culture and the Pygmy ethos.

## Exercise 7.

At the end of the text the names of worldwide celebrities are used. What are they famous for?

## Exercise 8.

**Agree or disagree:**

- Personal values include all of the following; economic, political, aesthetic, religious, psychological.
- Napoleon is an example of a political person.
- Science is an example of a social profession.
- Mother Teresa is an example of a political person.
- In the Pygmy culture the most esteemed male is usually the most generous.
- Important elements of interpersonal compatibility include personal values, personality temperament, and personal interests.
- Closed-mindedness, or intolerance of another person's values, usually results in business success.

## Exercise 9.

Rank the above 21 values (see the end of the text) according to how you actually feel. In front of each value, place a number from 1 (the least important) to 5 (the most important value). Give a different rating to each value. Explain why you feel so.

## Exercise 10.

**Discuss the questions:**

- What are your personal values (under the six descriptions given in the text)? Does your life situation support your value orientation?
- Can you identify the people and experiences in your life that have helped shape your values?
- Are your values compatible with those of your family and friends? Can you accept and support the values of others?
- Do you think male and female value orientations are different?

## Part Five

### Readings

#### Story 1

#### Melampus

Melampus was the first mortal endowed with prophetic powers, before his house the stood an oak tree containing a serpent's nest. The old serpents were killed by the servants, but Melampus took care of the young ones, and fed them carefully. One day, when he was asleep under the oak, the serpents licked his ears with their tongues. On awaking he was astonished to find that he now understood the language of birds and creeping things. This knowledge enabled them to foretell future events, and he became a renowned soothsayer. At one time his enemies took him captive and kept him strictly imprisoned. Melampus, in the silence of the night, heard the woodworms in the timbers talking together, and found out by what they said that the timbers were nearly eaten through and the roof would soon fall in. He told his captors and demanded to be let out, warning them also. They took his warning and thus escaped destruction, and rewarded Melampus and held him in high honor.

#### Exercises:

1. **Use the verbs in your own short situations:** to endow smb with smth, to take smb captive, to escape smth, to keep smb imprisoned, to hold smb in high honor, to enable smb to do smth.
2. Analyze the cases of participle structures and passive voice.
3. Translate into Russian the combination "creeping things". What other meanings of the verb and its derivations do you know?

## Discussion:

1. Why did Melampus save the young serpents?
2. Melampus was rewarded twice. For what?
3. Was Melampus a religious or a social person?
4. Did Melampus benefit by his actions? If he did, to what level of morality could we relate him?

**Story 2**

## The Salamander

Himself from the *Life of Benvenuto Cellini*, an Italian artist of the 16th century, writes the following:

“When I was about 5 years of age, my father, happening to be in a little room in which they had been washing, and where there was a good fire of oak burning, looked into the flames and saw a little animal resembling a lizard, which could live in the hottest part of that element. Instantly perceiving what it was, he called for my sister and me, and after he had shown us the creature, he gave a box on the ear. I fell a-crying, while he, soothing me with caresses, spoke these words: ‘My dear child, I do not give you that blow for any fault you have committed, but that you may recollect that the little creature you see in the fire is a salamander – such a one as never was beheld before, to my knowledge.’ So saying, he embraced me gave me some money”.

## Exercises:

1. Fish out four verbs from the text denoting the process of vision.
2. The verb *to look* is used with prepositions. Give all the options you can.
3. The nouns *an element* and *a box* are used here in an unexpected way, at least for the moment of the first reading. Explain this way.
4. Point out all the gerundial structures, if any.

### Discussion:

1. Can we talk of some ethics or morality of a five-year-old?
2. Why did the father hurry to show the creature to his children?
3. Was the boy compensated for the blow? Did he understand his father's parental maneuvers?
4. Could the father's instruction method help shape the boy's personal values?
5. Could not the father find another way of instructing Benvenuto? For instance a correct explanation?

### Story 3

#### Ovid

Ovid was born in the year 43 BC. He was educated for public life and had some offices of considerable dignity; but poetry was his delight, and he early resolved to devote himself to it. He accordingly sought the society of contemporary poets, and was acquainted with Horace and saw Virgil. Ovid spent an easy life in Rome in the enjoyment of a competent income. He was intimate with the family of Augustus, the emperor, and it is supposed that some serious offence given to some member of that family was the cause of an event which reversed the poet's happy circumstances and clouded all the latter portion of his life. At the age of 50 he was banished from Rome and ordered to betake to Tomi, on the borders of the Black Sea. Here, among the barbarous people and in a severe climate, the poet spent the last 10 years of his life. His only consolation in exile was to address his wife and absent friends, and his letters were all poetical. The two great works of Ovid are his *Metamorphoses* and *Fasti*. They are both mythological poems.

## Exercises:

1. Pay attention to and explain how you understand the phrases in the text: *public life, to hold some offices, a competent income, the latter portion of his life*. You may get surprised at the usage of some words in them.
2. You should know the synonyms to:
  - he resolved to devote himself to,
  - the event reversed the poet's circumstances,
  - among the barbarous people.

## Discussion:

1. When a young man, what were Ovid's personal values, religious or social?
2. Why did he change his career?
3. Debate as it may seem, but Ovid was punished for an offence to a royal person. Was such conduct reasonable for a man of dignity? Speak about his morality.
4. Was Ovid unhappy? Whom did he dislike more, Emperor Augustus or the barbarous people at the Black Sea?
5. Can we speak about self-expression of Ovid?
6. In his green days, did Ovid think of his would-be achievements?

**Story 4**

## Orion

Orion was the son of Neptune. He was a handsome and a mighty hunter.

Orion loved Merope, the daughter of Oenopion, king of Kios, and sought her in marriage. He cleared the island of wild beasts and brought the spoils of the chase as presents to his beloved. But as Oenopion constantly deferred with his consent, Orion attempted to gain possession of the maiden by violence. Her

father, incensed at this conduct, having made Orion drunk, deprived him of his sight and cast him out on the seashore.

The blinded hero followed the sound of Cyclops' hammer till he reached Lemnos, and came to the forge of Vulcan, who, taking pity on him, gave him Kedalion, one of his men, to be his guide to the abode of the sun. Placing Kedalion on his shoulders, Orion proceeded to the east, and meeting there the sun god, was restored to sight by his beam.

After this he dwelt as a hunter with Diana, with whom he was a favorite, and even she was about to marry him. Her brother was highly displeased. One day, observing Orion wading through the sea with his head just above the water, Apollo pointed it out to his sister and maintained that she could not hit that black thing on the sea. The goddess discharged a shaft with fatal aim. The waves rolled the dead body of Orion to the land; and, bewailing her fatal error with many tears, Diana placed him among the stars, where he appeared as a giant, Sirius, his dog, follows him.

#### Exercises:

1. **The style is lofty. It will be easier to understand the story of Orion if you replace with more common words the following ones:** he deferred his consent, he was incensed at the conduct, he cast him out, the abode of the sun, he proceeded to the east, he was restored to sight, he observed Orion wading through the sea, he maintained that she could not hit, she discharged a shaft.

2. **Use the phrases of the text in your own sentences:** to clear the place of smth, to gain possession of smb, to deprive smb of smth, to take pity on smb, to be a favorite with smb, to be about to do smth.

3. **You see here two combinations:** *fatal aim* and *fatal error*. Will the word *fatal* be translated into Russian with the same word?

## Discussion:

1. Characterize Orion as if he were a human.
2. Orion did not achieve a success. He failed in his efforts. Did he choose the wrong value?
3. Why did not Oenopion and Apollo like Orion? Was their attitude to him motivated?
4. Two women were the cause of Orion's failure. Were they the cause aesthetic, social, or religious persons?
5. In which shoes of the two you prefer to be (if you were female)?
6. Would you like to be another Orion, Oenopion, or Apollo (if you are male)? Or Kedalion?

## Story 5

## To Marry an Intellectual Woman

**Jim:** I want to marry an **intellectual** woman.

**Bill:** Really? Why?

**Jim:** Because intellectual women are interesting.

**Bill:** Are they? What a child you are, Jim! They are not interesting. They are **dangerous**.

**Jim:** Dangerous? Why?

**Bill:** Because it is impossible to **relax** when they are at home. No, men are not happy with intellectual **wives** and **modern** children.

**Jim:** Modern children?

**Bill:** Oh yes! With an intellectual wife everything is modern: dresses, **principles**, children, even dogs. It is **unbearable** for a **normal** man! And – modern women are not really good **cooks**!

**Jim:** But you want to marry Kate and she is a modern, intellectual woman!

**Bill:** Oh, but I **am in love with** Kate!

## Exercises:

1. The following adjectives were derived from the nouns, weren't they? *Intellectual, interesting, dangerous, normal*. What are the nouns? Try to combine one of the nouns with one of the adjectives in a logical phrase. The phrases may be as many as possible.
2. The verb *to bear* initiated the adjective *unbearable*. How about *to relax*?
3. Try to find words which can be grammatically converted.
4. Find antonyms for: *impossible, happy, modern, good*.

## Discussion:

1. Which of the two boys seems to be more serious?
2. Does Jim believe Bill? Or is he just tolerant due to his education?
3. How much do their points differ?
4. What is Bill's value of human relationship? Will he change his views after the marriage?

**Story 6**

## The Teacher in the Middle

You are a first-year teacher and have joined the National Education Association, more out of ignorance and peer pressure than any sort of formal allegiance. You love the kids and your job and have been complimented by the principal for the fine start you've made. You haven't really gotten to know the other staff yet, but they seem friendly and supportive.

It seems that while you've been busy surviving these first few months and getting ready to be married in June, the teachers and the administration have been at odds concerning pay-scale issues for the up-coming year. The salary of beginning teachers is one of the lowest in the state, and the teachers feel they are

losing quality-beginning teachers because of it. After numerous Association meetings the teachers finally vote to strike. They feel their concerns have been ignored by the administration.

Suddenly, you are put in the middle! Your colleagues have appealed to you to illustrate the plight of the first-year teacher. On the other hand, the principal is not bound to rehire you while you are under a probationary contract, and he does not support the teachers.

Do you strike or do you report to school to teach on Monday?

#### Exercises:

1. Use the phrases in your own sentences:
  - to be complimented by smb,
  - to make a start,
  - to get to know smb,
  - to be at odds,
  - to be ignored by smb,
  - to appeal to smb to do smth,
  - to be bound to do smth,
  - to be under a contract.
2. Reshape the sentences:
  - You have joined the Association *out of* ignorance and pressure;
  - They seem *supportive*;
  - They were at odds concerning pay-scale issues;
  - You are *put in the middle*;
  - They appealed to you to *illustrate the plight* of the teacher;
  - Do you *report to school to teach* on Monday?

#### Discussion:

1. What are the rights of a teacher? What are the responsibilities?

2. What are the rights of a school employer? The responsibilities?
3. Should teachers, policemen, doctors and other public service employees be allowed to strike?
4. In accordance with your level of morality, whom will you side with, the colleagues or the principal?
5. In what direction will your sense of responsibility work in this case?

### **Story 7**

#### The 19-Year-Old Bride

A young engineer acquired his degree, a 19-year-old bride, and a new job in June, and moved to the town where the company is located. His job calls for him to test company equipment being used in nearby installations. The company is young and small, and the people in it are friendly to the young couple, including them in all the social affairs. The young man and his bride don't drink and are uncomfortable around people who are drinking, so they decide not to attend any more of the parties and not to become obligated to invite people to their house for drinks. The wife enrolled for some college courses so she could claim heavy assignments as an excuse for refusing invitations.

The young man's boss keeps urging him to bring his wife to the parties and become one of the group. The young man isn't sure if this is an invitation or an order, so he decided that if he put in an appearance himself at the parties, and left early, he would be taking care of his obligation.

#### Exercises:

1. Express the same idea using different words:
  - He acquired his degree and a bride;
  - His job calls for him to test the equipment;

- They are uncomfortable around people;
- They decide not to attend the parties;
- They decide not to become obligated to invite people;
- The wife enrolled for some college courses;
- The boss keeps urging him to bring his wife;
- If he put in an appearance himself at the parties, he would fulfil his obligation.

2. Scan the story for gerundial structures. Use the same verbs for making up your own gerundial structures in your sentences.

#### Discussion:

1. How should the young couple handle the problem?
2. How much should advancement depend on party going and party giving?
3. If you attend such parties, is it leisure or responsibility?

### Story 8

#### Persistent

I crossed the street to avoid meeting him, but he saw me and came running towards me. It was no use pretending that I had not seen him, so I waved to him. I never enjoy meeting Bert, he never has anything to do. No matter how busy you are, he always insists on coming with you. I had to think of a way of preventing him from following me around all morning.

“Hullo, Bert,” I said. “Fancy meeting you here!”

“Hullo, Elizabeth,” Bert answered. “I was just wondering how to spend the morning – until I saw you. You’re not busy doing anything, are you?”

“No, not at all,” I answered. “I’m going to...” “Would you mind me coming with you?” he asked before I had finished speaking.

“Not at all,” I lied, “but I’m going to the dentist.”

“Then I’ll come with you,” he answered. “There’s always plenty to read in the waiting room!”

#### Exercises:

1. Consider all the cases of Gerund, and the verbs after which Gerund is used. Do you know some other verbs which can be followed by Gerund?
2. *Persistent* is a word with a definite meaning. Can you use some other in this situation? *Insistent* or *consistent*?
3. In the phrase *plenty to read*, what is the role of *plenty* and *to read*? Can you replace *plenty* with another word?

#### Discussion:

1. Why did Elizabeth want to avoid meeting Bert? Was he rather unceremonious?
2. Was it ethical of the girl to tell a lie to Bert? Or was it a white lie?
3. Do you know some people like Bert? Can you figure their personal values?
4. What would you do if you were Elizabeth?

### Story 9

#### Aunt Flora

**Aunt Flora:** What are you going to do on Sunday, dear?

**Paul:** I’m going to see Kate. We’re planning to go to St. James’s Park.

**Aunt Flora:** Are you going to hire a boat again?

**Paul:** Yes, we are.

**Aunt Flora:** That’s very foolish of you. It’s so easy to fall into the water.

**Paul:** That's very unlikely. Besides, the lake isn't very deep. In fact, it's shallow.

**Aunt Flora:** It is deep.

**Paul:** But we are always very careful.

**Aunt Flora:** I'm going to join you.

**Paul:** Are you really? What for?

**Aunt Flora:** To see that you are careful.

**Paul:** That's very kind of you, Aunt Flora, but...

**Aunt Flora:** That's all right, dear.

#### Exercises:

1. What parks of London do you know? What are they liked by Londoners for?
2. Recollect other frequent phrases of the type "it's foolish/kind of you".
3. What was "unlikely" for Paul? What other word could come in instead?

#### Discussion:

1. How old is Paul? At his age, can he be careful while in the boat?
2. Why is Aunt Flora so insistent? Because he is her nephew or because she is afraid for him?
3. Does Paul behave politely? What are his moral values?
4. Will he be supervised through all his life?

### Story 10

#### Flying Cook

Many teenage girls want to be stewardesses. They think it is a lovely job. The money is very good and you<sup>7</sup> can travel cheaply all over the world you have free time.

I live in a flat with a stewardess and I know that her job is very difficult and tiring. Louise never has time for anything. She often has to rush to the airport at 5 o'clock in the morning. She never knows exactly where she will be at any time. Her plans are never definite until the last minute. Every time I see her she is running, with a suitcase in one hand, looking at her watch.

Last week on a flight from New York to London all the cabin crew were busy serving meals and drinks to the hundreds of passengers. There were some children jumping up and down in their seats shouting for more orange squash. Then the chief stewardess noticed a strange smell, which was coming from one of the kitchens on the 747.

“What is this smell?” she asked Louise.

“It’s the roast beef cooking,” Louise replied.

“But we are not serving roast beef on this flight.”

“I know,” Louise explained. “But I am going to have a dinner party tonight and I won’t have time to cook it when I get home!”

#### Exercises:

1. Pick up all other meanings of the words: *flight*, *rush*, *squash*. They may come useful, too.
2. What is *the 747*? Guess and explain.
3. Think of synonyms to the words *tiring*, *definite*, *busily* as to how they were used in the story.

#### Discussion:

1. To be a stewardess is a lovely job. Why do many girls think so?
2. Why did Louise cook her private meal on the 747? Didn’t she know it was not allowed or did she violate the rule intentionally?
3. Must employees use service facilities for their private purposes?
4. Should Louise be reprimanded and punished?

5. What must be here the primary motivation and value (for Louise and the crew)?

### Story 11

#### Dunblane Widower to Marry

The widower of the teacher who died trying to save pupils in the Dunblane massacre is to marry his sister-in-law. Rodney Mayor, 54, said yesterday that he was thrilled at the prospect of marrying Joan Bedford, a 48-year-old divorcee, in the spring.

The couple became engaged at Christmas and recently moved into a converted barn 10 miles from Dunblane. They plan to marry one month after the second anniversary of the massacre in which 16 primary children were killed. Gwen Mayor, 44, who was shot six times, was posthumously awarded a Queen's Commendation for Bravery.

**Auslan Cramb, Scottish Correspondent**

*Daily Telegraph, 1998*

#### Exercises:

1. What is the difference between *massacre* and, e.g., *murder*?
2. Dwell upon the combinations a *converted barn* and *primary children*.
3. Make up your own sentences with the phrases: *to be thrilled at*, *to be engaged with*, *to award smb*.

#### Discussion:

1. Was responsibility Gwen's personal value?
2. Could you approve of Rodney's decision?
3. Will Joan feel pricks of conscience? Will we condemn her?

## Story 12

### Cash Scandal. Politician Found Dead

A Japanese politician implicated in a financial scandal was found hanged in a hotel room yesterday.

Shokei Arai, a member of the ruling Liberal Democratic Party, was facing imminent arrest over a stock market investigation.

On Wednesday, he gave what may have been meant as a valedictory press conference, telling reporters he was innocent and playing a tape of his dealings with Nikko Securities as proof.

“There will be no occasion for me to meet you again,” he said. “What I say at this news conference will be the last words of my political life.”

He allegedly left two suicide notes, both of which read: “Thank you for your kindness.” Japan has seen a wave of suicides in connection with a corruption scandal, which has embroiled the Finance Ministry, leading banks and security houses.

Juliet Hindell, Tokyo  
*Daily Telegraph*, 1998

#### Exercises:

1. Express the same idea with different words:
  - to be implicated in a scandal,
  - to face imminent arrest,
  - a valedictory press conference,
  - he allegedly left two notes,
  - a scandal embroiled the Ministry.
2. Write out professionalisms (here: economic terms) and memorize them.

3. Define the type of attributes: a hotel room, a news conference, the Finance Ministry, a suicide note, a corruption scandal, securities houses.

#### Discussion:

1. What principles was Shokei's first consideration?
2. No sooner had Shokei proven his innocence than he committed suicide. Why so?
3. Generally, journalists like to indicate the age and family status of the persons they write about. Why do you think not so this time?
4. Didn't Shokei act like a samurai?

### Story 13

#### Charlie Chaplin

One day, when he came home, Chaplin discovered a gold watch in his pocket. Unaware of how it could have gotten into his pocket, he decided to take the watch to the police station. The next day he received an anonymous letter: "Dear Mr. Chaplin, I am a pickpocket, writing to you now. Yesterday in the subway, I stole a gold watch from a rich gentleman. Seeing you, I decided to make you a gift, and I slipped it into your pocket."

A year later, finding neither the thief nor the owner of the watch, the police sent it back to Chaplin. Some newspapers cover the incident. A few days after, Chaplin received another letter: "Dear Mr. Chaplin, a year ago my watch was stolen from me in the subway. I read in the newspaper that the pickpocket had presented you with it. Let my watch belong to you, Mr. Chaplin. As I am your admirer to no less extent than the pickpocket, I am sending you a gold chain to match the watch."

## Exercises:

1. Explain the difference between *to discover* and *to find* as used in the story.
2. Why incident but not *accident* or *precedent*?
3. Study all the meanings of the verbs *to cover* and *to match*. Compile interesting sentences with them.

## Discussion:

1. Why did Chaplin bring the watch to the police? Would you do the same?
2. What pushed the pickpocket to present Chaplin with the watch? Couldn't he do it in a more courteous manner?
3. Why did not the police confiscate the watch for the needs of the force?
4. Was it ambition or admiration that brought the owner to the idea of sending a gold chain to Chaplin?
5. Do you believe the story is true to life?

**Story 14**

## The New Wave at Zotos

In late 1988, Shiseido, a Japanese cosmetics giant, bought Zotos International, an American maker of hair-care products, for \$345 million, and, after a disastrous year, decided that Zotos needed a tough American boss. Shiseido found him in Philip Voss, an advertising executive and former lieutenant in the American army.

He has added some Japanese touches to Zotos outward appearance. There is a rock garden in the forecourt of its head offices in Darien, Connecticut. Mr. Voss's management style is aggressively American. On the day he took over

from a Japanese executive as boss of Zotos, Mr. Voss dismantled the company's management committee. He then set about sacking all the senior executives, replacing them with high-fliers from Revlon, L'Oreal and others in the beauty business.

Japanese management, says Mr. Voss, is fine for the expensive, up-market cosmetics products that Shiseido makes and sells. Zotos, a company famous for inventing the permanent cold wave, is in a different market. It sells its lotions and potions to professional hairdressers. "The consensus approach," says Mr. Voss, "can't work in an entrepreneurial company like Zotos. I would have made 55,000 decisions before the Japanese had gotten the subject in the agenda."

In 1990 sales at Zotos increased by about 10 percent to more than \$100 million, and profits increased fivefold. Nevertheless, Mr. Voss would be imprudent to count on a job for life at Zotos. He is an abrasive manager, even by American standards. Shiseido could yet decide that he is just too much of a good thing.

*The Economist*, March 1991

#### Exercises:

1. Why the mix of tenses: Past Indefinite, Present Perfect, Present Indefinite and so on? Try to substantiate this.
2. Sort out all economic and managerial terminology. It may be of use to you.
3. Use the dictionary and interpret the idea of the phrases: *a disastrous year*, *high-fliers*, *beauty business*, *up-market products*, *an abrasive manager*, *too much of a good thing*, *a tough boss*, *an advertising executive*, *hair-care products*, *a consensus approach*.
4. Specifics: Revlon, L'Oreal. Permanent cold wave, a rock garden. You better get the hang of it.

### Discussion:

1. Why was Mr. Voss selected as the boss?
2. He was not on the pre-conventional level of morality at the time, was he?
3. As a boss of Zotos, did he act as a social person or as a political one?
4. Leadership was it his value? Did he fit in the standards?
5. Was he sure of his achievement?
6. Strange as it may seem, Mr. Voss could not count on that tenure for long. How so?

### Story 15

#### Scare

“This guy Moore, he has a big house in Riverdale, and his wife’s mother lives there with ’em, and she’s been giving him a hard time for a bout thirty-seven years, right? So this guy, he loses his job. He’s working for one a these reinsurance companies, and he’s making \$200,000 or 300,000 a year, and now he’s outa work for eight years or nine months, and nobody’ll hire him, and he don’t know what the hell to do, right? So one day he’s puttering around out in the garden, and the mother-in-law comes out and says, ‘Well, water seeks its own level.’ That’s a verbatim quote. ‘Water seeks its own level. You oughta get a job as a gardener.’

So this guy. He’s outa his mind, he’s so mad. He goes in and tells his wife, ‘I’ve had it with your mother. I’m gonna get my shotgun and scare her.’ So he goes up to his bedroom, where he keeps this 12-gauge shotgun, and he comes downstairs and heads for the mother-in-law, and he’s gonna scare the guts outa her, and he says, ‘Okay, Gladys,’ and he trips on the rug, and the gun goes off and kills her, and – bang! – Murder Two. Well, the guy’s white, he’s got some

money, he lives in a big house in Riverdale. It looks at first like maybe he's gonna fake an accidental shooting..."

#### Exercises:

1. The man is, of course, an educated person. Prove it. But he prefers to show off and uses illiterate language. Pick up all the proofs of his acting.
2. Explain the combinations: *reinsurance company*, *a verbatim quote*, *Murder Two*, *a 12-gauge shotgun*, the latter being another proof of the storyteller's acting.
3. Fish out five phrases of colloquial aspect and compile sentences with them. Of the type: *Oh, dear, you'll **get it hot** some day!*

#### Discussion:

1. Was Mr. Moore a typical American? Yet he differed from every next Jack, didn't he?
2. Can you guesstimate what motivated the mother-in-law in her attitude to Mr. Moore? (guesstimate = guess + estimate = suggest, figure out, etc)
3. For about forty years Mr. Moore was patient and tolerant. Couldn't he wait for some twenty years more... to do what?
4. Did he really have to fake the murder?
5. Don't you think that his joblessness pushed Mr. Moore to unstable behavior?
6. If Mr. Moore had been still employed and had become the cause of his mother-in-law's death, how would have his bosses reacted?

### Story 16

#### A Lesson

Brian remembered a time when a pair of shoes dropped off Johnny's feet and he lacked an overcoat in snow-covered months. Johnny had made the best of things: he knocked the high heels from a pair of his mother's, put on one of her

fur-collared coats she had cut down for him, and walked off well-protected to school. No boys had laughed, but his teacher made a reference to his woman's attire and Johnny couldn't hide his bitterness from Ada that night.

Nevertheless, he went to school clad the same next day and halfway through the class was astounded to see his mother walk into the room. "You name, Martin?" she demanded, standing by the teacher's desk. He was even more stunned than Johnny at the fierceness of blonde Ada. "Yes," he said, "what do you want?" Ada's fist landed hard across the side of his face. "That'll teach you to tell our Johnny off because he's got no clothes!" – and walked out of the room.

That same day the teacher took him to the nearest shop and rigged him up with a new pair of boots. "It just shows what a lot o'good you can do when you stick up for your kids," Ada remarked before breaking into a laugh when Johnny clomped into the house that night.

#### Exercises:

1. Find the three verbs used together with the preposition *off* and explain the role of the preposition.
2. Find the three compound attributes, render them into Russian and think of any other attributes of the type.
3. Reshape Ada's sentence (especially its infinitive portion): "That'll teach you to tell our Johnny off..."
4. The following words are rather stylish and bookish: *attire, clad, astounded, stunned, to rig smb up*. Use more habitual words instead.
5. Think of curious situations in which to use the phrases: *to make the best of smth, to do a lot of good, to make a reference to smth*.

### Discussion:

1. What was Johnny's level of morality? Did he try to live up to his circumstances?
2. Which of the two actions of Martin was motivated by his position of a teacher and which by his inner impulse?
3. Do you think that Martin achieved some positive result by buying boots for the boy?
4. Did Ada ever hear of ethics? Did she hit the teacher out of instinct or out of protest?
5. Which of two – Ada and Martin – was more humiliated?
6. How can you account for Ada's boast? Was she really praiseworthy?

### Story 17

#### Duty

A convoy of 38 merchant ships was crossing the Atlantic during World War Two. None of the ships was armed except the *Jervis Bay*, which had only 6-inch guns and no armor plate. One night, an enemy ship suddenly appeared and began firing at the convoy with 11-inch shells. Without a moment's hesitation, the *Jervis Bay* drove toward the enemy, laying down a smoke screen behind which the rest of the convoy could escape.

The *Jervis Bay* fired at the German raider until the last active gun was submerged. Only when the bridge was destroyed and the ship could no longer fight did the wounded captain give the order to abandon ship. Only 68 out of the 250-man crew survived. The rest, along with the captain, went down with the *Jervis Bay*. No one protested this act of duty; no one complained; no one suggested another action that should have been taken.

## Exercises:

1. Do you see any difference between *none* and *no one*? Both are used in the text. Look for some negatives, use all of them in your own sentences.
2. Pick up all the military words and phrases. How much is one inch?

## Discussion:

1. The crew's call to duty – was it ethical or psychological?
2. How would have the incident turned if the captain had been a different man?
3. Was it personal conscience or the captain's example that drove the crew to the team heroism?
4. What would have happened if the captain had had another decision? What other decision could it have been?

**Story 18**

## The Foxhole

A sergeant said of a soldier in a foxhole: "Never mind him, as long as we can save the squad."

The lieutenant said of the squad: "Never mind them, as long as we can save the platoon."

The captain said of the platoon: "The platoon doesn't matter, as long as we can save the company."

The colonel said of the company: "Never mind the company, as long as we can save the regiment."

The brigadier was interested only in saving the brigade, while the general wanted only to save the army.

"The army doesn't matter," said the leader of the nation, "as long as we can save the country."

“The country doesn’t matter,” said the mother of the soldier in the foxhole, “as long as my son comes home safely.”

Discussion:

1. Do all the characters act as social persons?
2. What are their ethical decisions based on?
3. Do they believe that they are right?

### Story 19

#### The Stolen Drug

In Europe, a woman was near death from a rare kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug.

The sick woman’s husband, Heinz, went to everyone he knew to borrow the money, but could only get together about \$1,000, which was half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper, or let him pay later. But the druggist said, “No, I discovered the drug and I’m going to make money from it.” Heinz became desperate and broke into the man’s store to steal the drug for his wife.

Discussion:

1. What moral dilemma influenced Heinz’s conduct?
2. Heinz stole the drug. Was he right or wrong?
3. Why did not the druggist try to understand Heinz’s circumstances?

What were the goals of Heinz and the druggist?

## Story 20

### What I Have Lived for

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search of knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a deep ocean of anguish, reaching to the very verge of despair.

I have sought love, first, and because it brings ecstasy – ecstasy so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness – that terrible loneliness in which one in shivering consciousness, looks over the rim of the world into the cold, unfathomable lifeless abyss. I have sought it, finally, because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined. This is what I sought, and though it might seem too good for human life, this is what – at last – I have found.

With equal passion I have sought knowledge. I have wished to understand the hearts of men. I have wished to know why the stars shine... A little of this, but not much, I have achieved.

Love and knowledge, so far they were possible, led upward toward the heavens. But always pity brought me back to earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims of torture by oppressors, helpless old people a hated burden to their own sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be. I long to alleviate the evil, but cannot, and I too suffer.

This had been my life. I have found it worth living, and would gladly live it again if the chance were offered me.

Bertrand Russell

### Discussion:

1. Can you say that this essay by B. Russell is a song of secular ethics?
2. Are three passions – love knowledge and pity – sufficient for a human being? Are there others?
3. Do you perceive a link to religion in this poetical narrative?
4. You can candidly say that first two passions are familiar to you. How about the third one?
5. Why did not the author mention the physical/psychological aspect of his life? Because he was a philosopher?

## Story 22

### Unethical Workers and Illegal Acts

Nearly half, 48 percent, of US workers admit to unethical or illegal acts during 1996. Those include one or more from a list of 25 actions, including cheating on an expense account, discriminating against co-workers, paying or accepting kickbacks, secretly forging signatures, fending trading sex for sales and looking the other way when environmental laws are violated. Workers were asked only to list violations that they attributed to ‘pressure’ due to such things as long hours, sales quotas, job insecurity, balancing work and family, and personal debt. They were not asked about unethical or illegal action for other reasons such as greed, revenge, and blind ambition.

Workers say it is getting worse. 57 percent say they feel more pressure to be unethical than 5 years ago, and 40 percent say that it has gotten worse over the last year. Many workers might consider some of the 25 ethical violations far less serious, such as calling in sick when they are feeling well. But that is really theft of time, and the problem is just phenomenal. Constant ethical violations have made workers so callous that deception passes for good salesmanship.

Unethical and illegal action by employees is taking a heavy toll. Most employee theft goes unreported but it is estimated at \$120 billion a year. According to a University of Florida survey, retail stores lose more to employee theft than to shoplifting. Although the survey blames ethical violations on pressure, workers in marketing/advertising reported themselves to be under the least pressure to be unethical, yet committed more unethical acts than any other industry except that of computers and software. Workers in manufacturing and health care reported the most pressure to act unethically or illegally. However, they do not act on it nearly as often as computer/software workers. Those high-tech employees say that they are more than twice as likely as the average worker to put inappropriate pressure on others, withhold important information, discriminate against co-workers, engage in copyright/software infringement, forge someone's name, and misuse or steal company property.

Most ethics experts agree that job pressure is the leading cause of unethical behavior by workers. If anyone doubts that pressure exists: 2.4 percent of all workers and 3.2 percent of senior executives have considered suicide over the past year due to pressure, the survey found.

Yet there are nuggets of hope in the ethics survey. Only 15 percent of US workers surveyed believe poor ethics is an inevitable byproduct of business. The need to meet said budget or profit goals ranked 6<sup>th</sup> among 23 factors that workers said could trigger them to act unethically or illegally. Other top factors include balancing work and family, poor leadership, work hours and workload, and little recognition for achievements.

The most common ethical violation is cutting corners on quality control. Nearly 1 in 10 say they lied to customers, and 1 in 20 lied to superiors.

Workers say the best ways to curb ethical violations are better communication and more open dialog, and serious commitment by management to address the issue.

## Exercises:

1. **Look for the English equivalents of the below Russian phrases in the story and use them in your own sentences:** возложить вину на кого-либо; совершить деяние; оказать давление на кого-либо; взяться за решение вопроса; сообщить о болезни; придержать информацию.

2. **Translate the following combinations into Russian:** blind ambition; said budget; profit goals; trading sex; poor leadership; poor ethics; high-tech employees; job pressure; recognition for achievements. **Consult the story as to how they were used contextually.**

3. **Scoop from the story the synonyms to:** violation, cheating, to forge a signature, a top factor.

4. **Scan the story for the nouns derived from or meaningful to the verbs:** to commit, to steal, to survey, to violate.

5. **Replace the idiom-like phrases from the story with popular explanations:** to look the other way; to take a toll; to trigger smb to do smth; to cut corners; to accept kickbacks; to balance work and family.

6. **Make a list of industries and services mentioned in the story.**

## Discussion:

1. Point out all the unethical actions and consider them, if need be. Were they committed due to the lack of morality?

2. Dwell upon the idea of ‘pressure’, or ‘job pressure’.

3. Why are ethical violations hazardous? Is the hazard practical or moral?

4. Does the frequency of violations depend on the type of business?

5. Can the causes of unethical behavior be traced in the story?

6. Is it up to the court or to the company to put an end to ethical violations?

## **Part Six**

### **Ethics and Professionalism**

If I have done my job well for the right purpose, my life has substance and meaning. If I have done my job poorly or for the wrong purpose, I have squandered my life, however much I have prospered.

**JOHN KULTGEN**

We cannot discuss the professional status of public relations without first talking about ethics. In fact, adherence to a code of "professional ethics" separates professions from other skilled occupations. Ethical issues take on added importance because professionals with special expertise have unprecedented power in decisions that affect every aspect (if society). In the global village, where information and influence reach most parts of the world with amazing speed and ease, their power does not stop at national or cultural boundaries. Ethics and professionalism are global concerns; social responsibility is no longer just a local matter.

This text explores the ethical and professional foundations of public relations practice. It also chronicles aspects of an occupation taking on the philosophy and trappings of a calling and an *emerging profession*.

### **ETHICAL FOUNDATIONS**

You do not have to be a card-carrying cynic to question the ethical foundations of some established professions. Evening news reports tell of physicians prescribing unnecessary tests and medications sold by laboratories and pharmacies that they themselves own, committing Medicare or insurance fraud, and performing costly (and sometimes risky) but unnecessary surgery. Critics point to some lawyers making top dollar as "hired guns" for special interests by filing lawsuits to harass and intimidate, to frustrate judicial process, or to obscure facts in "legalese." Others have been convicted for absconding with clients' estates. Investigative journalists and prosecutors expose television ministers living in luxury and lust while preying on those most susceptible to fund-raising appeals and least able to support bogus, but high-sounding, missionaries.

Absence of rigorous policing of such pretenders and charlatans erodes public confidence. Ideally, professional societies or associations engage in self-policing to deter malfeasance, to enforce the collective morality, and to ensure that professionals will engage in what one writer calls "right conduct." Spike Lee said the same thing in his movie title *Do the Right*

*Thing.* Surely, the primary goal is to protect the client of professional services. At the same time, however, self-policing in the professions protects the professional franchise and maintains public trust and support for professional privilege.

### **Professional Ethics**

Right conduct suggests that actions are consistent with moral values generally accepted as norms in a society or culture. In professions, the application of moral values in practice is referred to as "applied ethics." Established professions translate widely shared ideas of right conduct into formal codes of ethics and professional conduct. These statements of applied ethics guide professional practice and provide the basis for enforcement and sanctions.

Thus, professional conduct is based on what are generally considered virtuous motives, monitored and assessed against established codes of conduct, and enforced through concrete interpretation for those who deviate from accepted standards of performance. *The principle behind professional ethics is that one's actions are designed to create the greatest good for both the client and community as a whole, rather than to enhance the position and power of the practitioner.*

Why this concern for ethics and enforcement of codes of conduct? The answers are at the same time both simple and complex. The simple answer is to protect those who entrust their well-being to the professional. The more complex answer also includes concerns about protecting the profession itself: professional privilege, status, and collegiality.

### **The Imperative of Trust**

Clients' relationships with professionals differ from their relationships with other providers of skills and services. For example, if you go to a hospital emergency room, it is unlikely that you will know the doctors and nurses who take care of you. Yet you will most likely have some degree of confidence that they are qualified and capable and, furthermore, that they will perform with your best interests in mind. Even if you are alert and able, it is unlikely that you will delay their performance while you check their transcripts to make sure they took the appropriate courses and passed all their exams, or ask them to justify their fee schedule or itemize anticipated costs. Contrast your relationship with these doctors and nurses with the one you establish with the mechanic or repair shop when your car needs major or emergency service.

The difference centers on the nature of "fiduciary relationships." When you seek the services of a professional, you put yourself—not just your things—at risk. Your well-being is subject to the judgment and actions of the professional. Except in extreme circumstances, you maintain ultimate control, but you typically must reveal aspects of your person and behavior that

normally remain private. In other words, you *trust* the professional with information and access that often are withheld from even your closest friends and family. Often, you actually *entrust* yourself and your possessions to the professional. That is, you enter a *fiduciary relationship*, meaning the professional holds you, and possibly your possessions, in trust and is *obliged* to act in your best interest. This obligation differentiates the professional from other knowledgeable and skilled artisans.

### **Professional Privilege**

Because of the value and trust inherent in fiduciary relationships, professionals traditionally hold privileged positions in society. Additionally, professionals do work that is seen as especially valuable, in part because of the preparation and practice to develop the required knowledge and skills. Because money alone does not justly reward such work, society extends privileges to its practitioners. So not only must professionals invest a great deal of time to acquire and maintain their own knowledge and skills, but they must also commit themselves to uphold the profession by honoring its obligations and values.

When professionals violate fiduciary relationships or otherwise exploit clients, or when they perform substandard practice, they threaten not only their client's welfare but that of their entire profession. Professional privilege rests on the foundation of public trust and confidence in both the professional's expertise and right conduct.

To protect both clients and their own privileged positions in society, professions establish codes of ethics and standards of practice. These codes often have the weight of law and the power of state sanctions. The argument for codes and rigorous enforcement rests on the belief that professional work involves special and valuable knowledge and skill essential to the public good, and so esoteric and complex that only those deemed qualified may engage in practice.

Professional privilege rests, therefore, on the implicit agreement among the profession, the public, and the state. As one writer put it:

Protect my members from the unfettered competition of a free market, and you can trust them to put your interest before their own. I will select them carefully and train and organize them to provide competent and ethical service.

Simply put, professional privilege extends beyond an individual practitioner's relationship with client and colleagues; it also includes obligations derived from an implicit contract with the larger society.

## **Social Responsibility**

Professions, then, also must fulfill expectations and moral obligations at the level of society. Commitment to serve society applies to both individual practitioners and the profession collectively. It means that right conduct takes into account the welfare of the larger society as the professional helps clients solve problems. It also means that associations of professionals exercise collective power as moral agents and watchdogs for the betterment of society. To fulfill their social responsibilities, professionals are expected to do more than provide knowledge and skilled services; they are "held responsible for improving the institutions administering those services."

Because public relations has impact well beyond the boundaries of client organizations, individual practitioners must be concerned with both the intended and unintended consequences of the function. Collectively, through their professional associations, they must take responsibility for prescribing standards of competence, defining standards of conduct, establishing educational and accreditation requirements, encouraging research to expand the body of knowledge that guides the practice, and representing the profession in matters affecting the profession's charter and social mission.

Ultimately, public relations is judged on its impact on society. Public relations' social utility is enhanced when (1) it promotes the free, ethical competition of ideas, individuals, and institutions in the marketplace of public opinion; (2) it reveals the sources and goals underlying attempts to influence; and (3) it enforces high standards of conduct. Social utility is diminished when (1) it suppresses or otherwise limits competition of ideas, (2) it hides or ascribes to others the true sources of public relations efforts, and (3) it leaves unchallenged incompetent or unethical practice.

## **Positives**

The major positives of socially responsible public relations include:

1. Public relations improves professional practice by codifying and enforcing ethical conduct and standards of performance.
2. Public relations improves the conduct of organizations by stressing the need for public approval.
3. Public relations serves the public interest by making all points of view articulate in the public forum.
4. Public relations serves our segmented, scattered society by using communication and mediation to replace misinformation with information, discord with rapport.

5. Public relations fulfills its social responsibility to promote human welfare by helping social systems adapt to changing needs and environments.

Much good can be credited to ethical public relations practice, and opportunities for serving the public interest abound. Public relations' benefits are apparent in the billions of dollars raised to construct buildings, endow professorships, and provide scholarships in universities; in campaigns to eradicate disease and substance abuse, reduce poverty, improve nutrition, and house the homeless; in the lessening of ethnic, racial, and religious discrimination and conflict; in responsive economic enterprises providing profit for investors, jobs for employees, and goods and services for consumers; and in greater understanding of global problems and relations. The potential good inherent in ethical, effective public relations is limitless. So is the potential for social dysfunction.

### Negatives

Three major negatives can be attributed to the practice:

1. Public relations gains advantages for and promotes special interests, sometimes at the cost of the public well-being.
2. Public relations clutters already-choked channels of communication with the debris of pseudoevents and phony phrases that confuse rather than clarify.
3. Public relations corrodes our channels of communication with cynicism and "credibility gaps."

Too often the thrust of public relations is to obfuscate and obscure rather than to clarify complex public issues. Robert Heilbroner recognizes public relations as a social force and charges it with a major part "in the general debasement of communications from which we suffer." He says:

No one can quarrel with the essential function that public relations fills as a purveyor of genuine ideas and information. No one denies that many public relations men, working for corporations as well as for colleges or causes, honestly communicate things which are worth communication. Nor can anyone absolve public relations for loading the communications channels with noise. We read the news and suspect that behind it lies the "news release." We encounter the reputation and ascribe it to publicity. Worst of all, we no longer credit good behavior with good motives, but cheapen it to the level of "good public relations."

Practitioners also stand accused, with some validity, of loading our communication channels with noise and clogging them with the clutter of manufactured stories. Expressing these concerns, historian Daniel Boorstin argues that "pseudoevents" blur, rather than clarify, public issues. In his book *The Image*, Boorstin writes:

The disproportion between what an informed citizen needs to know and what he can know is even greater. The disproportion grows with the increase of the officials' power of concealment and contrivance. The news gatherers' need to select, invent, and plan correspondingly increases. Thus inevitably our whole system of public information produces always more "packaged" news, more pseudoevents.

Although Boorstin primarily blames journalists for this, practitioners produce the majority of pseudoevents covered by the media. However, events planned to promote a cause in the public interest do have a legitimate place in public relations. This no one will deny. It is the phony events to promote dubious causes that come under fire. Precious news space or time given to a celebrity's honorary degree, a ribbon-cutting ceremony, or an orchestrated photo opportunity preempts explaining the complexities of the plight of the homeless, the national debt, the breakup of the Soviet Union, or international trade relations. Ethical public relations contributes to clarification of public issues, not to their displacement, distortion, or obfuscation.

This social aspect of right conduct reminds us that both individual practitioners and the profession as a whole are entrusted with the welfare of larger society as a condition on how they serve clients. This aspect of ethics is referred to as the profession's "social responsibility." When choosing such work and life, one also takes on the social responsibility of the profession, as well as its knowledge, skills, trust, and privileges.

In summary, to qualify as a profession, practitioners—both individually and collectively—must operate as moral agents in society. This requirement is *the ethical basis for professional practice: placing public service and social responsibility over personal gains and private special interests*.

#### OTHER PROFESSIONAL FOUNDATIONS

Concern for the ethical behavior in public relations addresses the emerging profession's effort to qualify *morally*. Other moves toward professional status derive from the caliber of training required of aspiring professionals and the conduct of basic research to guide the practice. These represent efforts to qualify through *knowledge and expertise*. In addition, practitioners and their organizations increasingly take on the institutional, procedural, and membership rules of other professions, in short, to qualify *functionally*.

Keep in mind, however, that the concept of a profession is not the product of logic. Rather, as legal historian Willard J. Hurst pointed out in an early issue of *Public Relations Journal*, "practice and experience in making society function have led to the definition of some occupations as professional, and have from time to time determined which ways of earning a living should fit the professional category." Many callings—nursing, financial planning, and real estate, to name but a few—are striving for professional status. Few have earned it. Much of the effort is self-serving; some of it is public-spirited.

Attempts to achieve professional status might be considered selfish by some, but the results of increased professionalism benefits society as a whole. Professionalization institutionalizes the best practices and establishes standards of quality that serve the public interest. Professionalization has, by and large, brought us better health care; safer highways and bridges; better houses; faster cars and airplanes; and higher standards in business, banking, and accounting. We would add to this list more competent public relations counsel.

To assess the progress of contemporary practice and the calling toward achieving the status of a profession, we need criteria. In addition to the ethical foundation and moral imperative outlined in the previous section, other indicators of professional status include:

1. Specialized educational preparation to acquire unique knowledge and skills, based on a body of theory developed through research
2. Recognition by the community of a unique and essential service
3. Autonomy in practice and acceptance of personal responsibility by practitioners
4. Codes of ethics and standards of performance enforced by a self-governing association of colleagues

In summary, for public relations to achieve professional status, there must be specialized educational programs, a body of knowledge, community recognition, individual accountability, and commitment to abide by established codes that protect the public interest and spell out social responsibility.

As a leading public relations practitioner told students at Ball State University: "Public relations will never reach the status of a profession | as long as people can get into the field and prosper without having completed a fairly rigorous course of study in the field." True enough, established professions require extended periods of training to learn the ; knowledge and skills needed to practice; generally the more rigorous the j training and esoteric the knowledge, the higher the professional status.

Because preparation is standardized and demanding, those entering professions go through similar initiations to the values and expectations of practice. Their common socialization experience not only standardizes the practice, but also encourages commitment to life-long] careers and strong

bonds with colleagues. Because of the commitment, time, and effort invested in acquiring the knowledge and skill base, professionals value achievement in the intellectual aspects of their fields.

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