

Ethical Implications in Human Resource Management: A Case Study of Media Channels of Pakistan

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Abstract

The current research study discloses the notion of lofty standards of ethical integrity in human resource departments in media houses through its applications and possibilities. Main purpose of the study is to access the ethical practices and its effects confronted by HR practitioners of media houses. The sample of the study is 100 respondents related to HR departments of media organizations. Study concludes that HR professionals have great deal with ethical exposure and competencies and practitioners have strong proclivity to conduct ethical imperatives in view of development ethical climate at work place.

Keywords: Ethical Implication, Media Organizations, HR departments.

Introduction

In the current age, the role of human resource management has become more important for organizations. To promote the business and better workplace, presentation of better ethics at work place is necessary. The current research study deals with ethical practices relates to the human resource management at higher level of management for taking decisions and at bottom levels of management to deal with individual employees. Ethics in human resource management deals with working conditions of employees and right and wrong in individual's behaviours. Ethics derived from Greek word "*Ethos*" which means character. Ethics represent values, standards and behaviours of company, individuals and groups. Ethics, values, morals and standards have become gradually more multifaceted in modern society where absolutes have given way to vagueness and tolerance. Individual's job and their future employment depend on human resource managements because all of the decisions are made by HR managers. It is reality that most challenging aspect of human resources management is to maintain hiring standards, compensations and promotion of workers. Responsible HR professionals lead organization to maintain its status and give competitive advantage. It is also responsibility of HR professionals that all the employees are

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- As man is the supreme creature of Allah, so he is to be looked for justified use of these resources, taking into thought of needs and for availability of resources?
- No other state should be allowed for its unreasonable usage which is of loss to the other.
- Islamic way of life must be adopted for safety and security of natural environment.

Keeping in view the above mentioned scenario we have to come to this conclusion that the responsibility of the protection and sharing of the environment is of the man. Today, an over view of the world and its environment at a level that it has made serious threats to many species, even man himself is not safe from the massive destruction of the environment. The better way to thank to Allah is to enhance the productivity of the soil by protecting it from erosion by wind and flood, preserving and farming, grazing, forestry, and mining and avoid doing its degradation by preserving and enhancing its fertility. All the acts that lead to its destruction or degradation lead necessarily to the destruction and degradation of life on earth, such acts are forbidden.

Conclusion

Now keeping in view all the details discussed in the topic it is easy for everyone to understand and to decide that it has been narrated comprehensively about ecological and environmental issues also about causes of pollution. We have also been familiarized with the technique to link all these problems with Islamic rules described in the Quran. So Islam has given great emphasis that we should keep our atmosphere neat and clean and appreciate and use natural resources carefully and try our utmost to save them.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥١﴾

Verily, all things have we created in proportion and Measure

It is also stated in the Quran:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٥٢﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٥٣﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٥٤﴾

And the heavens He has raised high, and He has set up the balance. In order that you may not transgress (Due) balance. And observe the weight with equality and do not make the balance deficient.

These and similar Quran verses suffice to illustrate the Islamic view on nature and the environment, and indicate the necessity to preserve the environment and the prohibition of imbalance therein Islam does not view man's relation to nature as one of conflict or contradiction. On the contrary, because the universe and life itself, just like man, are all Allah's creations, Islam treats their relation as being mutually complementary. Also, Allah has put the universe in man's service and He assigned man to cultivate the land. The Qur'an invite human beings to reflect or think about these and other phenomena and about the nature of the universe as whole:50

Dr Ahmad Shafaat describes in his article "Ecology and the Teachings of the Prophet Muhammad and Jesus", that every human activity, whether personal or public, economic or political, is subject to a moral judgement as to whether it is right or wrong or natural.

Allah (the Glorified and Exalted) states in Quran that GOD created the universe in truth and not in vain. The thoughtfulness of the universe is manifested in the final judgment :

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿٥٥﴾

Then you are to be raised again on the Day of Judgment.

According to Islamic education institution, we can act upon following lines for use of natural resources.

- Use of natural of resources should be according to need of human beings.
- The use of natural sources should not be harmful to others creature of God.

Do you not see that Allah has subject to your (use) all things in the heavens and on the earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them.

This is real blessing of Allah for man that He created the things in the universe for the man's benefit. For this great blessing man has been realized to thank Allah and has been reminded again and again to make man to think and explore. Animals, minerals, elements etc few of his blessing for which the man is reminded several times.⁴⁴

وَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا غَيْرَ لَبِيبًا أُنْعَمًا فَهُمْ لَهَا مِلِكُونَ ﴿٤٤﴾

Do they not see that We have created for them from what Our hand have made, grazing livestock, and [then] they are their owners?

Nature has been made obedient to man, but it is as much a creature of God as man is. Neither has man creature nor is he in any way able to maintain it. It is only because God has given him the capability and capacities he can in any way do so. If the man is able to plant a tree and manage its growth or control its genetic characteristics, it is only because of the intelligence placed within him by God. Just as God has been good to man so also man must perform with the same beneficence toward nature so that he may protect himself when facing God.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۖ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۖ وَلِيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٤٥﴾

He Who has, made for you the earth like a carpet spread out; has enable you to go about therein by roads (and channels); and has sent. Natural environment with its small never_ending system is a name of complete system. Some of these system are also discussed in the Holy Quran. Universal system runs through the huge ecological balance system by via the word of (Almezan) balance in Surah Rehman. Islam has clarified that in the universe and on the earth there is a balance and a purposeful and exact measure for all kind of Things. Allah (the glorified and Exalted) says.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّمُوزًا ﴿٤٦﴾

And the earth we have spread out (like a carpet); set Thereon mountain firm and immovable; and produced therein all kinds of thing in due balance.

Furthermore, Allah (Glorified and Exalted) says:

فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٠﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢١﴾

When thy Lord said unto the angels: lo! I am about to create a mortal out of mire, and when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate.

Everything created in the world has a unique purpose, and nature of work. It is the man who needs to cope and understand the number of creatures and things which are created in the world by the Allah as the vice president of Allah and being superior to all the creatures. Therefore is his duty to look after the things in the world. For this he is required to understand the balance lying among the things. The disruption of this balance due to any negligence, and harmful activities will lead to disastrous situation.⁴⁰

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥٠﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٥١﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٥٢﴾

The sun and the moon follow courses (exactly) computed; And the star and the trees _ both (alike) bow in adoration. And the Firmament has He raised high, and He set up the Balance (of Justise).

It is also narrated in the Quran.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْعِبْتِينَ ﴿٢٠٠﴾

We created not the heavens, the earth, and all between them, merely in (idle) sport.

As human is the superior creature , therefore the rest of things and creature in the world are made to serve men.[§]

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً . وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٠١﴾

40. Badarulislam, dr Islam or Maholiat (Lahore: IdaraTarjamaul Quran, April 2010) 137/27_28

41. Ar_Rehman, 55:5_7

43. Al_Dukhan, 44 : 38

44. Luqman, 31:20

45. Yaseen, 36:71

(P..B.U.H.), who was taught by the All- knowing, made many prediction. Most have come true already; the rest are waiting for their time to come true. Many Quranic verses point to recently discovered and established scientific facts. As pointed out earlier, the Quran mentions many important issues of creation and natural phenomena that even the most intelligent person living fourteen centuries ago could not know. Furthermore, it uses the prophet's miracles to allude to the farthest reaches of science, while originated in the knowledge of all- knowing. One does the Quran contain everything? The Quran describes humanity and the universe. I declares clearly,

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمِتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٠﴾

With Him are the keys of the Unseen. No one knows them but He. He knows what is in land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book.

Man being the vicegerent of God fulfils a very important role in this universe. It is basically the trust with which he was bestowed. Allah created the world adorned its skies with stars, moons, and sun; and the face of the earth with plants, flowers animals, rivers seas etc. now man being the supernatural of all these beauties is considered to be the vice guardian of it. Therefore man has no right to organize the world off. He is clearly told that he will be held accountable for his actions on the Day of Judgment. In the Quran god has says He has breathed His spirit into man.^{36†}

34. Zamakshari, Abu al Qasm Mehmod Bin Umar, Asual Blagah, (Beirut: Dar I' hya al- Turath al - Arbi, Libnan, 2001), p. 180

35. Al_ Baqarah, 02:17

36. Badar ul Islam, dr, Islam or Maholiat, (Lahore: Idara Tarjman al Quran, April, Pakistan, 2010), 137/22-28

37. Sad, 38: 72-73

38. Al_ Ahzab, 33:72

39. Al_ Hajj, 22:18

highly important for living being is often called natural environment and biotic environment. It consists of natural environment a complete system of nonliving like water, land, condition, air, glaciers, solar system, atmosphere, wind, mountains, river, rain water moisture, and precipitation. The biotic environment, which is also called a biological environment and organic environment included plant, animals, mammals, under water living beings and microorganisms like bacteria and fungi.

Social and culture environment is dynamic in a way that it involves life style of human being in which culture, historical, moral, political, economic aspects of human and religion of human are discussed.²⁰

Michael Allaby describes the definition of Environment in his book “‘ dictionary of ecology” as the complete range of external condition, physical and biological, in which an organisms lives, Environment social, culture, economic and political consideration, as well as the more usually understood features such as soil, climate, and food supply.

Another definition Environment defined by Bernstein, Winkler, and Zierdt_Warshaw is that “‘ everything that surrounds an organism is its environment and Environment science is the study of the environment in which organisms live.”²⁹

Human beings, animals, plants, air, water, and soil are the main element of the environment. Along with them the natural forces such as storms, cyclones, and earthquakes are also a part of this environment. All things that make up the environment are inter related. The way in people animals and plants are related to one another and to their surroundings is known as ecology. The ecosystem is a complex web that links plants, animals and other organism in the biosphere. All these things hang together. The system is a stable state of dynamic balance which means that by altering any one part of the web one can affect all the other parts. For example, the destruction of forest may have serious ecological consequences on human animals. It is the responsibility of human beings to prevent the environment from being spoilt. To make life healthy and comfortable it is required to keep the environment clean and free of danger. The causes of greenhouse effect should also be monitored.³²

As science cannot be sure about the future, it does not make definite prediction. Doubt is the basics of scientific investigation however Prophet Muhammad