HUMAN VALUES AND PROFESSIONAL ETHICS

Leena George
Dr. Arpit Mohan Srivastva

HUMAN VALUES AND PROFESSIONAL ETHICS

HUMAN VALUES AND PROFESSIONAL ETHICS

Leena George

Dr. Arpit Mohan Srivastva

CONTENTS

CHAPTER 1

AN INTRODUCTION TO HUMAN VALUES AND ETHICS

Ms. Leena George, Assistant Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - leenageorge@presidencyuniversity.in

ABSRACT:

The fundamental concepts of human values and ethics. Human values encompass a set of principles and beliefs that guide individuals in their thoughts, actions, and decision-making processes, shaping their character and behavior. Ethics, on the other hand, examines the moral principles that govern human conduct and interactions within society. By exploring the interconnectedness of human values and ethics, this paper aims to provide a comprehensive overview of their significance, their philosophical foundations, and their application in various domains of life. It delves into the exploration of ethical theories, the role of cultural and societal influences, and the dynamic nature of values and ethics in the modern world. Ultimately, this introductory analysis lays the groundwork for further in-depth examination of the complexities surrounding human values and ethics in diverse contexts.

KEYWORDS:

Ethical Principles, Human Nature, Integrity, Morality, PhilosophyPrinciples, Social Responsibility.

INTRODUCTION

Fundamental rules that influence our thoughts, behaviors, and life choices are human values and ethics. They serve as a moral compass and instruct us on how to discriminate between good and evil, justice and injustice, and right and wrong[1]–[3]. Values are strongly held concepts or beliefs that represent what is significant to people and society as a whole, while ethics are the rules and guidelines that guide moral behavior. Human values are based on concepts like honesty, integrity, respect, empathy, and justice. These principles provide the cornerstone for establishing bonds, encouraging trust, and developing peace in local communities. They are necessary for people to live purposeful lives and to build a society that is fair and kind. The philosophical study of moral principles and how they are applied in diverse situations is the focus of ethics, on the other hand. A framework for analyzing and assessing moral quandaries, moral judgements, and action justifications is provided by ethical theories. Consequentialism, deontology, virtue ethics, and utilitarianism are some well-known ethical views. Each theory has a unique viewpoint on how to decide what is morally acceptable or wrong and how to priorities values in various contexts. It is essential to comprehend human values and ethics since they affect our behavior and decisions in both the personal and professional spheres. They help us make moral decisions, navigate challenging circumstances, and settle arguments. For instance, principles like honesty and integrity influence how we interact with people and decide how firmly we are committed to being sincere and genuine. On the other hand, empathy and compassion motivate us to think about the welfare of others and take actions that advance justice and fairness.

Human values and ethics significantly influence laws, policies, and social conventions in a larger social environment. They serve as the cornerstone for justice, equality, and human

rights. The struggle against discrimination, for instance, is supported by the values of respect and equality, and the judicial systems are guided by the ideal of justice when deciding what penalties to impose for offences. It's important to remember that human values and ethics are dynamic. They change throughout time and may differ amongst people, cultures, and faiths. Values may be prioritized differently in various civilizations, and ethical viewpoints are open to interpretation and disagreement. The worth of human life, freedom, and justice are only a few examples of universal concepts that are universally acknowledged as being basic to human values and ethics notwithstanding these variances. The goals of this course on "Professional Ethics and Human Values" are to comprehend the moral principles that should govern the engineering profession, to address moral dilemmas that arise in the field, and to support moral judgements made about the profession. It aims to provide a set of morality-related values, attitudes, and behaviors that engineers should adopt. The main goal is to improve one's capacity for handling moral complexity in engineering practice. As an alternative, the following might be mentioned as the study's objectives:

A. Enhancement of Cognitive Abilities

a) Moral awareness

b) Cogent moral reasoning

c) Moral coherence

d) Moral imagination

e) Moral communication, to express and support one's views to others.

B. To engage in morally righteous behavior, moral commitment, and ethical behavior

a) Moral reasonableness, or the ability and willingness to act ethically.

b) Respect for others, which entails being considerate of others in addition to oneself.

c) Acceptance of legitimate variations in moral ideas as well as tolerance for variety, which includes respect for racial and religious diversity.

d) Moral optimism, or the conviction that moral disputes may be resolved via reasoned discussion.

e) Integrity, which is the capacity to balance one's personal and professional obligations.

Morals

Morals are the welfare guidelines put out by the wise on the basis of their knowledge and experience. They were revised, altered, adjusted, or developed to fit the local terrain, the rulers, the advancement of science and technology, and the passage of time. Principles and practices of morality, such as: What should or shouldn't be done in a certain circumstance, are the subject of morality. What aspect of a situation's management is good or wrong? What are the pros and cons of the involved individuals, laws, and ideals? Table 1 shows how morality and ethics vary from one another:

Table 1: Represented the Difference between Morality and Ethics.

Morality	Ethics
Moregeneralandprescriptivebasedoncustomsandtraditions.	Specificanddescriptive.Itisacriticalreflectiononmorals.
Moreconcernedwiththeresultsofwrongaction, when done.	Moreconcernedwiththeresultsofarightaction,whennotdone.
Thrustisonjudgmentandpunishment,in thename ofGodor bylaws.	Thrustisoninfluence,education,trainingthroughcodes,guidelines,andcorrection.
In case of conflict between the two,morality is given top priority, because thedamage is more. It is more common andbasic.	Less serious, hence second priority only.Less common. But relevant today, becauseofcomplexinteractionsinthemodernsociety.
Example:Characterflaw,corruption,extortion, andcrime.	Example:Notionsorbeliefsaboutmanners,tastes,customs,andtowardslaws.

Laws, as opposed to morality and ethics, are standards that have been publicly accepted by national or international political entities, state, authority, or both. Crimes are defined as violations of social standards and have particular penalties.

Values

The capacity to construct one's values, define one's identity, and hold beliefs is unique to humans. All three of them have a direct impact on how people behave. People have gone to tremendous lengths, even going to war and giving their lives, to prove that their views are true. Contrarily, when someone else has opinions that conflict with their own, individuals are not inclined to affirm or support such beliefs.

People will behave in a way that is consistent with their own values or what they value. A value is a concept that advances welfare or guards against harm. Another explanation is that values are our standards for success and our framework for what is appropriate. Our values connect emotions to our experiences and direct our decisions and behaviors. Personal values are described as: "Emotional beliefs in principles regarded as particularly favourable or important for the individual."

i. Human Value

When deciding whether to invest energy in changing his experiences, a person's views of his surroundings are filtered via his values[4]–[6]. A person who treasures gold and comes across a large bag of gold while walking will be inspired to reach down and get it. When a rattlesnake is heard close when a person is wandering in the desert, they will immediately withdraw if they value their lives and are aware of the danger posed by poisonous snakes. To put it another way, values are the measuring sticks we use to determine whether we should go towards or away from something. Not all values are equally important or prioritized. Some must be satisfied before others may be handled since they are more essential than others. This was shown by Dr. Abraham Maslow using his hierarchy of human needs. Security comes after survival, which comes after security, which comes after social acceptability. Only to the extent that social approval is met can self-esteem issues be addressed. In a similar vein,

pursuing self-actualization is only possible to the extent that self-esteem needs have been met.

The majority of the time, a person's views, values, and sense of self are developed subconsciously based on his or her own experiences or observations of other people's experiences of what causes favourable or unfavorable outcomes in the environment. A newborn learning to walk and speak is an obvious example of identifying with human adults, appreciating the capacity to move about and communicate like an adult, and holding the unconscious observation-based belief that people can walk and converse with each other in high regard. The areas of the human brain that are responsible for causing behavior consistent with ideas and values have been identified by physiologists. The Reticular Activating System, a network-like arrangement of cells towards the top of the brain stem, is where all sensory data from humans is sent. The RAS evaluates whether or not urgent action is necessary by comparing the incoming facts with accepted valuesboth positive and negativeand beliefs that are stored in memory. The 'amygdala', which is located close to the midbrain, receives the findings of the RAS's comparison.

The "amygdala" creates neuro-chemicals that lead to emotions proportionate to and consistent with the nature of the fit between environment, values, and beliefs. The chemical reactions required for an action to be done are started by the neuro-chemicals. The perceived information may be prevented from reaching the pre-frontal lobes, the brain's logical, rational, and conscious executive center, if the emotions that are created are powerful enough. If this is the case, the person's subsequent behavior will be instinctive, not always logical or reasonable, and entirely consistent with their deepest held ideas, values, and/or identity. Positive affirmations may be used to change or develop new beliefs about a person's identity and/or priorities. The RAS will store statements meant to become new beliefs and values for use in comparison with the current environment when they are repeated aloud. This is the method used to change values or beliefs.

ii.   Types of Values

The five fundamental principles of humanity are morality, peace, truth, love, and nonviolence.

a) Values related to right conduct are:

Self-Help Skills: Care of belongings, food, cleanliness, modesty, posture, self-reliance, and appearance maintenance are examples of self-help skills.

Social Skills: Social skills include appropriate conduct, decent manners, helpfulness, thriftiness, and environmental stewardship.

Ethical Skills: Code of conduct, dependability, duty, effectiveness, inventiveness, persistence, punctuality, resourcefulness, respect for others, and responsibility are examples of ethical qualities.

Values related to peace are: Focus, gratitude, happiness, harmony, inner silence, optimism, patience, reflection, satisfaction, self-acceptance, self-confidence, self-control, self-discipline, self-esteem, self-respect, sense of control, tolerance, and understanding.

Values related to Truth are: Accuracy, discernment, fairness, fearlessness, honesty, integrity, intuition, justice, optimism, purity, pursuit of knowledge, reason, self-analysis, sincerity, spirit of inquiry, synthesis, trust, veracity, and resolve are values associated with truth.

Values related to love are: Acceptance, affection, care, compassion, consideration, dedication, devotion, empathy, forbearance, forgiveness, friendship, generosity, gentleness, humanness, interdependence, kindness, patience, patriotism, reverence, sacrifice, selflessness, service, sharing, sympathy, thoughtfulness, tolerance, and trust are all values that are related to love.

Values related to Non-Violence are: Psychological Benevolence, compassion, concern for others, consideration, forbearance, forgiveness, manners, happiness, loyalty, morality, and universal love.

Social: Appreciation of other cultures and religions, brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.

i. The words perseverance and determination are synonyms for tenacity, dedication, commitment,constancy, steadfastness, stamina, endurance, and indefatigability. Continue, carry on, stay with it, keep going, persevere, plug away, remain, stand solid, stand fast, hold on, and hang on are all definitions of persevere. Consistency develops character.

ii. Accuracy is the absence of error or mistake, conformance to the truth, a standard, or a model, and exactness. Correctness, exactness, authenticity, truth, truthfulness, proximity to truth, and carefulness are all characteristics of accuracy. Accuracy has various consequences and a wide range of value. Through the use of praise and other rewards, engineers are encouraged to exhibit precision in their behavior. Speaking the truth, exercising restraint, and paying attention to one's job are all examples of accuracy.

iii. Discrimination, perception, penetration, and insight are all definitions of discernment. Discernment is the capacity to recognize what is not immediately apparent to the normal person. Accuracy is emphasized, particularly when interpreting intentions or character. The ability to differentiate or choose what is true or actually outstanding is emphasized by discrimination. Perception calls for a fast, often empathetic judgement, such as of different emotional tones. A perceptive mind that looks beyond the apparent or the surface suggests penetration. Insight hints to discernment with depth.

Definitions of other terms are given in the appropriate pages of this book.

Evolution of Human Values

The human values evolve because of the following factors:

i. The impact of norms of the society on the fulfillment of the individual's needs or desires.

ii. Developed or modified by one's own awareness, choice, and judgment in fulfilling the needs.

iii. By the teachings and practice of Preceptors or Saviors or religious leaders.

iv. Fostered or modified by social leaders, rulers of kingdom, and by law.

Ethics

The term "ethics" describes the morals, values, and beliefs of a person, their family, or a community. The term may signify a number of things. In essence, it is an inquiry-related action and process[4], [7]–[9]. When dealing with concerns and conflicts, it differs from non-moral challenges. Thirdly, when we talk about ethics, we're talking about a specific collection of morality-related attitudes, beliefs, and behaviors held by people, families, or other groups. Fourthly, it is a term for "morally right." Knowing people's ideas, values, and morals, understanding their good and poor qualities, and putting them into practice to improve their wellbeing and happiness are all benefits of studying ethics. It entails investigating the current circumstances, making judgements, and resolving the problems. Additionally, via our duties, rights, responsibilities, and obligations, ethics teaches us how to live and react to problems. Similar ideas are present in religion as well, although there is less justification for actions. Religions' tenets and practices have changed throughout time depending on area, faith, culture, language, caste, and creed. However, ethics has developed far beyond the aforementioned limitations. The study and universal application of ethics' guiding ideas and practices are its main objectives.

Integrity

Integrity is characterized by consistency in thinking, speech, and action as well as open-mindedness. It consists of the ability to impart factual knowledge so that others may make educated judgements. It results in "peace of mind" for the individual, adding strength and consistency to their judgements, behaviors, and character. This opens the door to success. It is one of the qualities of self-direction. It inspires employees to attain excellence in performance in addition to good job execution. They benefit by taking ownership of the duty and gaining respect for themselves and acknowledgment for a job well done. According to the definition of moral integrity, it is the quality of being consistent in one's thoughts, feelings, and actions with respect to morally acceptable standards.

Work Ethics

The two systems that interact and rely on one another are industry and society. Society needs an industry or business system that offers activities for production, distribution, and consumption. Investment, labour, supply, manufacturing, marketing, distribution, and consumption are all necessary. The prosperity of the society necessitates many human interactions between these subsystems. The importance of work ethics is evident in this situation, labour ethics are a set of beliefs about the worth of labour that serve as the motivating direction. The "work ethic" aims to protect the environment, give opportunities for everyone, based on their skills, without discrimination, and ensure the economy, productivity, safety, health and hygiene, privacy, security, and cultural and social growth.

In the industrial/business setting, there are several complicated social concerns, because:

i. The populace wants to be treated with decency and respect as living humans. Work is inherently useful if it allows for self-expression and fulfilment and is joyful or

meaningful. Work that is meaningful is worthwhile because it fosters a feeling of identity and self-worth.

ii. Work is the main source of financial security in life. It is the major source of revenue required to avoid being financially dependent on others, to acquire desired goods and services, and to get prestige and approval from others.

iii. Pay and work speed should be in line with the level of skill demanded, developed, and applied by the individuals. It is important to deter exploitation and negotiated pay.

iv. Women's privacy should also be safeguarded when it comes to employees. The employer's privacy must also be respected at the same time. In this regard, mutual trust and loyalty go a long way in both directions.

v. Job security and retirement security: Only government positions, public limited firms, and corporate settings accept this idea. The paradigm change from "life-long employment" to policies like "merit only," "hire and fire," "pay and use," etc. has been inspired by western philosophy in India's private enterprises and international corporations. There is little question that this scenario has raised tension in the Indian arena.

vi. Recognition for non-work activities include relaxation, a paid holiday on a dignitary visitation day, community service, and other learning opportunities. Workers in wealthy nations are less inclined to prioritise their jobs as their main interests in life. They assert that these acts of service provide them satisfaction and peace of mind. However, this pattern will probably lead to a deterioration in work ethics.

vii. For an industry to succeed, productivity and hard effort are crucial. The standard of working life should be raised. It is intended to make arduous work, demeaning employment, and dangerous jobs less taxing, demeaning, and unsafe. In a major part, the load on humans has been reduced through automation and CNC technology. But in the foreseeable future, many hard jobs just cannot be replaced by "virtual work."

viii. Employee alienation: Ethical issues that impact work ethics are caused by a lack of or an ineffective recognition and reward system, a grievance redressal system, a lack of openness in the execution of policies, and factions in trade unions, among other things. Some strategies to address this issue include job rotation, quality circles, participatory management, and flexible working hours.

ix. An alternative perspective on work ethics is that it is seen as a necessary evil. It's something that has to be done in order to prevent much worse things, like dependence and poverty. That is a significant cause of worry and sadness.

x. According to Protestant work ethics, achieving financial success indicates that one is in God's favor. It implies that maximizing profit is a responsibility imposed by God. It must be attained logically, meticulously, and without sacrificing other values like spending time with family and without abusing or exploiting people.

Working is for more than just financial reasons. People feel that working is beneficial. Work benefits the body and the psyche. It encourages respect for oneself, self-worth, responsibility for one's family, and duty to society, which makes the world a better place. A moral and

purposeful basis for life is laid through work. Because of this, labor ethics assert that the work itself is valuableon a social and personal level, commendable and beneficial. It raises standards of living and gives people a reason to live successful, fulfilling lives.

Work ethics allows one to satisfy obligations to oneself, their family, community, and country. Individuals' rights are upheld and protected. All people strive to acquire and appreciate values and qualities. Additionally, living quality is raised and the environment is safeguarded. Contrarily, underemployment and unemployment cause discontent, racial tensions, and sporadic acts of militancy. To thrive as a developed country in a growing economy and culture like our own, we must encourage work ethics at all levels.

Service Learning

In contrast to "the technical trade practices," service learning refers to studying the policies, practices, norms, and circumstances of the service industry. While making judgements and taking actions, the service learning encompasses the features of the task, fundamental requirements, job security, and knowledge of the processes. It enables people to maintain all of these amicable contacts with suppliers and consumers as well as with coworkers, other departments, and suppliers in an ethical and successful manner.

As an alternative, service learning might be described as an unpaid activity in which assistance is given voluntarily to the general public, nonprofit organizations, and educational institutions. It is a support function for learning. This involves instruction or research on current issues and potential answers within formal education, i.e., courses of study. The adoption, study, and development of a village or school's public health, welfare, or safety system is an example of service learning in the workplace. Another example of service learning is the engineering student who evaluates and completes a project that is pertinent to society.

A technique included in the area of experiential education is service learning3. It is a kind of opportunity for experiential learning and community involvement. It stands out in the ways listed below:

i. **Connection to Curriculum:** The secret to effective service learning is to incorporate the learning into a service project. Clear academic connections that draw on pre-existing discipline knowledge are preferred.

ii. **Learner's Voice:** In addition to actively participating in the project, trainees have the chance to choose, develop, carry out, and assess their service activity.

iii. **Reflection:** Organized chances are made for people to think, speak, and write on their service experiences. The learner may maintain ongoing awareness of the effects of their work thanks to the proper balance of thought and action.

iv. **Partners in the Community:** Collaboration with community organizations is utilized to pinpoint actual needs, provide guidance, and give resources like labor and knowledge to help the project get done.

DISCUSSION

The concept of human values and ethics encompasses the fundamental principles that guide human behavior and interactions within societies. It serves as the moral compass that shapes

our decisions, actions, and relationships. Human values reflect our beliefs about what is good, just, and desirable, while ethics provides a framework for determining right and wrong, based on these values. This discussion delves into the significance of human values and ethics in various aspects of life, including personal conduct, professional settings, and societal harmony. By adhering to a set of shared values and ethical principles, individuals can foster trust, empathy, and fairness in their interactions, promoting a more inclusive and sustainable world. Moreover, exploring the dynamic nature of human values and ethics allows for critical reflection on their application in an ever-changing global landscape, inviting us to consider the implications for technological advancements, environmental stewardship, and social justice. Ultimately, a thoughtful examination of human values and ethics encourages us to strive for the betterment of ourselves, our communities, and the world at large.

CONCLUSION

In conclusion, human values and ethics play a vital role in shaping our individual and collective actions. They provide a foundation for moral decision-making, guiding us toward what is right, just, and compassionate. By upholding human values and adhering to ethical principles, we cultivate harmonious relationships, foster empathy, and promote fairness in our interactions. Moreover, as society faces complex challenges and rapid technological advancements, it becomes even more critical to critically examine and adapt our values and ethical frameworks to ensure their relevance and applicability. By continually reflecting on and refining our understanding of human values and ethics, we can strive for a more inclusive, equitable, and sustainable world. Ultimately, it is through the integration of human values and ethics into our daily lives that we can collectively create a better future for ourselves and future generations.

REFERENCES

[1]   K. Shilton, "Values And Ethics In Human-Computer Interaction," *Found. Trends Human-Computer Interact.*, 2018, Doi: 10.1561/1100000073.

[2]   A. Kumar Singh And D. K. Singh, "Role Of Human Value And Ethics In Organizational Leadership," *Ijrar19j1469 Int. J. Res. Anal. Rev.*, 2019.

[3]   C. Manoharan And S. Birundha, "Human Values And Professional Ethics," *Shanlax Int. J. Manag.*, 2019, Doi: 10.34293/Management.V7i2.597.

[4]   P. Kahn And B. Friedman, "Human Values, Ethics, And Design," 2007. Doi: 10.1201/9781410615862.Ch63.

[5]   R. E. Domen, "The Ethics Of Ambiguity," *Acad. Pathol.*, 2016, Doi: 10.1177/2374289516654712.

[6]   "Human Values, Ethics, And Design," In *The Human-Computer Interaction Handbook*, 2020. Doi: 10.1201/9781410615862-78.

[7]   S. K. Shah *Et Al.*, "Bystander Risk, Social Value, And Ethics Of Human Research," *Science*. 2018. Doi: 10.1126/Science.Aaq0917.

[8]   M. Ebrahimi And K. Yusoff, "Islamic Identity, Ethical Principles And Human Values," *Eur. J. Multidiscip. Stud.*, 2017, Doi: 10.26417/Ejms.V6i1.P325-336.

[9]   C. M. L. V. Marangon And J. M. De Souza, "The Pediatrician And Permanent Health Education In The Amplified Family Health And Primary Care Nucleus (Nasf-Ab)," *Interface Commun. Heal. Educ.*, 2021, Doi: 10.1590/INTERFACE.200626.

CHAPTER 2

AN OVERVIEW OF THE SIGNIFICANCE OF VIRTUES AND CIVIC VIRTUES IN ETHICAL CITIZENSHIP

Dr. Kadambat Kumar, Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - krishnakumark@presidencyuniversity.in.

ABSTRACT:

The profound importance of virtues, particularly civic virtues, in the realm of ethical citizenship. It delves into the philosophical underpinnings of virtues and their role in shaping individuals' ethical conduct and their contribution to society. By examining the interplay between virtues and ethical citizenship, this research elucidates how the cultivation of virtues, such as integrity, justice, and civic engagement, enhances the moral fabric of a community. Drawing from a multidisciplinary approach, including moral philosophy, social psychology, and political science, this study underscores the significance of virtues as catalysts for fostering a culture of ethical citizenship and offers insights into their practical implications for contemporary society.

KEYWORDS:

Citizenship, Civic Virtues, Ethical, Significance, Virtues.

INTRODUCTION

Virtues are favoured and good values. Virtues are admirable attitudes, character characteristics, motivations, and emotions that help us perform successfully and to the best of our abilities. They provide us motivation and make it possible for us to live according to our values[1], [2]. Virtues include things like sincerity, bravery, empathy, compassion, generosity, loyalty, integrity, fairness, openness, self-control, and caution. A virtue is a tendency to solve conflicts peacefully and constructively and to err on the side of 'excess' or 'deficiency' rather than the middle ground. Similar to habits, once they are formed, they become a person's defining traits. Furthermore, someone who has acquired qualities will conduct morally upright by default. The ethical person is the one who has virtue.

i.   Civic Virtues

Civic virtues are the moral obligations and rights that come with being a villager, a citizen of a nation, or a significant contributor to society and the environment. Voting, giving back to the community, and setting up meetings and clubs for welfare purposes are all examples of civic virtues. The obligations are:

a) To timely pay taxes to the state and municipal governments.

b) To maintain a clean and lush environment.

c) To practice good hygiene and correct rubbish disposal in order to avoid polluting the water, land, and air. Some civic virtues include, but are not limited to, refraining from

burning wood, tires, plastics, spitting in the open, smoking in the open, and disturbing the peace of others.

d) To adhere to the traffic safety laws.

However, the following are the rights:

a) To elect local or state officials.

b) To run for office in the municipal or state government elections.

c) To look for a public welfare facility for the inhabitants, such as a school, hospital, community hall, or transportation or communication facility.

d) To provide a clean, safe environment that is free of corruption and pollution, as well as to uphold moral standards. By forbidding smoking in public, it is claimed that people have the right to breathe clean air.

e) Individuals have the unalienable right to approve or disapprove a proposal in their community. In this regard, one has the right to file a public interest petition to seek judicial redress.

George Washington was a living example of the civic qualities that are necessary for an autonomous government. These qualities are separated into four groups:

i. Civic Knowledge

The Constitution's provisions regarding how the government functions, as well as what it should and should not do, must be understood by the populace. In addition to our duties and rights, we must comprehend the foundation of our obligations as citizens. When the state or another citizen violates our rights, we must be able to see it. It indicates that for the government to function and exist, informed individuals must be involved.

ii. Self-Restraint

Each individual must be able to regulate or contain himself in order to exist in a free society with limited government; otherwise, we would require a police state, or a totalitarian government, to preserve safety and order. He argued in favor of morality and said that morality and virtue are the means by which pleasure might be attained and maintained. In both his private and public lives, he often promoted and exemplified self-control, and he was a natural leader.

iii. Self-Assertion

Self-assertion calls for people to be courageous enough to speak out in public in defence of their rights and to be proud of those rights. A government may sometimes violate the same liberties that it was established to defend. The people have the right to change or overthrow such government in such circumstances.

iv. Self-Reliance

People who are unable to care for themselves will need a big government to do so. People are no longer in a position to demand that government adhere to the Constitution if they rely on the government to provide their fundamental requirements. Citizens who are self-sufficient

are free in the sense that they are not dependent on others to meet their fundamental requirements. To address their demands, they don't need a large provider-government, which may eventually devolve into an oppressive one. Only a robust, self-sufficient populace will be able to completely benefit from freedom. These civic virtues, which apply to municipal, state, and federal governments, support freedom and civil liberties, which are the foundation of democracy.

Respect For Others

This is a fundamental prerequisite for encouraging friendship, teamwork, and the synergy it fosters and maintains. The following guidelines are stated in this regard:

i.   Accept that other people are human beings and that they exist because they have the same right to life as you do.

ii. Respect for the thoughts, expressions, and work of others means that one should listen to them before accepting, approving, or rewarding them. If someone makes a mistake, they may fix it or be warned. Some individuals could wait and enjoy it until someone falls, saying they have seen others make errors before and know they will do the same. Recognize your coworkers' and subordinates' commendable efforts. Encourage them while constructively criticizing them. By doing more work and learning the appropriate lessons, they will inevitably become more effective.

iii. Show people 'goodwill' by doing the third. Love other people. Permit others to develop. In essence, the goodness spreads to everyone and returns to the source. This will make it easier to fulfil the objectives by promoting collinearity, attention, coherence, and strength.

Living Peacefully

To live in peace, one must first cultivate peace inside themselves. Giving starts at home. Peace may then be transferred to one's family, workplace, and ultimately to the rest of the world, including the environment. Only those who are peaceful can promote peace. You cannot give away something you don't own. Oriental philosophy's central tenet is that fighting for peace is wrong. It's an oxymoron. To live in peace around the globe, one should embrace the following practices:

Nurture

a)   Order in one's life.

b)   Pure thoughts in one's soul.

c)   Creativity in one's head.

d)   Beauty in one's heart.

e)   Good health/body.

f)   Help the needy with head, heart, and hands. Service to the poor is considered holier than the service to God.

g)   Not hurting and torturing others either physically, verbally, or mentally.

The following are the factors that promote living, with internal and external peace:

a) Conducive environment.

b) Secured job and motivated with 'recognition and reward'.

c) Absence of threat or tension by pressure due to limitations of money or time.

d) Absence of unnecessary interference or disturbance, except as guidelines.

e) Healthy labor relations and family situations.

f) Service to the needy with love and sympathy.

Caring

Having empathy for others is caring. It is a procedure that demonstrates concern for and support for the wellbeing of others in all workplace activities, among the workers, in the framework of professional ethics. It entails being considerate of others' sentiments as well as honoring and upholding the interests of all parties involved. Friendship, participation in social clubs and professional organizations, as well as numerous interactions in the family, fraternity, community, country, and in international councils, are all examples of activities that show care. In the modern world, protecting the environment has become essential to our continued existence. If we don't take care of the environment, it will terrify us.

Sharing

'Sharing' is mostly influenced by caring. Sharing is a practise that refers to the distribution of information, skills, resources, and facilities among others. The transfer must be sincere, legitimate, advantageous, willing, and free of any expectation of compensation. However, it should not be disclosed to others since it contains confidential information. Sharing allows experience, knowledge, and other advantages to reach more people more quickly. Since sharing is voluntary, it cannot be coerced; instead, it is effectively encouraged by moral values. In a nutshell, sharing is a culture and compassion for mankind. Sharing increases "happiness and wealth" and decreases "crimes and sufferings." It eliminates militancy and opens the door for peace. According to philosophy, sharing maximizes everyone's pleasure. Psychology-wise, the division, anxiety, and mistrust between the "haves" and the "have-nots" vanish. Sharing not only creates and maintains early and easy success. Economically speaking, advantages are maximized since there is no waste or wastage and everyone's demands are met. From a business perspective, the profit is maximized. Sharing maximizes production and utilization in terms of technology.

Code-sharing in the airline industry for reservations for air travel and the shared Effluent Treatment Plant built for small businesses in industrial estates are two instances of sharing in the industrial sphere. The sharing of commodities, profits, and other social advantages is often shown through cooperative groups, which are open to both producers and consumers.

Honesty

Honesty is a virtue, and it is exhibited in two aspects namely,

a) Truthfulness

b) Trustworthiness

Being truthful means accepting the consequences of speaking the truth[3]–[5]. One ought to honour their commitments. It is simple to repair mistakes when one owns up to them. Some of the aspects of honesty are sound engineering judgement, maintaining the truth, protecting the truth, and conveying the truth only when it benefits others. However, being trustworthy means upholding your moral principles and accepting accountability for your actions. People uphold the law and rely on one another. They play by the laws or by the rules in order to win. They gain confidence by being trustworthy and sincere. They own their own errors, challenge others' unethical behavior, and adopt a firm, principled stance, even if it makes them unpopular.

Honesty is mirrored in many ways. The common reflections are:

a) Beliefs

b) Communication

c) Decisions

d) Actions

e) Intended and unintended results achieved

As against this, some of the actions of an engineer that leads to dishonesty are:

a) **Lying:** Honesty implies avoidance of lying. An engineer may communicate wrong or distorted test results intentionally or otherwise. It is giving wrong information to the right people.

b) **Deliberate Deception:** An engineer may judge or decide on matters one is not familiar or with insufficient data or proof, to impress upon the customers or employers. This is a self-deceit.

c) **Withholding the Information:** It means hiding the facts during communication to one's superior or subordinate, intentionally or otherwise.

d) **Not Seeking the Truth:** Some engineers accept the information or data, without applying their mind and seeking the truth.

e) **Not Maintaining Confidentiality:** It is giving right information to wrong people. The engineers should keep information of their customers/clients or of their employers confidential and should not discuss them with others.

f) Giving professional judgment under the influence of extraneous factors such as personal benefits and prejudice. The laws, experience, social welfare, and even conscience is given a go-bye by such actions. Certainly, this is a higher-order crime.

Courage

Courage is the tendency to accept and face risks and difficult tasks in rational ways. Self-confidence is the basic requirement to nurture courage.Courage is classified into three types, based on the types of risks, namely:

a) Physical courage,

b) Social courage

intelligence bravery. When it comes to physical bravery, the emphasis is on how strong one is physically, including their muscles and weapons. People with high levels of adrenaline may be willing to take on tasks for the sake of "thrill" or because they are motivated to "exceed." The social bravery refers to the choices and activities to alter the status quo that are motivated by a conviction for or against certain social behaviors. To mobilize and inspire the followers for the social cause, this calls for leadership skills such as empathy and sacrifice. Through gained information, experience, games, tactics, education, and training, humans develop intellectual bravery. In terms of business ethics, the public, press, employers, and workers are all subject to the concept of bravery.

Before you jump, look first. Analysis of one's strengths, weaknesses, opportunities, and threats should be done. When making judgements and before taking action, weigh the risks against one's advantages and project the outcome. It's helpful to reflect on the past. One will be prepared to plan and act with confidence and succeed in accomplishing the intended ethical objectives using ethical methods using past experience and knowledge obtained through self- or other-study. The present and potential future threats and opportunities must also be examined, and appropriate action must be prepared. Anyone will benefit from this anticipatory management in order to bravely confront the future.

Courage is shown by facing criticism, taking responsibility, and accepting blame for mistakes or faults that have been made and made public. In reality, this trains their minds to be watchful for lessons learned from the past and inventive in coming up with new ways to accomplish their goals. When the previous space mission failed, Prof. Sathish Dhawan, Chief of ISRO, reportedly showed guts and took responsibility, but when the succeeding mission succeeded, he gave credit to Prof. A.P.J. Abdul Kalam. The following traits, which the brave possess and exhibit in their professions:

    a) Perseverance

    b) Experimentation

    c) Involvement

    d) Commitment

Valuing Time

A limited resource is time. Once it is used up, it is permanently gone. It can't be saved or restored, either. Time is thus the most important and perishable resource. Whether a choice is made or not, this resource is continually used. The significance of time and the value of time have been emphasized throughout history by great reformers and inventors. This is well illustrated by the proverbs "Time and tide wait for no man" and "Procrastination is the thief of time."

Here is an example to illustrate the "value of time": Ask the student who failed the test to understand the worth of a year; Ask the mother of a preterm baby who was delivered to understand the worth of one month; Ask the weekly's editor to help you understand the worth of a week; Ask the daily wage worker about the worth of a day; Ask the yearning lovers whether they know the worth of an hour; Ask someone who missed the train to help you understand the worth of one minute; Ask someone who has survived an accident to help you understand the importance of a single second; Ask an Olympian who won the bronze medal about the worth of one millisecond; the NASA scientists about the value of one microsecond;

and a hardware engineer about the value of one nanosecond. whether you still do not understand the importance of time, ask yourself whether you are an engineer.

Cooperation

It is a team-spirit that permeates every technical professional. Cooperation is when two people or sectors work together to integrate their activities without surrendering each party's autonomy. Additionally, collaboration guarantees coherence, or the blending of various abilities needed to achieve shared objectives. Cooperation is the ability to comprehend others, think and act as one, and put these things into practice. Collinearity, coherence, coordination, and synergy are all aided by cooperation. The total of the parts is greater than the whole. The input resources are reduced, while the outputs which include quantity, quality, effectiveness, and efficiency are increased.

Professional ethics dictate that collaboration should exist, be established, and maintained at several levels, including those between employers and employees, supervisors and subordinates, coworkers, producers and suppliers, and an organization's consumers. The numerous professional organizations' codes of ethics place a strong emphasis on proper collaboration to support the sector. Lack of collaboration causes communication gaps, disinformation, unnecessary delays in supply, manufacturing, marketing, and consumption, as well as a lack of communication. Employees are likely to get frustrated and demoralized as a result, which might eventually cause the sector to fail and cause societal economic losses. The impediments to successful cooperation are:

a) A clash of egos between people.

b) A lack of initiative and drive.

c) Conflicts of interest depending on caste, language, religion, and geography.

d) A lack of knowledge and enthusiasm. Cooperation may be formed and maintained by careful planning, inspiration, leadership, encouraging and rewarding teamwork, professionalism and humanity beyond the "divides," training on appreciation of diverse cultures, and mutual understanding.

Commitment

Alignment with objectives and adherence to moral standards while engaging in activities are indicative of commitment. One must first have faith in the actions they are doing and the outcomes they are hoping for. It implies that one should be absolutely certain that they will succeed. Commitment is maintaining a persistent interest and steadfastness in whatever moral course of action one takes, with the impassioned attitude and faith that one will succeed. It serves as the impetus for achieving achievement.

This is a prerequisite for all occupations. For instance, a design engineer must demonstrate a feeling of dedication to ensure that the project or product he designs makes a positive contribution to society. Students won't achieve in life and make a positive contribution to society unless the instructor is dedicated to his or her profession. Whatever their position or compensation, workers will be motivated by top management's devotion. This will inevitably increase prosperity for the individual, their employer, society, and the country as a whole.

Empathy

The social radar is empathy. Empathy is the ability to perceive another person's emotions without their explicit communication[6]–[8]. Empathy starts with demonstrating care, followed by acquiring and comprehending other people's emotions from their perspective. It may also be described as the capacity to place oneself in the psychological context, frame of reference, or point of view of another in order to understand how they are feeling. It comprises the ability to imagine what other people are experiencing and to comprehend their history, including their parents, their physical and mental conditions, their economic circumstances, and their associations. For successful commerce and interpersonal relationships, this is a necessary component.A leader must possess or work on developing the following qualities in order to practice empathy:

a) **Understanding Others:** It means sensing others feelings and perspectives, and taking active interest in their welfare.

b) **Service Orientation:** It is anticipation, recognition and meeting the needs of the clients or customers.

c) **Developing Others:** This means identification of their needs and bolstering their abilities. In developing others, the one should inculcate in him the 'listening skill' first. Communication = 22% reading and writing + 23% speaking + 55% listening

One should get the feedback, acknowledge the strength and accomplishments, and then coach the individual, by informing about what was wrong, and giving correct feedback and positive expectation of the subject's abilities and the resulting performance.

d) **Leveraging Diversity:**This leads to enhanced organizational learning, flexibility, and profitability.

e) **Political Awareness:** It is the ability to read political and social currents in an organization. The benefits of empathy include:

i. Good customer relations.

ii. Harmonious labor relations.

iii. A positive vendor-producer dynamic By using the aforementioned three, we may maximize productivity and profit while minimizing loss. Empathy is a powerful tool for acknowledging the impartial viewpoints of others and for recognizing one's own shortcomings while handling consumer complaints. The goal of a firm, in Peter Drucker's opinion, is to gain and maintain a customer rather than to make a sale. Empathy aids in fostering the bravery necessary for achievement.

Self-Confidence

Self-confidence means having faith in one's own talents, principles, and objectives. These folks often have an optimistic outlook and are adaptable and eager to change[9]–[11]. They hold others in the same regard as they hold themselves.A person who has self-confidence has a good attitude and a realistic opinion of himself in relation to the conditions in which he or she finds themselves. Regardless of their situations, those who are self-assured show the fortitude to take initiative and unwavering trust in their skills. Threats and difficulties have little effect on them, and they are equipped to handle them and any inevitable or

unanticipated repercussions.A person's feeling of collaboration, respect, and responsibility increases when they have self-confidence, and this enables an organization to get the most ideas, initiatives, and directives from its staff. The traits of those with self-confidence are as follows:

   i. A self-assured standing,

   ii. Willing to listen to learn from others and adopt,

   iii. Frank to speak the truth,

   iv. Respect others' efforts and give due credit.

On the contrary, some leaders expose others when failure occurs, and own the credit when success comes.The factors that shape self-confidence in a person are:

   i. Heredity and family environment,

   ii. Friendship,

   iii. Influence of superiors/role models,

   iv. Training in the organization,

The following methodologies are effective in developing self-confidence in a person:

   i. Encouraging SWOT analysis. By evaluating their strength and weakness, they can anticipate and be prepared to face the results.

   ii. Training to evaluate risks and face them.

   iii. It is conditioning the mind for preparing the self to act, without any doubt on his capabilities. This makes one accepts himself while still striving for improvement.

   iv. Study and group discussion, on the history of leaders and innovators.

DISCUSSION

The significance of virtues and civic virtues in ethical citizenship cannot be overstated as they contribute to the development of responsible and engaged citizens. Virtues serve as moral compasses, guiding individuals to make ethical decisions and act in ways that promote the well-being of both themselves and others. Personal virtues such as honesty, empathy, and humility not only shape an individual's character but also influence their interactions within the larger societal framework. When applied to the public sphere, civic virtues such as civic responsibility, active participation, and respect for diversity enable citizens to contribute meaningfully to the betterment of their communities and the wider society. By embodying and practicing these virtues, individuals foster a sense of social cohesion, strengthen democratic values, and uphold the principles of justice and equality. Moreover, virtues and civic virtues serve as the bedrock for ethical citizenship, empowering individuals to navigate complex ethical dilemmas and inspire positive social change.

CONCLUSION

In conclusion, the significance of virtues and civic virtues in ethical citizenship cannot be underestimated. These qualities provide individuals with the moral grounding and behavioral principles necessary for cultivating a just and thriving society. By embodying personal

virtues and practicing civic virtues, individuals contribute to the promotion of ethical conduct, responsible citizenship, and the advancement of democratic values. The integration of virtues in both personal and civic realms foster a sense of community, empathy, and social cohesion, leading to a more inclusive and equitable society. Therefore, recognizing and nurturing virtues and civic virtues is essential for cultivating ethical citizenship and ensuring the collective well-being of individuals and communities.

REFERENCES

[1]   L. Hamilton, "'Civil Society': Critique and Alternative," in *Global Civil Society and Its Limits*, 2003. doi: 10.1057/9780230523715_4.

[2]   E. M. M. H. van Konijnenburg *et al.*, "A mixed methods study on evaluations of Virginia's STEM-focused governor's schools," *Diss. Abstr. Int. Sect. B Sci. Eng.*, 2018.

[3]   M. Altenburger, "Mood and honesty in budget reporting," *Manag. Account. Res.*, 2021, doi: 10.1016/j.mar.2020.100707.

[4]   Sugiarti and H. Husain, "An influence of the contextual-based discovery learning model on the academic honesty of high school students," *Int. J. Instr.*, 2021, doi: 10.29333/iji.2021.14338a.

[5]   Y. Dunaiev and M. Khadjavi, "Collective Honesty? Experimental Evidence on the Effectiveness of Honesty Nudging for Teams," *Front. Psychol.*, 2021, doi: 10.3389/fpsyg.2021.684755.

[6]   H. Riess, "The Science of Empathy," *J. Patient Exp.*, 2017, doi: 10.1177/2374373517699267.

[7]   B. M. P. Cuff, S. J. Brown, L. Taylor, and D. J. Howat, "Empathy: A review of the concept," *Emotion Review*. 2016. doi: 10.1177/1754073914558466.

[8]   E. Weisz and M. Cikara, "Strategic Regulation of Empathy," *Trends in Cognitive Sciences*. 2021. doi: 10.1016/j.tics.2020.12.002.

[9]   S. Sholiha and L. A.-A. Aulia, "Hubungan Self Concept dan Self Confidence," *J. Psikol. J. Ilm. Fak. Psikol. Univ. Yudharta Pasuruan*, 2020, doi: 10.35891/jip.v7i1.1954.

[10]   Nadiah, Arina, and Ikhrom, "The Students' Self-Confidence in Public Speaking," *Elit. J.*, 2019.

[11]   Garaika and H. Margahana, "Self efficacy, self personality and self confidence on entrepreneurial intention: Study on young enterprises," *J. Entrep. Educ.*, 2019.

CHAPTER 3

AN ELABORATION OF THE CHALLENGES IN THE WORK PLACE

Mrs. Salma Syeda, Assistant Professor,
Department of Masters in Business Administration, Presidency University, Bangalore, India.
Email Id: - syeda.s@presidencyuniversity.in

ABSTRACT:

In-depth exploration of the challenges faced in the workplace, analyzing the multifaceted issues that can arise and hinder productivity, job satisfaction, and overall organizational success. By examining various dimensions of workplace challenges, including interpersonal conflicts, diversity and inclusion, work-life balance, technological advancements, and leadership dynamics, this study aims to shed light on the complexities that employees and organizations encounter. Through a comprehensive review of existing literature, case studies, and expert insights, this paper seeks to offer valuable insights into the nature of workplace challenges and their potential implications for individuals and organizations alike. Understanding these challenges is crucial for developing effective strategies and interventions to foster a healthy and thriving work environment.

KEYWORDS:

Workplace Challenges, Multifaceted Issues, Productivity Hindrances, Job Satisfaction, Organizational Success, Workplace Analysis.

INTRODUCTION

The work environment has evolved into a complex and dynamic terrain in today's quickly changing and linked world, posing several issues that need attention and creative solutions. Organizations of all kinds, from tiny businesses to large companies, must contend with a variety of challenges at work that may thwart expansion, productivity, and overall performance[1], [2]. These difficulties cut across a range of topics, including diversity and inclusion, technological development, changing work environments, shifting skill needs, and the mounting demand to maintain competitiveness in an increasingly globalized market. Furthermore, the COVID-19 epidemic has made these difficulties even worse by adding distant work arrangements, mental health issues, and the need for adaptability. Organizations and their employees must successfully handle and navigate these issues if they are to prosper and build sustainable futures. This article explores the effect, underlying causes, and possible solutions to the complex issues that workers confront on a daily basis. Organizations may establish a supportive and resilient work environment that supports employee development and well-being while accomplishing their broader objectives and ambitions in a constantly changing world by recognizing and proactively addressing these problems. The employee's work ethics, including their attendance, punctuality, devotion to the job, pride in their work, and interpersonal skills, are reportedly the top workplace challenges. Employees must instill excellent character in the workplace in light of this circumstance.

i. Character

It is a quality that characterizes a person and determines their behavior. The pattern of virtues is it. Character traits are those that influence a person's moral and ethical choices and behaviors. It also serves as the foundation upon which morals and values grow. People may be categorized into a variety of groups based on shared traits including ruthlessness, aggression, and ambition, as well as restricting selfishness and frugalness or cheerfulness, charity, and benevolence. People differ not just in terms of character type but also in terms of degree. People who conduct their life according to the dominant customs, tastes, ideologies, attitudes, ideas, and values of the society in which they reside have, at best, a fully formed social personality as opposed to an individual one.

The standards of society shape one's character. Many behave in accordance with the group's standards, declining to go above what is reasonable for a typical member of the group but also refusing to go below the necessary social minimum. On one extreme, there are people who do not even meet the basic requirements and who do not develop the socially acceptable behaviors, attitudes, and values. These people lack developed social personalities. On the opposite end of the spectrum are those whose personal convictions govern their views, attitudes, and values. These are grown people with distinct personalities and mature brains. They live and operate in a human social milieu where other people continually influence them and respond to what they do. They also inhabit a natural world that is made up of tangible things and material forces like winds and rain. A subtle environment of other planes of existence, including higher levels of spiritual influence and lower planes of evil forces in global nature striving to affect people, is also acknowledged by individuals with occult and spiritual traditions. The whole range of social, physical, and occult levels together make up the sphere of human action. Each of them operates in accordance with its own set of rules or precepts. Each of them affects human existence in a unique way and has its own distinctive forms of operation.

Character is the outward manifestation of a person's personality, and it manifests itself in the way they behave. In this regard, every person has a personality. However, character is something that only humans and not animals possess; it denotes reason. However, in addition to this meaning, the phrase is sometimes used in a more restricted sense, such as when we talk about a person "of character". Character in this context denotes a specific unity of traits and a discernible level of consistency in behaviors. Psychology examines the components of character to identify the rules governing its development, to separate the primary factors involved in the creation of various forms of character, and to categories them. Over the last 40 years, a huge number of psychologists from all over the globe have provided a significant number of sharp observations on the subject of character. These contributions, however, do not make up a science.

The Four Temperaments

The temperament that a person is born with or their initial endowment with is very similar to what the Ancients called temperament[3]–[6]. Four basic temperamental kinds have been recognized since the time of Hippocrates: sanguine, choleric, phlegmatic, and melancholic. The same categorization is accepted in contemporary conjecture, albeit with different names. These various temperamental traits may be explained by variances in the physiological state of the body's tissues, by varying rates of activity in the processes of nourishment and waste, by changes in nerve-energy or circulation, and by variations in the tonicity of the nerves. Regardless of the physiological justification, the four-fold grouping appears reasonable. The

idea that many types of temperaments have a biological foundation, such as hormones, appears clear, despite the fact that scientists are still far from reaching agreement on the particular organismal components on which temperament relies. Although genetics determines our initial temperament irrespective of our volition, we have a significant role in shaping our character and are thus accountable for some ethical traits in it.

The phrase "natural temperament completely fashioned by the will" describes character. In actuality, it is the outcome of both our ingrained behaviors and our innate temperament. The development and improvement of mental habits are facilitated by frequent use of the intellect, restrained imaginative activity, practice of judgement, and contemplation. Frequent expression of certain emotions, such as rage, jealousy, pity, sadness, fear, and the like, encourages proclivities towards these feelings, which provide a subconscious bent to a substantial portion of man's behaviors. But ultimately, character development is mostly influenced by the use of the will. More than the content of the ideas or feelings themselves, how and to what extent currents of thought and waves of emotion are originated, directed, and controlled by the will, or left to follow the path of spontaneous impulse, determines the kind of character that emerges.

The animal's existence is fully controlled by instinct from inside and by unavoidable external conditions. Therefore, it is unable to develop personality. A person eventually obtains self-control by using reason, developing thought, and exercising choice over impulsive behaviors. It is through the use of this capacity that moral character is developed and changed. Character is really the result of a number of decisions, and as a result, both our personalities and the specific behaviors that make them up are within our control.

Types of Character

Different psychologists have used different character categories based on the four basic temperaments. The three main categories with A. Bain are the intellectual, emotional, and volitional or energetic. M. Pérez categorizes personalities as energetic, sluggish, ardent, and well-balanced based on the phenomena of movement. M. Ribot classifies the forms as follows with a more arbitrary division and by omitting indefinite kinds as "characterless"

i.   Ethics and Character

While psychology studies the development of many character types, ethics examines the relative worth of these types and the qualities that make them up[7]–[9]. The issue of the real moral ideal is one of the relative worth of various character traits. Everybody agrees that the morality of a certain course of action may be determined by how it affects the individual's character. Different ethical theories place emphasis on certain attributes that make up the ideal moral character. Benevolence will be the main characteristic of the ideal character for the utilitarian, who views ethics as maximizing happiness for the whole society. The main virtues of the stoic are fortitude and restraint.

Firmness of will, fortitude, consistency in sticking to a principle or in the pursuit of a noble goal are regarded to be significant in all notions of the ideal character. A guy of character is typically equated with having the ability to stick to a certain goal. The virtue of justice, which acknowledges other people's rights, obligations, and claims, is another necessary. The character will resemble the ideal of human perfection to a greater or lesser extent depending on the depth of mental education, intellectual perspective, and sympathies.

ii.   Education and Character

Education should foster moral character development in addition to intellectual growth. If better willpower isn't there, more knowledge or physical skill might just as readily be used for the community's advantage or harm. Determining the ideals of human character is the role of ethics. The ways by which such goal may be achieved are to be studied through education theory and science.

iii.   Building Character in the Workplace

The following are some ways in which managers may exert influence and use innovative methods to emphasize the value of moral character in the workplace:

a. Employee Hiring, Training, and Promotion Activities

Establish and implement a company policy statement to promote good character at work. For instance, promises to behave civilly. This may be expressed by clearly and openly including character aspects in the hiring process, during interviews, and on the back of the business cards of the workers.

In orientation, first job training, and in-service training, stress the value of character and adherence to the "six pillars" of character. The ethical principles of respect, responsibility, fairness, caring, and citizenship are the six pillars of character. Respect entails having a high respect for oneself, other people, authority, one's possessions, and one's nation. It involves treating everyone as a human being and demonstrating compassion for cultural variety. The onus is on:

    a. Being responsible for one's conduct,

    b. Being reliable in fulfilling commitments and responsibilities,

    c. Maintaining dependability and consistency in speech and deed,

    d. Having a dedication to community improvement. Integrity or fairness is displaying the inner fortitude and bravery to be true, reliable, fair, and honest under all circumstances. It entails behaving honorably and justly. When you care about someone, you treat them with kindness, consideration, politeness, generosity, friendliness, and friendliness. You also practice compassion by treating people the way you want to be treated. Citizenship is the acceptance and adoption of one's national citizenship's responsibilities and privileges.

    e. Incorporate character evaluations, such as honesty, fulfilling promises, responsibility, fairness, and compassion, into appraisals and reviews.

    f. Create a mechanism for rewarding and recognizing workers who exhibit good character. Medals and awards are two examples.

    g. Keep in mind that your expectations of and treatment of your employeesespecially the younger ones will have an impact on their personal and professional beliefs. Consider your staff members as current or potential volunteers, coaches, and mentors.

b. Internal Communication

Use internal communication channels to create a friendly environment that praises positive role modeling at the workplace and in the community by encouraging voluntarism, and mentoring, e.g., through:

Internal newsletters,

Workplace posters in canteens and recreation rooms,

Mailers,

Electronic mails.

c. External Communication

In relations with customers, vendors and others, consciously communicate affirming messages about character and ethics, such as:

i.   Advertise and market honoring consensual values,

ii. Assure that none of your products and services undermines character building,

iii. Include positive messages about voluntarism and celebrate,

iv. Character counts week in advertising, billings and other mailers.

d. Financial and Human Resources

i.   Support local and national 'character' projects and the activities of the members by encouraging staff members to get involved. Offer incentives such as paying employees for the time they contribute at a local youth-service organization.

ii. Sponsor 'character' movement through financial support.

e. Community Outreach

i.   Use public outreach structures to encourage mentoring and other character-building programs.

ii. Encourage educational and youth organizations to become active in character building.

iii. Use corporate influence to encourage business groups and other companies to support 'character' building.

Spirituality

Spirituality is a way of life that places an emphasis on ongoing awareness and understanding of the spiritual character of both people and environment, as well as maintaining a dynamic balance between the two[10]–[12]. The great virtue of Indian philosophy and for Indians is supposed to be this. Spirituality may sometimes involve trust in God or belief in supernatural forces at work in the world. It serves as fertilizer for the soil where "character" grows to produce values and morals. Creativity, communication, acknowledging each person for who

they are as a human being, respect for others, acceptance, vision, and cooperation are all aspects of spirituality.

Spirituality serves as motivation since it pushes teammates to work harder. Keep in mind that a lack of drive breeds loneliness. Spirituality is also energy; to adjust to difficult and shifting circumstances, be vivacious and adaptable. Flexibility is a part of spirituality, too. Don't be too imposing, please. Make room for everyone and discover how to accept people for who they are. The emphasis nowadays is on variety. However, one may train their mind to think and act in unison. Being spiritual is enjoyable. Working is fine, but you also need to have fun at work to stay motivated. Empathy and tolerance are spirituality's reflections. According to legend, the colors blue and saffron are symbolic of spirituality.

Spiritual creativity is making intentional attempts to adopt new perspectives, let go of bad habits and outmoded notions, and develop fresh approaches to thinking, doing, and being. Violence develops when creativity is stifled. People have a creative instinct. When they are compelled to suppress their creativity, the energy it contains transforms into acts of violent expression. Utilizing color, humor, and flexibility to increase productivity are all examples of creativity. It's great to be creative. People are involved when they appreciate what they are doing. They put forth more effort.

Spirituality in the Workplace

Building spirituality in the workplace: The following practices help to foster spirituality in the workplace:

a) Express verbal respect for the people and acknowledge their ideals in all choices and deeds.

b) Get to know the individuals you work with and learn what matters to them. Know their aspirations and ambitions as well.

c) Clearly express your own morals and values.

d) Contribute to issues outside of business.

e) Motivate decision-makers to make choices based on values.

f) Show your own spirituality and self-awareness in all of your acts.

g) Act in a way that you would want to be treated.

Spirituality for Corporate Excellence

The spiritual traits to be developed for excellence in corporate activities are listed as follows:

a) **Self-awareness:** Realization of self-potential. A human has immense capability but it needs to be developed.

b) Alertness in observation and quickness in decision making, i.e., spontaneity which includes quick reflexes, no delay but also no hasty decisions.

c) **Being Visionary and Value Based:**This Includes an Attitude Towards Future of the Organization and the society, with clear objectives.

d) **Holism:** Whole system or comprehensive views and interconnected with different aspects. Holistic thinking, which means the welfare of the self, family, organization and the society including all other living beings and environment.

e) **Compassion:** Sympathy, empathy and concern for others. These are essential for not only building the team but also for its effective functioning.

f) **Respect for diversity:** It means search for unity in diversity i.e., respect others and their views.

g) **Moral Autonomy:** It means action based on rational and moral judgment. One need not follow the crowd or majority i.e., band-wagon effect.

h) **Creative thinking and constant reasoning:** Think if we can do something new and if we can improve further?

i) **Ability to Analyze and Synthesize:** Refrain from doing something only traditional.

j) **Positive views of Adversity:** Make adversities one's source of power a typical Karma yogi's outlook! Every threat is converted into opportunity.

k) **Humility:** The attitude to accept criticism and willing to correct. It includes modesty and acknowledging the work of colleagues.

l) **Sense of vocation:** Treat the duty as a service to society, besides your organization.

DISCUSSION

The workplace is an environment that presents numerous challenges, demanding individuals to navigate complex dynamics and overcome obstacles to succeed. One key challenge is the diverse array of personalities and backgrounds that converge within a professional setting. This diversity can lead to communication gaps, misunderstandings, and conflicts, requiring employees to cultivate effective interpersonal skills and foster a culture of inclusivity. Additionally, the rapid pace of technological advancements poses another significant challenge. Employees must continually adapt to new tools, software, and processes, often requiring ongoing training and upskilling to remain competitive. Moreover, workplace stress and burnout have become prevalent concerns, as the pressure to meet deadlines and achieve targets can take a toll on employees' mental and physical well-being. Employers must proactively address these issues by promoting work-life balance, implementing wellness initiatives, and fostering a supportive work environment. Finally, the changing nature of work itself, such as remote work arrangements and gig economy trends, brings forth unique challenges in terms of collaboration, maintaining productivity, and ensuring effective communication. Navigating these challenges necessitates agile and adaptable approaches, as well as a willingness to embrace change. Ultimately, recognizing and addressing the challenges in the workplace is vital for individuals and organizations to thrive in an ever-evolving professional landscape.

CONCLSION

In conclusion, the challenges in the workplace are multifaceted and require individuals and organizations to continually adapt and evolve. From managing diverse personalities and fostering inclusivity to keeping up with technological advancements and addressing work-related stress, these challenges demand proactive strategies and a commitment to employee

well-being. As the nature of work continues to evolve, with remote work and gig economy trends becoming more prevalent, the need for effective collaboration, productivity, and communication remains paramount. By recognizing these challenges and implementing appropriate measures, employers can create a supportive and thriving work environment, while individuals can develop the necessary skills to navigate and overcome obstacles. Ultimately, by acknowledging and addressing the challenges in the workplace, we can strive towards a more productive, inclusive, and fulfilling professional landscape.

REFERENCES

[1]   M. S. McCoy *et al.*, "National Standards for Public Involvement in Research: Missing the forest for the trees," *J. Med. Ethics*, 2018, doi: 10.1136/medethics-2018-105088.

[2]   S. Smadja, "Humanities and interdisciplinarity: Methods and challenges," *Int. J. Crit. Cult. Stud.*, 2015, doi: 10.18848/2327-0055/CGP/v13i02/43767.

[3]   H. E. Fisher, H. D. Island, J. Rich, D. Marchalik, and L. L. Brown, "Four broad temperament dimensions: description, convergent validation correlations, and comparison with the Big Five," *Front. Psychol.*, 2015, doi: 10.3389/fpsyg.2015.01098.

[4]   L. L. Brown, B. Acevedo, and H. E. Fisher, "Neural correlates of four broad temperament dimensions: Testing predictions for a novel construct of personality," *PLoS One*, 2013, doi: 10.1371/journal.pone.0078734.

[5]   A. Bojanowska and A. M. Zalewska, "Happy Temperament? Four Types of Stimulation Control Linked to Four Types of Subjective Well-Being," *J. Happiness Stud.*, 2017, doi: 10.1007/s10902-016-9777-2.

[6]   T. Rowiński, J. Cieciuch, and T. Oakland, "The Factorial Structure of Four Temperament Styles and Measurement Invariance Across Gender and Age Groups," *J. Psychoeduc. Assess.*, 2014, doi: 10.1177/0734282913487045.

[7]   I. A. Boldyrev, "*Kantian Ethics and Economics: Autonomy, Dignity, and Character* (review)," *J. Hist. Philos.*, 2012, doi: 10.1353/hph.2012.0036.

[8]   P. Tammi, "*Living to Tell about It: A Rhetoric and Ethics of Character Narration* (review)," *Partial Answers J. Lit. Hist. Ideas*, 2005, doi: 10.1353/pan.0.0028.

[9]   B. Ott, "Character education for public leadership: The continuing relevance of martin buber's 'hebrew humanism,'" *HTS Teol. Stud. / Theol. Stud.*, 2020, doi: 10.4102/hts.v76i2.5936.

[10]   R. G. Rocha and P. G. Pinheiro, "Organizational Spirituality: Concept and Perspectives," *J. Bus. Ethics*, 2021, doi: 10.1007/s10551-020-04463-y.

[11]   K. C. Husemann and G. M. Eckhardt, "Consumer spirituality," *Journal of Marketing Management*. 2019. doi: 10.1080/0267257X.2019.1588558.

[12]   T. W. Moon, N. Youn, W. M. Hur, and K. M. Kim, "Does employees' spirituality enhance job performance? The mediating roles of intrinsic motivation and job crafting," *Curr. Psychol.*, 2020, doi: 10.1007/s12144-018-9864-0.

CHAPTER 4

AN ELABORATION OF THE ENGINEERING ETHICS

Dr. Nishant Labhane, Assistant Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - nishantbhimrao@presidencyuniversity.in

ABSTRACT:

Engineering ethics is a critical field that examines the moral and ethical dilemmas faced by engineers in their professional practice. It delves into the complex intersection of technology, society, and the environment, exploring the responsibilities of engineers and the ethical implications of their decisions. This paper provides an overview of the fundamental principles and frameworks guiding engineering ethics, highlighting the importance of integrity, accountability, and the well-being of individuals and communities. It explores key ethical challenges encountered in engineering, such as safety, sustainability, and social justice, and discusses the role of codes of ethics and professional standards in shaping engineers' behavior. By examining real-world case studies and ethical considerations, this study aims to promote a deeper understanding of the ethical dimensions of engineering and stimulate discussions on how to navigate the ethical complexities inherent in the profession.

KEYWORDS:

Accountability, Decision Making, Integrity, Professional Practice, Social Justice.

INTRODUCTION

The responsible and ethical practice of engineering is greatly influenced by engineering ethics. Engineers are at the vanguard of inventing and executing solutions that have broad ramifications for society, the environment, and future generations as the world grows more and more dependent on technology and innovation[1]–[3]. Engineering choices are of utmost importance since they may affect people's safety, wellbeing, and general quality of life. The study of engineering ethics, which focuses on the moral and ethical aspects of engineering and offers a framework for engineers to deal with the difficult ethical decisions they have to make during their professional lives, arises in this setting. Engineering ethics examines the moral ramifications of technical development and engineers' obligations to respect ethical norms. It acknowledges that engineering is a field that is entangled with larger social, cultural, and environmental contexts and is not a value-neutral endeavor. From the earliest design and development phases through the implementation, operation, and maintenance of technological systems, ethical issues pervade every part of engineering. The greater good, responsibility, and concerns of integrity must all be considered by engineers when they make choices that might have a significant impact on the world.

Fundamentally, engineering ethics aims to achieve a delicate balance between promoting technical development and making sure it is carried out in a way that is sustainable and socially responsible. It encourages engineers to evaluate the ideals and principles that ought to guide their conduct as well as the possible effects of their work. This self-examination is essential in a technical environment that is continually developing, where engineers often encounter novel ethical dilemmas. These difficulties might include anything from assuring the dependability and safety of systems and infrastructure to dealing with the effects of

cutting-edge innovations like genetic engineering, artificial intelligence, and autonomous cars. Codes of ethics and professional standards are important parts of engineering ethics since they provide a set of rules and principles that should govern engineers' behavior. These rules lay forth what is expected of engineers, placing a strong emphasis on morality, decency, respect, and a dedication to the general good. They act as a compass, directing engineers through the ethical challenges they face in their everyday work and providing a point of reference for making moral judgements.

This essay tries to investigate the broad field of engineering ethics, giving light on its core values, major moral dilemmas, and the significance of moral judgement in engineering practice. It aims to expand our awareness of the ethical components inherent in engineering and to spark insightful conversations on how to traverse the complex ethical landscapes that engineers experience via the investigation of real-world case studies and ethical issues. We can endeavor to build a future in which technology is appropriately used for the advancement of society and the preservation of our common global environment by encouraging an ethical mentality among engineers. Engineering ethics is a discipline and practice that aims to:

a) Being aware of the moral principles that should govern the engineering profession or practice,

b) Addressing ethical concerns in engineering,

c) Justifying engineering's moral evaluations. It addresses many moral conundrums and engineering-related difficulties.

The norms and standards of behavior accepted by engineering societies with regard to the specific set of ideas, attitudes, and behaviors demonstrated by the person or group serve as the definition of engineering ethics. Finding a set of moral obligations, rights, and goals that are justified and that engineers should uphold in real-world circumstances is another key objective of engineering ethics. The biggest profession is engineering, and choices and deeds taken by engineers have a significant impact on practically every aspect of our life, particularly public safety, health, and welfare.

The scope of engineering ethics is twofold:

a) Workplace ethics, which affects both coworkers and employees inside an organization.

b) The ethics of the job or product, including its usage, storage, and transportation, in addition to its safety and the environment outside the workplace.

Approach

There are conventionally two approaches in the study of ethics:

a) Micro-ethics which deals with decisions and problems of individuals, professionals, and companies.

b) Macro-ethics which deals with the societal problems on a regional/national level. For example, global issues, collective responsibilities of groups such as professional societies and consumer groups.

Senses of Engineering Ethics

Engineering ethics may be categorized into two categories: normative and descriptive. In the normative sense, there are:

a) Understanding moral principles, determining the right answers to moral conundrums, and defending moral judgements in engineering practices,

b) Researching morally righteous choices, principles, and standards in engineering practice,

c) Engineers using codes of ethics and standards and putting them into practice in their dealings. The descriptive definition focuses on the views and behaviors of a certain person or group of engineers without providing any justification for those behaviors.

Variety of Moral Issues

It would be relevant to know why and how do moral issues arise in a profession or why do people behave unethically? The reasons for people including the employer and employees, behaving unethically may be classified into three categories:

a) Resource Crunch

Due to pressure, through time limits, availability of money or budgetary constraints, and technology decay or obsolescence[4]–[6]. Pressure from the government to complete the project in time, reduction in the budget because of sudden war or natural calamity and obsolescence due technology innovation by the competitor lead to manipulation and unsafe and unethical execution of projects.Involving individuals in the development of goals and values and developing policies that allow for individual diversity, dissent, and input to decision-making will prevent unethical results.

b) Opportunity

i. Employers' treatment of their workers and the general public with disparate norms or behavior. In 2002, World Com and Enron executives' immoral actions led to their firms' bankruptcies.

ii. Management putting their personal interests ahead of the interests of their workers. Some businesses place an excessive emphasis on quick wins and outcomes at the cost of others and themselves.

iii. A focus on outcomes and profits at the cost of personnel,

iv. Management by goals, without an emphasis on infrastructure development and employee empowerment.

The best way to deal with this is to create regulations that support "conscience keepers" and "whistle blowers" and select an ombudsman who can work in confidence with individuals to resolve unethical issues internally.

c) Attitude

Poor attitude of the employees set in due to:

i. Low morale of the employees because of dissatisfaction and downsizing,

ii. Absence of grievance redressal mechanism,

iii. Lack of promotion or career development policies or denied promotions,

iv. Lack of transparency,

v. Absence of recognition and reward system,

vi. Poor working environments.

Giving ethics training for all, recognizing ethical conduct in work place, including ethics in performance appraisal, and encouraging open discussion on ethical issues, are some of the directions to promote positive attitudes among the employees.To get firm and positive effect, ethical standards must be set and adopted by the senior management, with input from all personnel.

Types of Inquiries

The three types of inquiries, in solving ethical problems are: normative inquiry, conceptual inquiry, and factual or descriptive inquiry.

The three types of inquiries are discussed below to illustrate the differences and preference.

1. Normative Inquiry

It seeks to identify and justify the morally-desirable norms or standards that should guide individuals and groups. It also has the theoretical goal of justifying particular moral judgments. Normative questions are about what ought to be and what is good, based on moral values. For example:

i. How far does the obligation of engineers to protect public safety extend in any given situation?

ii. When, if ever, should engineers be expected to blow whistle on dangerous practices of their employers?

iii. Whose values ought to be primary in making judgment about accept risks in design for a public transport system or a nuclear plant? Is it of management, senior engineers, government, voters or all of them?

iv. When and why is the government justified in interfering with the organizations?

v. What are the reasons on which the engineers show their obligations to their employees or clients or the public?

2. Conceptual Inquiry

It is directed to clarify the meaning of concepts or ideas or principles that are expressed by words or by questions and statements. For example:

i. What is meant by safety?

ii. How is it related to risk?

iii. What is a bribe?

iv. What is a profession?

When moral concepts are discussed, normative and conceptual issues are closely interconnected.

3. Factual or Descriptive Inquiry

It is aimed to obtain facts needed for understanding and resolving value issues. Researchers conduct factual inquiries using mathematical or statistical techniques. The inquiry provides important information on business realities, engineering practice, and the effectiveness of professional societies in fostering moral conduct, the procedures used in risk assessment, and psychological profiles of engineers. The facts provide not only the reasons for moral problems but also enable us to develop alternative ways of resolving moral problems. For example:

i. How were the benefits assessed?

ii. What are procedures followed in risk assessment?

iii. What are short-term and long-term effects of drinking water being polluted?

iv. Who conducted the tests on materials?

Moral Dilemma

Dilemmas are circumstances in which moral principles clash or the application of moral principles presents challenges, and one is unsure of the best course of action or solution[7]–[10]. Rights, responsibilities, obligations, and commodities are all examples of moral justifications. These circumstances just show that moral complexity is there; they do not necessarily suggest that anything went wrong. The decision-making becomes difficult as a result. For instance, if someone committed to going out to dinner with a buddy but instead has to assist their uncle who was in an accident, one needs to set priorities. Finding a solution to the issues at hand presents certain challenges and dilemmas. Here are the three difficult circumstances that might cause moral conundrums:

i. Defined principles make it difficult to discern between excellent and poor ones. Good denotes a required course of action. For instance, the code of ethics states that one should abide by the rules and the law. refuse the bribe or the gift, protect your anonymity,

ii. **The dilemma of competing motives:** It is difficult to decide between two morally sound options. Priorities must be set using knowledge or a value system.

iii. **The issue of conflict:** There may be one, two, or more solutions, and none of them need to be used. In some ways, these options could be better or worse, but not always. One must understand, apply various moral justifications, and evaluate and rank the choices. Choose the option that is most appropriate given the current and expected circumstances.

The logical steps in confronting moral dilemma are:

i. Determining the moral components and causes. The ability to distinguish between responsibilities, rights, goods, and obligations as well as the relevant moral principles is attained. The professional rules of ethics, as interpreted by the professional experience, are the most helpful tool for locating ethical quandaries in engineering. Speaking with coworkers who can help you concentrate or limit your value selection is another resource.

ii. Compilation of all pertinent facts, data, and information.

iii. Determine the order in which the moral alternatives should be applied in terms of their importance for the value system, as well as their necessity, acceptability, harm, and degree of harm. For instance, the standards priorities public safety and environmental preservation when it comes to upholding accountability, as opposed to people or employers.

iv. Come up with alternative plans of action to fix the problem. To make sure all alternatives are covered, list the primary options and sub-options in a matrix or decision tree.

v. Have a discussion with coworkers to get their opinions, top priorities, and recommendations on different options.

vi. Choose a final plan of action based on a fixed or a priori assumption. If an ideal solution cannot be found, we reach a somewhat satisfactory also known as satisficing solution.

Moral Autonomy

Decisions and acts that are taken with consideration for other people's moral well-being and an awareness of sound moral principles are referred to as exercising moral autonomy. Moral autonomy may also indicate "self-determining or independent." Instead of passively following the norms of their profession or society, independent persons retain moral convictions and attitudes that are the result of their critical thinking. Another way to describe moral autonomy is as the capacity and practice of critically analyzing moral dilemmas out of moral care.

Maintaining one's professional identity and promoting independent involvement will result from seeing engineering as social experimentation. This autonomy is threatened by regular performance reviews, strict deadlines, and apprehension about international competition. The management should be flexible in how they see its engineers' moral assessments. Engineers are required to seek the support of their professional associations and outside organizations for moral support if management considers money to be more essential than consistent quality and customer retention, which discourages moral autonomy. With the help of the union, blue-collar employees seem to be able to acquire more autonomy than paid professionals. Professional societies in this nation and the West have only lately been able to demonstrate legal basis for their moral autonomy. The following is a list of engineering abilities connected to moral autonomy:

i. The capacity to identify moral issues in engineering and to differentiate them from those in law, economics, and religion.

ii. The ability to analyses, explain, and critically evaluate arguments on various moral dilemmas,

iii. Ability to generate thorough and consistent opinions based on facts,

iv. Knowledge of alternative approaches to the problems and innovative solutions for real-world concerns,

v. Sensitivity to real challenges and nuances, as well as readiness to accept and put up with some ambiguity while making judgements,

vi.   Using reasoned discourse to settle moral disputes and fostering tolerance for various viewpoints among morally responsible individuals,

vii.   Upholding moral propriety.

Authority is distinct from autonomy, which is the independence in making choices and doing acts. Depending on the circumstance, authority grants discretionary flexibility for action. Respect for authority and moral autonomy are compatible. They don't oppose one another. If the operator's moral autonomy and the engineer's authority are at odds, the two may come to an agreement by talking it out and acknowledging each other's boundaries.

Moral Development

i.   Kohlberg Theory

Human moral growth happens with age and experience. According to Kohlberg, there are three stages of moral developmentpre-conventional, conventional, and post-conventional depending on the persons' methods of moral reasoning and motivation.The pre-conventional level views proper behavior for a person as anything that directly helps them. At this level, people are driven to obey, avoid punishment, satiate their own desires, or submit to the influence of those in positions of authority.

Every young kid demonstrates this inclination. Ordinarily, people respect the law and those in positions of power. It is acknowledged that the morality of one's family, organization, or society is determined by its rules and conventions. Instead of prioritizing their own interests, people at this level strive to appease others, win their favor, and fulfil societal standards. The most crucial quality is loyalty. Many folks don't go beyond this point.

The term "autonomous" refers to persons in the post-conventional era. They have innovative thoughts and want to uphold moral standards that benefit everyone. They have no desire for themselves. They adhere to their moral conscience. Do unto others as you would have them do unto you is the golden rule that they live by. They uphold moral integrity, respect for others, and respect for themselves. According to Kohlberg, people may go through these phases just one at a time. He thought that social interactions have a major role in how morality develops.

ii.   Gilligan's Theory

Carol Gilligan discovered a significant gender bias in Kohlberg's hypothesis. Gilligan's research revealed that males tended to use impersonal moral precepts to address issues. Men have been shown to solve moral conundrums by picking the most significant moral norm above other rules. Women, on the other hand, prioritized maintaining personal connections with everyone involved. In contrast to the ethics of norms and rights espoused by males, the context-oriented focus on preserving human connections was referred to as the ethics of caring.

Gilligan saw Kohlberg's three phases of moral formation as stages of progression towards a loving ethic. The pre-conventional level, which is the same as Kohlberg's first one, is proper behavior, which is considered selfishly as just being in one's own best interests. The second level, referred known as the customary level, places emphasis on avoiding harming other

people and being prepared to set aside one's own interests in order to assist others. This is what distinguishes women from males.

An intelligent balance between serving one's own interests and those of others may be found at the post-conventional level. The goal of sustaining relationships based on reciprocal care is to strike a balance between one's own needs and those of others. Instead of a hierarchy of rules, context-oriented reasoning is used to accomplish this.

Table 1: Represented the Different Moral Development

Sr. No	*Kohlberg'sTheory*	*CarolGilligan'sTheory*
	A.BasicAspects	
1.	Isbasedonthestudyonmen.	Isbasedonthestudyonmenandwomen
2.	Mengiveimportancetomoralrule.	Womenalwayswanttokeepupthepersonalrelationshipswithallthepersonsinvolvedinthesituations.
3.	Ethicsofrulesandrights.	Women give attention to circumstancesleading to critical situations rather thanrules:(context-orientedandethicsofcare)
	BCharacteristicFeatures	
1.	Justice	Reason
2.	Factual	Emotional
3.	Rightorwrong	Impactonrelationships
4.	Logiconly	Compassiontoo
5.	Logicandrule-based	Caringandconcern

6.	Lessofcaring	Moreofcaring
7.	Matteroffact(practical)	Abstract
8.	Presentfocus	Futurefocus
9.	Strictrules	Makingexceptions
10.	Independence	Dependence
11.	Rigid	Human-oriented
12.	Takingacommandingrole	Shyingawayfromdecision-making
13.	Transactionalapproach	Transformationalapproach

Heinz's Dilemma, a well-known example, serves as an explanation for the distinction between these two philosophies. Given his financial situation, Heinz was unable to afford his wife's expensive medication, which was 10 times more expensive than usual. At first, he pleaded with the pharmacist to cut the price in half or let him pay later. In each case, the chemist declined to assist him. Finally, he forced his way into the pharmacy and took the medication.

According to the Kohlberg research, males believed that because the property right had been infringed, the theft was ethically 'bad' on a traditional level. However, males at the post-conventional level came to the conclusion that the theft was "right" since a person's life was in risk. But ladies pointed out that Heinz was mistaken. They noted that he may have attempted various approaches to persuade the chemist instead of stealing. Gilligan, however, said that women's decisions were context-driven and not based on the highest-priority norms. The following are the requirements for attaining and maintaining professional status or professionalism:

i. **Advanced Expertise:** The information and abilities required to exercise judgement include complex skills and theoretical understanding. This implies that a professional should conduct an unbiased analysis of the issue within a defined, well-known region.

ii. **Self-regulation:** One should evaluate the issue objectively and make a choice that is in the clients' or customers' best interests. One should assume independence of judgement. In certain circumstances, professional associations' standards of conduct are followed as a guide.

iii. **Public good:** One shouldn't only be a paid worker for a person, a school for teachers, or a company that manufactures things, doing whatever the boss wants. The public

ought to be aware of the position. The public's welfare, safety, and health should be promoted via diligent efforts at work.

DISCUSSION

The field of engineering ethics opens up a rich space for dialogue and critical reflection on the ethical implications of engineering practices. Engaging in discussions surrounding engineering ethics is essential for several reasons. Firstly, it allows engineers to become more conscious of the potential impacts of their work and to develop a heightened sense of responsibility towards society. By contemplating the ethical dimensions of their decisions, engineers can strive to align their actions with values such as integrity, transparency, and respect for human rights. Furthermore, ethical discussions in engineering help foster a culture of accountability. By openly addressing ethical dilemmas and challenges, engineers can hold themselves and their peers to a higher standard of ethical conduct. This collective accountability is crucial for maintaining public trust in the engineering profession and ensuring that engineers prioritize the well-being and safety of those affected by their work. Moreover, engaging in discussions about engineering ethics promotes a broader understanding of the societal implications of technological advancements. It encourages engineers to consider the potential risks and unintended consequences of their projects and to involve stakeholders in decision-making processes. By involving diverse perspectives, including those of marginalized communities and vulnerable populations, engineers can gain a more comprehensive understanding of the potential impacts of their work and strive for greater social equity. Additionally, ethical discussions enable the identification and exploration of emerging ethical issues that arise alongside technological progress. As new technologies continue to reshape our world, engineers face novel challenges that demand ongoing ethical scrutiny. For instance, ethical considerations surrounding data privacy, algorithmic bias, and the responsible use of emerging technologies like autonomous systems and biotechnology require continuous examination and discussion. By engaging in such conversations, engineers can proactively anticipate and address ethical concerns, contributing to the development of ethical guidelines and policies that can mitigate potential harms.

CONCLUSION

Engineering ethics serves as a guiding compass for engineers as they navigate the intricate landscape of technological advancement and societal impact. It emphasizes the importance of ethical decision-making, integrity, and accountability in engineering practice. By engaging in discussions and reflections on engineering ethics, professionals in the field can develop a heightened awareness of the ethical implications of their work, foster a culture of responsibility, and prioritize the well-being of individuals and communities. Furthermore, these discussions facilitate the identification and exploration of emerging ethical challenges, enabling engineers to proactively address potential risks and unintended consequences. Ultimately, by embracing engineering ethics as an integral part of their professional identity, engineers can contribute to a more responsible, sustainable, and equitable future, where technological progress is aligned with the values and needs of society as a whole.

REFERENCES

[1]   V. S. Mukhametzhanova, "Ethics Of Science And Responsibility Of Scientist," *Rudn J. Philos.*, 2018, Doi: 10.22363/2313-2302-2018-22-3-301-309.

[2]   D. De Kerckhove, "The Personal Digital Twin, Ethical Considerations," *Philos. Trans. R. Soc. A Math. Phys. Eng. Sci.*, 2021, Doi: 10.1098/Rsta.2020.0367.

[3]   N. E. Díaz Ferreyra, E. Aímeur, H. Hage, M. Heisel, And C. G. Van Hoogstraten, "Persuasion Meets Ai: Ethical Considerations For The Design Of Social Engineering Countermeasures," In *Ic3k 2020 - Proceedings Of The 12th International Joint Conference On Knowledge Discovery, Knowledge Engineering And Knowledge Management*, 2020. Doi: 10.5220/0010142402040211.

[4]   M. V. Day, S. T. Fiske, E. L. Downing, And T. E. Trail, "Shifting Liberal And Conservative Attitudes Using Moral Foundations Theory," *Personal. Soc. Psychol. Bull.*, 2014, Doi: 10.1177/0146167214551152.

[5]   F. R. Hopp, J. T. Fisher, D. Cornell, R. Huskey, And R. Weber, "The Extended Moral Foundations Dictionary (Emfd): Development And Applications Of A Crowd-Sourced Approach To Extracting Moral Intuitions From Text," *Behav. Res. Methods*, 2021, Doi: 10.3758/S13428-020-01433-0.

[6]   P. Maclagan, "Varieties Of Moral Issue And Dilemma: A Framework For The Analysis Of Case Material In Business Ethics Education," In *Journal Of Business Ethics*, 2003. Doi: 10.1023/B:Busi.0000004364.63317.73.

[7]   M. Kruijtbosch, W. Göttgens-Jansen, A. Floor-Schreudering, E. Van Leeuwen, And M. L. Bouvy, "Moral Dilemmas Reflect Professional Core Values Of Pharmacists In Community Pharmacy," *Int. J. Pharm. Pract.*, 2019, Doi: 10.1111/Ijpp.12490.

[8]   J. F. Christensen And A. Gomila, "Moral Dilemmas In Cognitive Neuroscience Of Moral Decision-Making: A Principled Review," *Neuroscience And Biobehavioral Reviews*. 2012. Doi: 10.1016/J.Neubiorev.2012.02.008.

[9]   M. Kruijtbosch, W. Göttgens-Jansen, A. Floor-Schreudering, E. Van Leeuwen, And M. L. Bouvy, "Moral Dilemmas Of Community Pharmacists: A Narrative Study," *Int. J. Clin. Pharm.*, 2018, Doi: 10.1007/S11096-017-0561-0.

[10]   C. M. De Melo, S. Marsella, And J. Gratch, "Risk Of Injury In Moral Dilemmas With Autonomous Vehicles," *Front. Robot. Ai*, 2021, Doi: 10.3389/Frobt.2020.572529.

CHAPTER 5

AN OVERVIEW OF THE DIFFERENT CHARACTERISTICS ENGINEERING MORAL

Ms. Swati Sharma, Assistant Professor,
Department of Masters in Business Administration, Presidency University, Bangalore, India.
Email Id: - swatisharma@presidencyuniversity.in

ABSTRACT:

Engineering ethics is a vital aspect of the modern technological landscape, as it provides guidelines and principles to ensure the responsible development and use of engineering innovations. Within this realm, the concept of engineering morality has gained significant attention. This paper examines the different characteristics that define engineering moral behavior and decision-making processes. By analyzing various ethical frameworks, professional codes of conduct, and real-world case studies, this study aims to shed light on the multifaceted nature of engineering morality. The analysis reveals that engineering moral characteristics encompass not only technical proficiency and compliance with regulations but also considerations of social impact, environmental sustainability, and the ethical implications of technological advancements. The findings highlight the need for engineers to possess a well-rounded understanding of moral principles and engage in ethical deliberation to address the complex challenges arising from their work. Ultimately, this study contributes to the ongoing discourse on engineering ethics by providing a comprehensive overview of the distinct characteristics that shape engineering moral behavior and decision-making.

KEYWORDS:

Decision Making, Engineering Ethics, Ethical Implications, Responsibility, Social Impact.

INTRODUCTION

Engineering has a major impact on how our reality is shaped in the continuously evolving technology environment of today[1]. The ethical ramifications of engineers' job grow more important as they continue to innovate and develop innovative solutions. In recent years, engineering ethics a field that studies the moral obligations and tenets that guide engineering practices has attracted a lot of attention. The idea of engineering moral qualities has been a focus of investigation within this field. These qualities include a wide variety of features and factors that influence engineers' ethical conduct and decision-making procedures. For responsible engineering practices to be fostered that priorities social well-being and solve the complex difficulties brought on by technology breakthroughs, it is essential to comprehend and analyses these distinctive traits. This essay tries to provide a thorough analysis of the many traits that characterize moral behavior in engineering, emphasizing its importance and ramifications in the context of modern engineering ethics. The following is a list of the traits that set a "profession" apart from a "non-professional occupation":

i. Extensive Training

A significant amount of time must be spent developing one's moral and intellectual character before entering the field. The theoretical foundation is acquired by formal education, often in an academic setting. It might be an advanced degree awarded by professional schools or a Bachelor's degree from a university or college.

i.   Knowledge and Skills

The health of society depends on its citizens having the essential knowledge and abilities. Our knowledge of doctors keeps us healthy and prevents sickness. When we are accused of a crime, when our company is to be merged or shut down, or when we are buying a property, the expertise of the lawyer is helpful. For the recording of financial transactions to be successful or for us to successfully submit our income return, we need the expertise of the Chartered Accountant. For technical advancements, national defense, and the safety of aircraft, engineers' expertise, study, and research are essential.

Monopoly

The monopoly control is achieved in two ways:

a) The profession persuades the populace that only those who have completed the professional school should be permitted to use the term of professional[2]–[4]. By creating accrediting requirements, the profession also acquires authority over professional schools.

b) By convincing the neighborhood to adopt a licensing scheme for people wishing to pursue the profession. They must pay fines if they practice without a license.

ii.   Autonomy in Workplace

Private practitioners have a great deal of discretion over who they choose as customers or patients. Even professionals employed by huge organizations demonstrate a high degree of objectivity, originality, and discretion in the course of their duties. In addition, professionals have some rights that allow them to exercise their autonomy. Therefore, doctors must choose the best medical procedures for their patients, and attorneys must choose the best legal strategy for their clients. Therefore, having specialized knowledge is an effective way to defend one's professional autonomy.

iii.   Ethical Standards

Professional societies enact codes of conduct to police professionals against misconduct and any unethical choices and deeds that have an impact on people, groups, or society as a whole[5],[6].

Models of Professional Roles

The professional engineers' top priority is the advancement of the general welfare. The engineers have a preference for a number of role models. These role models influence people's attitudes, behaviors, and thinking.

i.   Savior

With the use of technical advancement and social planning, the engineer may rescue society from poverty, ignorance, waste, inefficiency, poor health, and lack of human dignity and lead it to prosperity. R.L. Stevenson, for illustration.

ii.   Guardian

He defends the rights of the general population and the underprivileged. One who is

knowledgeable about the advancement of technology is given the authority according to his skill to decide what is best for the society. Lawrence of Arabia, as an illustration.

iii.   Bureaucratic Servant

He works for both the company and the employers. An organization's administration sets its objectives and delegates the task of problem-solving to the engineer, who takes the challenge and transforms it into tangible results. Jamshedji Tata, as an illustration.

iv.   Social Servant

It is someone who acts responsibly towards others. Keeping in mind that the society as a whole is his actual master, the engineer transforms the interests and ambitions of society into reality. Take Sir M. Viswesvarayya, for instance.

v.   Social Enabler and Catalyst

One who uses technology to alter society. The engineer's role is to help management and society comprehend their demands, decide on desired technical advancements, and reduce the unfavorable consequences of technology on people and their surroundings. He thus excels as a social facilitator and a driver for further development. Sri Sundarlal Bahuguna, as an illustration.

vi.   Game Player

He has neither a master nor a servant. An engineer is a self-assured player who does not just follow out the commands of his master. He effectively fills a unique function inside the company, relishing the thrill of his work and the pleasure of succeeding in a cutthroat environment. Narayanamurthy from Infosys and Dr. Kasthurirangan from ISRO are two examples.

Responsibility

i.   Senses

There are different senses of responsibility, such as:

a) **Characteristic Quality:** Primarily responsibility implies duty with care and efforts.

b) **Obligations:** These are one's moral obligations, or the need to behave morally. Everyone has a responsibility to act honestly, fairly, and decently. In addition, we are given role obligations by assuming numerous positions, such as parents, inspectors, and workers. For instance, a Safety Engineer is accountable for conducting routine inspections in production shops.

c) **General Moral Capacity:** One has the general capacity for moral agency, including the understanding and action on moral reasons.

d) **Liability and Accountability:** Responsibility for one's conduct. It entails a responsibility to fulfil duties in a more effective manner. If required, the individual will probably react legally. Accountability is being prepared to explain or justify one's choices, actions, or methods. It could include making a justifiable justification, admitting regret for hurting others, or embracing humiliation for not achieving the desired goals. One must also answer to how others perceive their acts or results.

e) **Praiseworthiness/Blameworthiness:** When accountability for wrong actions or results is at issue, responsibility means blameworthy. When the right conduct or successful result is at issue, responsible is synonymous with praiseworthy.

Types

Different types of responsibilities exhibited in human transactions are:

i.   Moral Responsibility

Moral responsibility as applied to a professional: A professional must be responsible morally, in creating internal good or good outcomes, and eliminating /minimizing un- intended side-effects, from engineering and technology[7]–[9]. It includes:

a) **Obligations:** A commitment to moral actions,

b) **Conscientious:** A comprehensive perspective to accept the duties, and diligently do the right things by putting their heart, head and hands,

c) Accountability (being accountable for the decisions, actions, and the results of product/ project including safety),

d) Praiseworthy/Blameworthy as applied to context of doing things right/doing things wrongly, respectively.

ii.   Causal Responsibility

It is being a cause of some event. For example, a child playing with matches cause a house to burn. The child is causally responsible, but the parent who left the child with matches, is morally responsible.

iii.   Job Responsibility

It consists of assigned tasks at the place of employment and achieving the objectives.

iv.   Legal Responsibility

It is the response required by law and includes legal obligations and accountability to meet them. Many of these responsibilities overlap with moral responsibility.

Responsible Professionalism

Engineers' greatest strength is responsible professionalism. Another name for it is professional responsibility. This comprises of the following five categories of virtues:

a) Self-direction in order to carry out moral responsibilities, virtues are vital and required. It comprises self-awareness, modesty, and sound moral judgement based on "understanding and cognition." It addresses bravery, self-discipline, persistence, self-respect, and integrity on the premise of "commitment and action." Since it includes being trustworthy in one's actions as well as one's thoughts and words, honesty is a value shared by both bases.

b) Virtues of the public good put the interests of the general public and customers first. It entails upholding rights and acting honorably. Engineering codes go a step further and mandate beneficence, which includes averting damage to others, promoting public

welfare, safety, and health, and upholding fairness and generosity in all choices and deeds.

c) Teamwork skills let professionals collaborate effectively with others. Collegiality, cooperation, communication skills, and respect for lawful authority are a few of them. The capacity to exert authority responsibly and to inspire others to succeed are key qualities that are relevant to teamwork.

d) The virtue of proficiency, which is the mastery of technical abilities. It involves proficiency, assiduity, originality, excellence, and self-upkeep via lifelong learning.

e) The four cardinal virtues: justice, wisdom, bravery, and temperance. These could overlap with certain other qualities. They are known as "cardinal" virtues because they serve as the fulcrum for all other virtues. These are also referred to as moral since they control our behavior, manage our emotions, and direct how we should behave in light of both religion and reason. Wisdom is the capacity to recognize the truth and to differentiate between good and evil. A solid and exalted mentality is what courage signifies. Temperance stands for consistency in both speech and deed. Justice is upholding morality and contractual obligations. Even though they have religious overtones, these characteristics are very applicable to engineering practice.

Social Responsibility

Corporate entities owe a social duty to all of its "stakeholders." The welfare of the workforce and their unions, socially conscious investors, clients, partners, and suppliers, as well as the wellbeing of local communities, governments, non-governmental organizations, company owners, and management, is included in this. The organization is concerned with the following things in addition to employee relations and other internal organizational issues:

a) The project's marketing, usage, and failure, as well as how it is disposed of or abandoned. The disposal methods for old computers and battery cells have been discussed in forums for engineers.

b) Safeguarding both the manufacturing environment and the surrounding environment when in transit or usage.

c) Training employees who are underprivileged or have physical limitations.

d) Hiring and subcontracting procedures,

e) Giving back to local communities to improve their civic, social, and cultural life. It could even be compensating for environmental damage.

Accountability

Accountability means:

a) The ability to comprehend and follow moral principles.

b) The willingness to subject one's deeds to moral review and to listen to others' evaluations. Being accountable for upholding certain duties include being obligated to defend choices, actions, or methods as well as results as necessary to satisfy stakeholders or to comply with the law.

c) Conscientiousness: This refers to sensitivity to the broad spectrum of moral obligations and ideals. The readiness to improve their abilities, put out effort, and strike the optimal balance between those factors

d) Blameworthy/Praiseworthy: Accept responsibility for successful or unsuccessful results. Success in future endeavors will be ensured by the courage to accept errors.

Corporate responsibility and corporate accountability' have distinct connotations. Corporate responsibility places a focus on an organization's voluntary adherence to certain norms of behavior. Through policy manuals and flow charts, the groupings of people inside the organization are given duties. Holding all business organizations accountable to the general public, staff members, clients, and stockholders as permitted by regulations and laws is referred to as corporate accountability.

Obligation

The safety and other obligations of professional engineers are justifiable based on the following aspects.

a) Moral obligations through laws and enforced codes of conduct

b) Through membership of professional society.

c) Contractual agreement with the employers.

d) By entry into career as engineer upon graduation from Engineering institutions.

e) By special employment agreements or agreement with professional societies.

The paramount obligation means, giving importance to the safety, health, and welfare of the public in performing the professional duties.

DISCUSSION

The exploration of the different characteristics that define engineering moral behavior reveals the multifaceted nature of ethical decision-making in the field. One key characteristic is technical proficiency, which encompasses the knowledge, skills, and expertise required for engineers to carry out their work competently and effectively. However, technical proficiency alone is insufficient in addressing the ethical dimensions of engineering. Engineers must also consider the social impact of their work, recognizing that their creations have the potential to affect individuals, communities, and even entire societies. This necessitates a broader perspective that takes into account cultural, economic, and political factors to ensure that engineering solutions align with the values and needs of those affected. Environmental sustainability is another crucial characteristic of engineering morality. Engineers are increasingly called upon to develop environmentally friendly solutions that minimize resource consumption, reduce pollution, and mitigate the adverse effects of human activities on the planet. By integrating sustainability principles into their designs, engineers can contribute to a more sustainable future.

Furthermore, the ethical implications of technological advancements must be carefully considered. Engineers must be aware of the potential risks and unintended consequences associated with their creations, such as privacy concerns, job displacement, and ethical

dilemmas arising from emerging technologies like artificial intelligence and genetic engineering. In navigating these complex ethical landscapes, engineers must possess a strong moral compass that guides their decision-making, ensuring that they prioritize human well-being, fairness, and justice. Engaging in ethical deliberation, seeking diverse perspectives, and adhering to professional codes of conduct further enhance the ethical conduct of engineers. Overall, the discussion highlights the importance of a holistic approach to engineering morality that encompasses technical proficiency, consideration of social impact, commitment to environmental sustainability, and a proactive stance in addressing the ethical implications of technological advancements. By embodying these characteristics, engineers can uphold the highest ethical standards and contribute to the betterment of society through their work.

CONCLUSION

The examination of the different characteristics that define engineering moral behavior underscores the complexity and significance of ethical considerations in engineering practices. Technical proficiency, social impact, environmental sustainability, and ethical implications of technological advancements emerge as key dimensions that shape engineering morality. By recognizing and embracing these characteristics, engineers can navigate the ethical challenges inherent in their work and contribute to a more responsible and sustainable technological landscape. It is essential for engineers to go beyond their technical expertise and engage in ethical deliberation, seeking a well-rounded understanding of moral principles and values. Professional codes of conduct provide a guiding framework, but engineers must also cultivate their moral compass and actively consider the broader implications of their decisions. As technology continues to advance, engineers have a crucial role to play in ensuring that their creations benefit society while minimizing harm and upholding ethical principles. By integrating these characteristics into their practice, engineers can build a foundation of trust and integrity, paving the way for a future where technology serves humanity in a responsible and ethical manner.

REFERENCES

[1]   P. Bhulapatha *Et Al.*, "The Comparative Study And Development Of Teaching Competency Standards In Higher Education Level Between Faculty Members And Senior Students Among 6 Asean Universities Under Mou.," *Ssrn Electron. J.*, 2015, Doi: 10.2139/Ssrn.2643225.

[2]   J. T. Salerno, C. E. Dorobat, And M. C. Mccaffrey, "Monopoly As A 'Culture-History Fact': Knight, Menger, And The Role Of Institutions," *J. Institutional Econ.*, 2021, Doi: 10.1017/S1744137421000515.

[3]   C. Durand And W. Milberg, "Intellectual Monopoly In Global Value Chains," *Rev. Int. Polit. Econ.*, 2020, Doi: 10.1080/09692290.2019.1660703.

[4]   M. Feldman, F. Guy, And S. Iammarino, "Regional Income Disparities, Monopoly And Finance," *Cambridge J. Reg. Econ. Soc.*, 2021, Doi: 10.1093/Cjres/Rsaa024.

[5]   S. R. Feeley, B. Wijnen, And J. M. Pearce, "Evaluation Of Potential Fair Trade Standards For An Ethical 3-D Printing Filament," *J. Sustain. Dev.*, 2014, Doi: 10.5539/Jsd.V7n5p1.

[6]   A. D. Richards, "Ethical Guidelines For Deliberately Infecting Volunteers With Covid-19," *J. Med. Ethics*, 2020, Doi: 10.1136/Medethics-2020-106322.

[7]   A. O. Visala, "Consciousness And Moral Responsibility: Skeptical Challenges And Theological Reflections," *Zygon*, 2021, Doi: 10.1111/Zygo.12694.

[8]   J. M. Fischer, "Initial Design, Manipulation, And Moral Responsibility," *Crim. Law Philos.*, 2021, Doi: 10.1007/S11572-021-09561-0.

[9]   R. C. H. Brown, "Moral Responsibility For (Un)Healthy Behaviour," *J. Med. Ethics*, 2013, Doi: 10.1136/Medethics-2012-100774.

CHAPTER 6

AN OVERVIEW OF THE DIFFERENT THEORIES ABOUT RIGHT ACTION

Ms. Neha Saxena, Assistant Professor,
Department of Masters in Business Administration,
Presidency University, Bangalore, India.
Email Id: - nehasinha@presidencyuniversity.in

ABSTRACT:

The concept of right action has long been a subject of philosophical inquiry in the realm of ethical values. Various theories have emerged, each offering distinct perspectives on what constitutes morally correct behavior. This paper explores the different theories surrounding right action, examining the fundamental principles and frameworks that underpin them. Utilitarianism, deontological ethics, virtue ethics, and consequentialism are among the prominent theories discussed. By delving into the foundational principles and arguments of these theories, this study aims to provide a comprehensive understanding of the diverse approaches to determining right action and their implications for ethical decision-making. Through a comparative analysis, this research offers insights into the complexities of ethical values and highlights the significance of considering multiple perspectives when evaluating moral actions.

KEYWORDS:

Consequentialism, Deontological Ethics, Ethical Value, Morality, Right Action, Virtue Ethics.

INTRODUCTION

The study of ethics, a subfield of philosophy, aims to comprehend and assess the moral principles that govern behavior in society[1]. The idea of appropriate actionidentifying what behaviors are morally proper or ethically acceptableis fundamental to ethical research. Many ideas have developed throughout time, presenting various viewpoints on how to judge and choose the appropriate course of action. Through the use of these ideas, people and communities may negotiate difficult moral conundrums and come to ethically sound conclusions. For a thorough grasp of ethical principles and the many methods of moral reasoning, it is crucial to comprehend the various ideas of what is morally appropriate to do. In order to shed light on the underlying frameworks and guiding principles of the numerous theories surrounding appropriate action in the context of ethical value, this study will investigate and analyse such ideas. We may learn more about the intricacies of ethical decision-making and the many ways in which people and communities' approach moral decisions by looking at well-known ethical theories like utilitarianism, deontological ethics, virtue ethics, and consequentialism. This study aims to advance critical thinking about moral actions, foster a broader understanding of ethical values, and emphasize the importance of taking into account various viewpoints when determining whether human behavior is right or wrong by comparing these theories.

Uses and Criteria

The ethical theories are useful in many respects.

 i. In recognizing moral quandaries. They provide comprehension that is clear, constant, methodical, and thorough.

 ii. It offers valuable, actionable advice on how to resolve moral dilemmas.

 iii. Justifying duties and choices made in the workplace,

In comparing morals at home and at work. Different standards may be used to compare diverse ethical theories and choose the best one.

 i. The theory must be concise and articulated using logically related notions.

 ii. It must be internally consistent, meaning that none of its tenets are in opposition to one another.

 iii. Only the facts must be used to support the idea.

 iv. It must arrange fundamental moral principles in a thorough and methodical way. It is to establish the order of values and provide direction in every circumstance.

 v. It must provide direction according to our moral beliefs on specific circumstances. For instance, we may determine that an ethical theory is insufficient if it allows engineers to create explosive devices without the public's knowledge or agreement.

We continuously change theories and judgements in relation to one another until we attain a reflective equilibrium. The majority of ideas are in favour of human wellbeing. The focus of obligation and proper ethics differs significantly. But their complimentary nature never changes.

Ethical Theories/Approaches

There have been many distinct ethical theories established throughout the years, each of which emphasizes certain ethical concepts or characteristics[2]–[4]. Each places emphasis on a certain viewpoint, and often we discover that various ideas converge and strengthen ethics in choosing acts and defending outcomes.

 i. **Utilitarian Theory**

Jeremy Bentham and John Stuart Mill coined the word utilitarianism in the 19th century to aid politicians in deciding which laws were ethically the best. They argued that maximizing positive outcomes should serve as the gold standard for moral behavior. 'Utilities' or the 'balance of good over evil' are two examples of positive outcomes. This method compares the advantages and disadvantages. The most effective course of action is one which best satisfies the desires of the people who are impacted. In using this method to analyses a problem, we must:

 a) List the several options for action that we have.

 b) Inquire as to who each action will influence and what advantages or disadvantages will result from each.

c) Pick the course of action that will result in the most advantages and the least damage. The moral course of action is the one that benefits the most people overall.

J.S. Mill's Act Utilitarian theory places more emphasis on specific acts than on overarching principles. If a course of action results in the greatest overall benefit for all parties concerned, it is appropriate. Richard Brandt's Rule Utilitarian theory placed a strong emphasis on the rules, such as "don't steal," "don't hurt others," and "don't bribe," as being of the utmost significance. He argued that when a system of laws is followed in order to maximize the common good, individual activities are morally correct.

A few immoral activities were authorized under the act utilitarian theory. Therefore, rule utilitarian theory has to be developed in order to establish morality and fairness in the transactions. For instance, the employee would gain more by taking an outdated computer from the company than the employer would. Act says that the activity is appropriate and useful. However, according to the utilitarian norm, an employee should operate as a "faithful agent or trustee of the employees," hence this is improper. Another instance is when some sloppy engineers are fired and made to assume responsibility for errors they did not make. Although this leads to promotion of overall good, the method is unjust.

ii. Duty Ethics

a) According to Immanuel Kant's responsibility ethics theory, one's actionssuch as being honest, not causing others' suffering, being fair to others, including the meek and weak," being grateful, and keeping promises, among other thingsare consequences of fulfilling one's responsibilities. The emphasis is on the universal value of respecting people's autonomy, or their right to reason and autonomy. As rational, independent individuals, Kant argues that we have obligations to ourselves[5]. We have a responsibility to pursue our abilities, refrain from using hazardous substances, and refrain from suicide. Moral obligations, according to Kant, are categorical imperatives. They are demands that we place on other rational creatures and on ourselves. For instance, because it is our obligation to be honest, we should be honest. A businessman should be truthful since doing so will result in customer earnings and keep them out of prison.

b) On the other hand, John Rawl's DUTY ethics theory emphasized the significance of decisions made willingly by all parties involved and assumed objectivity. His point of view emphasized the freedom that each individual had in reaching agreements with other sane individuals. Two fundamental moral principles were put forth by Rawl: each person has a right to the greatest degree of liberty that is compatible with an equal degree of freedom for others, and social and economic differences should only be justified when they are likely to benefit everyone, including those who are most disadvantaged. The first rule should come first since it is the most crucial. Other economic or social gains cannot be maintained for very long without fundamental liberty. According to the second tenet, it is only acceptable to provide certain individuals significant amounts of money and influence when it benefits all other groups. In a commercial setting, for instance, free enterprise is acceptable as long as it offers the money required to develop and grow, creating employment opportunities

for the public and generating taxes to pay for government expenditure on welfare programs for the needy.

Prima facie responsibilities, as defined by British philosopher C.W.D. Ross, are obligations that may have justifiable exceptions. In actuality, the majority of obligations are prima facie ones; others may be subject to mandatory or legal exceptions. Ross set the order of the responsibilities based on the premise that they are intuitively clear at first glance. He pointed out that unlike other principles like "Don't lie," those like "Don't kill" and "Protect innocent life" need a higher level of respect for others. This idea is challenged on the grounds that moral obligations cannot be sufficiently guided by intuitions. He has outlined a number of Duty Ethics principles that correspond to our moral principles, including:

i.   Fidelity   : Duty to keep promises.

ii. Reparation   : duty to compensate others when we harm them.

iii. Gratitude   : duty to thank those who help us.

iv. Justice   : duty to recognize merit.

v.   Beneficence   : duty to recognize inequality and improve the condition of others.

vi. Self-improvement   : duty to improve virtue and intelligence.

vii. Non-malfeasance   : duty not to injure others.

iii.   Rights Theory

Rights are the right to do something or to demand that someone else do something. Rights essentially act as a safeguard, preventing others from impermissibly interfering with an individual's moral agency. We have a responsibility of noninterference in relation to every right.

a) Immanuel Kant, an 18th-century philosopher who emphasized the individual's freedom to make their own decisions, is credited with giving birth to the rights approach to ethics. He contends that what distinguishes individuals from simple objects is their dignity, which is based on their capacity to make free decisions about how to conduct their lives and on their moral entitlement to have those decisions recognized. Human dignity is violated when individuals are used in ways they did not voluntarily select. individuals are not tools to be used. Other rights he supported include:

   i.   **The right to access the truth:** We have a right to be informed about issues that have a big impact on our decisions and to be told the truth.

   ii. **The right to privacy:** As long as we don't infringe on the rights of others, we are free to act, think, and express anything we choose in our private lives.

   iii. **The right not to be hurt:** We have the right not to be hurt unless we willingly and consciously commit an act that would merit punishment or willingly and knowingly chose to expose ourselves to such risks.

       iv.   **The right to what was agreed upon:** When we willingly engage into a contract or agreement with another party, we have a right to the promises made by that party.

b) To determine if a behavior is moral or immoral, we must consider whether it upholds everyone's moral rights. When an activity violates someone else's rights, it is wrong; the graver the violation, the more wrong the conduct is. According to John Locke's rights theory, a course of action is morally correct if it respects the rights of all parties involved. He advocated for the three fundamental rights of life, liberty, and property. When Jefferson proclaimed life, liberty, and the pursuit of happiness to be the fundamental rights, his beliefs were represented in contemporary American culture.

c) According to A.I. Melden's conception of rights, nature forbids us from endangering the lives, health, liberty, or property of others. Melden granted welfare rights in addition to the right to lead a respectable life. He emphasized that the social welfare system should serve as the foundation for the rights.

d) Human rights: There are two ways to define human rights: liberty rights and welfare rights. The right to exercise one's freedom places obligations on other persons to respect that person's privacy. The four pillars of liberty rights, upon which government administration is based, are as follows:

    i.   Insofar as they are not produced or constructed by the government, rights are natural.

    ii.   They are universal because they are constant throughout nations.

    iii.   They are equal because everyone has the same rights, regardless of caste, color, religion, or sex.

    iv.   They are unalienable, which means that one cannot sell one's rights to another person or sell oneself into slavery.

When one cannot work for such advantages and when those benefits are accessible in society, those benefits are given to the poor in order to help them live decent lives.Economic rights: In a free-market economy, the manufacturer, the seller, and the service provider are there to serve the customer. Some rights may be exercised by the consumer9. The six fundamental rights of consumers are: the rights to information, safety, choice, being heard, recourse, and consumer education.

Only a small number of rights are unbounded and exempt from justification. For instance, according to rights ethicists, if someone buys a hang glider and is hurt while using it recklessly under inclement weather, their rights have not been violated. Human rights, however, demand that no one be poisoned or murdered by technology devices whose risks are either blatantly apparent or willfully concealed. They indicate a right to information about potential risks during usage or service at the time the transaction was made.

The fundamental feature of rights ethics is that it elevates human rights to the status of the moral compass. Human rights provide us the moral right to demand that others respect our decisions while also acknowledging that others have the right to do the same for us. Thus, it

is clear that the righteous principles provide a solid basis for the unique ethical standards in engineering and other professions.

The Virtue Theory

This places more emphasis on character than on rights or obligations. The pattern of qualities makes up one's character[6]–[10]. The idea promoted by Aristotle placed emphasis on the propensity to behave in a correct balance between extremes of behavior, emotion, desire, and attitudes in order to reach the middle ground between the extremes of "excess" or "deficit." The following instances from Table 1 provide evidence for the theory.

Table 1: Illustrated the Different Virtue Theory.

Virtue	Excess	Goldenmean	Deficient
Truthfulness(governscommunication)	Revealingallinviolationof tactandconfidentiality	Necessaryandsufficient,toproperperson	Secretive
Courage(facedanger, risk)	Roguishness,bold	Firmandhumble	Cowardice
Generosity(giving)	Wastingresources	Give,inappropriatemeasure	Miserly
Friendliness(governsrelationship)	Withoutanger,effusive	Withindecentlimits	Bad-tempered
Greenenvironment	Exploitation	Protection	Neglect
Workandearn	Tiresomework(strained)	Balanceofworkandleisure	Lazy (no work)andmorepay

On the other side, Mac Intyre's Virtue Theory focused on behaviors that attempted to achieve the common good and social good, such as promoting health, social justice, and the development of useful and secure technical goods and services. There are five different sorts of qualities that make up responsible professionalism: self-governance, proficiency, public-spiritedness, and proficiency.

5.   Self-Realization Ethics

Trying to satisfy oneself is what constitutes right activity. According to one interpretation of this idea, nurturing connections with other people and society define the self that is to be realized. Another kind, known as ethical egoism, holds that the correct course of behavior is to constantly advance one's own interests. Relationships in society and carelessness are presumptions.

6.   Justice Theory

The ethics of justice or fairness have its origins in the teachings of the ancient Greek philosopher Aristotle, who argued that "equals should be treated equally and unequal's

unequally." In this method, the fundamental moral query is: How fair is an action? Does it demonstrate favoritism and prejudice or does it treat everyone equally?

Simply because we do not care to examine for justice or fairness, issues lead to disputes. Favoritism rewards certain individuals without having a valid basis to single them out, while discrimination places burdens on those who are not different from others who are not subjected to them. Favoritism and discrimination are both wicked and unfair.

Self-Control

Maintaining personal discipline is a virtue. It entails having a strong will and drive as well as staying away from things like fear, hostility, inaction, temptation, self-deception, and emotional reactions. It also includes bravery and sound judgement. Self-control is encouraged by self-respect.

i.   Self-Interest

Self-interest is acting in one's best interests. It involves pursuing personal goals. Possessing self-interest is highly moral. According to utilitarian philosophy, this interest ought to support other people's esteem as well. This is acknowledged as a duty to ourselves according to duty ethics. Only one may then assist others. The right ethicist emphasizes our freedom to follow our own interests. In virtue ethics, the significance of self-respect as a relationship to social customs is also acknowledged.The self is conceptualized in a very individualistic way in ethical egoism. Everyone should always and alone further their own interests, according to this. The ethical egoists reject concern for others' needs or for the community's welfare. The pursuit of self-interest should not, however, turn into egoism or selfishness, which is maximizing just one's own benefit.

The ethical egoists believe that when people follow their own interests and individual businesses seek their own interests in a competitive market, society as a whole benefit the most. This is said to benefit not just the people but also the nation's economy as a whole. Both people and organizations should understand that independence is not the sole significant virtue in such endeavors. As much as we are autonomous, we are also linked. The society is susceptible to every one of us. Recognizing our interdependencies and vulnerabilities is a part of having self-respect. As a result, it is consistent with taking care of both ourselves and others. Starting off, self-interest is essential. But it ought to be one of the main driving forces for action; the other is to demonstrate care for others, both within the family and in society. Self-interest shouldn't be used against others. The ethicists advise professionals to follow the tenets of "Live and let live" and "reasonably fair competition."

ii.   Customs

Ethical Pluralism: Our diverse society's diversity of cultures fosters acceptance of varied practices, viewpoints, and beliefs. Therefore, there is also ethical plurality. The sensible and ethically concerned individuals cannot completely embrace any one of the moral viewpoints, despite the fact that numerous moral attitudes seem acceptable. There are many different moral principles, which enable people to interpret and apply principles differently in their daily interactions. It implies that even rational individuals will not always agree on moral questions and business ethics.

Ethical Relativism: According to this theory, morally correct behaviors are those that are sanctioned by law or tradition and bad actions are those that go against these norms. The law or social traditions serve as the decisive element. Should we accredit relativism as a principle or not? In the next lines, a few justifications for accepting this are discussed:

    i. Laws seem to be unbiased techniques of determining values. Though not always, rules and norms tend to be precise, distinct, and true. Additional moral justifications allow for objective critique of laws that are ethically deficient. For instance, the native Africans' human rights were infringed by South Africa's Apartheid legislation. For a very long period, native people had no legal protection. These laws have, of course, since been revoked.

    ii. Ethical relativism holds that moral standards vary among cultures and are thus arbitrary. Moral expectations differ from culture to culture as well. The laws that are now in place in that society favour objectivity. The virtue of accepting social diversity is supported by the recognised relative morality. This defence is likewise not entirely convincing. According to ethical relativism, it would be acceptable to uphold the policies and deeds of the Nazis and Hitler, who pledged anti-Semitism and murdered millions of Jews.

    iii. Moral contextualism, also known as moral rationalism, holds that moral decisions must be decided in light of specific circumstances that may differ from case to case. The rules and conventions are ethically significant variables for making decisions. According to virtue ethicists, while evaluating the evidence and making decisions, practical wisdom should predominate.

    iv. Early anthropologists adopted this idea because they had a propensity to exaggerate the degree of moral diversity across civilizations. Cannibalism and human sacrifice were tolerated. However, contemporary anthropologists are certain that all civilizations must demonstrate the virtues of social welfare and protection from avoidable suffering or death. Moral disparities were not founded on moral views, but rather on the facts and circumstances. For instance, under the assumption that they would continue to serve the monarch in his afterlife, the pharaohs buried their living royal officials alongside their deceased ruler.

Religion

Over time and across geographic boundaries, religions have significantly influenced how people see and value morality. The West has been affected by Christianity, the Middle East by Islam, Asia by Buddhism and Hinduism, and China by Confucianism. The moral and theological convictions of adherents of many religions and faiths are also closely related psychologically. Moral obligation is supported by religions. They have a strong sense of morality. Trust is created by religious belief, and this trust motivates individuals to act morally. The faiths emphasize moral concern for other people and tolerance. Many religiously inclined professionals are driven to uphold moral principles.

Each religion emphasizes a set of strict moral principles. For instance, Hinduism has a polytheistic worldview that values adoration and submission to superior authority. Christianity emphasizes the values of Love, Faith, and Hope and holds that there is only one

God. In contrast to Islam, which has one God and adheres to Ishan and prayer, Buddhism is non-theistic and emphasizes compassion. 'Tzedakah' is a virtue that is emphasized in Judaism. However, a lot of religious groups have moral standards that are subpar. For instance, a lot of religious groups do not support equal rights for women. For certain persons, the freedom to worship is restricted. In the name of religion or to further it, people are slain. As a result, there are disputes between 'secular' and religious individuals as well as between different religions. Religious beliefs must thus be evaluated ethically.

Divine Command Ethics

According to this idea, God's precepts determine what is appropriate to do. It indicates that a person must believe in God in order to be moral, and that an activity is only ethical if it is prescribed by God. This method has significant drawbacks, chief among them being the ambiguity surrounding the existence of God. How can I determine what God's demands are? and how can the legitimacy of the directives be confirmed? Furthermore, God is acknowledged in faiths including Hinduism, Islam, and Christianity. However, Buddhism, Taoism, and Confucianism reject trust in God and instead accept faith solely in a proper path.

According to legend, Socrates claimed that a responsible, morally upright, and independent of fear or favor being such as God would not order murder, rape, torture, immoral behavior, or even mass suicide. Such crimes were often done back then and are still being committed now in many areas of the globe. According to certain Western politicians, God had ordered them to conquer nations in the Middle East. We must assume that a person is not religious but mad if they assert that they have received orders from God to slaughter others mercilessly.

Self-Respect

It is described as having an ethically sound view of oneself. Self-respect comprises both recognition, which refers to respect for other people's opinions, choices, abilities, and rights, and evaluation, which refers to fairly assessing oneself in light of one's capacity to uphold moral norms and commitments. Honour is a strong yet proportionate sense of self-respect. This involves excruciating suffering and remorse over sinful behavior. A quality of maintaining personal discipline is self-control. Self-respect is a byproduct that enables someone to accept adversity in a mature manner. As seen in Table 2, self-respect differs from self-esteem in the following ways:

Table 2: Illustrated the Difference between Self Respect and Self Esteem.

Self-respect	Self-esteem
Amoralconcept	Apsychologicalconcept
Valuingoneselfinmorally-suitableways.	Having a positive attitude towardsoneself.It may be excessive or un-warrantedornormal.

It includes virtues of recognition andappraisal. It promotes virtues of senseofhonor,self-controlandcourage	

DISCUSSION

The exploration of different theories about right action in ethical value offers valuable insights into the complexities of moral decision-making. One prominent theory is utilitarianism, which posits that the morality of an action is determined by its consequences and the overall maximization of happiness or utility for the greatest number of individuals. Utilitarianism emphasizes the importance of considering the broader impact of our actions and aims to achieve the greatest net benefit for society. In contrast, deontological ethics, championed by philosophers like Immanuel Kant, focuses on the inherent moral duty and the adherence to universal principles. According to this theory, certain actions are inherently right or wrong, irrespective of their consequences.

Moral obligations are derived from rationality and the categorical imperative, emphasizing the significance of moral principles such as honesty, fairness, and respect for human dignity. Virtue ethics, another influential theory, places emphasis on the cultivation of virtuous character traits and the development of moral virtues. It argues that moral decisions should be guided by the pursuit of excellence and the embodiment of virtues such as honesty, compassion, and courage. Rather than focusing solely on individual actions, virtue ethics emphasizes the cultivation of good character as essential for ethical behavior. Consequentialism, a broader umbrella term, encompasses theories that evaluate the morality of actions based on their outcomes. While utilitarianism falls under this category, other consequentialist theories, such as ethical egoism, prioritize self-interest and personal well-being in decision-making. These theories argue that actions should be assessed based on their individual consequences rather than their conformity to moral rules or character traits.

Engaging with these diverse theories about right action raises important questions about the nature of moral values, the role of reason and consequences, and the interplay between individual and societal perspectives. It highlights the multifaceted nature of ethical decision-making and challenges us to critically evaluate the underlying assumptions and implications of each theory. Moreover, recognizing the existence of multiple theories provides a valuable framework for ethical discourse and encourages individuals to consider alternative perspectives when grappling with moral dilemmas. Overall, the examination of different theories about right action in ethical value enriches our understanding of ethical frameworks, promotes a nuanced approach to moral reasoning, and underscores the importance of thoughtful deliberation in making ethically informed choices. By appreciating the diversity of ethical theories, we can foster a more inclusive and comprehensive understanding of morality, enabling us to navigate complex moral landscapes with greater sensitivity and ethical discernment.

CONCLUSION

The exploration of different theories about right action in ethical value illuminates the richness and complexity of ethical discourse. Throughout history, philosophers have proposed various frameworks, each offering unique perspectives on how to determine morally correct behavior. From utilitarianism's focus on maximizing overall happiness to deontological ethics' emphasis on universal principles and virtue ethics' cultivation of virtuous character traits, these theories provide valuable insights into moral decision-making. The comparative analysis of these theories underscores the importance of considering multiple perspectives and engaging in critical reflection when evaluating the morality of actions. While each theory has its strengths and limitations, their collective examination encourages a more nuanced understanding of ethical values and promotes ethical discernment in complex moral dilemmas. By appreciating the diversity of theories about right action, individuals and societies can engage in meaningful ethical discourse, fostering a more inclusive and comprehensive approach to moral reasoning. Ultimately, the study of different theories about right action in ethical value enhances our ability to navigate the intricate terrain of morality and guides us towards making ethically informed choices that promote human well-being and societal harmony.

REFERENCES

[1]   N. Coupland, "Introduction: Sociolinguistic theory and the practice of sociolinguistics," in *Sociolinguistics*, 2016. doi: 10.1017/cbo9781107449787.002.

[2]   J. S. Harrison, R. E. Freeman, and M. C. S. de Abreu, "Stakeholder theory as an ethical approach to effective management: Applying the theory to multiple contexts," *Rev. Bras. Gest. Negocios*, 2015, doi: 10.7819/rbgn.v17i55.2647.

[3]   M. T. Biagetti, A. Gedutis, and L. Ma, "Ethical theories in research evaluation: An exploratory approach," *Sch. Assess. Reports*, 2020, doi: 10.29024/sar.19.

[4]   M. S. Schwartz, "Ethical Decision-Making Theory: An Integrated Approach," *J. Bus. Ethics*, 2016, doi: 10.1007/s10551-015-2886-8.

[5]   S. Of, T. H. E. Project, G. Ebook, T. H. E. Metaphysical, and E. Of, "The Metaphysical Elements of Ethics," *Ethics*. 2004.

[6]   N. Austin, "Normative virtue theory in theological ethics," *Religions*, 2017, doi: 10.3390/rel8100211.

[7]   J. Fabiano, "Virtue Theory for Moral Enhancement," *AJOB Neurosci.*, 2021, doi: 10.1080/21507740.2021.1896598.

[8]   S. B. Garlington, M. E. Collins, and M. R. D. Bossaller, "An Ethical Foundation for Social Good: Virtue Theory and Solidarity," *Res. Soc. Work Pract.*, 2019, doi: 10.1177/1049731519839472.

[9]   rosalind Hursthouse, "Virtue Theory and Abortion," in *Ethics and Medical Decision-Making*, 2019. doi: 10.4324/9781315209692-22.

[10] F. Bai, G. C. C. Ho, and J. Yan, "Does virtue lead to status? Testing the moral virtue theory of status attainment.," *J. Pers. Soc. Psychol.*, 2020, doi: 10.1037/pspi0000192.

CHAPTER 7

AN ELABORATION OF THE
ENGINEERING AS SOCIAL EXPERIMENTATION

Dr. Vijayarengam Gajapathy, Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - vgajapathy@presidencyuniversity.in

ABSTRACT:

Engineering as Social Experimentation in Human Values explores the role of engineering in shaping society and its impact on human values. This paper examines how engineering practices and technologies are not merely technical endeavors but also social experiments that influence and reflect societal values. It delves into the ethical considerations and responsibilities of engineers in designing and implementing technological solutions. The paper argues that engineering should be viewed as a collaborative and interdisciplinary field that engages with diverse stakeholders to ensure the incorporation of human values and address potential social consequences. By critically analyzing case studies and theoretical frameworks, this paper highlights the importance of integrating ethics, social sciences, and humanities into engineering education and practice. Ultimately, it emphasizes the need for engineers to approach their work as social experimentation, considering the broader implications of their designs on individuals, communities, and the environment.

KEYWORDS:

Ethical Considerations, Human Values, Interdisciplinary, Responsibilities, Social Consequences, Social Experimentation, Societal Values.

INTRODUCTION

The complex interrelationship between engineering practices, technical breakthroughs, and their effects on social values is examined in the book Engineering as Social Experimentation in Human Values. The idea that engineering is not only a technical endeavor but also a kind of social experimentation that both shapes and reflects the values of the people it serves is explored in this essay. This research clarifies the wider consequences of engineers' designs and technical advancements by addressing their ethical duties and concerns. In order to secure the inclusion of human values and the mitigation of possible societal effects, it is said that engineering should be addressed as a collaborative and multidisciplinary discipline. This study emphasizes the urgent need for integrating ethics, social sciences, and humanities into engineering education and practice via the examination of case studies and the application of theoretical frameworks. By using such a strategy, engineers may more effectively assess how their work affects people, communities, and the environment and prepare for the ethical issues that emerge as a result of technical breakthroughs. In the end, this research emphasizes how crucial it is to approach engineering as a kind of social experiment, where taking into account human values is crucial for building a technologically sophisticated and socially responsible society.

Engineering as Experimentation

Before producing a product or delivering a project, we conduct several experiments, create and remodel the product, and conduct numerous tests until the product is found to be operating successfully[1]. We experiment with various materials and methods. We create a thorough design and conduct retests using the test results. Therefore, design and engineering are iterative processes, as seen in Figure 1.
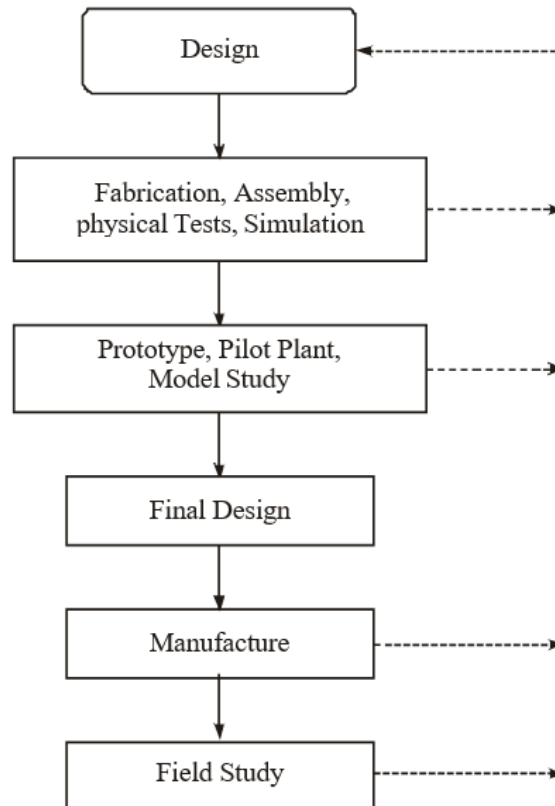
Figure 1: Illustrated the Design as an Interactive Process.

Several redesigns are made upon the feedback information on the performance or failure in the field or in the factory. Besides the tests, each engineering project is modified during execution, based on the periodical feedback on the progress and the lessons from other sources. Hence, the development of a product or a project as a whole may be considered as an experiment.

A. Engineering Projects VS. Standard Experiments

We shall now compare the two activities, and identify the similarities and contrasts.

a) Similarities

i. **Partial ignorance:** The project is often carried out with some level of naivety. There are uncertainties in the envisioned model. Purchased materials exhibit variable and erratic behavior. They could change depending on the suppliers, processing lot, time, and material-shaping procedure.

The grain structure and failure stress that results from it may vary. It is impossible to compile information on every variety. Extrapolation, interpolation, linear behavior assumptions throughout the range of parameters, accelerated testing, simulations, and virtual testing are sometimes used.

ii. **Uncertainty:** Like with tests, the results of projects are likewise unpredictable. There have also sometimes been unanticipated outcomes, adverse effects, and dangerous operation. Unexpected risks have been documented, including excessive seepage in a storage dam, nuclear radiation leaks from atomic power plants, pesticide residues in food and soft drink containers, the spread of waterborne illnesses by a new irrigation canal, and the use of an asbestos gasket in a hair dryer that led to lung cancer in the user.

iii. **Continuous Monitoring:** As in the case of experimentation, it is necessary to continuously monitor the progress and acquire new information before, during, and after project implementation. Even when the end user or beneficiary is using the product, the performance must be checked.

iv. **Learning from the Past:** Engineers often get knowledge through their own earlier designs, draw conclusions from the examination of processes and outcomes, and sometimes consult the reports of other engineers. But this is not a common occurrence. Many failures have been caused by lack of interest, lack of channels for communication, ego in not seeking information, guilt over the failure, fear of legal action, and simple negligence, for example, the Titanic had insufficient lifeboats with only 825 boats for the actual passengers of 2227, despite the ship's capacity being 3547! All of the current lifeboats could not be deployed in the emergency circumstance. Another steamer Arctic experienced the same disaster forty years before as a result of the same issue in the same area. But it was understood the lesson. The most crucial and least dependable parts of the majority of hydraulic systems have historically been valves. The Three-Mile Island catastrophe in 1979 was brought on by uncertainty on whether the valve was open or closed. Similar valve issues and inaccurate gauge readings have reportedly been the causes of mishaps at other power plants. However, we still haven't applied the lesson from the past. Numerous catastrophes have been caused by the complacency that it won't happen again and won't happen "to me."

b) **Contrasts**

The scientific experiments in the laboratory and the engineering experiments in the filed exhibit several contrasts as listed below:

i. **Experimental Control:** In typical trials, participants are randomly assigned to one of two groups, A or B. Group A is treated differently. The 'controlled group' is group B, which receives no therapy and is referred to as such. However, they are given the same surroundings as group A's other members. The experimental control is the procedure in question. The practice is used in the medical industry. This doesn't happen in engineering unless the project is limited to lab experiments. This is so that they can manage and pick the goods, which is what customers do. A random selection of individuals from distinct groups is not feasible. In engineering, a survey of the

consumers is conducted using random sampling in order to evaluate the performance of the product.

ii. **Humane Touch:** As in the case of social experimentation, human souls, wants, opinions, expectations, and creative usage are a part of engineering experiments. Many engineers disagree with this point of view. However, this compassionate feature has now been completely realized by quality engineers and management.

iii. **Informed Consent:** Engineering research is thought of as a societal experiment since both the subject and the benefactor are people. It is comparable to human medical experiments in this way. While planning for experimentation, moral and legal rights have been acknowledged in the context of medical practice. Informed consent is used while doing medical research. Science lab investigations don't use this kind of procedure.

Informed consent has two basic elements:

i. **Knowledge:** The subject should be given all relevant information needed to make the decision to participate.

ii. **Voluntariness:** Subject should take part without force, fraud or deception. Respect for rights of minorities to dissent and compensation for harmful effect are assumed here.

For a valid consent, the following conditions are to be fulfilled:

i. Consent must be voluntary.

ii. All relevant information shall be presented/stated in a clearly understandable form.

iii. Consenter shall be capable of processing the information and make rational decisions.

iv. The subject's consent may be offered in proxy by a group that represents many subjects of like-interests.

When introducing an engineering product to the market, obtaining informed consent entails informing the consumer about the product's hazards, advantages, and all pertinent information, including instructions for usage and improper handling. According to the pertinent factual data, engineers are obligated to gather and evaluate all information linked to upholding one's moral duties, including the planned and unintentional effects of the product on society. However, a significant misunderstanding between the researcher and the participants is still a possibility. Because they are worried about possible lawsuits and competition, managers may not always be prepared to provide all the information about a project or product beyond what is legally required.

People object to risks that are taken against their will in which they have no direct involvement or decision-making authority. In other words, we would rather conduct our own tests than have others do them for us. Affected parties anticipate that their permission will be sought if a nuclear or asbestos facility is allowed. However, they are willing to take on voluntary risks, like in the case of daring races and stunts.Several citizen organizations, notably Fishermen Forums, have reacted against the Sethusamudram Canal Project and the

Koodangulam Power Project in Tamil Nadu. By disseminating all pertinent facts, the central authority was able to quell many severe suspicions and drawn-out legal and political disputes.

c) Knowledge Gained:

As opposed to laboratory scientific experiments, engineering experiments don't provide as much new information. Engineering experiments primarily assist us in assessing the design's suitability, examining the stability of the design parameters, and preparing for unexpected results in real-world settings. There are changes in performance as well as other results between the models evaluated in the lab and the pilot plant tested in the field.

Engineers As Responsible Experimenters

Even though they assist with experiments, engineers are not the only ones working there. Their accountability is shared by the groups, individuals, administration, and others. While keeping an eye on the projects, detecting the dangers, and providing customers and the public with information, engineers undoubtedly have a higher duty. They may decide whether to participate, protest, or advocate based on this. The engineer has a number of obligations to society as an experimenter, including:

i.   A conscientious commitment to live by moral values.

ii.   A comprehensive perspective on relevant information. It includes constant awareness of the progress of the experiment and readiness to monitor the side effects, if any.

iii. Unrestricted free-personal involvement in all steps of the project/product development.

iv.   Be accountable for the results of the project.

i.   Conscientiousness

Conscientious moral commitment entails being aware of all moral obligations and values that are relevant to the current circumstances as well as being prepared to work hard to acquire the necessary skills and efforts to strike the best balance possible between those considerations[2], [3]. Engineers must, in essence, have an open mind, open ears, and open eyes.

This turns engineers become social experimenters who put people's safety and health above their own knowledge, greed for money, adherence to the law, or consideration for solely the benefit. The participant's human rights should be upheld by giving their free, informed permission.

ii.   Comprehensive Perspective

The engineer should be aware of the environment in which he works and make sure that the tasks at hand solely serve ethical goals. If a person's involvement in a project or product that would harm people's nervous systems should not be done, they should not disregard their conscience.

A product contains a built-in redundant or outdated component to increase sales by making a deceptive statement. With the viewpoint of factual knowledge, the engineer should show moral concern and refuse to support this design. Sometimes the blame is shifted on the

authorities or other businesses. Some businesses believe they will wait until the government fixes the issue or until the dishonest rival is exposed. Finally, a comprehensive environmental or social impact analysis of the project or product conducted by a single engineer would be beneficial but impractical.

iii. Moral Autonomy

The mindset of doubting the sufficiency of the current economic and safety norms should be promoted by seeing engineering as social experimentation and expecting unanticipated effects[4]. This demonstrates a higher level of personal investment in one's job.

iv. Accountability

The term Accountability means:

a) The capacity to understand and act on moral reasons.

b) Willingness to submit one's actions to moral scrutiny and be responsive to the assessment of others. It includes being answerable for meeting specific obligations, i.e., liable to justify the decisions, actions or means, and outcomes, when required by the stakeholders or by law.

The tug-of-war between of causal influence by the employer and moral responsibility of the employee is quite common in professions. In the engineering practice, the problems are:

a) The ultimate results of a project are always produced outside of the immediate work environment, which reduces the employee's personal accountability.

b) The duties also disperse across numerous hierarchies and individuals. Nobody really experiences personal accountability.

c) Tasks are often carried out one after the other. A worker is more concerned with adhering to strict deadlines than caring personally for the present job.

d) The engineers will have to deal with more legal disputes. They become leery of expressing moral concerns outside of what is required by the institutions as a result. Despite all of these flaws, engineers are expected to take personal responsibility as their job requires and accept risk.

Codes of Ethics

The 'codes of ethics' exhibit, rights, duties, and obligations of the members of a profession and a professional society[5]–[7]. The codes exhibit the following essential roles:

i. Inspiration and guidance. The codes express the collective commitment of the profession to ethical conduct and public good and thus inspire the individuals. They identify primary responsibilities and provide statements and guidelines on interpretations for the professionals and the professional societies.

ii. **Support to Engineers:**The codes give positive support to professionals for taking stands on moral issues. Further they serve as potential legal support to discharge professional obligations.

iii. **Deterrence and Discipline:**The codes serve as the basis for investigating unethical actions. The professional societies sometimes revoke membership or suspend/expel the members, when proved to have acted unethical. This sanction along with loss of respect from the colleagues and the society are bound to act as deterrent.

iv. **Education and Mutual Understanding:**Codes are used to prompt discussion and reflection on moral issues. They develop a shared understanding by the professionals, public, and the government on the moral responsibilities of the engineers. The Board of Review of the professional societies encourages moral discussion for educational purposes.

v. **Create Good Public Image:** The codes present positive image of the committed profession to the public, help the engineers to serve the public effectively. They promote more of self-regulation and lessen the government regulations. This is bound to raise the reputation of the profession and the organization, in establishing the trust of the public.

vi. **Protect the Status Quo:**They create minimum level of ethical conduct and promotes agreement within the profession. Primary obligation namely the safety, health, and welfare of the public, declared by the codes serves and protects the public.

vii. **Promotes Business Interests:**The codes offer inspiration to the entrepreneurs, establish shared standards, healthy competition, and maximize profit to investors, employees, and consumers.

Limitations: The codes are not remedy for all evils. They have many limitations, namely:

i. **General and vague wordings:**Many statements are general in nature and hence unable to solve all problems.

ii. **Not applicable to all situations:**Codes are not sacred, and need not be accepted without criticism. Tolerance for criticisms of the codes themselves should be allowed.

iii. **Often have internal conflicts:**Many times, the priorities are clearly spelt out, e.g., codes forbid public remarks critical of colleagues, but they actually discovered a major bribery, which might have caused a huge loss to the exchequer.

iv. They cannot be treated as final moral authority for professional conduct. Codes have flaws by commission and omission. There are still some grey areas undefined by codes. They cannot be equated to laws. After all, even laws have loopholes and they invoke creativity in the legal practitioners.

v. Only a few enroll as members in professional society and non-members cannot be compelled.

vi. Even as members of the professional society, many are unaware of the codes

vii. Different societies have different codes. The codes cannot be uniform or same! Unifying the codes may not necessarily solve the problems prevailing various professions, but attempts are still made towards these unified codes.

viii. Codes are said to be coercive. They are sometimes claimed to be threatening and forceful.

Industrial Standards

Any industry must adhere to industrial standards. Interchangeability may be achieved through specifications. Standardization makes it easier to maintain quality while also lowering manufacturing costs[8]–[10]. It aids the producer, clients, and the general public in maintaining competitiveness and assuring quality at the same time. In our nation, the Bureau of Indian Standards develops industrial standards after consulting with top businesses and services. International standards have grown more important with the growth of global commerce, as seen in Table 1. In order to ensure the quality of their goods or services, producers and service providers need now adhere to precise requirements for generic goods and services provided by the International Standards Organization. Examples in this manner typically include the ISO 9000-2000 series.

Table 1: Represented the List of Some types of Standards with a Few Examples.

Aspects	Purpose	Examples
Quality	Valueappropriatetoprice	Surfacefinishofaplate,life ofamotor
Qualityofservice	Assurance of product to ISOprocedures	Qualityofdegreesaccording institutionsbyeducationali nstitutions
Safety	Tosafeguardagainstinjury ordamagetoproperty	Methodsofwastedisposal
Uniformity ofphysicalproperti esandfunctions	Interchangeability,easeofa ssembly	Standardboltsand nuts standardtime

A Balanced Outlook on Law

The 'balanced view on law' in engineering practice emphasizes both the importance of rules and regulations as well as their limits in guiding and supervising engineering practice. Laws are required because individuals are not totally accountable on their own and because free market is competitive and does not promote moral endeavors. To guarantee a minimal degree of conformity, laws are required.

Typical instances of how they were formerly enforced include the following codes:

i. Code for Builders by Hammurabi

Hammurabi the king of Babylon in 1758 framed the following code for the builders:

A builder will be executed if he constructed a man a home but did not ensure the stability of his construction, resulting in the collapse of the home and the death of the homeowner. They must execute that builder's son if it results in the death of the householder's son. If it results in the death of the householder's slave, he must replace that slave with another one. If it damages property, he is required to replace it. For example, if a home he constructed collapses because he neglected to make it stable, he is required to reconstruct it on his own

land. A builder is required to repair a bulging wall in a home he constructed for a client at his own expense if he did not complete the job perfectly. In those years, it was anticipated that this code would significantly promote self-regulation.

ii.   Steam Boat Code in USA

We argue that laws should be in place to regulate situations of crises. We assert this every time a manufacturing fire catastrophe occurs, a fire cracker's storehouse catches fire, or a boat capsizes, yet we quickly forget. Laws are intended to be applied with the bare minimum of compliance. On the other hand, laws that are regularly revised or altered would be ineffective. Laws will always advance more slowly than technology. By establishing regulations and enforcing compliance, regulatory or inspection bodies like the Environmental Authority of India may play a significant role. Aboard order to ensure the safety of the boilers and engines aboard ships, a law was created in the USA at the beginning of the 19th century. After several revisions, the American Society of Mechanical Engineers' guidelines are currently adhered to.

iii.   Proper Role of Laws

Effective enforcement of good laws results in advantages. They set minimum requirements for professional behavior and inspire individuals. They also provide moral support and protection for those who want to behave morally. As a result, it may be said that:

   i.   Rather than being seen as game rules, engineering practice principles should be seen as guidelines for responsible experimentation. As a result, the engineer is in charge of ensuring that the experiment is carried out safely.

   ii.   Specific guidelines and penalties are required in cases of ethical misconduct including a breach of accepted engineering practices, which are intended to promote public safety and welfare.

   iii. The rules shouldn't aim to cover every scenario that may occur during extensive and time-consuming testing, and they shouldn't require the engineers to take strict actions.

   iv.   The law should be comprehensive while holding engineers responsible for their choices.

   v.   The engineers may help frame the regulations, revise them as needed, and enforce them via their professional associations without having to conflicts of interest.

DISCUSSION

The concept of Engineering as Social Experimentation in Human Values presents intriguing discussions and opens up new avenues for examining the role of engineering in society. By acknowledging that engineering is not solely a technical pursuit, but also a social experiment that shapes and is shaped by human values, we confront the profound implications that technological advancements have on our collective well-being. This perspective challenges engineers to consider the broader ethical and social ramifications of their work, beyond the traditional focus on efficiency and functionality. The incorporation of human values in engineering processes requires a shift towards interdisciplinary collaboration, engaging stakeholders from diverse backgrounds and fields of expertise. This approach recognizes that technological solutions should not be developed in isolation, but through a comprehensive understanding of their impacts on individuals, communities, and the environment. By

fostering a deeper integration of ethics, social sciences, and humanities within engineering education and practice, we equip engineers with the necessary tools to navigate the complex landscape of societal values. This discussion urges us to reflect on the responsibilities of engineers and the need for ongoing dialogue to ensure that technological advancements align with our shared values, promoting a more inclusive, sustainable, and ethically conscious future.

CONCLUSION

In conclusion, recognizing Engineering as Social Experimentation in Human Values offers a transformative perspective on the role of engineering in our society. By understanding that engineering practices and technological advancements are not detached from social and ethical considerations, we can foster a more responsible and responsive approach to innovation. Integrating human values into engineering processes requires collaboration, interdisciplinary engagement, and a profound understanding of the broader societal impacts of technological solutions. This necessitates a shift in engineering education and practice, placing greater emphasis on ethics, social sciences, and humanities. By viewing engineering as a social experiment, engineers can actively address the ethical challenges and ensure that technological advancements align with our shared values. Ultimately, this perspective urges us to reevaluate our relationship with technology, prioritize human well-being, and strive for a future where engineering serves as a catalyst for positive societal change. Through ongoing dialogue and critical reflection, we can navigate the intricate intersection of engineering and human values, fostering a more inclusive, sustainable, and ethically conscious society.

REFERENCES

[1]   A. J. W. / A. R. Ganji, *Introduction to engineering experimentation*. 2019.

[2]   S. Cao and L. X. Xia, "Conscientiousness mediates the link between brain structure and consideration of future consequence," *Neuropsychologia*, 2020, doi: 10.1016/j.neuropsychologia.2020.107435.

[3]   S. Taggar, "Conscientiousness in Teams Completing Creative Tasks: Does it Predict?," *J. Creat. Behav.*, 2021, doi: 10.1002/jocb.453.

[4]   A. Reath, "Autonomy and the Idea of Freedom: Some Reflections on Groundwork III," *Kantian Review*. 2019. doi: 10.1017/S1369415419000037.

[5]   NEA, "Code of Ethics Code of Ethics," *Fédération Int. Footb. Assoc.*, 2020.

[6]   D. Cathon and K. Brownson, "Code of ethics," *Hospital Materiel Management Quarterly*. 2000. doi: 10.2307/j.ctv1t1kg4j.12.

[7]   H. K. Duong, M. Fasan, and G. Gotti, "Living up to your codes? Corporate codes of ethics and the cost of equity capital," *Manag. Decis.*, 2021, doi: 10.1108/MD-11-2020-1486.

[8]   C. H. Hsu, "Data mining to improve industrial standards and enhance production and marketing: An empirical study in apparel industry," *Expert Syst. Appl.*, 2009, doi: 10.1016/j.eswa.2008.04.009.

[9]   A. Waxell, "To capture an emerging industry: Using industrial standards to identify the biotech industry," *Int. J. Soc. Res. Methodol.*, 2009, doi: 10.1080/13645570802573465.

[10] L. L. Dhirani, E. Armstrong, and T. Newe, "Industrial iot, cyber threats, and standards landscape: Evaluation and roadmap," *Sensors*. 2021. doi: 10.3390/s21113901.

CHAPTER 8

AN OVERVIEW OF THE RISK ANALYSIS IN PROFESSIONAL ETHICS

Mr. Venkatesh Ashokababu, Assistant Professor,
Department of Masters in Business Administration, Presidency University, Bangalore, India.
Email Id: - ashokababu@presidencyuniversity.in

ABSTRACT:

Risk analysis plays a crucial role in professional ethics, as it enables individuals and organizations to identify, assess, and manage ethical risks in their decision-making processes. This abstract focuses on the significance of risk analysis in the context of professional ethics and highlights its application across various industries and sectors. By systematically evaluating potential ethical risks, professionals can proactively mitigate negative consequences, uphold ethical standards, and ensure the trust and confidence of stakeholders. This abstract explores the key components of risk analysis in professional ethics, including risk identification, risk assessment, risk mitigation, and ongoing monitoring. Additionally, it examines the ethical considerations associated with risk analysis, such as fairness, transparency, and accountability. The abstract concludes by emphasizing the importance of integrating risk analysis methodologies into ethical frameworks to promote responsible decision-making and foster a culture of ethical behavior in professional settings.

KEYWORDS:

Ethical Behavior, Ethical Considerations, Ethical Frameworks, Risk Analysis, Risk Assessment, Risk identification.

INTRODUCTION

The use of risk analysis in the context of professional ethics has become a crucial strategy for negotiating the challenging terrain of ethical decision-making. Professionals from a wide range of fields and sectors are coming to understand the value of methodically identifying and controlling ethical hazards. To assure ethical decision-making and sustain ethical norms, risk analysis in professional ethics comprises the recognition, evaluation, and mitigation of possible ethical problems. The purpose of this introduction is to discuss the importance of risk analysis in professional ethics, its essential elements, and its wider consequences for people and organizations. Professionals may proactively address ethical concerns, prevent possible damage, and promote a culture of integrity, trust, and responsibility by adopting risk analysis approaches. The safety of a project or product is tested using a variety of analytical techniques.

i.　Scenario Analysis

The most popular technique for analysis is this one. Studying many repercussions begins with an incident. This approach is more qualitative. An organization's catastrophe recovery strategy, for instance, is described. Risk arises when both the likelihood and magnitude of loss are high. However, risk is not correlated with losses that would be deemed "affordable" in any other situation or with very low likelihood of occurrence. However, there is some ambiguity over which probability/loss combinations are indeed hazardous and which ones are

not. This illustrates how the line separating dangerous occurrences from those that aren't is arbitrary rather than clear-cut.

The planner compares the likelihood and loss characteristics of different exposures to one's sense of risk in order to determine the level of risk that the organization is exposed to. The use of "loss scenarios" may be used to carry out this exposure analysis most successfully. A scenario is a summary of the circumstances or actions that led to an accident and the ensuing loss. Scenarios may be officially defined using diagrams and flow charts or informally using narrative style:

i.   What can go wrong that could lead to an outcome of hazard exposure?

ii.   How likely is this to happen?

iii.   If it happens, what are the consequences? Scenarios are constructed and the ways and means of facing the consequences are designed.

The firm, which transports a variety of commodities, some of which are dangerous, faces three loss scenarios. In the three instances, using business cars on public highways results in legal culpability. These situations' corresponding probability/loss combinations are 0.1, 1 and 10.4%. An upset or rollover of a vehicle transporting hazardous materials in a populated area is represented by arenaria A. It also implied that the leak triggers an explosion or the discharge of dangerous substances. Scenario B illustrates the company's responsibility for an accident involving property loss and physical harm caused by comparatively "common" road hazards. There is no spill or cargo interruption. Finally, Scenario C describes a scenario in which various fleet-related calamities occur simultaneously.

Scenario A has a loss potential of Rs. 50 million and a chance of occurrence of 0.001. It is regarded "possible" and "significant" enough to be categorically categorized as "risky." While Scenario B is more likely than Scenario A, it implies losses that this company deems to be "affordable". As a result, it is confidently assessed as not dangerous. Scenario C is more challenging to categories. Multiple disasters are not entirely impossible, although they are very unlikely (10-6, or one chance in a million). Therefore, even if there is a high possibility for loss, it is "virtually impossible" to happen. However, Scenario C falls into that risky grey region where its categorization causes a great deal of concern. Alternately, the following processes for scenario construction may be described:

i.   Identify the hazard of interest

ii.   State the question to be investigated

iii.   Develop a planned scenario

iv.   Develop a scenario tree

v.   Collect evidence to evaluate the nodes of the scenario tree

vi.   Quantify the number of scenario tree,

vii.   Link the information generated by scenario analysis with empirical evidence.

Using the Scenario

Scenario-based risk analysis has a wide range of applications. Through risk- or loss-control measures, the detailed analysis of scenarios may provide suggestions for methods of lowering

or eliminating exposures. Actions taken to manage risk or loss have the impact of lowering the likelihood and magnitude of risk, loss, or both. The idea that risk potential is as low as reasonably attainable (ALARA) is often used to suggest situations. This kind of research acknowledges that accidents will occur even under the finest risk management programs.

Scenario-based risk analysis, the foundation of planning, enables the discovery and prioritisation of catastrophe potential. The analyst can create effective preparations for safety in the case of catastrophe if they are aware of what can happen and the risk associated. The catastrophe planner may match actions to exposures by focusing on dangerous situations. This guarantees the optimal distribution of resources during a crisis.

ii. Failure Mode and Effect Analysis

With this approach, different system elements or sections are examined together with their failure mechanisms like patterns, propagation, and nature. The reasons for failure or the connections between the parts are not researched. A qualitative instrument that supports proactive quality initiatives is FMEA. FMEA application involves engineering judgement in addition to the necessary knowledge and insight. The FMEA idea was first presented by aircraft businesses in the 1960s. After seeing the benefits of this methodology, FMEA was then applied to the automotive and other sorts of industries. It has changed over the last ten years, with the emphasis shifting to severity, incidence, and detection ratings. FMEA is therefore described as a methodical methodology to

a) Identify possible failure modes in the products/process,

b) To understand failure mechanism,

c) Risk analysis,

d) Plan for action on elimination or reduction of failure modes.

Steps to Conduct FMEA

A cross-functional team is managed by FMEA[1], [2]. Changes and improvements to the product and process will be made during the course of the product development cycles. Due to the potential for additional hazards or failure modes, these modifications need to be carefully examined. As a result, it's important to assess and implement updates.

i. First, one must comprehend the product or process and its purpose. This is the methodology's most essential idea to accept. The engineer may discover product/process functions that pertain to both intended and unexpected consumers with the use of this knowledge.

ii. Development and creation of the product/process block diagram. The diagram depicts the main parts or phases of the process as blocks and denotes their relationships, namely the input, function, and output of the design. The figure creates a framework for FMEA and demonstrates the logical relationships between the components. The FMEA form should always contain the block diagram.

iii. The FMEA form's header is filled out. Part/process name, model date, modification date, and responsibility are all included on the FMEA form.

iv. Based on the block diagram, the items/functions are listed logically in the FMEA form.

v. Failure modes are then determined. The possibility for a component, subsystem, system, or process to fall short of the design purpose is specified as a failure mode.

vi. One component's failure mode may lead to another's failure. List every failure according to ethnicity. Lists should be arranged by procedure or by component.

vii. The repercussions of each risk/failure scenario are then discussed in section vii. Customers from both internal and external sources regard this as being done. Examples of risk/failure effects include damage to the person, the environment, the tools, and performance degradation. Then each risk or failure is given a number rating. It depends on how bad the impact is. The scale is often used with 1 denoting no impact and 10 denoting a major failure that affects the user and the operating system. This allows for the prioritisation of failures and the first mitigation of really significant hazards.

viii. The reasons of each failure mode must then be determined. A design flaw that leads to a failure is referred to as a cause. Each failure mode's probable reasons are noted. For instance, inappropriate torque, contaminants, high loading, or outside vibration are possible reasons.

ix. The frequency of occurrence probability component is taken into account. Each cause may be given a numerical weighting based on the likelihood that it will occur. The scale is conventional, with 1 denoting "not likely" and 10 denoting "inevitable."

x. A design or process mechanism that may stop failure in its tracks or identify it before it affects the consumer must be found. In order to detect the risk or failure, the team must thus come up with testing, analyses, monitoring, and other procedures. When a new product or procedure is introduced, defects that were previously unnoticed or unnamed may become apparent. As a result, the FMEA has to be revised, and the necessary strategies for failures or risks removal need to be created.

xi. The detection rating is evaluated by giving it a numerical weight. Value 1 suggests that design control will undoubtedly identify any possible causes, while value 10 indicates that design control won't identify any mechanisms or causes. The usual scale of 1 to 10 is used.

xii. Risk Priority Number (RPN) is calculated and reviewed.

$$RPN = Severity \times Probability \times Detection$$

It is used to priorities failure modes and viewed as a relative measure of the design risk

xiii. The suggested course of action is chosen to handle probable risks or failures with a high RPN. 14. Review the updated RPN and revalidate each action by reevaluating its severity, likelihood, and detection. Check whether any more steps are required. As soon as the design or process is altered, the FMEA must be updated.

Stages Of FMEA

The analysis can be executed in four stages as given below:

Stage 1: Determining the breadth and identifying potential options. It covers function, potential failure modes, failure modes' causes and consequences, and failure modes' detection and avoidance.

Stage 2: Measuring the level of risk associated with the identified failure modes. It covers the likelihood of cause and occurrence, the severity of the impact, the success of the preventative measures, and the evaluation of RPN.

Stage 3: Classification of the consequences' severity and a fix for the root reasons of high risk. It prioritises work, denotes specific actions, assigns responsibility to the team, and sets a target completion time based on RPN.

Stage 4: Revalidation of the aforementioned process after the implementation of corrective and preventative measures. Verify the completion of the required tasks and data. Review RPN and determine if any more action is required.

FMEA Document

The top portion of document is called header and mainly used for tracking[3], [4]. Except the first column of work sheet, all other details remain the same. The header includes following:

i. **Model no.:** It includes name and identification number of system, sub-system or component in order to avoid confusion between similar components.

ii. **Prepared by:** The details like name, telephone number address of the personal should be included in the clarification.

iii. **Responsibility:** Include the team in charge of the design or procedure. It also refers to the organization or division of the individual or group in charge of creating the paper. It is a typical work sheet that may be used for both process and design FMEA. The following information must be provided in the design FMEA: the name and quantity of the items, a list of the items' functions, and the environment in which the system works. Process descriptions, lists, and their full purposes must all be incorporated into the process FMEA.

iv. **FMEA Team:** The names of responsible individuals and departments that have authority to perform task are included.

v. **FMEA Date:** The date of original FMEA compiled should be entered. In revision column latest revision date is entered.

Fault-Tree Analysis

This is a qualitative approach that Bell Telephones invented. It is deductive reasoning supported by technology. The first definition of the failure includes the identification of the events that led to it at various component levels. This approach may mix hardware and human errors. An earthquake would be the frequent mode event in this scenario. This earthquake simultaneously impacted several systems or parts. Therefore, the "earthquake" might be referred to as the common manner or cause.

Event-tree Analysis

This approach shows the possible progression of events after the occurrence of a chosen beginning event. It employs inductive reasoning. It is mostly used for consequence analysis

and for identifying potentially dangerous system conditions that already exist. It is the FTA's opposite. The FTA enables one to investigate the elements of sequences with a chance of failure by going back in time from potentially catastrophic incidents. But with the ETA, it is possible to go from prospective component failures to the actual accident. The last event is chosen to be the most dangerous result, such as an explosion, poisonous leak, etc. The sequences of events that, individually or collectively, might result in the end event are then connected to form a tree.
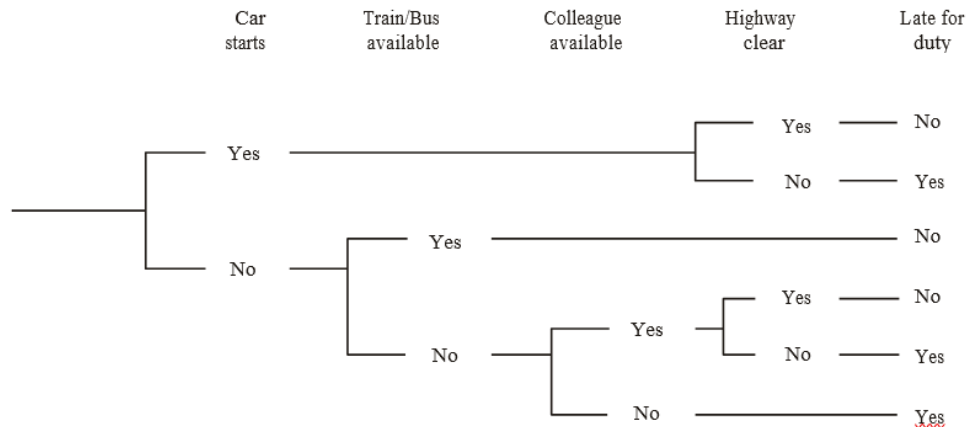

Figure 1: Illustrated the Event Tree Analysis.

Figure 1 depicts the event-tree along with potential outcomes and other factors that can cause the employee to be "late again." Under each column, alternative outcomes are shown. Trace back along horizontal routes from the results to the left side of the tree. There are many vertical branches with the labels "Yes" or "No" that link to earlier pathways.One reaches the first label Y/N by going backward from the first "No" under "Late again": The roadway is it clear? The upward branch stands for "Yes," indicating that the route was clear that morning. The employee showed up on time for work. The downward branch, which stands for "No," denotes that the individual was late and that the roadway was not clear. This branch represents the fact that the automobile did not start and is connected to the previous route. The answer to the query "car starts?" is "Yes," according to the up branch. There is no need to choose the backup options offered by the coworker since the automobile did start.

In the event that the automobile won't start, what are the potential outcomes? Start on the lowest "no" branch of the "car starts?" question and go left to right. Is there a rail or fast bus available, then? The 'Yes' route leads directly to the result of being on time. Observe how straightforward the event tree's inquiries are. We could even inquire as to whether there are frequent enough trains and handy enough terminal locations to go to work on time. Is the day under study a vacation with fewer travelers? Has the queue in question had an incident or breakdown that day?If the response is "No," we are left with the "colleague" option, and we must determine if he is accessible and ready to give the transport in a timely manner. He will be late if not. If "Yes," it is necessary to ask "Is the highway clear?" Arrival delays might still occur due to Monday morning's heavy highway traffic.

It is possible to investigate both success and failure options at each level using ETA, a variation of FTA. Event trees are designed to display the route taken to get there. As a result, the event trees are said to as having memory. The event trees are shown as a logical structure with just OR gates that branches from left to right. In contrast, a fault tree employs both AND and OR gates logic and is organized in a hierarchy from top to bottom. A system is often

more fault tolerant (and safer) the more AND gates it has. A condition that is prone to failure is indicated by an abundance of OR gates.

Human Error

If human-error probabilities are represented in the same terms as component and hardware failures, then the human-error contribution to total system failure may be taken into account in an FTA or ETA. A thorough job analysis that includes the activities to be performed, the environment, the pace of operation, and the appropriate sequencing of individual tasks is initially necessary in order to account for human error. The contribution of human error may be approximated using data on human mistake rates after adjusting for variations, shaping variables, which affect individual performance such as skill and stress, and recovery factors most human errors are reversible.

i.   Cost Analysis

A quantitative risk analysis is made on primary costs: the loss of human lives, or property (assets), crops, and natural resources are estimated, and secondary costs: the loss of human capability or loss of earning capacity, cost of treatment and rehabilitation, damage to the property, fertility to the soil, salinity to the groundwater etc. are estimated.

Assessment of Safety and Risk

i.   Uncertainties in Assessment

There are many positive uncertainties in determining the risk of a product/service. 1. Restricted access to knowledge on risk: Some organizations do not disclose the data, citinglegal restrictions.

ii.   Uncertain behavior of materials:

Test data supplied by the suppliers are only statistical. The individual parts may behave considerably (! 3 σ) different from the statistical mean obtained from the tests on random samples.

iii.   The unexpected collapse of the whole structure is caused by the unpredictable and variable behavior of user environments, such as physical shock, thermal shock, fatigue, creep, impulse, and self-excited vibrations in components or structures owing to winds, snowfall, and rain. When assembling or attaching the components, a mistake or improper technique might add extra stress and cause early failure.

iv.   The qualities of materials and products may alter as a result of use or abuse, sloppy handling, exposure to moisture, such as rain, snow, or wet weather.

v.   Newer, unpublished applications of outdated technology

vi.   Substitution of more recent materials whose behavior is unknown.

vii.   The project's unanticipated and unforeseen results.

All these aspects make the estimation of risk complex and unreliable. Hence, the data are to be monitored continuously and risk estimation updated periodically.

Safe Exit

In the study of safety, the 'safe exit' principles are recommended. The conditions referred to as 'safe exit' are:

a) The product, when it fails, should fail safely.

b) The product, when it fails, can be abandoned safely.

c) The user can safely escape the product**.**

Risk-Benefit Analysis

The major reasons for the analysis of the risk benefit are:

a) To know risks and benefits and weigh them each.

b) To decide on designs, advisability of product/project.

c) To suggest and modify the design so that the risks are eliminated or reduced.

There are some limitations that exist in the risk-benefit analysis. The economic and ethical limitations are presented as follows:

a) Benefits may mostly accrue to one group, while hazards may accrue to another group. Is it morally right to do so?

b) Is a person or the government permitted to put another person at danger in order to purportedly benefit another person? People who are exposed to the greatest dangers sometimes only get the smallest rewards. Even rights are violated in these situations.

c) The units of comparison are not the same; for instance, completing express motorways may result in an increase in traffic fatalities compared to commuters' ability to move more quickly and comfortably. Benefits might include savings on gasoline, cash, and time, but at the cost of human life. Then, how can we properly compare?

d) Both advantages and hazards are in the future. Utilizing the discounted present value to quantitatively estimate future benefits may not be accurate and sometimes deceptive.

e) It is possible for benefits and hazards to be unknown. The calculated likelihood may change over time and from one place to another.

Personal Risk

It is difficult to evaluate one's own deliberate risk. For instance, a community living next to a cement industry faces significant danger[5]. They would be opposed to the idea if a cement factory or refinery were to be built in the neighborhood where they now live. It is impossible to fairly establish the amount of compensation that is adequate to pay. How can one determine a person's worth in rupees? A person could be a father to his children, a husband to his cherished spouse, a son to his ageing parents, a friend to the poor, and even a caretaker for his pet dogs, for instance. There are those who have the courage to help others who are in need, even if it may put their lives in danger. For instance, Mahatma Gandhi helped people

during the Navakali yatra, which was dangerous everywhere. Such saviors faced no danger to themselves.However, any of the approaches listed below may be used to evaluate the individual in a quantitative manner:

i. Evaluate the extracurricular activities such as the life insurance policy taken.

ii. Determine the severity of workplace hazards and their impact on health, such as asbestosis, radiation, and dust.

iii. Loss of limbs (immobility brought on by the loss/damage to organs or the deformity of the limbs or body) and loss of senses like sight (eyes), hearing (ears), and hearing (ears).

iv. Loss of earning potential, particularly as a result of a physical impairment, and 5. Obtain help from qualified arbiters.

Public Risk

The cost of disability may be averaged out in the social value system, making it very simple to assess the public risk. For instance, the U.S. National Safety Council 1 uses 6000 days (16.42 years) as the equivalent of death when calculating the societal costs of disability. Estimates of asset loss and rectification costs are used to determine the public risk. For instance:

i. Loss of, or decrease in, future income or earning potential as a result of limb loss or impairment.

ii. Accident-related expenses, such as those for reconstructive surgery or limb augmentation, as well as for medical care.

iii. Welfare expenses, which include things like job substitution, rehabilitation, and other assistance for those with disabilities.

Reducing Risk (Improving Safety)

The following list includes some methods used to lower hazards or increase safety in a product or process:

i. The incorporation of intrinsic safety principles into the design; for instance, the LPG cylinder has a frame to protect the valve when handling and to make cryogenic storage easier. Children mistakenly trapped inside the "fridge" may easily escape thanks to a magnetic door catch.

ii. The instrument protection/design uses the redundancy concept. Using a backup device, a standby device, or computer storage are a few examples.

iii. Periodic testing and monitoring of safety systems to maintain their dependability; examples include checking the 'earth' system in electrical circuits and fire extinguishers.

iv. To make sure that the processes are understood, followed, and the systems are maintained in working condition, operation manuals are distributed, operational people are trained, and frequent audits are implemented.

v. Creating a well-thought-out emergency evacuation plan and conducting frequent exercises to assure readiness in an emergency.

DISCSSION

The integration of risk analysis in professional ethics engenders a crucial and multifaceted discussion. By employing risk analysis methodologies, professionals can navigate the intricate landscape of ethical decision-making more effectively. The process begins with identifying potential risks, enabling individuals and organizations to recognize and anticipate ethical challenges before they manifest into real-world dilemmas. Furthermore, risk assessment facilitates a comprehensive evaluation of the potential impact and likelihood of ethical risks, empowering decision-makers to allocate resources and attention accordingly. Mitigation strategies then come into play, offering an opportunity to proactively address identified risks and reduce their potential harm. Ongoing monitoring ensures that the effectiveness of risk mitigation measures is continually assessed and adjusted as needed. Moreover, the ethical considerations surrounding risk analysis, such as fairness, transparency, and accountability, become central to this discussion. Embedding risk analysis within ethical frameworks provides a systematic approach to decision-making that upholds ethical standards and fosters a culture of integrity. Ultimately, the adoption of risk analysis in professional ethics serves as a catalyst for responsible decision-making, enabling professionals to navigate ethical complexities while safeguarding the trust and confidence of stakeholders.

CONCLUSION

In conclusion, the integration of risk analysis in professional ethics represents a crucial step towards promoting responsible decision-making and maintaining ethical integrity. By systematically identifying, assessing, and mitigating potential ethical risks, individuals and organizations can navigate complex ethical landscapes with greater clarity and confidence. The consideration of fairness, transparency, and accountability throughout the risk analysis process ensures that ethical principles remain at the forefront of decision-making. As professionals embrace risk analysis methodologies within ethical frameworks, they cultivate a culture of integrity and establish trust with stakeholders. Ultimately, the adoption of risk analysis in professional ethics not only safeguards against potential harm but also encourages ethical behavior and fosters a more conscientious and responsible professional environment.

REFERENCES

[1]   R. Godina, B. G. R. Silva, and P. Espadinha-Cruz, "A DMAIC integrated fuzzy fmea model: A case study in the automotive industry," *Appl. Sci.*, 2021, doi: 10.3390/app11083726.

[2]   P. A. G. Aguirre, L. Pérez-Domínguez, D. Luviano-Cruz, J. J. S. Noriega, E. M. Gómez, and M. Callejas-Cuervo, "PFDA-FMEA, an integrated method improving FMEA assessment in product design," *Appl. Sci.*, 2021, doi: 10.3390/app11041406.

[3]   C. Spreafico, D. Russo, and C. Rizzi, "A state-of-the-art review of FMEA/FMECA including patents," *Computer Science Review*. 2017. doi: 10.1016/j.cosrev.2017.05.002.

[4]   Z. Rehman and C. V. Kifor, "An ontology to support semantic management of FMEA knowledge," *Int. J. Comput. Commun. Control*, 2016, doi: 10.15837/ijccc.2016.4.1674.

[5]   S. Williams and T. Cartwright, "Post-traumatic stress, personal risk and post-traumatic growth among UK journalists," *Eur. J. Psychotraumatol.*, 2021, doi: 10.1080/20008198.2021.1881727.

CHAPTER 9

AN OVERVIEW OF THE VARIETY OF MORAL ISSUES

Ms. Leena George, Assistant Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - leenageorge@presidencyuniversity.in

ABSTRACT:

The Variety of Moral Issues explores the diverse landscape of ethical dilemmas that confront individuals, societies, and institutions in our complex world. Drawing upon multidisciplinary perspectives from philosophy, psychology, sociology, and beyond, this comprehensive study delves into the intricacies of moral decision-making, examining the nuanced interplay of cultural, religious, and personal values. From debates on abortion and euthanasia to questions of environmental responsibility and social justice, this exploration navigates the rich tapestry of moral issues, shedding light on the complexities and tensions inherent in ethical reasoning. By probing the multifaceted nature of these concerns, this work encourages critical reflection and compassionate dialogue, offering insights into the intricate web of choices that shape our moral landscapes.

KEYWPRDS:

Cultural Values, Decision Making, Environmental Responsibility, Ethical Reasoning, Moral Issues, Personal Values.

INTRODUCTION

A wide range of moral challenges that affect our perception of good and evil face people, communities, and organizations in today's complicated and linked world. These moral concerns include a wide range of subjects and difficulties that need thoughtful thought and critical study. Our moral landscapes are characterized by a complex tapestry of conundrums and conflicts, ranging from heated discussions over the ethics of abortion and euthanasia to the urgent issues of environmental stewardship and social fairness. To fully understand the complex web of values, beliefs, and ethical reasoning that shapes our views, the study of these moral dilemmas necessitates an interdisciplinary approach that draws from disciplines such as philosophy, psychology, sociology, and beyond. This thorough investigation of "the Variety of Moral Issues" goes deeply into the intricacies and subtleties of moral decision-making with the goal of illuminating the complexity of these issues and igniting compassionate discussion. This study strives to promote a greater knowledge of the ethical issues we confront by analyzing the interaction of cultural, religious, and personal values. It also aims to equip people and communities to negotiate the complex moral landscape with prudence, empathy, and a dedication to justice. All of our ideas, behaviors, and actions are founded on our values. Once we are aware of what is important to us, these values serve as the foundation and compass for our activities. In order to develop a clear and uniform program for value education, we also need to comprehend the universality of distinct human values. Only then can we be certain of a contented and peaceful human community.

Morals

Morals are the welfare guidelines put out by the wise on the basis of their knowledge and experience. They were revised, altered, adjusted, or developed to fit the local terrain, the ruling dynasties, the advancement of science and technology, and the passage of time. The concepts and behaviors that make up morality include:

a) What should or shouldn't be done in a certain circumstance?

b) What aspect of a situation's management is good or wrong?

c) What are the pros and cons of the relevant individuals, laws, and ideals?

Values

Morals are the welfare guidelines put out by the wise on the basis of their knowledge and experience. They were revised, altered, adjusted, or developed to fit the local terrain, the ruling dynasties, the advancement of science and technology, and the passage of time. The concepts and behaviors that make up morality include:

a) What should or shouldn't be done in a certain circumstance?

b) What aspect of a situation's management is good or wrong?

c) What are the pros and cons of the relevant individuals, laws, and ideals?

Professional Ethics

By virtue of possessing the necessary information and skills from specialized training and being an authority over a body of knowledge, a profession is a dedication to a specific and organized vocation[1]–[4]. An activity turns into a profession when many individuals who share it cooperate in a morally righteous manner while adhering to a set of ethical standards. A practitioner who belongs to a certain profession is known as a professional. A practicing engineer must adhere to a set of ethical norms and ideals known as professional ethics, as opposed to personal values and morals. It establishes the norms for professional conduct and can only be acquired in a professional setting or via actual work experience. Due to the fact that it prepares students to handle problems they may encounter, it is now a crucial component of professional education.

The objectives of this course on 'Professional Ethics and Human Values' are:

a) To understand the moral values that ought to guide the profession,

b) Resolve the moral issues in the profession,

c) Justify the moral judgment concerning the profession.

It is intended to develop a set of beliefs, attitudes, and habits that engineers should display concerning morality. The prime objective is to increase one's ability to deal effectively with moral complexity in managerial practice.

Alternatively, the objectives of the study on Professional Ethics may be listed as:

a) Improvement of the cognitive skills (skills of the intellect in thinking clearly)

  i. Moral awareness (proficiency in recognizing moral problems)

  ii. Cogent moral reasoning (comprehending, assessing different views)

      iii.   Moral coherence (forming consistent viewpoints based on facts)

      iv.   Moral imagination (searching beyond obvious the alternative responses to issues and being receptive to creative solutions).

      v.   Moral communication, to express and support one's views to others.

b) To act in morally desirable ways, towards moral commitment and responsible conduct:

      i.   Moral reasonableness i.e., willing and able to be morally responsible.

      ii.   Respect for persons, which means showing concern for the well-being of others, besides oneself.

      iii.   Tolerance of diversity i.e., respect for ethnic and religious differences, and acceptance of reasonable differences in moral perspectives.

      iv.   Moral hope i.e., believes in using rational dialogue for resolving moral conflicts.

      v.   Integrity, which means moral integrity, and integrating one's professional life and personal convictions.

Variety of Moral Issues

It would be important to understand the causes of ethical dilemmas in a profession or why individuals act unethically. Three categories may be used to categorise the causes of unethical behavior by individuals, including employers and employees:

Resource limitations are brought about by time pressures, lack of funding or other financial restrictions, and ageing or obsolete technology. Government pressure to finish projects quickly (such as before elections), budget cuts due to an unexpected war or natural disaster (such as a tsunami), and obsolescence from competitor technology innovation all contribute to project manipulation and unsafe and unethical execution. It is possible to avoid immoral outcomes by including people in the formulation of objectives and ideals and by creating rules that support individual variety, disagreement, and feedback.

Opportunity:

a) Employers' treatment of their workers and the general public with disparate norms or behavior. In 2002, the unethical actions of executives at World Com (in the USA) and Enron (in the USA and India) led to the collapse of both businesses.

b) Management putting their personal interests ahead of the interests of their workers. Some businesses place an excessive emphasis on quick wins and outcomes at the cost of others and themselves.

c) A focus on outcomes and profits at the cost of personnel,

d) Management by goals, without an emphasis on infrastructure development and employee empowerment.

This is best encountered by developing policies that allow 'conscience keepers' and whistle

blowers and appointing ombudsman, who can work confidentially with people to solve the unethical problems internally.

Attitude:

Poor attitude of the employees set in due to:

a) Low morale of the employees because of dissatisfaction and downsizing,

b) Absence of grievance redressal mechanism,

c) Lack of promotion or career development policies or denied promotions,

d) Lack of transparency,

e) Absence of recognition and reward system, and (f) Poor working environments.

Giving ethics training for all, recognizing ethical conduct in work place, including ethics in performance appraisal, and encouraging open discussion on ethical issues, are some of the directions to promote positive attitudes among the employees.

To get firm and positive effect, ethical standards must be set and adopted by the senior management, with input from all personnel.

Professional Codes of Ethics

A code of ethics outlines how professionals should seek their shared objective so that they may perform at their highest level with the least amount of harm to themselves and others they care about[5]–[7]. The purpose of the code is to safeguard each professional from pressures such as the urge to reduce costs by making it more probable than not and reasonably reasonable that the majority of other professionals will not take advantage. An answer to a coordination issue is a code. Professionals have duties to their employers, clients, and coworkers, with particular expectations of reciprocity.

Understanding The Harmony in Society

Society:A society is a group of relationships between individuals. The collection of relationships between individuals, including their social position and functions, is known as society or human society. By extension, society refers to all of the inhabitants of a certain area, nation, or maybe even the whole planet. A society, as used in the sense of an association, is a group of people whose functional dependency is defined by them and who may share traits like language, national or cultural identity, social solidarity, or hierarchical organization. Relationship patterns between people who share a certain culture and institutions define human civilizations. A society, like other communities or groupings, enables its members to meet wants or desires they would not be able to fulfil on their own. An organized voluntary association of individuals for religious, charitable, cultural, scientific, political, patriotic, or other purposes may sometimes be referred to as the "world society." The word "society" is now used to refer to a wide range of relationships as well as a number of political and scientific meanings.

Society being an extension of family:

extended ties between families and society We become conscious of our relatedness to all people as we learn about our place in the family and learn to live peacefully in these connections. Family is the best location to learn about our connections, identify their sentiments, act in accordance with those feelings, and achieve mutual pleasure. It's in our

nature to feel connected to everyone. This is something we can simply look at inside ourselves. We discover that in truth, we want other people to be happy as well as ourselves. We may believe we are unable to do so at the time because of our limited competence, but we instinctively acknowledge that our aim is to desire for their pleasure as well as our own. Likewise, we anticipate the other. We have a sense of certainty and trust when we live in this social network and we feel at ease when we are with others who we feel connected to.

The foundation for harmony in society is harmony in the home. When we sense a connection to every individual, society becomes harmonious and unbroken. However, we quite naturally accept that we are linked to everyone and that the world is a family. An unbroken society is built on this foundation of interconnectedness among all people. Identification of the overarching human objective occurs when we start to comprehend and become conscious of the harmony at this level in our lives. It is important to comprehend the following overarching human objective in order to make it easier for all people in society to achieve their fundamental ambitions.

    i. All humans, even those with intellectual disabilities, need proper comprehension. Without the proper understanding, a person will continue to be troubled and will behave in ways that will upset both other people and the rest of nature.

    ii. Every family need prosperity. In order for a family to be prosperous, it must be able to recognize its needs and generate or accomplish more than is necessary.

    iii. Fearlessness and trust in society refer to the fact that every member of society feels connected to one another, leading to trust and fearlessness.

    iv. Coexistence in nature refers to the interaction and complementarity that exists between all living things, including humans.

This is the overarching human objective. We quickly discover that all four are necessary for human civilization. Anything less than this will not do for us. This is the fundamental prerequisite for ensuring long-term pleasure and success. None of them can be cut down by us. Each of us aspires to be at this minimal level, which is also the highest level we can imagine. There is nothing else that comes to mind. Each of us, the whole human species, and human tradition have this as our goal. If we exclude one of them, the aim cannot be accomplished since there would be a break in continuity.

i. Samadhan

When we look beyond life's inconsistencies, we may find solutions to society's issues. When we have a greater awareness, we are able to discern deeper harmonies and have better knowledge, which makes it possible to solve any issue.

ii. Samridhi (Prosperity)

The condition of flourishing, prospering, success, or good fortune is known as prosperity. Prosperity often involves riches but also, to varied degrees, other elements like happiness and health that are independent of wealth.

iii. Abhay

Man is fearful of dying and eager to live. This truth is to blame for the majority of

difficulties. The dread of dying may be seen as a primary fear, but the most primordial and fundamental fear is the fear of having one's expectations dashed, or more precisely, the fear of losing something that one falsely believes to be theirs (the illusion "this is mine"). The latter is thus the most fundamental fear since one is tied to the body and is scared to lose it. For example, the dread of losing one's family gives rise to the fear of death. Fear is something that exists only inside ourselves. External dread is unfounded. If we are successful in developing fearlessness, no occurrence or outside condition will be able to make us fearful.

Abhay has absolutely nothing to do with bhaya and nirbhaya. Abhaya, which meaning "fearlessness," refers to a condition of being where there is no possibility of ever feeling any fear. Not only is the absence of fear a hallucination produced by the mind, but fear itself is a delusion. Fear results from mistaking one thing for another; fear is eliminated by realising the error and fixing it. Bhaya and Nirbhaya are two gods who are linked to both dread and escape from it. Reasons to be afraid

There are many factors which can make a person develop fear.

a) Ignorance and distorted perception of the world.

b) Fear of the unknown is the most common factor.

c) Fear of the past is due to guilty feelings attached to our past actions.

d) Fear of the future is insecurity.

e) Death is another major cause of fear for many people. Steps to attain abhaya.

f) Fear can be overcome when we enquire into the nature of its cause objectively and the causative factors are resolved.

g) Fear of the past can be overcome if we take responsibility for our actions and stop doing things which will add to our guilt later.

h) Insecurity can be overcome if we accept our limitations and perceive the wonderful cosmic order as a humble spectator.

Co-existence

There are many distinct countries, civilizations, religions, groups, languages, and worldviews throughout the globe. The world can only be at its most beautiful if everything in it is in balance. The secret to global harmony is peaceful, harmonious coexistence. The following has to take place for peaceful coexistence to thrive in a varied society:

a) People need to understand that old notions of peaceful coexistence are out of date,

b) Governments and people alike must understand that society does not have to be uniform or institutionalized in order to perform a crucial function for people.

c) People of other cultures, nations, and religions must learn to respect one another's traditions, convictions, and limits;

d) Politics and religion ought to be kept apart,

e) People must accept that they may disagree on some moral principles and worldviews and learn to accept the possibility that others may think differently than they do while yet being as competent in their own particular way.

Integrity:

Honesty and open-mindedness are two qualities that are referred to as having integrity. It consists of the ability to impart factual knowledge so that others may make educated judgements[8]–[10]. It results in peace of mind for the individual, adding strength and consistency to their judgements, behaviors, and character. This opens the door to success. It is one of the qualities of self-direction. It inspires employees to attain excellence in performance in addition to good job execution. They benefit by taking ownership of the duty and gaining respect for themselves and acknowledgment for a job well done. According to the definition of moral integrity, it is the quality of being consistent in one's thoughts, feelings, and actions with respect to morally acceptable standards.

Honesty and reliability are two qualities that are anticipated in the majority of job settings. Integrity may take many different shapes. Without proper behavior, mistrust may create a hostile and unpleasant work atmosphere. A good work ethic demonstrates to customers and colleagues that you are dependable and take your duties seriously. Being a trustworthy employee is also enhanced by your politeness, decency, and financial accountability. exemplary acts of integrity at work

i. Work When You're on the Clock

Working hard when you're supposed to is an obvious sign of job honesty. Activities that take up time at work include socializing, Internet browsing, personal phone calls, texting, and frequent eating. By saving such tasks for your break, you'll demonstrate to your employer, coworkers, and clients how hard you work while you're on the clock. According to the employment website Calibrate Coaching, you should respect your employer's time by not stealing it during working hours. Even if you don't really use a time card to clock in and out, your excellent work habits will be on display if you concentrate on your tasks at your desk, work station, or production area.

ii. Follow Company Policies

Respecting corporate rules is a potent method to show honesty. Cutting costs and disregarding workplace rules may result in errors, issues, and even deadly situations. Your desire to accurately document financial transactions, correctly dispose of poisonous or dangerous products, adhere to corporate policy when dealing with customers, carry out set-up or clean-up processes, and maintain equipment in a right manner demonstrates to others that you are not simply seeking for the simplest solution. By establishing a reputation as a reliable employee who abides by business rules, you may assure your employer and coworkers that you'll do your job well.

iii. Respect Co-workers and Build Trust

Respecting individuals you work with shows that you want to foster a positive workplace culture. Your capacity to go beyond your personal interests to seek team-centered work objectives is shown by your polite communication, appropriate relationships, and respect for your coworkers' opinions and ideas. You build trust with coworkers when you interact with them in an open and polite manner. According to Forbes writer Amy Rees Anderson, individuals who have faith in you will tell their friends and family about it, and news of your reputation will spread like wildfire.

iv. Exhibit Responsible Behavior

Moral and ethical conduct typically serves as the foundation for integrity in the workplace.

One of the easiest ways to demonstrate that you are a trustworthy employee is to make sure there is no cause to doubt your behavior. When requesting compensation for travel or meals, provide accurate invoices and refrain from utilizing corporate supplies or equipment for personal use. Avoid making excessive promises and work to fulfil deadlines. To avoid coming out as uncooperative or lethargic, be active at work and participate in meetings. If you aren't unwell, don't call in. You don't offer coworkers or customers the chance to doubt your honesty by acting responsibly.

Courage

Courage is the propensity to logically accept and deal with dangers and challenging tasks. The foundational condition for developing bravery is self-assurance. Based on the different forms of dangers, courage is divided into three categories, namely:

i. **Physical Courage:** When it comes to physical bravery, the emphasis is on how strong one is physically, including their muscles and weapons. People with high levels of adrenaline may be willing to take on tasks for the sake of "thrill" or because they are motivated to exceed.

ii. **Social Courage:** The social bravery refers to the choices and activities to alter the status quo that are motivated by a conviction for or against certain social behaviors. To mobilize and inspire the followers for the social cause, this calls for leadership skills such as empathy and sacrifice.

iii. **Intellectual Courage:** Through gained information, experience, games, tactics, education, and training, humans develop intellectual bravery.

In terms of business ethics, the public, press, employers, and workers are all subject to the concept of bravery. One should do a SWOT analysis (Strengths, Weakness, Opportunities, and Threat). When making judgements and before taking action, calculate (estimate) the risks, contrast them with one's assets, and foresee the outcomes.

It's helpful to reflect on the past. One will be ready to plan and act with confidence and succeed in accomplishing the intended ethical objectives by ethical methods with the help of past experience (one's own or borrowed!), wisdom received through self-study or others, and knowledge gained from experience. The present and potential future threats and opportunities must also be examined, and appropriate action must be prepared. Anyone will benefit from this anticipatory management in order to bravely confront the future.

Expression of Courage:

Courage is shown by facing criticism, taking responsibility, and accepting blame for mistakes or faults that have been made and made public. In reality, this trains their minds to be watchful for lessons learned from the past and inventive in coming up with new ways to accomplish their goals. When the previous space mission failed, Prof. Sathish Dhawan, Chief of ISRO, reportedly showed bravery and took responsibility, but when the second mission was successful, he gave credit to Prof. A.P.J. Abdul Kalam (now our esteemed President).

a) The following traits, which the brave possess and exhibit in their professions:

b) Tenacity (consistent effort);

c) Experimentation (ability to handle difficulties, i.e., unanticipated or undesired outcomes);

d) Engagement (attitude, a distinct and unwavering commitment to perform),

e) Commitment (willingness to take initiative and use any method other than moral ones to achieve the desired aims).

Work Ethics

The two systems that interact and rely on one another are industry and society. Society needs an industry and business system that offers activities for production, distribution, and consumption. It requires capital investment, labour input, raw material supply, manufacturing (business organizations, industries), marketing and distribution (transport), and consumption (public, clientele). For the wellbeing of the society, there must be many interactions (and transactions) between various subsystems including individuals. The importance of work ethics is evident in this situation.

 labour ethics are a set of beliefs about the worth of labour that serve as the motivating direction. It is a set of principles based on dedication and hard effort. It also involves a conviction that labour has moral value and may develop good character. Being dependable, independent, or motivated to learn new skills are all examples of having a strong work ethic. The goal of "work ethics" is to protect the economy (find employment, generate income, earn a salary), productivity (wealth, profit), health and hygiene (working conditions), privacy (raising a family), security (permanence against contractual, pension, and retirement benefits), cultural and social development (leisure, hobby, and happiness), welfare (social work), environment (anti-pollution activities), and provide opportunities for everyone, depending on their abilities. Theoretically, employers should choose employees who have a strong work ethic for jobs with more responsibility and eventually advancement. Employees who lack a strong work ethic may be seen as not giving fair value for the salary they are receiving from their company and should not be promoted or given positions of more responsibility. Work ethic is more than simply doing your best; it also includes a group of complementary values that are essential to the growth and maintenance of free markets.

DISCUSSION

The discussion of "the Variety of Moral Issues" opens up a space for thoughtful engagement and examination of the intricate ethical questions that confront us in our contemporary world. One aspect of this discussion centers around the diversity of cultural values and how they shape our moral frameworks. Cultural values serve as a foundation for moral reasoning, influencing our perceptions of right and wrong. By recognizing and appreciating the cultural diversity of moral perspectives, we can gain a deeper understanding of the complexity and richness of human experiences. Moreover, this discussion delves into the role of personal values in shaping our moral judgments and decisions. Our personal values, which are shaped by factors such as upbringing, education, and life experiences, play a significant role in determining our ethical stance on various issues.

Recognizing the subjectivity of moral viewpoints, this exploration encourages individuals to critically reflect on their own values and biases, fostering a more nuanced understanding of the complexity inherent in moral decision-making. Furthermore, the discussion revolves around the tensions and dilemmas that arise when different moral principles come into conflict. For instance, the debate surrounding abortion encompasses a clash between the value of a woman's autonomy and the ethical considerations surrounding the rights and protection of unborn life. These moral dilemmas require us to grapple with conflicting principles, often necessitating the examination of consequences, intentions, and broader societal implications. Additionally, this discussion emphasizes the importance of considering

the ethical dimensions of environmental responsibility and social justice. Questions related to sustainability, resource allocation, and the equitable distribution of wealth and opportunities challenge our notions of fairness and our obligations to future generations.

Exploring these issues prompts us to confront the complexities of balancing individual freedoms and collective responsibilities, as well as the potential consequences of our actions on both local and global scales. Overall, the discussion of "the Variety of Moral Issues" fosters a deeper understanding of the multifaceted nature of ethical decision-making. It encourages individuals and societies to engage in compassionate dialogue, seeking common ground and empathetic understanding amidst the diverse array of moral perspectives. By critically examining cultural, personal, and societal values, we can navigate the intricate moral landscape, striving to make informed and responsible choices that promote justice, compassion, and the greater good for all.

CONCLUSION

In conclusion, "the Variety of Moral Issues" serves as a comprehensive exploration of the complexities, tensions, and diverse perspectives that surround ethical decision-making in our contemporary world. By examining the interplay of cultural, personal, and societal values, this study has shed light on the intricate web of considerations that shape our moral landscapes. It has underscored the importance of recognizing and respecting cultural diversity, acknowledging the subjective nature of personal values, and grappling with the dilemmas that arise when moral principles clash. Moreover, the exploration of environmental responsibility and social justice has highlighted the need for ethical reflection and action in addressing pressing global challenges. Ultimately, this discussion encourages critical reflection, compassionate dialogue, and an ongoing commitment to navigating the complex moral terrain with wisdom, empathy, and a dedication to fostering a more just and ethical society for all.

REFERENCES

[1]   B. Brecher, "What is professional ethics?," *Nurs. Ethics*, 2014, doi: 10.1177/0969733013484485.

[2]   C. M. Rivero, "Professional ethics and democratic citizenship: A pragmatic approach," *Isegoria*, 2018, doi: 10.3989/isegoria.2018.058.07.

[3]   D. E. Kusumaningrum, R. B. Sumarsono, and I. Gunawan, "Professional ethics and teacher teaching performance: Measurement of teacher empowerment with a soft system methodology approach," *Int. J. Innov. Creat. Chang.*, 2019.

[4]   A. Alsadat and T. Bafghi, "Professional Ethics and Behavior in Accounting," *Comp. Study Post-Marriage Natly. Women Leg. Syst. Differ. CountriesProfessional Ethics Behav. Accounting545InternInternational J. Multicult. Multireligious Underst.*, 2021.

[5]   S. Shahabnia, R. Lotfi, M. Rahimzadeh, M. Yazdkhasti, and Z. M. Tourzani, "Effects of counseling professional ethics principles on midwifery professional codes of ethics compliance and applicability rate among midwives in community health centers: A randomized clinical trial in Iran," *Pan Afr. Med. J.*, 2020, doi: 10.11604/pamj.2020.35.139.20702.

[6]   S. McCandless and J. C. Ronquillo, "Social Equity in Professional Codes of Ethics," *Public Integr.*, 2020, doi: 10.1080/10999922.2019.1619442.

[7]   NEA, "Code of Ethics Code of Ethics," *Fédération Int. Footb. Assoc.*, 2020.

[8]   L. W. J. C. Huberts, "Integrity: What it is and Why it is Important," *Public Integr.*, 2018, doi: 10.1080/10999922.2018.1477404.

[9]   A. Hoekstra and M. Kaptein, "The Integrity of Integrity Programs: Toward a Normative Framework," *Public Integr.*, 2020, doi: 10.1080/10999922.2020.1776077.

[10]   T. Lancaster, "Academic Dishonesty or Academic Integrity? Using Natural Language Processing (NLP) Techniques to Investigate Positive Integrity in Academic Integrity Research," *J. Acad. Ethics*, 2021, doi: 10.1007/s10805-021-09422-4.

CHAPTER 10

AN OVERVIEW OF THE POWER OF EMPATHY, ENHANCING RELATIONSHIPS AND DRIVING SUCCESS

Dr. Kadambat Kumar, Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - krishnakumark@presidencyuniversity.in

ABSTRACT:

The profound impact of empathy on enhancing relationships and driving success. Empathy, the ability to understand and share the feelings of others, serves as a powerful catalyst for creating meaningful connections and fostering collaboration. By delving into the psychological and social dimensions of empathy, this study highlights its role in strengthening personal and professional relationships, facilitating effective communication, and promoting inclusive and empathetic leadership. Additionally, the paper examines how empathy empowers individuals and organizations to navigate complex challenges, adapt to diverse perspectives, and cultivate a culture of trust, empathy, and innovation. Through empirical evidence and real-world examples, this research illuminates the transformative power of empathy in unlocking new avenues for personal growth, collective achievement, and sustainable success.

KEYWORDS:

Cultivating Relationships, Driving Success, Enhancing Relationships, Inclusive Leadership, Interpersonal Skills, Personal Growth, Psychological Dimensions, Social Dimensions.

INTRODUCTION

Empathy has long been seen as a crucial component of human connection because of our extraordinary capacity to comprehend and share the experiences of others. It encompasses a strong emotional connection and a sincere desire to understand and help people, going beyond simple pity or compassion[1]–[3]. In recent years, there has been a rising understanding of the importance of empathy in a variety of areas of life, including business, leadership, and success. This essay explores the transforming power of empathy, highlighting how it strengthens bonds and acts as a catalyst for achievement. We want to understand the tremendous impact empathy may have on people, teams, and organizations by investigating its psychological and social aspects, evaluating its effects on communication, building connections, and promoting inclusive leadership.

This study strives to show the critical role of empathy in opening up new avenues for individual and societal progress and, ultimately, in fostering sustainable success. It does this using empirical data and real-world experiences. Empathy is the capacity to comprehend another person's situation, viewpoint, ideas, and emotions. You are able to comprehend another person's interior sensations when you have empathy. The social radar is empathy. Empathy is the ability to perceive another person's emotions without their explicit communication. Empathy starts with demonstrating care, followed by acquiring and comprehending other people's emotions from their perspective. In order to understand how another person feels, it is also characterized as the capacity to place oneself in their psychological frame of reference or point of view. It comprises the ability to imagine what

other people are experiencing and to comprehend their history, including their parents, their physical and mental conditions, their economic circumstances, and their associations. For successful commerce and interpersonal relationships, this is a necessary component. A leader must possess or work on developing the following qualities in order to practise empathy:

i. **Understanding Others:** It means sensing others feelings and perspectives, and taking active interest in their welfare.

ii. **Service Orientation:** It is anticipation, recognition and meeting the needs of the clients or customers.

iii. **Developing Others:** This means identification of their needs and bolstering their abilities. In developing others, the one should inculcate in him the 'listening skill' first.

Communication = 22% reading and writing + 23% speaking + 55% listening

After receiving criticism, recognizing one's own strengths and successes, and coaching the person by explaining what went wrong, providing accurate feedback, and setting high expectations for their talents and subsequent performance.

iv. **Leveraging Diversity:** This leads to enhanced organizational learning, flexibility, and profitability.

v. **Political Awareness:** It is the ability to read political and social currents in an organization.

The benefits of empathy include:

i. Good customer relations (in sales and service, in partnering).

ii. Harmonious labor relations (in manufacturing).

iii. Good vendor-producer relationship (in partnering.)

By using the aforementioned three, we may maximize productivity and profit while minimizing loss. Empathy is a powerful tool for acknowledging the impartial viewpoints of others and for recognizing one's own shortcomings while handling consumer complaints. The goal of a firm, in Peter Drucker's opinion, is to gain and maintain a customer rather than to make a sale. Empathy aids in fostering the bravery necessary for achievement.

Self-Confidence:

Self-confidence means having faith in one's own talents, principles, and objectives. These folks often have an optimistic outlook and are adaptable and eager to change. They hold others in the same regard as they hold themselves. A person who has self-confidence has a good attitude and a realistic opinion of himself in relation to the conditions in which he or she finds themselves. Regardless of their situations, those who are self-assured show the fortitude to take initiative and unwavering trust in their skills.

Threats and difficulties have little effect on them, and they are equipped to handle them and any inevitable or unanticipated repercussions. A person's feeling of collaboration, respect, and responsibility increases when they have self-confidence, and this enables an organization to get the most ideas, initiatives, and directives from its staff. The traits of those with self-confidence are as follows:

i. A self-assured standing,

ii. Willing to listen to learn from others and adopt (flexibility),

iii. Frank to speak the truth,

iv. Respect others' efforts and give due credit.

On the contrary, some leaders expose others when failure occurs, and own the credit when success comes. The factors that shape self-confidence in a person are:

i. Heredity (attitudes of parents) and family environment (elders),

ii. Friendship (influence of friends/colleagues),

iii. Influence of superiors/role models,

iv. Training in the organization (e.g., training by Technical Evangelists at Infosys Technologies).

The following methodologies are effective in developing self-confidence in a person:

i. Encouraging SWOT analysis. By evaluating their strength and weakness, they can anticipate and be prepared to face the results.

ii. Training to evaluate risks and face them (self-acceptance).

iii. Self-talk. It is conditioning the mind for preparing the self to act, without any doubt on his capabilities. This makes one accepts himself while still striving for improvement.

iv. Study and group discussion, on the history of leaders and innovators (e.g., Sam Walton of Wal-Mart, USA).

Moral autonomy:

Decisions and acts that are taken with consideration for other people's moral well-being and an awareness of sound moral principles are referred to as exercising moral autonomy. Moral autonomy may also indicate "self-determining or independent." Instead of passively following the norms of their profession or society, independent persons retain moral convictions and attitudes that are the result of their critical thinking. Another way to describe moral autonomy is as the capacity and practice of critically analyzing moral dilemmas out of moral care.

Maintaining one's professional identity will be facilitated by seeing management as a social experiment. This autonomy is threatened by regular performance reviews, strict deadlines, and apprehension about international competition. The management's attitude should be one of tolerance for their managers' moral assessments. Managers are required to seek the assistance of their professional societies and outside organizations for moral support if management considers money to be more essential than consistent quality and customer retention, which discourages moral autonomy. With the help of the union, blue-collar employees seem to be able to acquire more autonomy than paid professionals. Professional societies in this nation and the West have only lately been able to demonstrate legal basis for their moral autonomy. The following is a list of management abilities connected to moral independence:

i. The capacity to identify moral issues in management and to differentiate them from

issues in law, economics, and religion.

ii. The ability to analyses, explain, and critically evaluate arguments on various moral dilemmas,

iii. Ability to generate thorough and consistent opinions based on facts,

iv. Knowledge of alternative approaches to the problems and innovative solutions for real-world concerns,

v. Sensitivity to real challenges and nuances, as well as readiness to accept and put up with some ambiguity while making judgements,

vi. Using reasoned discourse to settle moral disputes and cultivating tolerance for opposing viewpoints among morally responsible individuals; vii. Upholding moral rectitude.

Authority is distinct from autonomy, which is the independence in decision-making and action. Depending on the circumstance, authority grants discretionary flexibility for action. Respect for authority and moral autonomy are compatible. They don't oppose one another. If a manager's authority and an operator's moral autonomy are at odds, the two may come to an agreement after talking about it and acknowledging one other's boundaries.

Consensus and Controversy

Consensus literally means "agreement," whereas controversy literally means "disagreement." When a person practices moral autonomy, he or she may not be able to achieve the same outcomes as other individuals who also practice moral autonomy. There may be various variations in how moral autonomy is used in this situation. Disagreements of this kind, or disputes, are unavoidable[4]–[6]. Moral conflicts are normal and frequent since exercising moral autonomy is not as exact and certain as doing maths. Therefore, tolerance is necessary among people who are capable of independent, sane, and responsible thought in order to allow for the possibility of disagreement. The goal of teaching and researching management ethics, in accordance with the concept of tolerance, is to figure out how to encourage tolerance in managers' moral autonomy exercises.

Therefore, educating managers in professional ethics should focus on discovering the best strategies for fostering tolerance in their use of moral autonomy in the real world rather than just creating moral compliance on a consistent basis. The objectives of responsible professionals and those of professional ethics courses are somewhat similar. In both circumstances, there must be some agreement about the function of authority.

Relationship between autonomy and authority

i. Moral independence and deference to authority may coexist. The acknowledgment of sound moral grounds and moral concern for others form the foundation of moral autonomy. Moral autonomy also highlights people's capacities and obligations. The foundation for promoting learning attitudes is provided by authority.

ii. The requirement for agreement about authority and an individual's demand for autonomy may sometimes clash. With the aid of authority, this situation may be saved by having an honest dialogue about a moral dilemma.

Illustration

Think about the interaction between autonomy and authority in the context of a classroom. Teachers have influence over pupils in the classroom. The authority of the professors contributes to preserving the dignity and decorum of the academic environment at a facility as well as to reestablishing trust and respect between teachers and pupils. According to the first principle, for courses to be run in an orderly manner, both instructors and students must accept their positions of authority. Conflicts between autonomy and authority may develop when it is abused. As for the second issue, encouraging open dialogue between instructors and students may help to improve the unfavorable learning environment.

Profession and professionalism:

A profession is described as any career, employment, or vocation requiring high levels of competence (knowledge and abilities), self-control, and focused public service. It elevates one's position both monetarily and socially. The following are the characteristics of a profession:

i.   **Advanced Expertise:**Numerous jobs need for both theoretical knowledge (know-how and why) and complex abilities (do-how). There is a need for formal education, training, ongoing education, and upgrading.

ii. **Self-regulation:**Numerous jobs need for both theoretical knowledge (know-how and why) and complex abilities (do-how). There is a need for formal education, training, ongoing education, and upgrading.

iii. **Public Good:**By making a determined effort to uphold ethical norms, the profession offers some significant societal benefits. For instance, a doctor promotes health, a lawyer defends legal rights, and an engineer creates something the public may utilize to improve their health, welfare, and safety. Since teaching aids in forming and educating pupils' brains, whether young and old, it is also seen as a profession.

The term "professional" refers to a person or any task that a person does in the course of their career and that calls for competence skills and knowledge, self-regulation, and serves the general welfare. Professional refers to both a "status" and a "person."

Professionalism is the position of being a person who has the anticipated behaviors or characteristics of a professional. It is described as practices of the understanding of moral principles as well as services connected to promoting the public good. The following are the requirements for attaining and maintaining professional status or professionalism:

i.   **Advanced Expertise:**The information and abilities required to exercise judgement include complex skills and theoretical understanding. This implies that a professional should conduct an unbiased analysis of the issue within a defined, well-known region.

ii. **Self-regulation:**A decision should be made with the clients' or customers' best interests in mind after an impartial analysis of the issue. One should anticipate an independent judgement that is fair and only based on merits. In certain circumstances, professional associations' standards of conduct are followed as a guide.

iii. **Public Good:**One should not be a simply paid employee of a person, a teaching institution, or a manufacturing company, carrying out the will of the employer. The public ought to be aware of the position. The public's welfare, safety, and health should be promoted via diligent efforts at work.

Characteristics

The characteristics of the 'profession' as distinct from 'non-professional occupation' are listed as Follows:

i. **Extensive Training:** A lengthy period of instruction in both intellectual (competence) and moral (integrity) character is required for entry into the profession. The theoretical foundation is acquired by formal education, often in an academic setting. It might be an advanced degree awarded by professional schools or a Bachelor's degree from a university or college.

ii. **Knowledge and Skills:** The health of society depends on its citizens having the required knowledge and competencies. Our knowledge of doctors keeps us healthy and prevents sickness. When we are accused of a crime, when our company is to be merged or shut down, or when we are buying a property, the expertise of the lawyer is helpful. For the recording of financial transactions to be successful or for us to successfully submit our income return, we need the expertise of the Chartered Accountant. For technical advancements, national defense, and the safety of aircraft, engineers' expertise, study, and research are essential.

iii. **Monopoly:** The monopoly control is achieved in two ways:

   a) The profession persuades the populace that only those who have completed the professional school should be permitted to use the term of professional. By setting accrediting requirements, the profession also acquires influence over professional schools.

   b) By convincing the neighborhood to adopt a licensing scheme for people wishing to pursue the profession. They must pay fines if they practice without a license.

   c) Autonomy at Work: Private practitioners have a great deal of discretion over who they choose as customers or patients. Even professionals employed by huge organizations demonstrate a high degree of objectivity, originality, and discretion (care in communication and decision-making) in the course of their duties. In addition, professionals have some rights that allow them to exercise their autonomy.

iv. Therefore, doctors must choose the best medical procedures for their patients, and attorneys must choose the best legal strategy for their clients. Therefore, having specialized knowledge is an effective way to defend one's professional autonomy.

v. Ethical Standards: Professional societies provide codes of conduct to police professionals against misconduct and any unethical choices and deeds (impartiality, responsibility) that have an impact on people, groups, or society as a whole.

Virtues

Virtues are favored and good values. Virtues are admirable attitudes, character characteristics, motivations, and emotions that help us perform successfully and to the best of our abilities. They provide us motivation and make it possible for us to live according to our values. Virtues include things like sincerity, bravery, empathy, generosity, loyalty, honesty, fairness, openness, self-control, and caution. A virtue is a tendency to solve conflicts peacefully and constructively and to err on the side of 'excess' or 'deficiency' rather than the

middle ground. Similar to habits, once formed, they become a person's defining traits. Furthermore, someone who has acquired qualities will conduct morally upright by default. The ethical person is the one who has virtue.

Civic Virtues

Civic virtues are the moral obligations and rights that come with being a villager, a citizen of a nation, or a significant contributor to society and the environment[7]–[10]. Voting, giving back to the community, and setting up meetings and clubs for welfare purposes are all examples of civic virtues. The obligations are:

a. To pay taxes to the local government and state, in time.

b. To keep the surroundings clean and green.

c. Not to pollute the water, land, and air by following hygiene and proper garbage disposal.

Some of the civic (duties) virtues include, for instance, refraining from burning wood, tyres, plastics, spitting in the open, refraining from smoking in the open, and refraining from annoying the public. must abide by the norms of the road. However, the following are the rights:

a. To vote the local or state government.

b. To contest in the elections to the local or state government.

c. To seek a public welfare facility such as a school, hospital or a community hall or transport or communication facility, for the residents.

d. To establish a green and safe environment, pollution free, corruption free, and to follow ethical principles. People are said to have the right to breathe in fresh air, by not allowing smoking in public.

e. People have inalienable right to accept or reject a project in their area. One has the right to seek legal remedy, in this respect, through public interest petition.

George Washington embodied the civic virtues as indispensable for a self-governing administration. These virtues are divided into four categories:

i. Civic Knowledge

The Constitution's provisions regarding how the government functions, as well as what it should and should not do, must be understood by the populace. In addition to our duties and rights, we must comprehend the foundation of our obligations as citizens. When the state or another citizen violates our rights, we must be able to see it. It indicates that for the government to function and exist, informed individuals must be involved.

ii. Self-Restraint

Each individual must be able to regulate or contain himself in order to exist in a free society with limited government; otherwise, we would require a police state, or a totalitarian government, to preserve safety and order. He argued in favour of morality and said that morality and virtue are the means by which pleasure might be attained and maintained. In both his private and public lives, he often promoted and exemplified self-control, and he was a natural leader.

iii. Self-Assertion

Self-assertion calls for people to be courageous enough to speak out in public in defense of their rights and to be proud of those rights. A government may sometimes violate the same liberties that it was established to defend. In such circumstances, the people have the right to change or overthrow that government (such as by voting or a rights callback).

iv. Self-Reliance

People who are unable to care for themselves will need a big government to do so. People are no longer in a position to demand that government adhere to the Constitution if they rely on the government to provide their fundamental requirements. Citizens who are self-sufficient are free in the sense that they are not dependant on others to meet their fundamental requirements. To address their demands, they don't need a large provider-government, which may eventually devolve into an oppressive one. Only a robust, self-sufficient populace will be able to completely benefit from freedom.

DISCUSSION

The power of empathy in enhancing relationships and driving success cannot be overstated. Empathy serves as a vital ingredient in fostering strong interpersonal connections, whether in personal or professional settings. When individuals genuinely understand and share the emotions of others, it paves the way for effective communication, conflict resolution, and collaboration. By putting oneself in someone else's shoes, empathetic individuals can navigate complex dynamics, build trust, and forge meaningful relationships based on mutual respect and understanding. Moreover, empathy plays a significant role in cultivating inclusive leadership. Leaders who exhibit empathy have a heightened awareness of the needs, perspectives, and emotions of their team members. This empathetic leadership style promotes a positive and supportive work environment where individuals feel valued, heard, and empowered.

By recognizing and addressing the diverse range of emotions and experiences within a team, empathetic leaders can foster a sense of belonging and foster creativity and innovation. Empathy also drives success by enabling individuals and organizations to adapt and thrive in today's interconnected and rapidly changing world. In a globalized society characterized by diverse cultures, beliefs, and backgrounds, empathy becomes a bridge that transcends differences and facilitates effective collaboration. Empathetic individuals are better equipped to navigate cross-cultural communication, resolve conflicts, and build strong partnerships across borders. Furthermore, empathy has a profound impact on personal growth. By developing empathy, individuals become more self-aware and attuned to their own emotions, as well as those of others. This heightened emotional intelligence not only fosters healthier and more fulfilling relationships but also allows individuals to better understand their own strengths and limitations. Empathy provides a foundation for personal development, encouraging individuals to continuously learn, grow, and evolve.

CONCLUSION

In conclusion, the power of empathy to enhance relationships and drive success is a force to be reckoned with. Through its ability to foster understanding, promote effective communication, and build trust, empathy creates the foundation for strong and meaningful connections. Whether in personal relationships or professional environments, empathy serves as a catalyst for collaboration, conflict resolution, and innovation. It empowers individuals to embrace diverse perspectives, navigate challenges with compassion, and create inclusive and

empathetic work cultures. Furthermore, empathy is not only a key driver of success in the present but also an essential tool for personal growth and continuous development. As we recognize and harness the transformative power of empathy, we unlock new avenues for achieving collective achievements, sustainable success, and a more empathetic and compassionate world.

REFERENCES

[1]   R. Miles, "The New Power Skill: Empathy," *Manag. Dev.*, 2021.

[2]   P. Sealy, "The power of empathy.," *Can. Nurse*, 2011, doi: 10.4324/9781003041115-5.

[3]   L. Greenberg, D. Agrawal, R. Toto, and B. Blatt, "Empathy, sense of power, and personality: Do they change during pediatric residency?," *South. Med. J.*, 2015, doi: 10.14423/SMJ.0000000000000321.

[4]   A. S. Dick and P. Tremblay, "Beyond the arcuate fasciculus: Consensus and controversy in the connectional anatomy of language," *Brain*. 2012. doi: 10.1093/brain/aws222.

[5]   Y. L. Lin *et al.*, "Consensuses and controversies on pseudomyxoma peritonei: a review of the published consensus statements and guidelines," *Orphanet Journal of Rare Diseases*. 2021. doi: 10.1186/s13023-021-01723-6.

[6]   N. Corte-Real and J. Caetano, "Ankle and syndesmosis instability: consensus and controversies," *EFORT Open Rev.*, 2021, doi: 10.1302/2058-5241.6.210017.

[7]   N. A. Khan, A. N. Khan, M. A. Soomro, and S. K. Khan, "Transformational leadership and civic virtue behavior: Valuing act of thriving and emotional exhaustion in the hotel industry," *Asia Pacific Manag. Rev.*, 2020, doi: 10.1016/j.apmrv.2020.05.001.

[8]   M. S. Adams, "Utopian civic virtue: Bakunin, Kropotkin, and anarchism's republican inheritance," *Polit. Res. Exch.*, 2019, doi: 10.1080/2474736X.2019.1668724.

[9]   W. Winarningsih, V. Lestari, R. Wardani, and M. M. Adha, "Penguatan Civic Virtue Pada Pembelajaran PPKN Dalam Rangka Menghadapi Era Society 5.0," *Pendidik. Pancasila Dan Kewarganegaraan*, 2021.

[10]   N. E. Snow, "Hope as a Democratic Civic Virtue," *Metaphilosophy*, 2018, doi: 10.1111/meta.12299.

CHAPTER 11

AN OVERVIEW OF THE WORK ETHICS FOR DEVELOPMENT PROFESSIONALS

Mrs. Salma Syeda, Assistant Professor,
Department of Masters in Business Administration, Presidency University, Bangalore, India.
Email Id: - syeda.s@presidencyuniversity.in

ABSTRACT:

The Work Ethics for Development Professionals explores the essential principles and values that guide the conduct and performance of professionals engaged in development work. This abstract provides an overview of the key elements covered in the study. It delves into the significance of strong work ethics in the field, emphasizing the importance of integrity, accountability, and professionalism. The abstract highlights the ethical responsibilities that development professionals must uphold in their interactions with beneficiaries, stakeholders, and colleagues, emphasizing the need for transparency, respect, and cultural sensitivity. Furthermore, it emphasizes the role of ethical decision-making frameworks in navigating complex ethical dilemmas that arise in the course of development work. Ultimately, this abstract provides a glimpse into the comprehensive exploration of work ethics, intending to equip development professionals with the necessary guidance to uphold the highest standards of conduct and contribute effectively to sustainable development efforts.

KEYWORDS:

Accountability, Development, Ethics, Integrity, Professionals, Responsibility, Sustainability, Transparency.

INTRODUCTION

A broad variety of experts in the subject of development work are committed to resolving social, economic, and environmental issues and promoting good change in local communities all over the globe[1]. These development specialists are essential to the planning and execution of initiatives, policies, and programs that work to reduce poverty, advance sustainable development, and enhance the standard of living for both people and society as a whole. To ensure that their acts adhere to the values of justice, honesty, and accountability in this situation, development professionals' work ethics become crucial. The moral ideals, beliefs, and standards that influence people's professional behavior and decision-making are referred to as work ethics. These ethics provide development professionals a framework for their relationships with beneficiaries, stakeholders, and coworkers, influencing how they approach project planning, execution, and assessment.

Keeping good work ethics is crucial for generating sustainable development results, maximizing the benefits of their efforts, and keeping the trust and confidence of people they serve. In-depth discussion of the important facets of work ethics for development professionals is provided in this article. Topics covered include the underlying values and principles that these professionals should respect, their obligations in terms of ethics, and the ethical frameworks they may use to make decisions when faced with challenging situations. By looking at these elements, we want to highlight the significance of work ethics in the area of development and provide suggestions for those in the field who are trying to negotiate moral dilemmas while improving their local communities and society as a whole. labour ethic

is a principle based on devotion and hard labour. It also involves a conviction that labour has moral value and may develop good character. The Protestant commitment to hard labour is one instance. Being dependable, independent, or motivated to learn new skills are all examples of having a strong work ethic. Theoretically, employers should choose employees who have a strong work ethic for jobs with more responsibility and eventually advancement. Employees who lack a strong work ethic may be seen as not giving fair value for the salary they are receiving from their company and should not be promoted or given positions of more responsibility. labour ethic is essentially the conviction that hard labour is a virtue. It also refers to a set of ideals that are characterized and defined by assiduity and labour. The capacity of labour to bolster character may also be used to describe work ethic.

Work Ethics for Successful Careers

The corporate world of today is both quick-paced and fiercely competitive. Possession of various important work ethics is a bonus for having a successful career in order to keep up and remain ahead. Attendance, character, teamwork, attractiveness, and attitude are examples of important attributes that provide value to you personally and to your employer. Work ethics are a key component in the majority of successful career recipes, yet they come in many different flavors. Attendance is essential to success in your daily life, whether you're a student or an employment. Being present in class is essential for picking up new knowledge and abilities. For those who are interested in a job, having this information provides possibilities and opens doors. Attendance at work is required to fulfil the deadline-driven requirements of this hectic atmosphere. Understanding one's timetable is crucial whether one is taking courses or acting as the CEO. A good night's sleep and dependable transportation should come first if a timetable is to be kept. It is important to report absences from work or school as soon as possible. This allows the authorities time to hire a replacement to assist with your responsibilities while you are abroad. Plan to go back to work as soon as feasible.

Character is how people are seen by others. The character attributes that one has project a picture in others' thoughts, much like an actor who performs a part. As behaviors become habits, a person's character evolves. One's character is shown through these behaviors. This position ultimately affects how one's life turns out. Character is strengthened through being conscious of one's behavior and habits as well as by correcting shortcomings. Two heads are better than one, as common sense and barbers have long recognized. A working force is made strong through teamwork. Stereotyping and prejudice have no place in collaborative work. Respect drove them out. In order to keep track of everything, it's crucial to develop assertiveness and teamwork skills. Show consumers sincere respect and good manners. You are friends with them. Team members should always be aware of new learning opportunities while also maintaining the privacy of sensitive information. We rely on and demand your confidence. One aspect of work ethic that truly appears is appearance. Take pleasure in how others see you. Your attire needs to be spotless and well-pressed. Along with everyday essentials like breathing and tooth brushing, make taking a bath a habit. Appearance is influenced by behavior. Be kind and considerate to other people.

It's crucial to have a professional attitude towards both your chosen job and oneself. Learn to adjust to life's many, varied marvels. Be flexible and receptive to the changes that are coming. Anyone who continuously boasts or complains is unpopular. Let your words convey uplifting thoughts. The same professionalism that is demanded of you should be extended to your customers as well. Be content. Let them know you're willing to assist them. For ages, success has been based on work ethics. Success will be waiting for you if you take the time to build excellent work ethics, whether it's in the business or the school. Success welcomes you to a party when work ethics and professional talents are combined, and that celebration is all

about you.

Positive Work Ethics

A work ethic of any sort comprises both how you carry out your tasks on the job and how you feel about your place of employment or position. A work ethic involves your attitude, communication skills, behavior towards colleagues, honesty, and responsibility, according to the website of All About Philosophy. Focusing on self-assurance and promoting relationships with colleagues distinguishes a good work ethic from a poor work ethic. You have a great work ethic and a positive attitude towards your position and employment. You are happy when you go to work, devoted to completing your responsibilities to the best of your abilities, and focused on the job at hand.

Importance of Ethics

From a business standpoint, a strong work ethic is crucial since it instills trust in customers and consumers[2]–[4]. Your company's image as an organization that deals honestly and fairly might be enhanced by your optimistic outlook and commitment to a client's demands or the development of a product. Additionally, ethics assist establishes a moral compass inside a company and dissuade mindsets and business models that aim to decrease costs in order to turn a profit.

Impact for Employers

According to the Global Ethics University, employers that value a good work ethic must go above and beyond to ensure that the right conditions are in place for it to flourish. This implies that a company's paradigm of good work ethics cannot allow for moral ambiguity, justification, or ego. Otherwise, the plan may not succeed. All the goodwill built up by a strong work ethic may be destroyed by one rogue executive abusing their privileges, such as taking private flights on the corporate jet.

Effects Around the Office

According to the website All About Philosophy, ethics are hard to teach in the conventional sense since they come from inside. That doesn't imply that having a good work ethic can't spread. A worker who approaches every task with the same intensity and focus compels others to do the same or risk falling behind. A worker who approaches his work with a grin on his face might encourage others to take a bit more pleasure in their work, boosting morale and productivity.

Five Characteristics of Having Good Work Ethics

When you have a strong work ethic, you are committed to the jobs you believe are worthwhile. You have high expectations for your level of responsibility[5]. You hold yourself responsible for completing tasks on time and accurately, as well as for coming to wise business judgements that benefit both individuals and organizations. A strong work ethic indicates that you are aware of the similarities between successful people's productivity, organizational abilities, dependability, and moral integrity.

i.   Honest

Dishonesty may enter the workplace by stealing personal property, interfering with a colleague's client presentation, or appropriating someone else's concept and passing it off as your own. Strongly moral employees avoid lying or cheating to make others seem bad in an effort to make themselves look wiser. Instead, they accept responsibility for errors, face up to

shortcomings, and maintain open lines of communication with all parties concerned.

ii.   Refrains from Gossip

Talking among coworkers might be harmful. Employees should not engage in gossip about their coworkers, superiors, or even customers. An employee with high work ethics won't participate in or even hear gossip. This individual will advise people to keep their opinions to themselves or to confront the subject directly in order to prevent generalizations and defamation. As a result, colleague animosity is reduced and morale is maintained.

iii.   Values Diversity

An inclusive workplace is important, and those with strong work ethics are aware of this. Everyone's contributions, regardless of skill, age, gender, or ethnicity, are valued, which promotes more creativity and improved problem-solving. Successful customer interactions are facilitated by workplace diversity. Employee morale is often greater.

iv.   Respects Others

A worker that values their job will seldom be late. Everyone's time is respected, whether they are customers, employees, or interviewers. Additionally, you are kind, sensitive to others' sentiments, and mindful of coworkers at a shared office. A person with a high work ethic also manages their time well to meet deadlines. You won't disturb others with private phone talks. You'll appreciate everyone's viewpoints and listen to them as well.

v.   Cooperative

Cooperation with others is a sign of having a strong work ethic. Even if work may not always be fulfilling or fun, you are able to see the wider picture and take the required actions to support the team and business. You employ effective conflict resolution techniques to resolve issues and manage the workload rather than discussing every topic and coming up with excuses why things can't be done.

Need to imbue ethics in Public Servants

Employees of the government pay taxes, spend public money, manage and distribute natural resources and other things that generate income, and acquire and analyses information in order to make decisions and enact laws and public policies. Additionally, they are engaged in the delivery of justice, public services including education and health care, government flagship projects, welfare initiatives, and the redress of public complaints. Elections, routine regulatory tasks, law and order, and many other unforeseeable situations are also dealt with by them.

Government has a crucial role in the enormous nation of India, where many people have low standards of life. This function is carried out via the establishment of permanent civil services. Therefore, bad governance caused by such public workers leads to a lack of confidence between the government and its people, which eventually culminates in anarchy over time. Therefore, it is imperative that the government make considerable efforts to guarantee that civil officials behave in the highest ethical manner in both their personal and professional life. It is suggested that in light of this necessity, a thorough and excellent module on "Ethics in Public Governance" be created and distributed to all levels of government personnel across the nation. unethical behavior shown by certain public employees

   a) Indulging in Corruption in high places by colluding with politicians, contractors,

corporate groups etc.

b) Committing Petty bribery.

c) Misuse of power for personal benefits.

d) Biased decisions to favor influential persons

e) Pilferage of public funds from government schemes and projects

f) Manipulation/withholding of information

g) Deliberate delays in service delivery

h) Non-application of mind, negligence and dereliction of duty

i) Collusion with tax payers to cheat the public exchequer

j) Intellectual dishonesty

k) Not speaking truth/hiding truth to please bosses out of fear of reprisal

l) Misuse of government facilities

m) Nepotism

n) Cover up of - Crime, Frauds and Financial irregularities

o) Being a party to electoral malpractices etc.

p) Abdication of responsibility and passing the buck

Expectations from the Public Servants in Governance

a) Humanism and positive thinking in government servant.

b) To imbue purity in thought, speech and action.

c) Realizing the dignity of being a government servant.

d) Appreciating his/her placement in government as an opportunity to serve the society rather than a lucrative position to amass wealth.

e) Understanding the sanctity of Public Funds so that they utilize them without leakages thereby providing maximum benefit to the citizens.

f) Ability to satisfy himself/herself with the government salary and benefits and to imbue the philosophy of 'Simple living and high thinking'.

g) Display of 'Sense of justice and impartiality' during decision making.

h) Ability to stand up to truth despite adversity, fears and threats.

i) Develop self-confidence & faith in oneself and in one's ideas even if everyone condemns them as wrong.

j) Motivate them to be the change they want to see in the society.

k) Fresh thinking, renewed energy and rejuvenation to do something extra-ordinary and useful to the society.

l) Empathy for citizens, especially for vulnerable sections of society such as women,

children, elderly and differently abled persons.

m) Inculcate 'Rational thinking', 'Self-accountability' and 'Self- transparency' which are benchmarks of ethical conduct.

n) Finally, to motivate the employees to adhere to higher ideals in life and to walk on the path of truth and righteousness, come what may, and become a role model for others in the society.

Developing a Strong Work Ethic

Good things will happen to you if you give your all into your career. If you put your all into your task, you will succeed no matter how difficult life becomes. Building a solid and fulfilling work ethic requires you to remain optimistic, refuse to put things off, and stay focused. Setting a goal of reliability, always meeting deadlines, and stepping up to fill requirements are other approaches to develop into an excellent worker. Let's examine each of these strategies for developing a strong work ethic in more detail:

i. **Stay Positive:**The saying "Attitude is everything" has undoubtedly been heard before. That is unquestionably true while trying to develop a strong work ethic. When you approach your task with a positive outlook, your work will improve. No matter what, maintaining a positive outlook on your responsibilities can help you excel at work. Your coworkers will take note of you in addition to your boss.

ii. **Refuse to Procrastinate:**Make the phrase "Do it right now" your mantra even if you may be tempted to put off doing certain jobs or projects. You'll discover that tasks are often completed swiftly and effortlessly in a fraction of the time it would take you to stress over them.

iii. **Keep your Focus:**When your plans are clear, you'll finish more work faster. Stick a note on your computer and calendar. The day before you want to begin that major project, organize your desk. Start and maintain your attention. When you focus on the task at hand, you'll operate like a machine.

iv. **Set a goal of Dependability**: Set a goal of dependability as your fourth strategy. When you go above and above to finish a task, others will come to believe that you will complete it if given the opportunity.

Endeavor to be known as the one whom your boss and co-workers can always depend on to get the job done.

i. **Always meet deadlines:**This idea is essential to creating a strong work ethic. Make all necessary efforts to reach a deadline. Of course, negotiating before beginning a work will give you some control over the timeline and guarantee that you routinely fulfil deadlines. If your employer gives you a project that has a deadline in the near future, make sure to ask him what his priorities are before starting the assignment. This gives you permission to take on the urgent assignment and change the deadlines for some of your other responsibilities. You may negotiate certain timelines if you express any issues you have about them as soon as possible. In the end, you'll be fulfilling deadlines that have been authorized by your manager.

ii. **Step up to fill unmet needs:** Every supervisor you work with will be delighted if you offer to fill in during labour shortages. Everybody has participated in a committee where duties were being distributed, but when the moderator came to a

particular assignment, everyone drew back or muttered, "Oh, I'm not taking that job!" A person with a high work ethic sees these circumstances as chances to push himself and demonstrate his abilities.

iii.   When you offer to work a job, you can perhaps uncover a specific ability you have. If you accept the duty of writing the department handbook or completing other duties, think of it as an additional line on your CV. Learn to take initiative to meet unmet needs.

iv.   Following these recommendations can help you get a lot of self-assurance in your abilities. A solid work ethic that will bring you pride, happiness, and prosperity for years to come is another item you'll learn you constructed for the future.

Developing a Good Work Ethic Requires Real Work

Some individuals just seem to work as hard as necessary to do the job at hand. These individuals exhibit what can be considered a weak work ethic. Others put forth a lot of effort to finish their scheduled rounds, but they don't really care about the level of their job. These individuals have a subpar work ethic. However, there are certain individuals who put up a lot of effort over the whole of a job or activity, and they consistently provide excellent results regardless of how much time and effort are required. These folks are demonstrating to everyone around them that they have a good or strong work ethic. People should demonstrate to the rest of the world that working really hard at each and every task that occurs is both morally right and essential in this highly competitive world, whether they are seeking employment, finishing degree programs at colleges or universities, or just functioning as good citizens.

Young kids should be taught the importance of persevering through a task until it is completed as early in their education as elementary school or even kindergarten. Elementary school teachers need to provide a good example for their students by acting and behaving in certain ways. Children should understand that every endeavor worth starting is also worth finishing by giving it their all. The simplest task a young pupil completes in elementary school coloring serves as an excellent illustration. Students should be told to take their time and do the best job they can while coloring a certain page in a coloring book or on an activity sheet. The instructor should demonstrate to the pupils how to color an image gradually, taking their time to choose the right colors and doing their best to remain inside the lines. Students who are rushing through the assignment in a haphazard manner should be reminded to take their time and concentrate on doing the work well. Students may learn the important lesson of working hard at all times and delivering the greatest possible end result even from this apparently simple assignment. It will be simpler for individuals to develop a strong work ethic the sooner they realize this lesson.

Students' work ethics have already been developed by the time they reach high school or college, and they will be required to complete a variety of final projects that will put them to the test. Students who have a strong work ethic are significantly more likely to succeed than those who have a medium or weak work ethic. The task becomes harder and more in-depth at this level. More often than not, students are on their own, thus the capacity for independent work is essential. As a result, these kids are truly expected to have a strong work ethic from their freshman through their senior years, whether they are in high school, college, or a university. The need of a good work ethic is well shown by the research paper assignment in almost every subject. Students are often given instructions on how to start the paper and where to discover reliable sources, but are then left to their own devices until the paper is due in the next weeks or months. Students who lack the will and persistence to finish the

assignment alone will almost certainly perform poorly, earning a bad mark. This demonstrates that having a solid work ethic involves more than simply doing hard, regular labour. A strong work ethic is comprised of time management skills, intuitive reasoning, forethought, and, of course, dedication. High grades are characteristic of successful students, and the grades are a direct outcome of a good work ethic. Successful workers need to have a strong work ethic in order to succeed in their careers in any field. Due to the fierce competition for employment in today's culture, businesses may thoroughly vet their potential workers. Unsurprisingly, a hiring manager seeks candidates that are eager to take on any challenge and do it as quickly and effectively as possible. In other words, the employer is seeking a worker with a strong work ethic who is pleased to demonstrate to others that he enjoys the idea of working hard. The boss of two workers fighting for the same job in an organization will probably assign them both the same assignment to accomplish. The promotion will go to the worker who completes the project in the shortest amount of time. If both workers do the assignment in the allowed time, the promotion will go to the one who did the better job. The best work ethic, more often than not, yields the greatest results. There is no replacement for putting in long hours on the job site, and companies value employees who have a strong work ethic.

People must put in a lot of effort to achieve, whether it is at work, in high school, in college or at a university, or in elementary school. Nobody sets out to fail, yet starting a task and doing it successfully are not the same. According to the late President Richard Nixon, "People fail to plan; they plan to fail." He was making a work ethic reference. People often work very hard to achieve, but if their plans do not materialize, they will almost certainly fail. A strong work ethic includes carefully planning each stage of a process to ensure success. Some individuals may believe that working hard comes naturally, and this may be true for some. However, as cliché as it may seem, genuine labour is the first and foremost need for developing a strong work ethic.

DISCUSSION

The work ethics of development professionals play a vital role in shaping their effectiveness, credibility, and impact in the field. These professionals are entrusted with the responsibility of designing and implementing initiatives that address pressing social, economic, and environmental issues[6], [7]. Upholding strong work ethics is not only a moral imperative but also a strategic choice that can enhance their ability to achieve sustainable development outcomes. One of the core aspects of work ethics for development professionals is accountability. They are accountable to the communities they serve, the donors and funding agencies that support their work, and the principles of transparency and good governance. By ensuring that their actions and decisions are transparent, development professionals build trust and confidence among stakeholders, facilitating collaboration and cooperation in the pursuit of shared goals.

Accountability also requires them to take responsibility for their actions, acknowledging both successes and failures, and learning from them to improve their future endeavors. Integrity is another key pillar of work ethics in the development field. Development professionals must demonstrate a high level of integrity in all their interactions, upholding ethical standards and avoiding conflicts of interest. This includes being honest and truthful in their communication, respecting the rights and dignity of individuals and communities, and ensuring that the benefits of their interventions are distributed fairly and equitably. Upholding integrity strengthens the credibility of development professionals and the organizations they represent, enabling them to build strong partnerships and secure the necessary support for their work. Professionalism is also fundamental to work ethics for development professionals. It

encompasses a range of qualities and behaviors, such as competence, dedication, and continuous learning.

Development professionals need to have the necessary expertise and skills to design and implement effective interventions. They should also demonstrate commitment and dedication to their work, striving for excellence in achieving development goals. Additionally, they must engage in ongoing learning and professional development to stay abreast of emerging trends, best practices, and evolving challenges in the field.

Respect and cultural sensitivity are vital ethical considerations for development professionals working in diverse contexts. They must recognize and appreciate the cultural, social, and economic dynamics of the communities they serve. Respecting local customs, traditions, and values helps to build trust and rapport, fostering inclusive and participatory approaches to development. It also ensures that interventions are contextually appropriate and sustainable, taking into account the unique needs and aspirations of the community members.

Ethical decision-making is a critical skill for development professionals, given the complex challenges they often encounter. They may face dilemmas where different ethical considerations and interests come into play. In such situations, development professionals need to apply ethical decision-making frameworks that help them navigate through competing values and priorities. These frameworks provide a systematic approach to analyzing and evaluating the potential ethical implications of different courses of action, enabling professionals to make informed choices that align with their core values and the best interests of the communities they serve.

CONCLUSION

In conclusion, the work ethics of development professionals are not just a set of abstract principles but rather a compass that guides their actions, decisions, and interactions in the field. Upholding strong work ethics is essential for maintaining trust, credibility, and accountability among stakeholders, and ultimately, for achieving sustainable development outcomes. By embodying values such as integrity, accountability, professionalism, respect, and cultural sensitivity, development professionals can foster positive change and make a meaningful impact on the lives of individuals and communities. Moreover, the adoption of ethical decision-making frameworks equips professionals with the tools to navigate complex ethical dilemmas and make choices that align with their core values and the best interests of those they serve. As development work continues to evolve and face new challenges, adherence to work ethics remains crucial, ensuring that professionals uphold the highest standards of conduct and contribute effectively to the collective goal of creating a better and more equitable world.

REFERENCES

[1]   M. R. Hunt, "Ethics beyond borders: How health professionals experience ethics in humanitarian assistance and development work," *Dev. World Bioeth.*, 2008, doi: 10.1111/j.1471-8847.2006.00153.x.

[2]   A. Josefová, "The importance of ethics in the process of education in today globalised society," *SHS Web Conf.*, 2016, doi: 10.1051/shsconf/20162601019.

[3]   A. B. Amer, "The Ethics of Veracity and It Is Importance in the Medical Ethics," *Open J. Nurs.*, 2019, doi: 10.4236/ojn.2019.92019.

[4]   C. Security and P. Malhotra, "Importance of Ethics in Cloud Security," *Singaporean J. Sci. Res.*, 2020.

[5]   D. Luzer, "The Protestant Work Ethic Is Real," *Pacific Stand.*, 2013.

[6]   A. Toma and O. Crişan, "Research on developing environmental ethics in pharmacists' activities," *Environ. Heal. A Glob. Access Sci. Source*, 2021, doi: 10.1186/s12940-021-00739-6.

[7]   A. Kango, D. A. Perdana, and S. R. Biya, "Developing Ethics for 'Santri' Empowerment: The Case of the Pesantren al-Falah of Gorontalo, Indonesia," *J. Pemberdaya. Masy. Media Pemikir. dan Dakwah Pembang.*, 2021, doi: 10.14421/jpm.2021.051-02.

CHAPTER 12

AN OVERVIEW OF THE
UNDERSTANDING AND MAINTAINING ETHICAL VALUES

Dr. Nishant Labhane, Assistant Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - nishantbhimrao@presidencyuniversity.in

ABSTRACT:

Within the public-sector where leaders are held accountable to a wide variety of citizenry and stakeholders, public leaders are often expected to meticulously conform to standards higher than those aligned with personal morality. Accordingly, several scholars and practitioners have attempted to address the issue of ethics in public administration. Yet, many of the values which have frequently been associated with ethics in the public-sector are often explored independent of the broader subject of leadership. In general, however, many of the values commonly associated with theories of leadership, such as transformational and transactional, can similarly be associated with the ethical values and expectations of public officials potentially allowing for the incorporation of these ethical considerations into an integrated approach to public-sector leadership. Thus, this paper is an attempt to explore the subject of public-sector ethics and its relevance to an integrated leadership approach where ethical considerations are incorporated into a leadership framework that includes both transactional and transformational factors.

KEYWORDS:

Ethical Value, Maintaining, Understanding, Accountability, Integrity, Morality, Responsibility.

INTRODUCTION

In our complicated and ever-changing world, it is essential to understand and uphold ethical principles. Ethics act as the moral compass that directs people and society towards making moral decisions and supporting values that support justice, fairness, and honesty[1], [2]. It requires having a solid understanding of the core ideas and precepts that guide moral judgement and behavior, as well as making an ongoing effort to defend and sustain those ideals in varied situations. Recognizing the distinction between right and evil, delving into the philosophical underpinnings of morality, and looking at the ethical frameworks that guide our ethical thinking are all part of knowing ethical principles. Additionally, upholding ethical principles requires a dedication to ethical behavior, responsibility for our deeds, and the development of qualities that encourage ethical conduct. It's a dynamic process that calls for constant introspection, self-awareness, and a readiness to wrestle with moral questions and conundrums. As people and organizations work to make moral judgements that have a beneficial influence on both themselves and the world around them, we actively grasp and uphold ethical beliefs, which helps to build a fairer and compassionate society. Leadership and ethics are often seen as complementary ideas. A broad definition of leadership is acts that influence and steer others' performance towards the accomplishment of group or organizational objectives.

For the most part, ethics may be described as a collection of internal moral rules and justifications based on social and prescriptive standards. As a result, the appropriateness of ethical behavior for leaders is often assessed in terms of individuals' prescriptive notions about suitable leadership behavior, which are abstract and extremely utopian. As a result, it has become more and more commonplace for leaders in the public sector, where they are required to respect a variety of ethical standards, often at odds with one another, to live up to these idealized and stereotypical expectations. Citizens have come to anticipate greater standards of ethical behavior since a wide variety of actions are now seen as immoral in a time when high profile ethical and moral judgement errors by public sector leaders are routinely revealed. The public's interest in ethical management has been connected to rising awareness and shifting cultural ideals. As a result, voters are more aggressive and demanding of public sector officials, and they have less patience for their flaws and systemic problems. As a result, it is often required of public leaders to adhere to moral standards that are greater than their own. As a result, public leaders often find it to be rather onerous to uphold a community's generally high and even utopian standards of ethical duty. In his article titled Public Administration in a Global Mode, Gawthrop claims that as international government systems proliferate, it is the public managers and policymakers of democratic systems who bear the brunt of the responsibility for advancing the ethical and moral values of democracy. Public officials' ethical obligation has often been addressed by the adoption of codes, rules, and other guiding norms. As a result, a growing number of academics and professionals have been trying to solve the problem of ethics in public administration by offering ethical advice, proposals, and different guiding principles.

There has been a flood of writing on the issue of ethics in the last 20 years or more, especially about the ethics of individuals who work for the government. Many authors have identified ethical issues in government, urged moral reform and the adoption of ethics laws and codes, proposed what are or should be the components of a bureaucratic and/or democratic ethos for public administration, identified one or more ideals or elements of such a moral guide, hypothesized about a grand theory of administrative ethics and the duties of bureaucrats, explored subject specific dilemmas in government policies, urged the teak to adopt a grand theory of administrative ethics, and more.

However, given the recent attention paid to ethics in the public sector, the topic of administrative ethics has often been studied apart from the more general topic of leadership. In general, leadership research conducted by the private sector and in the mainstream increasingly emphasizes the ethics of leadership and the level of moral growth of leaders. According to Van Wart, however, "administrative leadership research has experienced neither the volume nor the integration of the mainstream literature about administrative leadership, and an explicit focus on the detailed dynamics of leadership is largely lacking. The ethics-values literature, for all of its normative robustness, typically offers few concrete recommendations...beyond general admonitions to be responsive, trustworthy, honest, courageous, and prudent. The serious debate about the best approach to use is cut into many parts and is rarely as explicitly or holistically discussed as in the mainstream.

Many people have made assumptions about why administrative ethics and leadership have not developed as they have in the private sector and the mainstream. Weber contends that impersonal rules, processes, and regulations were used to construct public bureaucracies in order to minimize human contact and increase standardization. Accordingly, it might be argued that the impersonal character of the sector gives public leaders a chance to minimize the ethical implications of their choices. Terry further hypothesizes that there could possibly be a notion among some that the sector is controlled by strong forces that go beyond the

administrative leader's authority. Terry further hypothesizes that owing to a sector-wide instrumental approach to leadership, there may even be a presumption that administrative leadership does not exist.

Therefore, it is understandable to think that public officials may adopt a "either-or" rather than "both-and" stance when addressing the topic of ethics in leadership, given the proliferation of scholarly and practitioner views relating to the ethical dimensions of public administration and the ethical role of the public administrator, as well as the fragmentation of ethics and leadership values within the sector. In order to sustain an ethical public-sector environment, this study makes an effort to collaboratively investigate the subjects of integrated leadership and public-sector ethics. This essay will look at:

a) The diversity of viewpoints on the ethical responsibilities, expectations, and functions of public officials as well as the moral underpinnings of the industry,

b) Leadership traits that may be seen as pertinent to administrative ethics, including transformational and transactional leadership traits.

Ethical and Moral Values in Public Administration

The "body and soul" of public administration is made up of crucial components such as ethics and public service principles. As a result, a number of academics and professionals have worked to define and comprehend the ethical duty of the public administrator and have made an effort to provide practical ethical advice and well-organized theoretical frameworks for use in the field. Scholars and practitioners have made an effort to categories what are, or should be, the foundations of administrative ethics, the proper ethical behaviors of public leaders, and the ethical function of the public administrator. These efforts range from ethical principles to suggestions. However, administrative ethics and the moral attributes that are essential to the job of a public administrator are often discussed apart from the principles that are also connected to leadership.

Rohr contends that the normative underpinnings of administrative ethics are regime values in his book Ethics for Bureaucrats: An Essay on Law and Values. The values of the political institution "brought into being by the ratification of the Constitution that created the American republic" are how he subsequently describes regime values. Cooper makes a similar case that public administration should look for its ethical identity in the ethical heritage of citizenship, while Frederickson asks for a revival of civic virtue in establishing a primary value of public administration. As a result, Stivers identifies the public interest, community, citizenship as education, and authoritative judgement as the four main components of a civic ethic in public administration.

Regarding the moral and ethical duties of public administrators, Moore adds that these duties fall under three categories, which are serving the public interest, respecting the procedures that give legitimacy to the actions of public officials, and treating coworkers and subordinates with respect, honesty, and fairness. According to Hart, public administration is a "moral endeavor" that calls for distinct moral principles and responsibilities. Bailey contends that the moral conundrums public administrators face call for particular attitudes that must be in line with special moral qualities, and Waldo lists more than a dozen sources of obligations pertinent to the performance of the public administrator's role. Stewart agrees that "the role of a public administrator carries a kind of moral weight not found in private sector counterpart roles."

Denhardt identifies the "moral foundations" of a public administrator's role as honour, benevolence, and justice; Cooper further presents twenty specific virtues that directly relate to three general "realms of obligation" for public servants; Cohen & Mimicked reduce Carol Lewis' twenty-one rules of thumb for the ethical behavior of a public administrator to five straightforward principles: obey the law, serve the public interest, avoid doing harm, and take individual responsibility. In identifying some of the common ethical conundrums that public officials encounter when exercising discretion, Warwick provides five ethical guiding principles: the exercise of discretion should serve the public interest, public officials should set limits on rationality so that deliberation may occur, public officials should be truthful in the discharge of their official responsibilities, public officials should show procedural respect, and public officials should push back on rationality when necessary.

Warwick goes on to list the public interest, constituency interests, personal interests, and bureaucratic interests as the four sources of ethical decision-making by public-sector executives. Similar to this, Cooper cites social expectations, organizational culture, organizational structure, and personal characteristics as the factors. According to Dobel's essay Integrity in the Public Sector, exercising appropriate discretion by public officials "should be seen as an iterative process among three mutually supportive realms of judgement." Public officials "need a complex array of moral resources to exercise discretion." Therefore, he contends that personal accountability, self-responsibility, and wisdom are the three components of ethical decision-making for those working in the public sector. Thompson goes on to say that administrative ethics is even conceivable if the discipline can get past "the burdensome commitment to neutrality and the aversion to assigning individual responsibility for collective actions".

However, who are not persuaded by this claim, assert that: The world of a public administrator is a world of various, different, and sometimes contradictory expectations. The concept of administrative ethics, as proposed by Thompson, becomes insufficient and unsuitable, if not impossible, while acting under such circumstances. Generally speaking, public sector leaders are required to uphold a standard of morality and integrity that promotes society's interests while also exemplifying personal responsibility, diplomacy, and honesty. Given these perspectives, many could argue that the public administrator's ethical duties might be summed up as follows: serve the public interest while being just, truthful, legal, trustworthy, and doing the least amount of damage. However, when examined independently of the larger topic of leadership, it is hard to completely appreciate the ethical responsibilities connected with the public administrator's function and the tools required to sustain an ethical public-sector environment. Leadership is rife with ethical difficulties, maybe even more so in the public sector since leaders are answerable to a broad range of stakeholders and citizens. The next part will examine several facets of transactional and transformational leadership theories and how they relate to ethics and morality, albeit it won't provide a full analysis.

Ethical and Moral Value in Transactional and Transformational Leadership

In his book simply titled Leadership, burns first discussed the notions of transformational and transactional leadership in relation to the problem of political leadership. Burns discusses numerous moral aspects of leadership and different facets of moral leadership in his book[3], [4]. For instance, he says that moral leadership "emerges from and always returns to, the fundamental wants and needs of followers" and that "transforming leadership ultimately becomes moral in that it raises the level of human contact and ethical aspiration of both the leader and the led." However, Burns' theories of transformational and transactional leadership were highlighted by the book's transformative subject rather than its ethical components. According to Burns, the key distinction between transformational and transactional

leadership is on what leaders and followers have to give one another, as noted by Conger & Kanungo. According to this theory, transactional leadership is "primarily based upon economic or quasi-economic transactions". "Followers are motivated by leaders' promises, praises, and rewards in transactional leadership or they are corrected by negative feedback, reproof, threats, or disciplinary actions," according to the author. According to Bass, contingent compensation, active management by exception, and passive management by exception are the three facets of transactional leadership.

The ethical and moral legitimacy of transactional leadership "depends on granting the same liberties and opportunities to others that one claims for oneself, on telling the truth, keeping promises, distributing to each what is due, and employing valid incentives or sanctions," despite the fact that it is generally accepted as basic management and is thought to be the most common type of leadership. By asserting that transactional leadership is moral when the truth is communicated, promises are honored, negotiations are fair, and options are free, Bass & Steidlmeier address the moral dimensions of transactional leadership. It is unethical when it is purposefully kept from coworkers, when bribes are given, when nepotism is employed, and when power is misused.

According to Bird, there are circumstances in which transactional leadership seems morally justifiable. For instance, these leaders may play a crucial role in ensuring that organizations retain their official objectives and rules of behavior by emphasizing daily administration rather than leadership. When leaders are seen as behaving properly, followers are more likely to feel respected and treated fairly and put out more effort. On the other side, transformational leaders are said to concentrate on higher order intrinsic wants, which causes followers to identify with the leader's needs. Transformative leadership was developed as an alternative to transactional leadership and was defined as leadership that, by its very nature, includes the moral development of both leaders and followers.

It is thought that transformational leadership involves what Weber has referred to as non-economic forms of authority and has been linked to the longstanding literature on virtue and moral character. These theories make an effort to explain how followers and subordinates behave in accordance with a feeling of purpose and an idealized mission. Accordingly, visionary, charismatic, and/or inspirational leader behaviors persuade followers to put the greater good ahead of their personal interests, according to transformational theories of leadership. As a result, it is believed that four key characteristics charisma or idealized influence, inspiring motivation, intellectual stimulation, and individualized consideration define transformative leaders.

It is commonly accepted that leaders that display transformative, visionary, and/or charismatic behaviours are upbeat, devoted, resolute, risk-takers, and who exude a sense of character and inner direction. Thus, a number of theorists have proposed a link between increasing usage of transformational leadership behaviors and moral growth. Leaders who exhibit more sophisticated moral thinking are "more likely to value goals that go beyond immediate self-interest and to foresee the benefits of actions that serve the collective good," according to Turner, Barling, Epitropaki, Butcher, and Milner. As a result, followers of transformational leaders are more likely to have a high level of faith in their vision, talents, values, and reasons. Transformational leaders are also seen to be more confident in their abilities and the moral validity of their vision. Honesty, loyalty, fairness, justice, equality, and respect for human rights are qualities that authentic transformational and transactional leadership fosters and promotes. Honesty and fairness must be the guiding principles of transactional leadership for it to be real. A fundamental core of moral ideals must be included for transformative leadership to be genuine. In the political sphere, Bass & Steidlmeier

provide the following as an illustration of true transformative versus transactional leadership:

The genuine transformative leader emphasizes throughout an election campaign the social issues that, in his opinion, need to be resolved. The genuine transactional leader makes promises he believes he can fulfil, if elected. The inauthentic transformational leader refers to the same concerns but is personally disinterested in doing anything about them. However, he or she can be overconfident and unable to maintain the commitments. If elected, a transactional leader who lacks authenticity will not make promises he cannot fulfil. According to Bass, transactional and transformational leadership styles are two different extremities of the same continuum. Bass & Steidlmeier state that "most leaders have a profile of the full range of leadership that includes both transformational and transactional dimensions" as a result. The efficacy of transactional leadership is often seen to be enhanced and added value by transformational leadership. Therefore, it appears that several elements of both transformational and transactional leadership may be appropriate for upholding an ethical climate within the public sector. This is because public leaders have an ethical responsibility to be competent, honest, fair, and lawful while also serving the greater good, abiding by the law, and demonstrating procedural respect. The ethical standards and principles that should guide public leaders are discussed in the sections that follow, along with some of the values connected to both transformational and transactional leadership. The goal of the debate is to show how an integrated approach to leadership in public administration has the capacity to sustain a culture of ethics in the public sector.

Public Sector Ethics and Leadership: The Potential or Integration

As was already said, different academics and practitioners have had different perspectives on the ethical duty and obligation of public officials as well as the ethical underpinnings of public administration[5]–[9]. These include acting with reason, fairness, and impartiality in every circumstance, acting with concern for the public good and representing the interests of society, abiding by pertinent state, federal, and constitutional laws while also respecting organizational policies, performing fundamental managerial and supervisory duties like oversight and planning, being honest and truthful in the release of official information, and so on.

When considered from the viewpoint of transformational and transactional theories of leadership, these ethical expectations seem to connect to a number of these theories' shared characteristics, including the ethical role and obligation of the public administrator. The most effective ethical leader within public-sector organizations will integrate both transactional and transformational factors because, as demonstrated, neither transformational nor transactional leadership alone can fully capture the ethical responsibility associated with the role of the public administrator. For instance, the transformational leader is more likely to priorities objectives that serve the greater good in addition to immediate self-interest. Thus, transformational leadership might be linked to the assumption that an ethical administrator would show care for the welfare of the public.

As a result, a public sector leader who links the ethical responsibilities of his or her administrative function to an integrated leadership style is more likely to concentrate on principles that best serve society's interests. Additionally, the management components of transactional leadership may be linked to the expectations placed on public officials to uphold the law and follow organizational policies. It is anticipated in management that guidelines will be adhered to, processes will be observed, and laws will be upheld. As a result, the moral public sector leader emphasizing an integrated leadership approach is likely to uphold and enforce regulatory order through contingent reinforcement while also giving subordinates the

necessary instruction and knowledge of all applicable laws and policies relating to their position.

Additionally, both transformational and transactional leaders are seen to priorities traits related to honesty, candor, and justice. Leaders in the public sector are also required to uphold these ideals. As a result, a public sector leader who approaches the topic of ethics via an integrated leadership style is more likely to respect honesty and integrity, behave impartially in the exercise of power, and show caution in making decisions. Additionally, transformative leaders are seen as inspirational and motivating. Transformational leadership is said to entail both the moral development of followers and the moral maturity of leaders by its very nature. As a result, the transformational values of exercising discretion in decision-making and offering inspirational encouragement to followers can all be linked to the ethical expectation of public sector leaders to treat colleagues and subordinates with respect and fairness.

It can be argued that when examined within the context of an integrated approach to leadership, the ethical role of the public-sector leader is more fully understood. This is because of the associations between the ethical obligations of public officials and the transformational and transactional leadership values. An integrated approach can be a way of gradually improving, maintaining, and better understanding the ethical climates within public sector environments, where the moral foundations of administrative ethics have been described in terms of citizenship and the collective good, even though it is highly unlikely that the application of any particular leadership style will automatically contribute to the enactment and/or maintenance of ethical behaviors within the sector.

Of course, not every trait connected to transactional and transformative leadership is well suited to the demands of the moral public-sector leader. For instance, taking risks and being committed are characteristics of transformational leadership. Dobell, however, contends that there are systemic reasons why public-sector leaders tend to avoid taking risks and maintaining the status quo, and that their efforts to appease different constituencies may be interpreted as a lack of commitment and inconsistent behaviour. However, other traits like sincerity, optimism, justice, internal drive, and followership may all contribute to the ethical atmosphere of public-sector organizations. As a result, a public-sector leader who concentrates on particular facets of both transformational and transactional leadership may find the methods helpful in upholding and better understanding his or her own ethical leadership values and ultimately in creating an ethical climate within public-sector environments.

It should be highlighted, nevertheless, that the ethical standards of public-sector leaders may very well be related to a number of elements that pertain to both transformational and transactional leadership. As a result, it is important to consider the likelihood of overlap when making any connections between ethical principles in the public sector and transformative or transactional leadership. For instance, the expectation that public servants would use discretion may in some ways be linked to the transformative principles of offering inspiration and confidence as well as motivation and encouragement. Theoretically, both transformative and transactional leadership may at some point be related in some manner to the ethical responsibilities and expectations of public officials.

DISCUSSION

The understanding and maintenance of ethical values have far-reaching implications for individuals, organizations, and society as a whole. When individuals possess a deep understanding of ethical values, they are better equipped to navigate complex moral

dilemmas and make principled decisions. By engaging in discussions surrounding ethical values, we foster a culture of critical thinking, empathy, and respect for diverse perspectives. These discussions provide an opportunity to explore ethical frameworks, analyze ethical dilemmas, and consider the potential consequences of our actions. They also encourage introspection, enabling individuals to evaluate their own values and beliefs and align them with ethical principles. Maintaining ethical values is equally important, as it ensures consistency between words and actions. It requires a commitment to ethical behavior and accountability for one's choices. When individuals and organizations consistently uphold ethical values, they build trust, credibility, and integrity. This, in turn, fosters positive relationships, both personally and professionally, and promotes a culture of fairness, transparency, and respect. Moreover, the discussion and maintenance of ethical values contribute to a broader societal impact. By collectively examining and challenging ethical norms, we can identify and address systemic issues, promote social justice, and advocate for ethical practices in various fields such as business, politics, and technology. These discussions serve as a catalyst for positive change and encourage individuals and organizations to consider the ethical implications of their decisions on a larger scale. In summary, the ongoing discussion and maintenance of ethical values are essential for personal growth, fostering a healthy organizational culture, and contributing to the betterment of society. By actively engaging in these discussions, we promote ethical awareness, integrity, and responsible decision-making, ultimately creating a more ethical and harmonious world.

CONCLUSION

In conclusion, the understanding and maintenance of ethical values are vital aspects of personal and societal growth. By deepening our understanding of ethical principles and engaging in thoughtful discussions, we equip ourselves with the necessary tools to navigate complex moral dilemmas and make principled decisions. The commitment to maintaining ethical values ensures consistency between our words and actions, fostering trust, credibility, and integrity in our personal and professional lives. Furthermore, these discussions have broader societal implications, as they enable us to challenge existing norms, address systemic issues, and promote social justice. By actively participating in the understanding and maintenance of ethical values, we contribute to the creation of a more ethical and compassionate world, where individuals and organizations strive to uphold principles that promote fairness, integrity, and respect. Let us embrace the responsibility of ethical awareness and engagement, as it is through these efforts that we can create a better future for ourselves and generations to come.

REFERENCES

[1]   C. Manning, "Values and Ethics in Coaching," *Int. J. Mentor. Coach. Educ.*, 2017, doi: 10.1108/ijmce-03-2017-0024.

[2]   C. Parkes and A. J. Davis, "Ethics and social responsibility - do HR professionals have the 'courage to challenge' or are they set to be permanent 'bystanders?,'" *Int. J. Hum. Resour. Manag.*, 2013, doi: 10.1080/09585192.2013.781437.

[3]   J. Warin, "Ethical mindfulness and reflexivity: Managing a research relationship with children and young people in a 14-year qualitative longitudinal research (qlr) study," *Qual. Inq.*, 2011, doi: 10.1177/1077800411423196.

[4]   A. Avasthi, A. Ghosh, S. Sarkar, and S. Grover, "Ethics in medical research: General principles with special reference to psychiatry research," *Indian J. Psychiatry*, 2013, doi: 10.4103/0019-5545.105525.

[5]   L. Nevondwe, K. O. Odeku, and K. Raligilia, "Ethics in the state-owned companies in the public sector: A thin line between corporate governance and ethical leadership," *Mediterr. J. Soc. Sci.*, 2014, doi: 10.5901/mjss.2014.v5n15p661.

[6]   P. S. R. Pg Hj Idris, "Cultural values and its influence on the enactment of leadership in public sector organisations: A case research in Brunei," *Int. J. Asian Bus. Inf. Manag.*, 2021, doi: 10.4018/IJABIM.20211001.oa1.

[7]   B. S. Sharp, G. C. Aguirre, and K. Kickham, *Managing in the public sector: A casebook in ethics and leadership: Second edition*. 2016. doi: 10.4324/9781315543635.

[8]   A. Nicolaides and K. C. Tornam Duho, "Effective Leadership in Organizations: African Ethics and Corruption," *Mod. Econ.*, 2019, doi: 10.4236/me.2019.107111.

[9]   K. Czabanowska and E. Kuhlmann, "Public health competences through the lens of the COVID-19 pandemic: what matters for health workforce preparedness for global health emergencies," *Int. J. Health Plann. Manage.*, 2021, doi: 10.1002/hpm.3131.

CHAPTER 13

AN ANALYSIS OF THE MEANING OF PROFESSIONALISM AND WORK ETHIC

Ms. Swati Sharma, Assistant Professor,
Department of Masters in Business Administration, Presidency University, Bangalore, India.
Email Id: - swatisharma@presidencyuniversity.in

ABSTRACT:

The concepts of professionalism and work ethic, examining their meaning, importance, and implications in the contemporary workplace. Professionalism encompasses a set of behaviors, attitudes, and qualities that individuals exhibit in their work, reflecting a commitment to excellence, integrity, and accountability. Work ethic, on the other hand, encompasses a person's values, attitudes, and dedication to their job, including qualities such as reliability, diligence, and self-discipline. The significance of professionalism and work ethic is discussed in the context of organizational success, employee satisfaction, and professional growth. Various factors influencing professionalism and work ethic are examined, including cultural, societal, and individual factors, highlighting the need for fostering these qualities in both employees and organizations. Additionally, the paper explores strategies for developing and maintaining professionalism and work ethic, emphasizing the importance of continuous learning, ethical decision-making, and effective communication. Ultimately, understanding the meaning and significance of professionalism and work ethic can contribute to creating a positive and productive work environment, benefiting individuals, organizations, and society as a whole.

KEYWORDS:

Commitment, Cultural Factors, Employee Satisfaction, Individual Factors, Organizational Success, Professional Growth, Societal Factors, Work Ethic.

INTRODUCTION

Professionalism and a strong work ethic are essential qualities in a small-business setting. These components are often used by business owners to make sure that their organisation runs in the most professional and ethical way possible[1]–[3]. Despite the fact that companies may be founded in a number of ways, they often have the same basic components. The entrepreneur's personal professionalism and work ethic while addressing company difficulties may also have an impact on the style and organisational structure. The stringent devotion to decency, honesty, and accountability while interacting with people or other businesses in the business world is sometimes described as professionalism. This characteristic often entails a high standard of quality that goes above and beyond minimal needs. Work ethic often refers to the personal principles that business owners or entrepreneurs uphold and inculcate in their workforce. Having a strong work ethic may include completing assignments on time, with the best quality possible, and with pride. As a result, the division of ethical values into transformational and transactional columns is not intended to represent clear or definitive placements, but rather merely to provide a broad conceptualization of the relationships that may exist between ethical values, the demands and responsibilities placed on public officials, and the elements of transformational and transactional leadership.

Nevertheless, these relationships are significant because they provide light on the integration of ethical concerns into a framework for integrated public-sector leadership. The need for charismatic leadership may arise from the pressures placed on public leaders to be more adaptable, as suggested by Pawar & Eastman, and as noted by Van Wart with regard to leadership in the sector, "there is a striking need for a comprehensive leadership model that integrates transactional and transformational elements." As a result, the contemporary demands placed on public leaders to be more morally and ethically upright may help to foster a climate in which an integrated public-sector leadership strategy is appreciated.

Features

An internal moral framework or code of ethics may serve as the foundation for an individual's professionalism and work ethic in the workplace. Morality and ethics often reflect the personal values people exhibit while doing business. Transparency, honesty, and integrity are often present attributes. These personality qualities often come out in the open when people react to different professional settings. Someone with a strong work ethic may be thought of as someone who practices what they preach in terms of personal morals and ethics.

Function

Professionalism is a common strategy used by small firms to build a solid reputation in the marketplace. Word-of-mouth advertising is a crucial marketing tactic for small firms since they often have a limited amount of funding during the early stages of operation. Small companies may contribute to the growth of positive goodwill with customers by treating each client professionally and showing a strong work ethic while performing tasks or obligations.

Effects

Business owners and entrepreneurs could elect to establish a set of written policies detailing the professionalism and work ethic requirements for their organization. The business owner might use these written policies to assist workers understand the goal or vision of his organization. To properly teach staff members and inform them of the value of the company's professionalism and work ethic, these principles may also be included in the employee handbook.

Consideration

In small businesses, changing someone's perception of professionalism and work ethic may be challenging. Many people may not have the same values as the company owner in terms of professionalism and work ethic. Regardless of the employee's own moral or ethical opinions, company owners may recruit these people if they have the necessary technical skills or competence in the industry. When working for a corporation, however, people often embrace the professionalism and work ethic standards of the organization, particularly if they are highly paid.

Increase Employee Work Ethic

Work ethic is often ingrained in a person. There are only a few unstoppable, sluggish people in the world. The work ethic of an employee, however, may also be influenced by other factors, such as monetary and psychological ones. If the right motivating factors are found, the majority of people may be convinced to do better. This strategy may include some trial and error since each individual may have a unique collection of motivators. You may follow a few guiding principles to enhance employee work ethic.

Step 1: Anticipate that your managers will lead by example. Employees often imitate the actions of superiors. It's likely that your staff will act similarly if your bosses are not doing their duties or are spending the most of the day thinking of creative methods to avoid working. Make sure your managers are well aware of the expectations placed upon them, and check in with them often to ensure that they are acting as role models for the rest of your workforce.

Step 2: Create a method for public acknowledgment in step two. Rewarding a worker for their excellent work ethics might inspire other workers who might not be as productive. Competitions for employee of the month and special awards for good performance may motivate people with a weak work ethic to strive more. Recognition and appreciation are great motivators because they make people feel good about themselves.

Step 3: Specify your objectives and deadlines. Employees sometimes experience project overload if they are unsure of how to finish it or if it seems to be impossible. Projects should be divided into tasks with distinct objectives. Establish benchmarks with precise deadlines so that workers understand precisely what is expected of them and how long they have to do the assignment.

Step 4: Monitoring prospective troublemakers is step four. Almost every workplace has at least one employee who just works for the money. These individuals have the potential to sow division among the ranks and undermine not just the productivity of the organization but also the morale of the rest of the workforce. Sort incoming applications to make sure they are committed to the position. Watch out for present troublemakers, impose stringent rules they must abide by, or advise them to look for work elsewhere.

Step 5: Establish a system of financial rewards. The promise of a bonus or increase in exchange for completing particular duties and enhancing their performance is all that some workers need to be motivated. Even little gift card challenges and free items may motivate sluggish workers, even if not all businesses may have the funds to provide substantial financial rewards to their staff.

Negative Work Ethic Definition

Companies like to promote positive work ethics because it often results in happier and more productive employees. Just as it is important to understand a positive work ethic, however, it is equally important to recognize the signs of a negative work ethic. Negative work ethics may be the behavior of a single individual or something more systematic; regardless of the specifics, identifying the signs is the first step toward correcting it.

i. Lack of Productivity

Lack of productivity is the most visible indicator of a bad work ethic. A worker who hurries through projects or waits until the last minute to finish them often submits lower-quality work and runs the danger of missing a deadline, according to CNN, which ranks procrastination at the top of its list of poor work habits. Additionally, a lack of productivity costs the business time and money since the employee is basically being paid for doing nothing. While short rest periods and breaks throughout the working are essential for a productive employee, a slack employee is unable to distinguish between taking a break and idly passing the time.

ii. Attendance

A good work ethic is being punctual at all times and utilizing sick days as intended rather than as a substitute for a vacation. On the other side, a poor work ethic aims to take advantage

of the system, according to CNN: often arriving late and making the most of sick days and other dates[4], [5]. Additionally, a worker's response to poor attendance may reveal a lot about his work ethic. An excellent employee, for example, could sometimes be late to work but remains later to make up the time. A poor employee will consistently arrive late, going above and beyond what the employer deems acceptable.

DISCUSSION

The discussion on the meaning of professionalism and work ethic encompasses a wide range of factors that contribute to the understanding and application of these concepts in the contemporary workplace. Professionalism, as discussed earlier, entails the demonstration of specific behaviors, attitudes, and qualities that reflect a commitment to excellence, integrity, and accountability. It encompasses aspects such as maintaining a professional appearance, adhering to ethical standards, and exhibiting respectful and courteous behavior towards colleagues and clients. Work ethic, on the other hand, delves into a person's values, attitudes, and dedication to their job. This includes qualities like reliability, diligence, and self-discipline in carrying out work responsibilities. The significance of professionalism and work ethic cannot be overstated. In terms of organizational success, professionalism creates a positive work culture, fosters effective collaboration, and enhances productivity. It builds trust among team members, clients, and stakeholders, leading to better outcomes and higher customer satisfaction.

Additionally, professionalism contributes to the development of a strong brand image, attracting and retaining top talent, and improving overall organizational reputation. At an individual level, professionalism and work ethic play a crucial role in employee satisfaction and professional growth. When individuals consistently exhibit professionalism, they are more likely to experience job satisfaction, as they are aligned with the values and expectations of the organization. Moreover, professionalism opens up opportunities for career advancement and personal development, as it cultivates a reputation for reliability, competence, and integrity. Several factors influence professionalism and work ethic, including cultural, societal, and individual factors. Cultural factors such as norms, customs, and expectations within a specific work environment shape the understanding and practice of professionalism and work ethic.

Societal factors, such as prevailing ethical standards and societal values, also influence the behaviors and attitudes displayed in the workplace. Additionally, individual factors such as personal values, upbringing, and education contribute to an individual's interpretation and demonstration of professionalism and work ethic. To develop and maintain professionalism and work ethic, individuals and organizations can employ various strategies. Continuous learning and skill development are essential to stay updated with industry trends and best practices. Ethical decision-making is vital in maintaining integrity and upholding professional standards. Effective communication skills are also crucial for building strong professional relationships and resolving conflicts.

CONCLUSION

In conclusion, professionalism and work ethic are integral aspects of a thriving and successful workplace. Professionalism encompasses a set of behaviors, attitudes, and qualities that reflect a commitment to excellence, integrity, and accountability. Work ethic, on the other hand, encompasses a person's values, attitudes, and dedication to their job. Both professionalism and work ethic contribute to organizational success, employee satisfaction, and professional growth. They foster a positive work culture, enhance productivity, and build trust among team members and clients. Factors such as culture, society, and individual values

influence professionalism and work ethic, emphasizing the need for ongoing development and reinforcement of these qualities. By adopting strategies such as continuous learning, ethical decision-making, and effective communication, individuals and organizations can cultivate and maintain professionalism and work ethic. Ultimately, understanding and embracing these concepts create a harmonious work environment, benefiting individuals, organizations, and society as a whole.

REFERENCES

[1]   D. Mayasari and D. Gustinya, "The Influence of Professionalism and Work Ethics of Employees on the Quality of Health Services," *Soc. Perspect. J.*, 2021, doi: 10.53947/tspj.v1i1.67.

[2]   D. Mayasari and D. Gustinya, "The Influence of Professionalism and Work Ethics of Employees on the Quality of Health Services: Study in the Directorate General of Railways, Ministry of …," *Soc. Perspect. J.*, 2021.

[3]   C. Cockburn-Wootten, "Hospitality, professionalism and meaningful work," *Hosp. Insights*, 2019, doi: 10.24135/hi.v3i2.61.

[4]   D. L. Anthony and T. Stablein, "Privacy in practice: professional discourse about information control in health care," *J. Heal. Organ. Manag.*, 2016, doi: 10.1108/JHOM-12-2014-0220.

[5]   B. Parkan, "Professionalism: A virtue or estrangement from self-activity?," in *Journal of Business Ethics*, 2008. doi: 10.1007/s10551-006-9315-y.

CHAPTER 14

AN ELABORATION OF THE CONCEPTS AND CONCERNS FOR HUMAN VALUES

Ms. Neha Saxena, Assistant Professor,
Department of Masters in Business Administration,
Presidency University, Bangalore, India.
Email Id: - nehasinha@presidencyuniversity.in

ABSTRACT:

The Concepts and Concerns for Human Values" explores the multifaceted landscape of human values and their implications in various domains of life. This abstract work delves into the fundamental concepts surrounding human values, examining their origin, nature, and evolution. It navigates through the intricate interplay between individual values and collective ethics, shedding light on the ways in which societal norms and cultural contexts shape our understanding and prioritization of values. Moreover, this study raises pertinent concerns about the challenges and dilemmas arising in the pursuit of human values, addressing issues such as moral relativism, ethical conflicts, and the balance between individual autonomy and social responsibility. By delving into these concepts and concerns, this abstract encapsulates a comprehensive exploration of human values, their complexities, and the ethical considerations that underpin them.

KEYWORDS:

Cultural Contexts, Ethics, Evolution, Human Values, Individual Values, Moral Relativism, Societal Norms.

INTRODUCTION

Education must include a process of instilling moral principles to prepare students to live fulfilling lives in line with the society's goals and valued values. The importance of education for "character development," "bringing out the latent potentialities and inherent qualities," and "developing an integrated personality" for the welfare of the individual and the larger society has been stressed by philosophers, spiritual leaders, and educators in our nation in various ways[1]–[4]. Whatever name we use, the significance of forming values has long been ingrained in the centuries-old customs of India's civilizational and cultural history. Our country's vast and rich cultural legacy, which we have the good fortune to inherit, serves as a metaphor for the basis and source of principles from which we get our moral nutrition. Examples of values like self-discipline, survival in the absence of material resources, simplicity, handling conflicts without violence, and exploring simple but revolutionary ideas as a mark of superior conduct and living can be found in the lives of individuals, communities, and our saints, sages, and philosophers.

Our important policy papers sometimes include references to the problems around value education. The National Commission on Secondary Education was a crucial turning point in emphasizing character development as the primary objective of education after independence. The development of students' character and personality in order for them to reach their full potential and contribute to the well-being of the community should be the ultimate goal of

education. If we exclude spiritual training in our institutions, we would be untrue to our entire historical development," the University Education Commission Report said. The study continued by arguing against the need for moral or religious instruction in favor of developing a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals, and assertions. The Education Commission of 1964–1966, which focused on education and national development, highlighted a fundamental flaw in the curriculum as the absence of provision for education in social, moral and spiritual values. The group proposed that these moral principles be taught with the help, wherever possible, of the ethical teachings of great religions. According to the Sri Prakasa Committee Report, one or two periods a week should be set aside in the school time-table for direct moral instruction.

The erosion of essential values and an increasing cynicism in society were both issues that the National Policy on Education voiced worry about. In it, it was suggested that education be used as a forceful tool for the cultivation of social and moral values. Education need to foster universal and enduring values, focused on the integration and unification of our people." The 1992 Programme of Action made an effort to include value education's many components into the curricula at all levels of schooling, including the secondary level. Resuming work on value orientation in education was spurred on by the Government of India's report on value-based education, which was presented to both houses of Parliament. In line with the National Policy on Education, the National Curriculum Framework for School Education bemoaned the erosion of the essential social, moral, and spiritual values and an increase in cynicism at all levels. In light of this, the framework made an argument for the inclusion of value education in the curriculum, stating that Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within. In addition, it was said that "the entire educational process has to be such that the boys and girls of this country are able to see good, love good, and do good, and grow into mutually tolerant citizens.

The National Curriculum Framework (NCF) reflected the idea that values should permeate all facets of education. In order to promote principles that create peace, humanity, and tolerance in a multi-cultural society, the framework articulates the necessity for us to renew our commitment to the idea of equality among variety and human interdependence. The values outlined in the Constitution as well as fostering democracy as a way of life rather than just a system of government, as well as enabling children to experience dignity, confidence to learn, development of self-esteem and ethics, need to cultivate children's creativity, making children sensitive to the environment, and the need for fostering democracy as a way of life rather than just a system of governance, assume significance in the framework. It also suggests that the foundation of logical commitment to values should be independence of thought and action, the ability to make decisions based on principles, and sensitivity to the welfare and emotions of others.

Education for Peace is one of the national and international topics that the NCF places a lot of emphasis on. According to the position paper on Education for Peace written by the National Focus Group as a part of NCF, "Peace is contextually appropriate and pedagogically gainful point of coherence of values." The pursuit of peace encourages ideals to be internalized and gives them concrete meaning. One method for putting value education into practice is called "Education for Peace." It strives to provide pupils the morals and attitudes needed to live as responsible citizens who are at peace with themselves and others. Through value education, the emphasis has shifted throughout the years from religious and moral education to education for peace, in line with the developing senses and sensibilities in the broader environment of education. In the western setting, growing concerns about the escalation and

dissemination of violence were the driving force behind the recognition of education for peace as a crucial component of comprehensive education. In our situation as well, a similar trend is seen. In this light, Education for Peace encompasses value education. Value-oriented education will undoubtedly take front stage if the concept and principles outlined in NCF and the position paper on Education for Peace are put into practice.

Education for Values

The fact that existing methods of school education significantly contribute to children' uneven development is one of the most crucial arguments in favor of reorienting education towards values[5], [6]. These demonstrate a separation between the mind and the heart by putting all of the emphasis on the cognitive realm and completely ignoring the emotive domain. Students are taught to relate to aggressive rivalry, facts that are disconnected from contexts, and a culture of extreme competitiveness from day one. At the expense of emotional intelligence and interpersonal abilities, the individualistic vision of greatness is emphasized. Young students barely comprehend the value of education, the purpose of learning certain disciplines, or how it would benefit them. Their knowledge is restricted to what they have learned in class. They scarcely have a clue as to how they ought to go about living their life, committing to the welfare of the nation, caring for the environment, and other social and moral concerns. What kind of people they want to become after completing their schooling is unclear to them.

Children that get this kind of schooling become automatons. Such a viewpoint undermines education's core objective, which is the holistic development of the individual, including the ethical growth that is necessary for making morally sound decisions. In The Republic, Plato said that the ability to use one's knowledge and talents to address societal issues is the sign of an educated individual. Children must develop a proactive social conscience as a result of their education. The setting that empowers people the most is society. No one can completely develop as a human being or find fulfilment and dignity apart from the web of links and obligations that society assumes. True education empowers people to contribute to social change and live creatively, responsibly, and peaceably in society.

The primary priority for education has always been raising the quality of instruction. In recent years, a more practical definition of excellent education has emerged. It has come to be associated with employability, getting ready for the workforce, and giving less and less thought to the topic of education, namely, the individual student and his/her entire development as a person. The quality of education should not be viewed in siloed terms, but rather in a more comprehensive and expansive manner. It should not be measured in terms of the number of years spent in school, but rather in terms of the quality of the development of the individual; the formation of the whole person, the full flowering of the human being, and the development of character.

The value of education is not just based on the improvement of educational quality. The present rebirth of interest in education as a potent tool for instilling values in pupils is partly a result of how quickly values are eroding in our nation. Our civilization is rocked by conflicts, corruption, and violence despite significant advances. Our values system has been distorted. We may discover deception and corruption everywhere. Most people are more concerned with their personal families than they are with carrying out their social obligations. Although values have been lost throughout human history and throughout all civilizations, our nation is very concerned about the present state of values degradation. Examples of value erosion include: individuals becoming more avaricious and self-centered; honesty starting to vanish from society; violence becoming the norm; and an increase in corruption, abuse, and power.

The issue of deteriorating values is multifaceted and results from a confluence of powerful societal factors, including terrorism, globalization, materialism, consumerism, and risks to mankind from climate change and environmental degradation. These have brought in fears, individualistic lifestyles, the acceleration of demands, the abuse of science and technology, pessimism, a sense of isolation, and other undesirable outcomes.

The microcosm of the globe is found in schools. In schools, the chaos of the outside world manifests in several ways. The way children and young people grow up in our nation has changed and is changing even more quickly. To inform us of what our own eyes and hearing tell us, scientific surveys are not necessary. The number of unhappy families has increased. Children engage in violence and criminality both inside and outside of school. Our kids have been engulfed by mass media in a way that is difficult for them to understand or evaluate. While it's important to foster in kids a questioning mindset and a capacity for critical thought, we find that many kids approach instructors with contempt and ask them questions out of conceit or a desire to challenge their authority. A hurry-up culture often lacks a feeling of brotherhood and togetherness. Peers have a significant impact on them. Drug misuse, inappropriate sexual behavior, graffiti, commercialization, theft, dishonesty, and the mistaking of role models for heroes and celebrities are more prevalent than ever. In general, parents, educators, and the general public believe that our young have lost respect and responsibility. In reality, there is a public call to action. Education experts as well as the general public have expressed worry about moral decline, criminality, violence on the streets and in the media, and a lack of discipline in schools.

To practice the widely held principles of harmony and peace with oneself and others, children and youth need to be educated. Children are the future's emissaries. India will have one of the youngest populations in the world by 2020, according to demographic projections. The country and the planet will be shaped by this enormous human resource. A thorough review of the strategies each school uses to teach the students under its care is urgently required. Although both parents and the public are responsible for educating their children about values, schools should assume the majority of this obligation because of their institutionalized character. The responsibility to provide a value-oriented education rests with school staff. It must be done with knowledge and preparation in a purposeful, intentional, well-planned way rather than on the fly and haphazardly.

Values and the Contemporary Realities

There is often skepticism regarding the applicability of values in the modern setting whenever there is talk about values and value education. The development of values and virtues like honesty, self-control, respect, responsibility, and loyalty for the purpose of character or personality development of the individual per se without placing them in the prevailing social and cultural realities and conditions is one reason for this. There are several major issues that need to be resolved in the framework of schools and school education, especially in light of the current social climate. In an effort to help students better position themselves when faced with socio-cultural difficulties and the importance of values in overcoming obstacles, a short explanation of why we need to develop new methods of teaching students has been developed.

Tradition vs. Modernity

Traditional values and modernity often clash in developing nations like India, and both adults and young students have highly uncomfortable views towards these concepts. It's crucial to instill in young students' attitudes that do not see all traditions as evil or all modernization as

beneficial[7]–[10]. Our traditional culture has a lot of excellent aspects that should be valued and comprehended. Researchers, psychologists, historians, and thinkers have painted a picture that, for the most part, captures Indian values, including "tolerance of dissonance, coping strategies which seek harmony rather than control over environment," collectivism, and the concept of the "self" as defined in a social context, emphasizing modesty, cooperation, duty, acceptance, etc. Due to the resilience that our many cultures and traditions bring in the everyday lives of people, there is still a feeling of country and society in spite of its huge variety in cultural, social, and economic inequities.

Globalization

The socio-cultural environment has undergone a significant transformation nowadays. Globalization denotes a pervasive culture. Today, practically the whole world is included in our cultural perspective. Less and less of our societies are monocultural. As a result, our world has become more complicated and diverse, and many civilizations have evolved to the point where it is no longer viable to consider adaptation to a homogenous environment. The issue is rather one of adapting to a multi-cultural and very complicated setting. Globalization may result in ruthless rivalry and the rejection of one's own priceless customs and culture. Additionally, it may help create a more compassionate and caring society and individual. The interconnectedness and interdependence may be promoted by the adoption of the proper attitude towards globalization. While advancing national integration, we must also foster the ideals necessary to coexist peacefully with the rest of the world. Children should be taught to be both proud to be Indians and to be global citizens.

Diversity

India is a nation with many different languages, cultures, and religions. It is crucial that diversity within Indian society be valued based on universal values in an era of increasing intercultural blending. Universality and variety may seem to be mutually exclusive, but they must coexist in a democratic society with a varied population like ours, where democratic principles predominate while simultaneously fully recognizing and respecting individual distinctions. Similar to other countries, India is one where many religious beliefs contribute to its variety. The majority of our people place it at the center of their identity, making it a powerful force that shapes their attitudes and beliefs. Openness to other people's religious beliefs and practises, awareness of biases and prejudices towards other people's religions, an analytical attitude to move from exclusive religious loyalty to spiritual values, and a distancing from dogmatism, intolerance, and violence are some of the key values and attitudes that need to be fostered in our younger generation to develop intercultural and interfaith understanding. Thus, the purpose of education cannot be limited to the study of a single culture and its customs, but must also include the study of and respect for several civilizations.

Inclusivity

A society is healthy and joyful when all of its members feel included and do not feel excluded from society's processes due to their race, culture, caste, religion, gender, or community. It is important to teach young children that inclusive communities are necessary if they are to maintain long-term peace, wealth, and pleasure. The school's daily operations must include this inclusion idea. Every student, employee, and instructor at the school should make an effort to feel included and not excluded due to differences or due to their respective economic, social, or cultural backgrounds. The issue of how gender is addressed in the curriculum, instructional, and administrative procedures within the schools is raised by the

need to guarantee gender equality and gender equity within the society, particularly through acknowledging the role and contribution of women in societies. Gender prejudices and gender stereotypes must be looked at and eliminated from the institutional ethos and environment.

The concepts of equality, social justice, mutual respect for one another's cultural beliefs, and human dignity are among the values contained in the Indian Constitution. Egality, fraternity, and justice are principles that may foster inclusion, ensuring that all people of society feel included regardless of their race, culture, economic status, caste, religion, gender, or community. In the context of our society, our country, and ensuring that education is a right for all children, the culture of inclusion is especially pertinent and significant.

Environment

A current societal issue is educating youngsters about the environment and the need to preserve it. Environmental degradation has occurred throughout the last century as a result of careless environmental exploitation, ozone layer depletion, global warming, industrial pollution, deforestation, soil erosion, nuclear fallout brought on by overpopulation, new technical advancements, lifestyle choices, etc. The importance of instilling values like as respect for the physical environment, responsible use of natural resources, awareness of the connection of humans and the environment, and living in peace with the natural world cannot be overstated. Without consideration for the protection and sustainability of the environment, people's health cannot be sustained.

Exploding World of Science and Technology

It seems obvious that science and technology will continue to advance rapidly in the decades to come, even while humans struggle to keep up with their immediate problems. Both positive and negative unexpected effects result from it. Values determine how science and technology should be used. It is a moral and ethical obligation to use science and technology in a more sensible and compassionate manner. Based on the principles of justice, kindness, a constructive and critical attitude, and knowledge to distinguish between the benefits and drawbacks of scientific and technical breakthroughs, values and attitudes may serve as a guide for human activities.

Mass Media

The mass media's influence on daily life in all cultures is a significant, omnipresent component of modern civilization. Most often, attitudes and beliefs that are conveyed go counter to what families, communities, and schools value. By spreading misconceptions and negative stereotypes about women, for instance, young learners are more likely to develop preconceptions that are harmful to women and society as they grow older rather than learning that all people are equal, including men and women. In order to be able to decipher the negative signals and determine if the mass media just promotes viewpoints that are profitable for the media, students are obliged to go through a learning process in schools.

Examining and ensuring that these issues and concerns are appropriately addressed in our educational system is necessary. This includes looking at the curriculum, teaching methods, administrative procedures, institutional ethos, and general school climate, as well as how our students are given the chance to form thoughtful opinions and convictions in order to respond to the aforementioned challenges in a peaceful and innovative manner. Young learners need to acquire crucial values and abilities such as centered thinking, introspection, social responsibility, questioning, understanding truth and facts, and independence from prejudice.

DISCUSSION

The discussion surrounding "The Concepts and Concerns for Human Values" delves into the intricate nuances and implications of human values across various domains. One key aspect explored is the origin and nature of human values, shedding light on how they are shaped by personal experiences, cultural influences, and societal norms. The interplay between individual values and collective ethics is also examined, highlighting the dynamic relationship between personal beliefs and the broader ethical frameworks within which they operate. Moreover, the discussion raises concerns regarding the challenges and dilemmas inherent in the pursuit of human values. These include issues such as moral relativism, where differing cultural perspectives on values can lead to ethical conflicts and the need for nuanced considerations. Additionally, the balance between individual autonomy and social responsibility is explored, acknowledging the importance of personal freedom while also recognizing the impact of our choices and actions on the well-being of others. Through this comprehensive discussion, "The Concepts and Concerns for Human Values" aims to foster a deeper understanding of the complexities surrounding human values and the ethical considerations that arise in their exploration and application.

CONCLUSION

In conclusion the Concepts and Concerns for Human Values serves as a thought-provoking exploration of the intricate tapestry of human values and their significance in our lives. Through examining the origin, nature, and evolution of values, we gain a deeper understanding of how they shape our perceptions, decisions, and interactions. The discussion surrounding individual values and collective ethics illuminates the dynamic interplay between personal beliefs and the broader ethical frameworks that guide societies. Moreover, the raised concerns emphasize the complexities and dilemmas that can arise when navigating the pursuit of human values, urging us to critically reflect on issues such as moral relativism and the balance between autonomy and social responsibility. By engaging with these concepts and concerns, we are prompted to cultivate a greater awareness of our values, their implications, and the ethical considerations inherent in their application. Ultimately the Concepts and Concerns for Human Values encourages us to foster a more compassionate and responsible approach to the pursuit of values, enriching our lives and enhancing our collective well-being

REFERENCES

[1]   V. Palacin, M. A. Ferrario, G. Hsieh, A. Knutas, A. Wolff, And J. Porras, "Human Values And Digital Citizen Science Interactions," *Int. J. Hum. Comput. Stud.*, 2021, Doi: 10.1016/J.Ijhcs.2021.102605.

[2]   L. J. Wolf, G. Haddock, A. S. R. Manstead, And G. R. Maio, "The Importance Of (Shared) Human Values For Containing The Covid-19 Pandemic," *Br. J. Soc. Psychol.*, 2020, Doi: 10.1111/Bjso.12401.

[3]   B. Saboya De Aragão And S. Alfinito, "The Relationship Between Human Values And Conscious Ecological Behavior Among Consumers: Evidence From Brazil," *Clean. Responsible Consum.*, 2021, Doi: 10.1016/J.Clrc.2021.100024.

[4]   V. F. Galvão, C. Maciel, R. Pereira, I. Gasparini, J. Viterbo, And A. C. Bicharra Garcia, "Discussing Human Values In Digital Immortality: Towards A Value-Oriented Perspective," *J. Brazilian Comput. Soc.*, 2021, Doi: 10.1186/S13173-021-00121-X.

[5]   R. W. Astuti, H. J. Waluyo, And M. Rohmadi, "Character Education Values In Animation Movie Of Nussa And Rarra," *Budapest Int. Res. Critics Inst. Humanit. Soc. Sci.*, 2019, Doi: 10.33258/Birci.V2i4.610.

[6]   R. Nunes, I. Duarte, C. Santos, And G. Rego, "Education For Values And Bioethics," *Springerplus*, 2015, Doi: 10.1186/S40064-015-0815-Z.

[7]   H. Lauer, "Rethinking 'Tradition Vs. Modernity': The Social Construction Of The 'Hiv/Aids Crisis' In Africa," *Cult. Today*, 2006.

[8]   H. Lauer, "Cashing In On Shame: How The Popular 'Tradition Vs. Modernity' Dualism Contributes To The 'Hiv/Aids Crisis' In Africa," *Rev. Radic. Polit. Econ.*, 2006, Doi: 10.1177/0486613405283319.

[9]   T. Environments, "Tradition Vs . Modernity : The Quest For A Cultural Identity Tradition Vs . Modernity The Quest For A Cultu," *Tradit. Dwellings Settlements Rev.*, 2017.

[10]   O. Galland And Y. Lemel, "Tradition Vs. Modernity: The Continuing Dichotomy Of Values In European Society," *Revue Francaise De Sociologie*. 2008. Doi: 10.3917/Rfs.495.0153.

CHAPTER 15

AN ELABORATION OF THE AIMS OF THE VALUE EDUCATION IN MORAL EDUCATION

Dr. Vijayarengam Gajapathy, Professor,
Department of Master in Business Administration (General Management),
Presidency University, Bangalore, India.
Email Id: - vgajapathy@presidencyuniversity.in

ABSTRACT:

The aim of value education in moral education is to cultivate a strong foundation of ethical principles and values in individuals, enabling them to make informed and morally sound decisions. This educational approach seeks to foster personal and social development by instilling a deep understanding of values such as honesty, integrity, empathy, and respect for others. Through a comprehensive curriculum, pedagogical strategies, and experiential learning, value education in moral education aims to shape individuals who are not only academically proficient but also morally responsible and compassionate members of society. By emphasizing the importance of values and ethics, this educational framework strives to create a positive and harmonious social environment that nurtures the growth of individuals who can contribute meaningfully to their communities and the world at large.

KEYWPRDS:

Decision Making, Educational Approach, Empathy, Experiential Learning, Foundations, Moral Education, Morally Responsible.

INTRODUCTION

The moral foundation of people and communities is shaped in large part through value education. It is crucial to provide people with a solid foundation of values and principles that serve as a guide for their actions and choices in an ever-changing world filled with complicated ethical issues and difficulties[1]–[4]. Here the goals of moral education and value education become clear. Value education focuses on the development of ethical values like honesty, integrity, empathy, and respect for others in order to transcend beyond the transmission of information and academic abilities. Value education in moral education seeks to promote personal and societal growth by embedding these values in people, enabling them to make morally responsible decisions. The purpose of value education in moral education is examined in this article, along with its relevance in developing people who are not only academically capable but also morally upright and caring members of society.

From a bigger picture, the purpose of value education is connected to the crucial query of what education itself is intended to achieve. From a student's point of view, the goal is to help them find personal fulfilment so they may succeed in life and in work. From a social viewpoint, education attempts to provide young people with the skills necessary to contribute to their community, country, and wider world. However, in neither scenario is education to be seen as a result but rather as a process that enables students to have secure, productive lives and to grow into responsible adults who contribute positively to society. Students are also prepared for the workforce via a values-based education. They are able to build positive

interpersonal interactions at home and at school thanks to the attitudes and values of hard work, discipline, collaboration, communication skills, etc. This facilitates their better adjustment on the job. The hiring managers also seek for these traits in potential workers. It is a well-known fact that job progress relies not only on academic aptitude, but also on the capacity for perseverance, accountability, teamwork, and cooperation. While having a degree helps in landing a job, effectiveness in the workplace often depends on traits like persistence, collaboration, sincerity, hard effort, communication, and interpersonal skills.

cultivating values in school children must thus be seen, on an individual level, as an investment in laying the groundwork for lifelong learning and cultivating human achievement. The qualities of a good student or person include the ability to listen, patience, perseverance, collaboration, teamwork, and a positive attitude towards work, study, and life. Values so encourage excellence in both academics and human endeavor. In this way, education that emphasizes values humanizes learning. At the social level, education for values attempts to foster national unification and social cohesiveness in order to alter societies, countries, and the globe. It can help foster the desire for the culture of war, violence, and greed to change into a culture of peace where people become more aware of each other's differences, human rights, and fundamental freedoms; where people learn to take care of one another and live in a just, peaceful, and compassionate society both in their local communities and throughout the world.

Renewing the Purpose of Schooling

We have been bemoaning the lack of value education and our inability to give it for years. Value education has always been emphasized in our educational strategies and the ensuing school education curriculum frameworks. A thorough examination of the whole scenario indicates that the implemented curriculum differs from the planned curriculum in some way throughout the process of turning objectives into actions. We respect educational components that support academic achievement and employment. Those who don't achieve the necessary level of success are not respected. Everything that is appreciated is passed along and is seen to be more fitting. The desired ideals that are crucial for a person's growth as well as for society's health and equality are pushed to the side as knowledge and information gain control. Children nowadays are taught how to use computers, for instance, but the concern for values and the policies that go along with it are not applied with the same vigour and excitement. The kind of education offered in schools depends on the focus chosen.

Value education is seen as a supplement or add-on programme or activity, which is another reason why the aims are not implemented. However, it is generally acknowledged that values are inextricably linked to educational objectives and that education is neither neutral nor devoid of values. In this manner, it need not be seen as yet another responsibility for the schools. In the framework of what schools currently do or should do, a lot of the job can be completed. The fact that value education occurs continuously in schools is yet another factor that is often brought up. Since pupils internalize implicit points of view, certain methods of seeing, knowing, perceiving, behaving, and responding to events to themselves and others, everything taught in schools transmits a wide variety of values. While it is true that value education occurs implicitly and often by accident, it is equally true that for value education to be successful, the school's agenda must include a clearly defined and explicit emphasis, direction, and commitment to cultivating values. In order to succeed in this endeavor, we must remove the misconception that schools cannot work to promote values education. It's time to reestablish faith and confidence in the educational system as a viable platform for promoting moral principles. We must be just as enthusiastic to increase student literacy, retention, and academic accomplishment as we are to advance education for values. It is often

stated that until anything is started on a war footing, even everyday tasks cannot be completed. Nevertheless, the non-negotiable objective of education is education for values, therefore let's see it as a challenge.

Definition of Values

Human behavior and activity are governed and guided by values in daily life. Every phrase we choose to use and every action we take such as what we dress, how we interact, how we perceive and interpret the emotions of others, etc. are all influenced by our values. Values are created based on interests, preferences, wants, desires, and choices. These represent the building blocks of value development. Values has a directed or selective quality. Preferences become the standards for judgement, options, actions, and bases for behavior decision-making when they reach a particular degree of definiteness, intensity, and stability. As a result, values are seen as permanent ideas that guide human behavior.

The processes of thinking, knowing or comprehending emotions, and acting are all a part of values[5]–[8]. These entail emotions, such as a strong preference for something, strong sentiments on one's values, etc. People's behavior often reveals what they value. A person's values may be inferred from what they do in their free time when they are not being bribed or blackmailed into engaging in a specific activity. Value often describes the 'desirable'. Determining what is desired and what kinds of goods or activities are good, however, is challenging. What is appealing now could not be appealing tomorrow, and what is appealing here might not be appealing elsewhere. It is desirable when our practices and behaviors have positive effects on society's norms and ideals as well as the outcomes of such behaviors.

In the context of education, values are understood in terms of their inherent worth without consideration of any specific goal. Such values are referred to be intrinsic or everlasting values since they are admirable in and of themselves and do not serve as a means to an end. Truth, pleasure, peace, and beauty are all seen as essential qualities that are desired in every community. Norms and values may sometimes be mistaken. A somewhat defined pattern of anticipated behavior is referred to as the "norm" and is required. However, worth is a carefully chosen subject. For instance, discipline is a virtue that may be applied to all aspects of human activity, albeit not everyone may do so. When a person internalizes a certain value, it becomes the standard for them when making judgements, preferences, or decisions. Values are also a matter of personal preference, which lends them a subjective quality.

Values are Acquired

The process of socialization results in the development of values. Socialization always takes place in a setting. Differences in civilizations are mirrored in the values since the socio-cultural context varies depending on the society. According to the ecological approach, settings are layered. The child's immediate family, teachers, classmates, and the neighborhood, play area, etc., make up the least portion of their environment. The direct engagement of others who directly impact the kid, such as interactions between parents and neighbors, is another layer of context. However, the child's larger context is related to the child's larger community. Family network, the media, workplaces, and close family friends are a few examples. Even though there may not be any direct interactions, the many systems at play have an impact on the child's socialization and developmental stages. The context in which the kid grows up is very complicated due to the interactions between each layer of context. Nothing is ever static. Contexts alter as a kid matures, affecting the youngster's attitudes, behavior, values, etc.

As we develop our routines as children, we also pick up values. Early in childhood, children

pick up morals by word of mouth or basic instructions from their parents and other household adults. Prohibitions and parental identifications serve as the foundation for values in the early years of life. For instance, a toddler who is 18 months old grabs the lid of a sugar dish on the table is immediately warned loudly and sternly, "No." The little kid flees to a remote corner of the room, covers his/her face with the lid of his/her eye, and shuts his/her eyelids. The mother picks up the lid, chastises the kid, and the kid screams. The toddler then looks towards the hurt mother in need of reassurance when the tantrum has subsided. The kid goes through a variety of emotional states at this time, including impulse, terror, frustration, and rage, each of which has a unique stimulus and ending circumstance. The youngster does not understand the significance of this action or behavior. He or she just feels and experiences specific kind of emotions. The next scenario involves a little older three-year-old kid and is significant for what it indicates about the function of parental identification. The youngster goes to bed at seven o'clock after receiving a reprimand from the father to stay in bed until that time. She follows instructions but can't stop becoming distracted while in bed, which disturbs the father. As a result, the father reprimands her. At this point, pressure to comply is coming from the external voice of authority. After seeing this kind of situation a few times, the youngster realizes that it is improper since her father is ordering her to "be quiet" and "be in bed," and she begins to obey his straightforward orders.

Children rapidly pick up on which actions are acceptable and which are not, as well as which ones are more likely to result in rewards and which ones in penalties. They associate certain actions and behaviors with concepts of good and evil, right and wrong. Rewards and penalties, as well as acceptance and rejection, serve as either positive or negative reinforcers. The frequency and kind of association whether positive or negative are crucial factors in determining a value. Positive connections are created when the outcome results in appreciation, while negative associations are created when the outcome results in pain, suffering, devastation, etc. The individual often repeats the action or behavior that results in the intended outcome. These develop into habits and become firmly entrenched as potent behavioral inclinations when they are repeatedly practiced under favourable reinforcement settings. There may not be any conceptualization at first, but later on, such learning may be applied to other situations. The internalization of values occurs when pupils are forced to evaluate the value of a particular action, circumstance, or concept via individual judgement and reflection.

The process of instilling critical and reflective thinking, logical decision-making, and responsible conduct in pupils is known as values education. When we teach pupils about values, we give them the ability to reason, ask questions, reflect, care, feel concerned, and behave appropriately. As has been well said, "Values are developed by letting people talk, ventilate the issues, and search for their own values, not by forcing them to memories words." Therefore, it is crucial that conscious efforts be made to foster awareness, understanding, sensitivity, appreciation, reflection, and thinking about what is good or bad, right or wrong, and why it is right or wrong throughout the socialization process at home and at school. Only then are responsible decision-making, desire, and dedication to uphold desirable principles likely to come easily. Shortcuts seem to be feasible when a sensible method is absent. The human mind thus has a propensity to compromise with immoral actions and behavior.

It is true that methods to human development in general and values development in particular vary between cultures. But in general, directed learning that fosters values are less common. Psychologists have noted that, in general, parents foster reliance and seldom give their kids the chance to solve issues and make choices after analyzing various aspects of the socialization process in Indian children. Don'ts is overused when it comes to behavioral

guidance. As a result, models with impositions and clear directions are increasingly common. It is true that throughout a child's growth, values, habits, and attitudes are learned via imitation, emulation, intention, teaching, and directed learning. However, depending on the stage and the society, they may place different emphasis.

These variances are a reflection of various beliefs of how children learn and the degree of adult participation in that learning. Some people think that nature offers opportunities for learning as well as for growth, and that human involvement in the process is not necessary. The underlying premise is that maturity leads to learning. Some contend that although children may ultimately pick up habits and skills and require supervision to master difficult activities and values, adult involvement will help children pick up attitudes, values, and skills more quickly and effectively. Guided learning is the foundation of this procedure. Others still think that in certain circumstances, it's necessary to offer possibilities for learning. This procedure is official and involves a lot of adults.

Therefore, the phases of development, cultural settings, ideas and theories about children's learning, and degrees of adult participation all have a role in how values are developed. Therefore, it is the responsibility of educators to encourage students' awareness, aid them in considering their preferences and choices, enable them to engage in dialogue about moral issues, broaden their perspectives, comprehend situations and events, and act in accordance with their well-considered and responsible decisions.

Value Concerns at School Stage

Which values pupils should be taught is a hot topic of discussion in the value education community[9], [10]. While there is some agreement on what values are, there is disagreement on which values and whose values should be promoted. Different terminologies may be used to list and categories data in various ways. Confusion is likely to result from any kind of random listing or categorization that lacks a solid structure. Values are a sophisticated amalgam of knowledge, attitudes, beliefs, actions, and abilities. With each value, there is a group of attitudes and beliefs connected. For instance, justice and dedication are related to peace, and loyalty also involves the truth. Values also overlap and are interrelated. In addition, values take on diverse meanings depending on the circumstance. For instance, practicing justice as a value entails treating others fairly. It further denotes dedication to social justice in general. Likewise, equality will mean various things to teachers/schools, schools, and society as a whole. It is crucial to address the topic of "what values" in a certain frame of reference since values are interconnected and may also have different meanings in other circumstances. An effort has been made to list a few "Core Value Concerns" together with a group of attitudes and talents, as well as the justification for each.

From the list of fundamental value concerns, each school must priorities those values that, given its cultural context and environment, need urgent attention. To be included in their own mission statements, each school must also create a clear vision and set of principles that may otherwise be left concealed or implied as a matter of theory rather than action. It is often said that the fundamental principles taught in schools must be rooted in the context of each student's holistic development as a person, as a contributing member of society, and as a responsible citizen, as well as the actual conditions in which the schools are located.

From a personal standpoint, it is important to develop the fundamental human values that make up the essence of what it is to be human. Basic values that are part of human nature include things like truth, loyalty, honesty, love, and peace. These ideals support the inherent goodness of people and society at large. These transcend people's social, cultural, religious, and sectarian concerns and are of a "unifying nature." Such principles are thought to apply to

all people and to be universal, timeless, and everlasting. There is a lot of evidence to support the idea that these human values have endured throughout history and are necessary for living in peace with oneself, others, and environment. The Indian Constitution is the finest example of how ideals should be promoted via education. Article 51A of the Indian Constitution specifically outlines the Fundamental Duties of its inhabitants, emphasizing that each Indian citizen shall:

i. Promote harmony and spirit of common brotherhood, transcending religious, linguistic and regional or sectoral diversities;

ii. Renounce practices derogatory to the dignity of women;

iii. Value and preserve the rich heritage of our composite culture;

iv. Protect and improve the natural environment;

v. Develop the scientific temper;

vi. Strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavor and achievement.

DISCUSSION

The aims of value education in moral education encompass a crucial aspect of holistic development in individuals. By focusing on the cultivation of ethical principles and values, this educational approach seeks to create a strong foundation for making informed and morally sound decisions. Through the integration of value education into the curriculum, students are exposed to a comprehensive range of values such as honesty, integrity, empathy, and respect for others. These values are not only taught as abstract concepts but are actively practiced and reinforced through pedagogical strategies and experiential learning opportunities. One of the key objectives of value education in moral education is to promote personal development. By nurturing a deep understanding of values, students are encouraged to reflect on their own beliefs and behaviors, fostering self-awareness and personal growth. This process of self-reflection allows individuals to align their actions with their values, leading to a greater sense of integrity and authenticity.

Moreover, value education in moral education also emphasizes social development. By instilling values such as compassion and respect for others, students are encouraged to develop empathy and a sense of social responsibility. They are taught to consider the perspectives and needs of others, leading to the development of strong interpersonal skills and the ability to build positive relationships. This social development extends beyond the school environment, empowering students to actively contribute to their communities and become agents of positive change. By integrating value education into the fabric of moral education, the aim is to create a harmonious social environment. By nurturing individuals who possess a strong moral compass, the educational system strives to foster a sense of collective responsibility and create a positive and inclusive society. Value education in moral education aims to shape individuals who not only excel academically but also uphold ethical values, thereby contributing to the betterment of their communities and the world at large.

CONCLUSION

The aims of value education in moral education are integral to the development of individuals who possess strong ethical principles and values. By emphasizing the importance of values such as honesty, integrity, empathy, and respect for others, this educational approach strives to foster personal and social growth. Through a comprehensive curriculum, pedagogical

strategies, and experiential learning, value education in moral education aims to shape individuals who are not only academically proficient but also morally responsible and compassionate members of society. By nurturing a harmonious social environment and promoting positive engagement within communities, this educational framework seeks to create a better world where individuals make informed decisions and contribute meaningfully to the well-being of others. The aims of value education in moral education hold the promise of empowering individuals to become ethical leaders and advocates for positive change in the global society.

REFERENCES

[1]   S. Kaur, "Moral Values In Education," *Tạp Chí Nghiên Cứu Dân Tộc*, 2019, Doi: 10.25073/0866-773x/263.

[2]   A. Rinenggo And E. Kusdarini, "Moral Values And Methods Of Moral Education At Samin Community," *J. Civ. Media Kaji. Kewarganegaraan*, 2021, Doi: 10.21831/Jc.V18i1.34580.

[3]   I. G. A. S. Anggara, H. Santosa, And A. A. G. B. Udayana, "Character Education And Moral Value In 2d Animation Film Entitled 'Pendeta Bangau,'" *Capture J. Seni Media Rekam*, 2019, Doi: 10.33153/Capture.V10i2.2449.

[4]   T. Asif, O. Guangming, M. A. Haider, J. Colomer, S. Kayani, And N. Ul Amin, "Moral Education For Sustainable Development: Comparison Of University Teachers' Perceptions In China And Pakistan," *Sustain.*, 2020, Doi: 10.3390/Su12073014.

[5]   M. Kummerow, "A Statistical Definition Of Value," *Appraisal J.*, 2002.

[6]   M. Shahriari, E. Mohammadi, A. Abbaszadeh, And M. Bahrami, "Nursing Ethical Values And Definitions: A Literature Review.," *Iran. J. Nurs. Midwifery Res.*, 2013.

[7]   S. M. Rutner And C. J. Langley, "Logistics Value: Definition, Process And Measurement," *Int. J. Logist. Manag.*, 2000, Doi: 10.1108/09574090010806173.

[8]   H. Osborne, "Definition Of Value," *Philosophy*, 1931, Doi: 10.1017/S0031819100032381.

[9]   A. Dobell, A. Pringle, M. A. Faghy, And C. M. P. Roscoe, "Educators Perspectives On The Value Of Physical Education, Physical Activity And Fundamental Movement Skills For Early Years Foundation Stage Children In England," *Children*, 2021, Doi: 10.3390/Children8050338.

[10]   I. W. Agustina, I. M. Sutama, And I. W. Rasna, "Analysis Of Character Educational Values In Folklore And The Relevance In The Formation Of Student's Character In Vocational High School," *J. Penelit. Dan Pengemb. Sains Dan Hum.*, 2019, Doi: 10.23887/Jppsh.V3i1.17362.

CHAPTER 16

AN ANALYSIS OF THE PROMOTING VALUES FOR JUSTICE, EQUALITY, AND HARMONY

Dr. Arpit Mohan Srivastva, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:arpits.somc@sanskriti.edu.in

ABSTRACT:

The Promoting Values for Justice, Equality, and Harmony is a comprehensive study aimed at fostering a society characterized by fairness, inclusivity, and peaceful coexistence. This research examines the fundamental principles and mechanisms necessary for promoting values that underpin social justice, equality, and harmony. By analyzing the multifaceted dimensions of justice, including distributive, procedural, and restorative aspects, this study offers insights into strategies and policies that can effectively address systemic inequalities and enhance societal cohesion. Through a combination of theoretical frameworks, empirical evidence, and case studies, this research contributes to the development of practical approaches that can guide policymakers, organizations, and individuals in creating a more just, equitable, and harmonious world.

KEYWORDS:

Equality, Harmony, Policies, Principles, Societal Cohesion, Social Justice.

INTRODUCTION

The quest of justice, equality, and peace continues to be a crucial worldwide issue in today's intricate and linked globe. A study project called Promoting Values for Justice, Equality, and Harmony explores the essential elements of establishing a society where justice, inclusion, and peaceful cohabitation rule[1]. In order to identify efficient tactics and policies for resolving systemic injustices and fostering community cohesiveness, this research attempts to analyses the many facets of justice, from distributive and procedural elements to restorative measures. This study aims to contribute to the creation of useful techniques that may aid organizations, people, and governments in creating a more fair, equitable, and peaceful world by evaluating theoretical frameworks, empirical data, and case studies. This research aims to pave the road for a society that preserves the ideals of justice, equality, and harmony for everyone via a thorough investigation of values.

Justice makes ensuring that someone else's freedom doesn't turn into oppression. Power must be shared, there must be empathy for the weak and sympathy for the disadvantaged if justice is to have any real significance. To guarantee a struggle for justice, it is crucial to be educated on rights and obligations. A key principle ingrained in our Constitution is the freedom of opinion and conduct. It serves as the foundation for innovation and the investigation of fresh concepts and endeavors that might enhance societal advancement. A civilized society is defined by respecting the freedom of opinion and behavior of others. A decent society ensures that this freedom of opinion and conduct is not used to disparage or denigrate the views and position of others. Democracy gives people the freedom to pursue their goals while respecting the rights of others to do the same. In a multicultural society like India, practicing freedom responsibly is essential to maintaining national harmony.

Another ideal stated in the Constitution is equality. If equality is not protected, freedom and justice remain abstract concepts. It entails freedom from exploitation and the provision of opportunity for personal growth, regardless of one's origin, gender, cultural identity, or socioeconomic level. The core of a school, a community, and a country is fraternity. A society where there is room for everyone's goals must priorities social solidarity. Discovering our intrinsic humanity also involves realizing the value of fraternity or solidarity and the fact that we are all a part of a world community, a country, and a larger community. We can only contribute to the construction of a peaceful society and a peaceful planet when we acknowledge our interconnectedness. To encourage fraternity among all people, regardless of religious views, geographical variety, and local differences, citizens must internalize the ideals of equality, justice, and liberty.

The ideals of living in harmony with oneself, one's natural environment, and one's social environment are included in the Constitution. It offers a starting point for developing the framework of values that should be instilled in pupils. Students will be better equipped to uphold the Constitution and contribute to the overall health of society and the country if values like honesty, responsibility, dependability, loyalty, love, peace, and respect for others are fostered from an early age. In actuality, social or educational value promotion starts with the person and their relationship to their local community, wider society, country, and global community.

Value education, as was previously said, does not occur in a vacuum. It has to be understood in the context of the society we live in. Thus, our decision-making about the fundamental ethical issues in schools must likewise be solidly founded in the societal realities of today. It is crucial that education for values be clearly defined in both the global and local settings in places where there are regular terrorist attacks, women and girls are mistreated, theft, murder, and violence are common, and many people are marginalized and neglected by society as a whole. Children are under a great deal of stress and worry due to threats to mankind posed by climate change, globalization, the introduction of new technologies, violence, terrorism, commercialization of education, the more competitive society, and parental expectations. Schools serve as miniature versions of global civilization. There are several ways in which the social and global instability manifests itself in classrooms.

Additionally, there are educational disadvantages brought on by differences in gender, caste, language, culture, religion, and impairments, among other factors. According to NCF, "these hierarchies profoundly influence access to education and participation of children in schools, ranging from the expensive "public" schools to the subpar primary schools run by local bodies." The constitutional principles of social justice and equality of opportunity are often undercut by these realities, which have a tendency to entrench privilege and exclusion in education. All of these circumstances are harmful to students' personal growth and development and distort values, which may result in indiscipline, aggression, a lack of responsibility, disrespect, and other negative behaviours. Therefore, our attempts to promote value education must be grounded in the challenges that educators and students face in the classroom.

Core Value Concerns

A cluster of attitudes and competences related to the core value issues have been attempted to be presented. Sensibilities, attitudes, beliefs, and skills are all significant in the development of values at the cognitive, affective, and conative levels, even though there are subtle differences between them. It is important to keep in mind that this list is illustrative and not all-inclusive. Each school may define and priorities the values that need to be fostered

according to the local circumstances and demands, as described before, based on these concerns.

Health and Hygiene

Any person's physical growth depends on their state of health. Since physical health and mental, social, emotional, and spiritual components are interconnected, the term "health" has evolved from its earlier definition of the absence of sickness to one that encompasses a wider range of conditions. The child's health has a crucial role in their general development as well as their ability to learn, retain information, and do well in school. the social, the cultural,

Source Information for Core Value Consultation: UNESCO APNIEVE. Becoming. Bangkok, Thailand: Asia and Pacific Bureau for Education. Lifestyle and economic variables that impact health include income, poverty, employment, occupation, social support, and the kind of labour. Lifestyle factors might be the most easily managed of all the variables. According to the WHO, 350 million children worldwide die from malnutrition each year, and a comparable number pass away from diseases like obesity brought on by over eating. There is an increase in the prevalence of childhood heart issues, diabetes, and other lifestyle-related illnesses in many emerging cultures, including India. The misuse of the body also includes the use of dangerous medications and substances. Physical and mental health issues may also result from irresponsible lifestyle choices and inappropriate sexual conduct. Making a deliberate effort to maintain fitness and have a healthy lifestyle is one fundamental factor that contributes to overall health. Cleanliness, a balanced diet, good eating habits, enough exercise, good posture, relaxation, leisure time, enough sleep and rest, moderation in indulgence, etc. are all key components of a healthy lifestyle. According to NCF, there are several potentials for integrating cross-curricular learning into the promotion of physical health. In especially for kids who lack access to proper nutrition and healthcare, which are important issues for human security, school lunch programs are an essential protection for kids' health.

Responsibility

i.   Towards Self Development

to provide students with the mindsets, traits, and abilities needed for their psychological and personal growth. basic decency Respect, etiquette; modesty, humility, and politeness. Discovering and accepting one's own skills, talents, strengths, and limitations with self-confidence and respect[2]–[4]. Genuineness Integrity, patience, composure, knowledge of one's sentiments and ability to control them, optimism to meet obstacles head-on, and honesty, sincerity, and perseverance.

One of the qualities we appreciate most in our daily functioning is responsibility. It is crucial to encourage pupils to become cognizant of their own responsibilities and to embark on a journey of self-improvement. The first step in improving oneself is to recognise one's value, accept one's limits, and accept the fact that one cannot have everything. These are the fundamental abilities that lead to an understanding of one's own value. A solid foundation for self-confidence is built through having faith in one's abilities and accomplishments, no matter how little. Self-confidence is a source of strength since it confirms one's value. Finding one's genuine self is made easier by realising one's limits. Relationship trust depends on a person's ability to be honest with themselves, face the reality when required, and tell the truth with bravery. Integrity or uprightness, self-control, and self-discipline are crucial in the process of growing oneself.

As a result of the self's many demands and requirements, appropriate management is required. To carry out such judgements, one must be resolute and determined. The capacity to repeatedly refuse when it would be easier to give in is a necessary component of self-control. For personal growth, it's crucial to discipline one's senses and emotions, cultivate the habit of reflection, self-reflection, and self-monitoring, and learn from failures. In addition, cultivating positive attitudes such as optimism, hope in the face of hardship, perseverance and the capacity to bounce back from failure, poise and composure in the face of chaos, and so forth, are crucial dispositions that will enable students to continue learning, adapt to changing circumstances throughout their lives, as well as contribute to taking on the role and responsibility of influencing the immediate environment.

ii.   Responsibility towards One's Work/Duty

related behaviours and abilities initiative, resourcefulness, and motivation; goal-setting and time management skills; proficiency with knowledge; order and self-discipline; and doing one's best; battling oneself; teamwork and cooperation in accepting responsibility and contributing one's fair share of effort. If students take ownership of their activities or behaviours, they are more likely to be willing to accept responsibility for their choices and live with the results, whether positive or negative. They are also less likely to treat their work carelessly or be prone to blaming others. Thus, encouraging the idea of responsibility helps to reduce the need for external control and develops students' inner drive and self-assurance to face and conquer problems.

Assuming responsibility for one's job aids in goal achievement, the development of work skills, the creation of a feeling of pride and self-confidence, and other benefits. Failure to fulfil one's obligations results in delays, blame, anger, guilt emotions, anger, turmoil, and disorder. Most often, we learn to feel powerless because of apathy, a lack of motivation or resourcefulness, an excessive reliance on others, etc. Important work attitudes include using existing resources in the majority of hopeless circumstances, taking responsibility for oneself rather than waiting on others to do it, not giving up easily in the face of failures and issues, and not blaming others. To love one's job rather than see it as a burden or misery is a further crucial component. Only pleasure and joy outside of work may keep people motivated to finish a job. The mindset of trying one's best to create exceptional work extends beyond just meeting the criteria and includes producing quality work while taking into account one's limitations, circumstances, and situations. It is crucial that students identify their own motivations for learning, which may include a feeling of pride in their accomplishments, a thirst for perfection, etc. Teamwork is more productive and efficient when there is harmony and cooperation. The pursuit of greatness for oneself and one's job must thus be balanced with the sharing of responsibility, collaboration, and team spirit, as well as the dedication to one another's success. Individual work is still crucial, despite this.

iii.   Social Responsibility

Understanding and valuing one's rights and obligations in light of constitutional principles of justice, freedom, equality, secularism, multiculturalism, and sustainable development; Cooperative interpersonal skills, awareness to women's rights, ethnic minorities' rights, and human rights; respect for national landmarks, holidays, traditions, and resources; appreciation and tolerance for cultural variety, as well as unity among differences in language, religion, social mores, and cultural customs; resource conservation; resource consumption restraint; the importance of sustainable development.

The value of social responsibility and social awareness among students must be promoted, and education must be seen as a catalyst for this. This entails learning about oneself as a

member of a family, neighborhood, village, town, city, community, country, and global society, as well as a progressive expansion of awareness from the self to the other. The knowledge of one's allegiance to each of the aforementioned parties grows with each step. Students need to be instilled with a feeling of duty and responsibility towards their families, communities, societies, nations, etc. from an early age. In order to prevent kids from growing up with a fixation with rights and neglecting duties and responsibilities, it is crucial to place a high priority on teaching them how to fulfil their obligations as responsible citizens. Without this, they only see society and the country in terms of what they can get from it rather than what they can provide. The fundamental point of education is defeated if our students continue to be uninformed about their civic responsibilities and show little interest in them. A citizen's commitment to the Constitution comes first. At the absolute least, every educated individual must be aware of the goals and principles embodied in the Constitution. The values of respect for diversity transcending all barriers, upholding democratic logic for empowering minorities, appreciation for interdependence and interconnection, and love for one's country must be put into action if one is to maintain national unity, uphold the integrity of the country, preserve its rich heritage, and prevent inequality from being reinforced and perpetuated. Thus, it is crucial to support students in understanding, exhibiting sensitivity, and developing abilities necessary to complete their civic duty and contribute to the creation of a better society.

Related Attitudes and Skills

Love, kindness, courtesy, generosity, humility, caring and sharing, compassion, empathy; Love for family, society, country, nature, and humanity as a whole; Trust, gratitude, forgiveness, nonviolent ways of resolving conflict, respect for others, affirmation of others' positive qualities; Joy of giving, altruism. Belief in the dignity and worth of all human beings. Listening and communication skills. An educated individual must possess the vital quality of humanity. The development of humanity and human dignity in oneself and others depends on the value of love. It gives us the ability to be our best selves and to recognise the best in others. The definition of true love is serving others' interests without expecting anything in return. Discrimination and denial towards an individual or a community are signs that love has failed. The sensation of belonging and affection for others give birth to compassion. Being attentive to and actively aware of the negative circumstances impacting others is a necessary component of compassion.

It is a natural inclination that seeks out compassion in others and moves from within. Even though they are strangers, we care for people who are in need. This permits us to go over all obstacles, biases, labels, etc. Violence breaks forth when cruelty awakens and compassion is stifled. Empathy, caring, and sharing are the manifestations of love and compassion. The ability to put oneself in another person's shoes is referred to as empathy. Empathy makes sharing and caring easier. It involves acting in a way that promotes the comfort and wellness of other people, and may range from a modest act like lending a chair to a frail or elderly person to missionary activity like teaching in a far-off community. It also means giving without considering the cost, without distinctions based on race, gender, beauty, intellect, culture, or history.

Education that fosters the attitude of love, compassion, and broadens one's circle of kindness and love to include all living things and nature is desperately needed. It's crucial to behave with courtesy, respect, humility, and civility as well as to have the fundamental abilities of listening, communicating, empathising, and showing compassion and admiration for others. The only metric used to determine a person's value in the modern world is their ability to earn money. We must become conscious that the lack of values for human dignity, love, and

compassion is indicated by a standard of values that evaluates human worth only in terms of economic potential. It is crucial that we fundamentally reevaluate how we rank our priorities.

Related Attitudes and Skills

Precision in observation and concentration; Curiosity; Openness to novel concepts and alternate viewpoints; Skepticism of presumptions; Analysis of situations; Visualization of effects of actions; Responsible decision-making; Ability to determine the truth without bias; Experimentation with novel concepts; Reflection on daily life; imaginative problem-solving and conflict resolution. Playfulness, spontaneity, and insight. Critical thinking is highly regarded since it enables students to think rationally, analyses circumstances critically, apply moral judgement to what is right and wrong, and assess the congruence or incongruence between their own values and those of the outside world. This helps children to pick and reject information, balance the facts, and visualize the effects in order to decide on the best course of action. They may also select and reject information.

To guarantee that pupils have a solid sense of right and wrong, which serves as the basis for making morally sound decisions in morally contentious situations and when there are doubts about the accuracy and significance of what is heard and read, critical thinking is necessary. A critical mind is an inquisitive mind that asks questions, recognizes problems, finds solutions, separates fact from fiction, avoids possible traps, and avoids mindlessly consuming science, technology, and media. Creatively handle disputes, incorporate knowledge into daily activities, and look for moral solutions to issues. Diversity of thoughts, viewpoints, and ideas is encouraged via creative thinking, which also promotes the ability to think laterally and approach issues from several angles. Flexibility and creativity enable us to think creatively, test out novel approaches, produce resources with little facilities, and reflect with an open mind on the wonder of things. For our students to successfully adapt to change and achieve their social and moral obligations to better societal problems, educators must help them develop creative thinking abilities.

Related Attitudes and Skills

Inspiration; amazement and wonder; an appreciation of harmony, balance, and beauty in nature; and the manifestation of aesthetics in daily deeds, thoughts, sentiments, and emotions, rather than only in the performing and visual arts like music, painting, dancing, etc. It is important to respect appreciation of beauty and aesthetics because it gives pupils the understanding of their capacity to develop and convey their thoughts in ways that are pleasing to the eye and pleasing to the ear, in addition to what is rational and proper. In order to overcome the constraints of their situation, mood, resources, capabilities, and prejudices, among other things, creators and those who view their creations can benefit from good feelings and emotions that are important sources of inspiration and relaxation. It gives them the drive and desire to explore beyond the boundaries of time and space.

In order to ensure that pupils are socialized to acquire the attitudes and abilities relevant to various stages connected to the core value concerns, schools must play a significant role. Some of these are easily produced via interpersonal interactions, interactional patterns, role models, influence, communication, curricular practices, and pedagogy within the framework of the current curriculum. While certain academic subjects, including the arts, work experience, crafts, and sports, have a great deal of promise to help students acquire the attitudes and values they want, they are often neglected in favor of more core subjects. It goes without saying that fundamental value issues must be included into every aspect of school life. The following part will go through how to go about doing this.

Approaches and Strategies

Most people agree that education must be the driving force behind fostering values. However, it is unclear how this will be accomplished in schools. While some organizations and schools want to preserve values as a distinct topic, others believe that values should be included into everyday classroom activities. The emphasis also shifts. While some place a strong emphasis on meditation, yoga, and religious instruction, others place a stronger emphasis on democratic and national principles. Divergent opinions exist on the goals of value education and the best way to offer it. Values are not consciously emphasized in the majority of schools. The emphasis is on imparting information, despite the fact that knowledge is not inherently value-free. Huge quantities of material are required of children, much of which may be lost following exams. The kid is not considered as a complete individual, but rather as a 'intellect' that, at most, acquires knowledge via the consumption of information. The hallmarks include rigidity of method, mechanical adherence to schedule, syllabi, and exams. The textbook, the instructor, and the curriculum are the centre of focus.

The textbooks include implicit or covert references to values. 'Do what you are instructed to do' rules the learning process. The youngster is informed but not educated. There are no conscious efforts taken to integrate the school's environment with the intended principles. Values might be transferred or not. Even if they are, they simply communicate inadvertently. On the other hand, some schools assign a certain time period on every day of the week to place a particular emphasis on values. The basic premise is that value education is a part of the whole school curriculum and merits particular consideration. For the purpose of teaching values via tales, biographies, poetry, music, theatre, meditation, prayers, group activities, value clarifications, etc., there is a distinct curriculum, grade-level textbooks, and teacher's workbooks with lesson plans. This strategy includes formal assessment. Some organizations in India and the west have developed value education or character education programs that take a direct approach. A few of these intervention programs that have been documented in the literature have had a positive effect on students' behavior.

DISCUSSION

The Promoting Values for Justice, Equality, and Harmony study opens up a rich space for discussion on various dimensions related to creating a more just, equitable, and harmonious society. One key aspect of this discussion is the examination of distributive justice, which explores the fair allocation of resources, opportunities, and benefits among individuals and groups. By analyzing existing patterns of wealth and resource distribution, as well as identifying systemic barriers and disparities, policymakers can develop targeted interventions to promote greater equality and social mobility[5]–[8]. Another crucial point of discussion is procedural justice, which focuses on ensuring fairness in decision-making processes and access to justice. This involves examining the transparency, accountability, and inclusivity of institutions, as well as addressing issues of bias, discrimination, and corruption that may undermine the pursuit of justice and equality. Furthermore, the study delves into the realm of restorative justice, which emphasizes healing, reconciliation, and rehabilitation in the face of conflicts or harm. By exploring alternative approaches to punishment and retribution, such as mediation, dialogue, and community involvement, opportunities for restoring relationships and promoting social harmony can be identified. Overall, the discussion surrounding the promotion of values for justice, equality, and harmony provides a platform for critical reflection and the exchange of ideas, enabling stakeholders to collaboratively shape a more equitable and cohesive future.

CONCLUSION

In conclusion, the Promoting Values for Justice, Equality, and Harmony study highlights the significance of cultivating a society that upholds principles of fairness, inclusivity, and peaceful coexistence. Through the exploration of distributive, procedural, and restorative dimensions of justice, this research contributes to the development of strategies and policies aimed at addressing systemic inequalities and enhancing societal cohesion. By examining theoretical frameworks, empirical evidence, and case studies, this study offers valuable insights for policymakers, organizations, and individuals seeking to create a more just, equitable, and harmonious world. It is through a collective commitment to promoting values such as equality, fairness, and harmony that we can foster a society where every individual has equal opportunities, where justice prevails, and where diverse communities can thrive together. By implementing the recommendations and lessons derived from this research, we can work towards a future characterized by greater justice, equality, and harmony for all.

REFERENCES

[1]   A. D. Mansur and S. Murtiningsih, "Justice Ontology; A Study of 'Umar Ibn Al-Khaṭṭāb's Ijtihād," *Al-Ahkam*, 2021, doi: 10.21580/ahkam.2021.31.1.7234.

[2]   A. Milner *et al.*, "Gender Equality and Health in High-Income Countries: A Systematic Review of Within-Country Indicators of Gender Equality in Relation to Health Outcomes," *Women's Health Reports*. 2021. doi: 10.1089/whr.2020.0114.

[3]   G. Kirton, "Union framing of gender equality and the elusive potential of equality bargaining in a difficult climate," *J. Ind. Relations*, 2021, doi: 10.1177/00221856211003604.

[4]   C. P. Nguyen, "Gender equality and economic complexity," *Econ. Syst.*, 2021, doi: 10.1016/j.ecosys.2021.100921.

[5]   L. Hagström And A. H. M. Nordin, "China's 'politics of harmony' and the quest for soft power in international politics," *Int. Stud. Rev.*, 2020, doi: 10.1093/isr/viz023.

[6]   Q. Wang, W. Zuo, and Q. Li, "Engineering harmony under multi-constraint objectives: The perspective of meta-analysis," *J. Civ. Eng. Manag.*, 2020, doi: 10.3846/jcem.2020.11820.

[7]   N. Fauziah, "The Concept of Family's Harmony in Multiple Cultural Settings, What About the Family Harmony With Autism Children in Indonesia? A Literature Study," *Fam. J.*, 2020, doi: 10.1177/1066480720904027.

[8]   T. Lomas, "Life balance and harmony: Wellbeing's golden thread," *Int. J. Wellbeing*, 2021, doi: 10.5502/ijw.v11i1.1477.

CHAPTER 17

AN OVERVIEW OF THE WHOLE SCHOOL APPROACH FOR MORAL VALUES

Dr. Ritu Rani, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:ritu.somc@sanskriti.edu.in

ABSTRACT:

The Whole School Approach for Moral Values is a comprehensive framework designed to foster the development and integration of moral values across all aspects of a school's culture and curriculum. This approach recognizes the crucial role that schools play in shaping the moral character of students and aims to create a nurturing and ethical learning environment. By encompassing not only formal classroom instruction but also extracurricular activities, teacher-student relationships, and community engagement, the Whole School Approach seeks to cultivate a sense of personal integrity, empathy, and social responsibility among students. This abstract provides an overview of the key principles, strategies, and benefits associated with implementing the Whole School Approach for Moral Values, emphasizing the transformative potential it holds for individuals, schools, and society at large.

KEYWORDS:

Extracurricular Activities, Framework, Integration, Moral Character, Moral Values, Nurturing Environment.

INTRODUCTION

It is more important than ever for pupils to learn moral principles in today's environment of fast change and global connectivity. Teachers and scholars have embraced the idea of the Whole School Approach for Moral Values because they understand the significant influence schools have on how people develop their ethical character. By incorporating moral ideals into every facet of a school's culture and curriculum, this comprehensive framework goes beyond conventional methods to moral teaching[1], [2]. The Whole School Approach aims to provide children the skills they need to handle difficult moral dilemmas and develop into compassionate, moral citizens by establishing a caring atmosphere and encouraging personal integrity, empathy, and social responsibility. This introduction gives a general overview of the importance, guiding principles, and possible advantages of implementing the Whole School Approach for Moral Values, emphasizing its relevance in developing well-rounded people who can contribute positively to their environment.

In the whole school approach, value education is integrated throughout the whole of the educational program in schools where value education would stand out as an overarching issue of fundamental relevance rather than being just an appendage of all other courses. The literature that students read, the activities at school that are encouraged or discouraged, the teaching strategies employed by teachers, the part that administrators, teachers, and students are expected to play in upholding the rules and regulations of the school, the way in which particular events are commemorated and chosen to best illustrate their significance, the

evaluation and promotion processes, the treatment of teachers, the degree of autonomy or initiative they are afforded,

Positive ideals are amplified in the educational environment for students to absorb and internalize. Every educator instills moral principles. Teachers are appropriately trained to provide an atmosphere where such ideals may flourish. Their job is to guide the youngster in the proper direction by monitoring, making suggestions, and offering assistance rather than by imposing. As much as feasible, each unit of study for each topic in the textbook relates to value issues via exercises, examples, questions, and discussions, etc. The instructional style, hidden curriculum, and formal curriculum are all infused with values.

This strategy needs careful thought and preparation. The connection between teachers and students calls for a lot of transparency. Since instructors must incorporate the relevant values into their courses across a variety of disciplines or in extracurricular activities, it calls for certain pedagogical abilities. The administrative team and the whole school administration are focused on advancing ideals. In such an approach, it is necessary to understand how value education affects appreciation and awareness, how to resolve ethical conundrums, how to behave morally, etc.

Integration is the fundamental tenet of the whole-school strategy. It is the integration of all facets of a student's growth. It is the fusion of a person's social concern with his or her physical surroundings, ecological environment, and cultural variety. It is the blending and harmony of oneself and others around one. It is the merger of the school's formal curriculum, unofficial curriculum, instructional techniques, and assessment system. Because of the multiplicity of settings that the school environment generates during the whole of the educational experiences for students to investigate, think about, reflect on, and internalize good dispositions and values, integrated approaches are seen to be beneficial.

Pedagogy of Values

Pedagogy is the art and science of teaching, or the way instructors guide students as they go through various developmental stages. Teaching the complete range of connections, processes, and methods that are intended to improve learning is equally as important as teaching the subject material[3]–[7]. The pedagogy of values must be distinct from the traditional pedagogy based on the banking model of education, which puts a higher focus on the learner than the material. According to the banking model of education, a student's knowledge comes mostly from their instructor. Students must be filled with information since they are empty vessels. An test is given at the conclusion of the year to see how much of the student's information has been retained. In this kind of model, the students serve as the audience and sit respectfully and silently in front of the instructor, who occupies the centre of the stage. There is very little interaction between the instructor and the pupils. While children's brains are less developed than those of educated adults, the pedagogy for values is based on the idea that children create their own conceptions of how the world works.

The learner may only decide to practise values intentionally and responsibly after that. Studying the lives of individuals who are renowned for their compassion, for instance, might be one of many methods to impart a knowledge of compassion. It may be acquired via experience and the welcoming atmosphere at home and at school. It may also be cultivated by teaching pupils how to help those in need and by exposing them to their pain. Thus, moving away from the conventional banking paradigm and towards an immersive or interactive approach is required pedagogically for this form of learning. This methodology makes the underlying assumption that the key to education for values is how you educate, not what you teach. Without this, value education can merely become another mandated task for schools to

carry out, rather than the adoption of new approaches to engaging with students, connecting to them, and employing teaching and learning techniques to provide real-world learning opportunities.

Some General Strategies

As was already said, immersive and interactive learning methods are the best for ingraining attitudes and values. This article discusses several experiential and reflective techniques that may be used to educational activities and curriculum. Some are better suited for elementary school, while others are for junior high and senior high school. Schools must choose the best tactics for each level due to the complexity of the process of value formation and the wide variety of values that must be fostered. Silent sitting has been seen as a crucial technique for developing the practise of being still, fortifying one's inner being or self, combining knowledge received, and remembering what is most important. It promotes absorption and focus, clear thinking, memory, health, vitality, and self-awareness. Silent sitting has been proven in certain studies to aid with boosting one's capacity to get along with people, feel calm and inspired, and reduce negative feelings. This may be used to any topic or class. Two minutes might be set aside before the beginning of each class before the teaching really begins. It acts as a warm-up activity, particularly for younger kids.

For younger kids, learning via visual experiences such as symbols, drawings, posters, charts, cartoons, graphs, photos and pictures as opposed to aural and tactile ones has a greater value. These are less abstract and more effective than verbal mode for transmitting attitudes and values and creating images in the early basic years of learning. When using role plays as a tool to instill values, the focus is not on acting prowess but rather on the projection of ideas and ideals and analysis of the same. The analysis explains why a person should accept or not accept the value in issue and behave consistently with it. Acting out helps reinforce ideals and improve comprehension of their significance.

You may perform role plays based on the age groupings. Acting out the tale, portraying specific values, miming, and reporting including the processes of perceiving, evaluating, acting, and internalizing are important to the whole process of teaching via role plays. The role play's presentation is just one aspect. Role play is an art, and employing them effectively, especially with younger kids, requires training and practise. Reflection is the true and most important element since it allows for attitude adjustment and a development in values. It has long been believed that telling a story is the most effective approach to communicate a significant moral lesson. In recent years, we've discovered that the mind like to tell tales. Knowledge is located, contextualized, and entangled in meaning webs. As a rule, educators have not influenced practice by using meaningful narratives that are anchored in everyday life to develop knowledge and insight into human behavior. However, the conventional methods of information transmission have been overshadowed by the new understanding of how the mind functions and how the brain retains propositions and episodes in a different manner. For kids to comprehend values, persuasive and real-world stories and anecdotes that are delivered in clear and engaging ways may be extremely helpful.

The tales and anecdotes provide examples of individuals' individual perspectives on life, other people, objects, and events. These might centre on one's own life experiences or those of others, whether they were learned firsthand, via word of mouth, or through books. These experiences are meant to inspire individuals, especially to lift their spirits during stressful or contentious times, and they may also give someone's life a new direction. The focus on the idea that greatness is not something that happens overnight but rather through persistence,

patience, and practice may be added to stories and instances of the lives of individuals of prominence. The focus must be on providing pupils with lessons that are both directly and/or indirectly relevant to their age. Students should be encouraged to participate actively so that they may reflect on many facets of the lives of great men and the principles they espoused.

Given that the core principles of all major global religions are the same, studying religious tales that emphasize these principles might be fruitful as a step towards religious unity. To express the ideas related to religious oneness, however, takes a lot of creativity. Every religion's literature has tales and parables that illustrate moral principles. Most effectively, especially in the younger levels, parents and instructors may narrate such tales. The lives of notable religious and spiritual figures from all major religions must be studied by pupils at the post-elementary level. Every county is home to a rich storehouse of legends, folktales, and tales about the heroic lives of great men and women that serve as an effective means of transmitting moral principles. Storytelling is a potent method because it creates a lasting effect on children's brains. Teachers need to get training to develop as storytellers. It's crucial to convey ideas with excitement, attention to the sentiments and emotions the tale is meant to evoke, liveliness while speaking, voice modulation, and word annotating.

Stories and anecdotes provide distinct viewpoints on certain life circumstances as well as alternative methods to experience and comprehend things that are significant in one's life. Anecdotes are narratives of actual events that show true human emotions and attitudes. It may have been a moment that deeply affected someone, changed their perspective on the world, or altered their path of action. Anecdotes aid in comprehending a subject by making the abstract tangible and readily understandable; encouraging and inspiring people to ponder, think carefully about the occurrences. Identifying with individuals who uphold the principles, understanding the context of various circumstances, learning about other points of view and options, developing conflict resolution skills, and generating emotions and sentiments are all more benefits of this.

The use of tales to illustrate disagreements, conundrums, human behavior, and strategies for handling various life circumstances derived from classroom, home, and school settings to illustrate values that are important to students may be combined with curriculum topics. Group singing is crucial since the song's lyrics' morals stick with listeners for a very long period. Group represents collaboration, self-control, discipline, and the willingness to adapt as they relate to a single aim or purpose. The music you choose matters. These might be chosen to represent noble sentiments and emotions of sacrifice, universal love, love of nature, homeland, respect for one's heritage and that of others, and so on. At the elementary level, several topics might be taught using music as a teaching tool. Activities in groups provide chances to simultaneously learn many values. It is crucial to foster the core virtues of respect for others, love, tolerance, and collaboration. Working in groups teaches kids the value of one another's genuine efforts and the thrill of giving one's all for the benefit of the whole group. Group activities that may be used to teach topics include role plays, games, group discussions, group projects, and more. It's critical to organize these activities in a meaningful way.

One of the methods often used in conventional classroom instruction to assess students' knowledge and comprehension of the lessons they have learned is the use of questions. Its main objective is to pique students' interest and encourage participation in order to promote active learning. Questioning is a talent and an art that may be used for evaluation, the growth of imagination and creativity, the explanation of values, etc. As a result, the questions posed will determine the style of thinking it inspires. The majority of the questions that professors pose in class have answers that the pupils already know. The answers to more than 90% of

the questions asked are found in the textbooks. These inquiries are quite well-structured. Rarely are open-ended inquiries asked. Closed questions, which are often used, only allow for one right response. Students get the chance to experiment with many angles on a subject or methods of thinking about it when they are given open-ended questions.

There are several sorts of questions, including hypothetical ones that need problem-solving skills. Questions with consequences generate more varied responses. The youngster learns to see things differently by going beyond the apparent in redefinition inquiries. Children answer future questions by assuming a circumstance or issue and then attempting to resolve it. The young person is asked to extrapolate their thoughts into the future. When answering questions of this kind, the youngster must make comparisons between two things, people, or events in an effort to uncover novel connections between them. When constructing questions, context of the inquiry is a crucial factor. The term "context" describes the environment in which a question is posed in relation to the subject matter or instructional unit, as well as the placement of the question, such as at the start, middle, or conclusion of the lesson.

It is also crucial to choose the right question format. Depending on the topic and the setting, the format may be vocal, nonverbal, symbolic, or graphic. To effectively explain the desired aim, it's vital to use relevant language, proper syntax, and clear expression. Discussion as a concept is not new. There isn't a topic in the curriculum where students can't start a conversation among themselves, either in the class as a whole or in smaller groups. However, we see that resistance typically exists because of a lack of time.

While values as such are not the subject of debate in and of themselves, they may serve as a vehicle for other students to reflect on specific social, political, and moral concerns. For instance, individuals nowadays must deal with complex difficulties, conundrums, and circumstances relating to social justice, freedom and human rights, the environment, ecology, population management, and peace and disarmament. These may be used to facilitate debate in social science classes. Additionally, all occurrences and incidents in everyday life, such as when kids rebel, act out iniquitously, grow irritated, pout, or become unhappy, may be used to have conversations with them and help them choose the proper paths. Understanding that talks may help students become aware of the diversity of ideas and attitudes, be tolerant of diverse viewpoints, clarify their own views by having to explain them to others, solve a problem, or express their beliefs is crucial. It could sometimes help students reach a consensus. Students are sometimes made aware of the reality that not all problems can be handled to everyone's satisfaction.

Any kind of structured conversation should be followed with activities that encourage reflection, such as What did we learn from the discussion? The function of the educator during discussion planning is that of a facilitator. It's crucial to choose valuable topics with debate potential that are appropriate for various age groups. Problematic circumstances involving conflicting choices or equally competing values call for value definition. This tactic enables one to choose one of the two options, consider their selection, and identify their values. It seeks to assist students in taking a careful look at their beliefs, actions, and attitudes in order to understand what they really value. It is purposefully avoided to impose one's own beliefs or to moralise on what the instructor considers to be right or bad.

Reflective Practice

Allowing time for thought is a crucial aspect for value education. Insufficient time is spent on hectic, chaotic labour that may or may not be useful in schools. Even when it is constructive, it is seldom counterbalanced with tranquilly, serenity, and time for oneself. Students may begin to understand what is important to them, where errors are being made, where things

might be improved, and other things if they are given the time and space to reflect on their experiences. How is this even feasible with already overloaded school schedules? The school will choose and set priorities in this. In any event, it's important to keep in mind that after engaging in any activity, reflection on the specific experience is required.   Reflection on its own is insufficient. What important is how it will impact you personally. Action without contemplation is frequently referred to as busyness. The ability to perceive things in new ways is the true value of introspection. Perhaps the biggest benefit of reflective practise is the capacity to adjust one's attitude.

The Stage Specific Focus

The best time to set the basis for a child's personality is during the early childhood and basic stages of schooling. Their formative years were throughout these years. Children are quite active at this period. They have a limited ability to listen, yet they are highly inquisitive, have a propensity to ask many questions, have short attention spans and short memories, and have a limited idea of how much time they have to accomplish a task. They are often self-centered, sensitive to praise and criticism, and they don't consider gender or social class when choosing playmates. They like listening to tunes, playing games, and reading books. They need space to inquire about and investigate their surroundings. They learn and follow instructions more easily when they are repeated and dramatized.

They must grow in self-assurance, generosity, and "other orientation" as opposed to "self-centeredness." Working in groups gives people the chance to share knowledge and find appropriate methods to show their joy, resentment, and rage. It is crucial to place an emphasis on adhering to laws and regulations, showing respect for private and public property, and cultivating a feeling of responsibility in daily actions. Instead of focusing on too many dos and don'ts at this stage, the goal should be to provide success experiences, reinforce good behavior, interact with adults who are role models for virtues to emulate, and teach appreciation for the good in others and oneself.

Children start to understand abstract concepts as they become older and enter primary school. They gradually acquire the ability to reason and think logically. They get an understanding of the justifications for why certain actions are appropriate while others are not. They start to identify causal linkages between adults, their attitudes, and their own behavior; their capacity to complete increasingly challenging intellectual activities increases; and their ability to solve problems starts to grow. At this period, establishing one's standing in the peer group and developing interpersonal skills of communicating with others, especially children, are two major considerations. Children are driven to succeed and excel in a variety of their interests at this period, which may lead to intense rivalry. Due to the range of religious, cultural, and geographical origins represented at school, this period is ideal for cultivating an interest in others who are different from oneself, for cultivating good attitudes, and for establishing an awareness of cultural diversity. Children at this age also need to show interest in the surroundings, happenings, traditions, and social phenomena that influence their perspective on society. They must thus be educated on the fundamentals of becoming dependable citizens with secular and democratic mindsets.

This is also the time to learn how to handle knowledge and use it to make judgements about what is good and what is bad, to think creatively, to practice self-reflection and self-discipline, and so on. As disagreements with others are common during social interactions and participation in competition for excellence, it is essential at this period to acquire conflict resolution skills and an aversion to different types of violence. They must cultivate discernment so they can react maturely to information and circumstances that inspire

violence, hatred, and deceit, notably deceptive advertising and anything violent and unwholesome in the media. Children at this age are, however, still working on establishing a positive self-image that is consistent with societal norms and standards. They are unlikely to challenge beliefs and customs picked up from their families and the community. It is crucial to attract their attention to moral and ethical behavior that is consistent with the idea of interdependence in a society where many socioeconomic classes coexist and develop values of restraint, selflessness, and compassion.

Children advance in knowledge across all domains at the secondary and senior secondary levels. Despite not being completely matured, they are on the verge of becoming autonomous individuals as they progressively become conscious of who they are. Although they have fully developed cognitive capacities, they have a tendency to be idealistic and lack a reality orientation and perspective. Confusion results from this, which causes disagreements with friends, parents, and instructors. Adult intervention looks to be a danger to their independence, which may sometimes cause children to become anxious and defiant while other times leading them to act overconfident. Aggression, frustration, and critical self-assertion are signs of a lack of self-worth and success experience. To succeed, they must investigate the topics that most interest them. They can embrace who they are and critically evaluate their individualistic thinking thanks to their success experience. They become rebellious and challenge standards as a result of receiving too much criticism. They often criticise having to give grownups tepid answers and portray confidence in themselves even though they may not really feel that way.

Their capacity for logical thought, communication, and self-control must be developed throughout this phase. Their daily contacts with parents, friends, and instructors provide them with difficulties that they must learn how to address via communication and negotiation. They must become more conscious of the value of interpersonal connections and interdependence in settings that include the individual, as well as the global and ecological. Now is the moment to provide them the opportunity to become creative and effective members of society rather than only beneficiaries of aid. Now is the moment to emphasize the need of collaboration and respect for others' rights, as well as to embrace all people regardless of their cultural differences. The strategy to be used at this level entails debating what defines ethical and moral behaviors via conversations and debates with adults and peers since thinking has fully evolved. This is likely to prompt thoughts and the internalization of moral thinking, enabling them to act morally maturely even in the absence of moral authority.

DISCUSSION

The Whole School Approach for Moral Values offers a holistic and transformative approach to moral education within the school setting. By incorporating moral values across all aspects of a school's culture, curriculum, and activities, this approach recognizes that teaching values is not limited to a single class or subject but should be infused throughout the entire educational experience. One key benefit of this approach is its ability to create a coherent and consistent message about moral values, reinforcing their importance and relevance in students' lives. When moral values are embedded in the school's culture, students are more likely to internalize and apply them in their daily interactions and decision-making processes. Furthermore, the Whole School Approach recognizes the role of teachers and their relationships with students in shaping moral development. By emphasizing positive teacher-student relationships built on trust, respect, and empathy, this approach creates an environment conducive to moral growth. Teachers serve as role models and mentors, guiding students in ethical decision-making and providing support and guidance when faced with moral dilemmas.

Through open dialogue, reflection, and meaningful discussions, teachers can help students develop a deeper understanding of moral values and their practical application in real-life situations. Another strength of the Whole School Approach is its emphasis on extracurricular activities as vehicles for moral education. These activities provide opportunities for students to engage in community service, teamwork, and leadership roles, promoting the development of empathy, compassion, and social responsibility[6]–[9]. Whether through volunteering, participating in clubs or sports teams, or organizing events, students can apply and reinforce moral values outside the classroom, gaining valuable experiential learning and a sense of fulfillment in making a positive impact on others. Implementing the Whole School Approach for Moral Values is not without its challenges. It requires commitment and collaboration from all stakeholders, including school administrators, teachers, students, and parents. Schools must ensure that the curriculum and instructional strategies align with the desired moral values, and ongoing professional development is provided to educators to enhance their understanding and implementation of this approach. Additionally, fostering a supportive and inclusive school culture that values diversity and promotes empathy can contribute to the success of the Whole School Approach.

CONCLUSION

The Whole School Approach for Moral Values offers a promising pathway to nurturing ethical, compassionate, and socially responsible individuals within the educational system. By infusing moral values throughout the school culture, curriculum, and extracurricular activities, this approach goes beyond isolated lessons and creates a cohesive framework for moral education. The emphasis on positive teacher-student relationships, experiential learning, and community engagement empowers students to develop a deep understanding of moral values and their practical application in real-life situations. While implementing the Whole School Approach may present challenges, the potential benefits are vast, including the cultivation of well-rounded individuals who can contribute positively to society. By adopting this approach, schools have the opportunity to shape not only the academic success of their students but also their moral character, ensuring a brighter future for generations to come.

REFERENCES

[1]   N. Charoenkul and H. Tomioka, "Human value creating global citizenship: A lesson learned from soka education and international perspectives," *Kasetsart J. Soc. Sci.*, 2021, doi: 10.34044/j.kjss.2021.42.3.18.

[2]   M. S. R. Chowdhury, S. Yesmin, and A. K. M. Obaydullah, "Teaching Moral and Ethics in Primary Education: Practices and Challenges," *Ijariie*, 2019.

[3]   J. Van Krieken Robson, "Participatory pedagogy for values education in early childhood education," *Eur. Early Child. Educ. Res. J.*, 2019, doi: 10.1080/1350293X.2019.1600811.

[4]   E. Matusov and J. Lemke, "Values in dialogic pedagogy," *Dialogic Pedagog. An Int. Online J.*, 2015, doi: 10.5195/dpj.2015.141.

[5]   K. Tirri, "Holistic school pedagogy and values: Finnish teachers' and students' perspectives," *Int. J. Educ. Res.*, 2011, doi: 10.1016/j.ijer.2011.07.010.

[6]   I. C. Escobar, "Pedagogy of values and its influence on anesthesiology and resuscitation," *Rev. Cuba. Educ. Medica Super.*, 2018.

[7]　M. Badaró, "Pedagogies of value," *HAU J. Ethnogr. Theory*, 2020, doi: 10.1086/707373.

[8]　D. L. Ariail, K. T. Smith, and L. M. Smith, "A Pedagogy for Inculcating Professional Values in Accounting Students: Results from an Experimental Intervention," *Issues Account. Educ.*, 2021, doi: 10.2308/ISSUES-19-018.

[9]　P. Murray, A. Douglas-Dunbar, and S. Murray, "Evaluating values-centred pedagogies in education for sustainable development," *Int. J. Sustain. High. Educ.*, 2014, doi: 10.1108/IJSHE-03-2012-0021.

CHAPTER 18

IMPACT OF LEADERSHIP IN FOSTERING VALUES AND CREATING A POSITIVE SCHOOL ENVIRONMENT

Dr. Prem Singh, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:prems.mgmt@sanskriti.edu.in

ABSTRACT:

This study explores the critical role of leadership in fostering values and creating a positive school environment. Recognizing that effective leadership has a profound impact on educational institutions, this research delves into the various leadership strategies and practices that contribute to cultivating and promoting core values within schools. By examining the correlation between leadership styles, values integration, and the resulting school climate, this study aims to highlight the significance of leadership in shaping a positive and inclusive educational setting. The findings from this research provide valuable insights for educators, policymakers, and school leaders, enabling them to develop and implement effective leadership approaches that foster values-driven cultures and nurture a thriving school environment.

KEYWORDS:

Environment, Fostering, Impact, Leadership, Positive, School.

INTRODUCTION

The importance of leadership in guiding and influencing schools has grown significantly in today's educational environment. Leaders are essential in instilling principles and developing a supportive learning environment that supports students' overall growth. This research intends to investigate how leadership affects fostering moral principles and creating a supportive environment in educational institutions. This study aims to comprehend how successful leadership may impact the values integration process and eventually contribute to a healthy and inclusive school atmosphere by examining different leadership methods, styles, and practises. The results of this research will provide educators, decision-makers, and school administrators useful information that will help them comprehend the critical role that leadership plays in fostering values-driven cultures and fostering an atmosphere that is ideal for learning and development[1].

The curriculum, both explicit and concealed, acts as a significant source of value instruction, as was previously noted. The whole of the hidden curriculum's components combined is reflected in the school's general atmosphere. The purpose of curriculum is to convey values via academic courses, textbooks, and discussion of the subject matter. Books are a storehouse of values since they not only provide information but also contain a lot of values. The values are communicated in part via the contents, presentation, layout, figures, tables, questions, language, and comprehensibility. The vast selection of extracurricular activities helps students instill values. The way that students acquire values may also be influenced by the connections they have with others, how they interact with others, and the teaching methods they use. As a result, values permeate every element of school life. In this part, we'll go over several crucial issues and how they affect how well schools teach moral principles.

Leadership

It barely needs to be explained how important school leadership is to how well values are fostered[2]–[4]. One of the critical components for the success of value initiatives in schools is leadership, specifically the leadership of the school administration, notably the principle. The principle has to be well aware of his or her own value orientations, and that is the most important need. When an administrator is certain of his or her own values, judgements about particular situations immediately follow since each particular issue then easily fits into the administrator's schema of values. The ability and desire to uphold and demonstrate the ideals is another crucial quality. The typical image of a leader is someone at the top of a hierarchy, whom others look up to. True leadership demands a mindset, not just the right credentials. Leaders "point the way." A school requires individuals who are willing to "show the way," who can take ownership of the task of fostering an atmosphere in which others may feel empowered, not only leaders in the traditional sense.

The core of effective leadership is creating an atmosphere where people feel empowered. However, how can that empowerment happen? A strong leader sets an example for others to follow and gives them the freedom to act in an ethical or moral manner. The creation of a value-based school is the responsibility of the successful administrator, who engages and inspires teachers, students, parents, and community members. In every organization, such as a school, there is a clear-cut hierarchy of power that gives the principal the ability to make decisions. In every organizational context, decision-making is essential to fostering harmony and collaboration. The administrator must include all members of the school community in the decision-making process, including students and teachers, to ensure that everyone accepts responsibility for their actions and efforts. Power sharing and consensus decision-making are necessary for effective leadership. In order to foster a healthy atmosphere and connections in classrooms, the principal of the school must serve as a facilitator. Here is an illustration of how democratic government works: Common tactics for good leadership include the following:

a) Having clarity of purpose and modelling the desired values.

b) Using consensus building strategies for making critical decisions.

c) Creating the environment of care and trust. Treating students and colleagues with respect.

d) Delegating responsibilities to help, collaborate and share the work.

e) Providing institutional support for individual and group initiatives, etc.

f) Demonstrating positivity, faith and trust in the power of the school to achieve its goals.

School Ethos, Policies and Practices

The hidden curriculum is represented by the culture and attitude of the institution. It is based on the school's philosophy, purpose, guidelines, interpersonal dynamics, norms, and other factors[5], [6]. Values education has no place in environments where there is no clear vision or expectation, where there are hazy objectives, poor communication, teacher apathy, low productivity, complaints, and complacency, where there is little to no evidence of respect and trust, and where there is a lack of creativity, enthusiasm, and innovation, among other things. According to research and common sense, these unfavorable elements undermine any efforts made by a school to promote values. The values that a school chooses to uphold must

permeate all aspect of school life, including its rules, regulations, extracurricular activities, policies and procedures, symbols, relationships, and so on. The first crucial element is that the school's physical space must be secure and pristine. It just has to be a tidy and secure area to work; it doesn't need to be brand-new. According to research, staff and students perform better and are more motivated when they are working in secure and pleasant environments. Starting out with a critique of current school rules that inherently promote violence, discrimination, and repression contrary to democratic values. There is a higher possibility that the school personnel and instructors will actively participate if the policies are written down and sent to every student after reaching agreement.

Investigating disciplinary practices and policies is crucial. Any endeavor must focus on creating a caring school environment since this is the basis for successful value education. In schools, maintaining order is of vital significance. It must be made clear that maintaining discipline is necessary for both the children's wellbeing and the efficient operation of the school. It is not acceptable if children experience stress and conflict as a result of school rules; something has to be changed. If children are humiliated and physically abused in the guise of discipline, we are transmitting violent ideas. In schools, corporal punishment has long been a common practice. But the level of intensity and excess we are seeing right now is unparalleled. According to developmental psychologists, children who experience physical abuse and corporal punishment grow to have hostile or negative attitudes towards adults as well as other disorders.

A youngster or adolescent's mind is severely harmed by physical abuse they endure. It degrades and causes intense emotions of guilt and humiliation. Punishment creates a mental barrier that becomes a heavy load that is difficult to lift. Although there is physical damage, the damage done to the child's personality cannot even be undone. Either the youngster will retreat or he may start acting aggressively towards other people. Children who are aggressive are more conspicuous because they have the potential to be a bother, while children who withdraw may suffer more. They could come to feel completely inadequate, be propelled into insecurity, and have inadequate selves, negating their potential.

The loss of an eye, loss of hearing, bleeding from the nose, obtaining a broken limb, etc. at the hands of a teacher, however, is not unheard of these days. India has twice received recommendations from the Committee on the Rights of the Child, which is in charge of enforcing the UN Convention on the Rights of the Child, to outlaw physical punishment in all circumstances. The Committee emphasizes that opposing discipline, which aims to encourage children to behave well, does not entail rejecting brutal or humiliating punishment. 23 nations that are UN members, or 13% of them, have banned all physical punishment, including in the family. In order to abolish physical punishment, there must be a clear legal change as well as ongoing public education of parents.

In order to uphold children's human rights, attacks against them must be treated as criminal crimes under the law, whether or not they pass as acts of punishment. Discipline cannot be implemented by screaming, slapping, or beating pupils to control them. Violence isn't only physical; it may also be verbal or institutional, as in gender, caste, and other forms of discrimination. In reality, keeping order in the classroom is a considerate and deliberate method to engage with the pupils. It is a way of communicating with pupils and a way of demonstrating the morals and conduct that a teacher would like them to learn. It thrives in an environment where teachers treat children with respect and have the ability to establish reasonable expectations for their behavior. In addition to a variety of abilities, maintaining discipline helps kids develop responsibility and self-direction.

It is necessary to have a conversation about the violent school policies. Examining the background and culture of the school is necessary, and all instructors, staff members, and students need to be made aware of these difficulties. Later, these initiatives might be expanded to include other courses through lectures, awareness-raising at morning assemblies, and bulletin boards. By include other educators in talks about "how to implement healthy discipline," awareness may be raised. Encourage children to express their grief and sorrow over physical punishment so that other instructors' perspectives may be modified. Even educators might be urged to recall times in their early years when they were disciplined. We may start by talking about our constructive disciplinary methods with pupils. Those for whom they are intended must understand the norms for maintaining discipline. Therefore, it is essential to guarantee the involvement of people for whom the rules are intended while establishing them. Schools need to have important conversations about the following issues in order to strengthen their disciplinary procedures and culture: Are the disciplinary guidelines and procedures consistent with the ideals we want to promote? Have we consulted with parents and kids while creating and executing our disciplinary procedures?

School Activities and Programs

The variety of activities and initiatives carried out in schools as part of well-known co-curricular or extracurricular pursuits may significantly influence how children acquire values. Giving the regular school activities or the classroom itself a value-based viewpoint might start the reform process. It is crucial to examine the kind of activities done in schools and the results that are anticipated from them. The following pages make an effort to reflect on various sorts of initiatives and creative concepts used in schools to advance the intended ideals. The majority of schools have a morning assembly tradition. If the experiences offered to the students are thoughtfully prepared to have an effect on their attitudes and behaviors, it may serve a constructive purpose. Similar to this, celebrating national and cultural holidays is customary. These events are intended to raise national awareness, emotions, and feelings as well as leave a lasting impression on students' minds about the value of our culture and history. If the celebration's underlying themes are not made clear and underlined, the spirit of the occasion is lost.

We take great satisfaction in living in a multicultural culture, yet our understanding of other social groupings is pitiful. If pupils are sufficiently aware of one another's values, customs, cultures, and religions, it may happen. The value of integration ought to be at the heart of education for values. This is only feasible by giving students the chance at school to actively engage in learning about, exploring, and honoring one another's cultures and religions. Some schools provide interfaith communication programs that encourage students to learn about and understand one another's religions, so creating possibilities to lessen or eradicate stereotypes and biases. One of the finest ways to live out ideals is to learn to serve others. Some schools put a lot of importance on initiatives that foster empathy and care for the neighborhood's less fortunate residents. In contrast to feeling repulsed by them, their interactions with less privileged kids and members of society sensitize them to care and share. It's "Helping Hand Day" at one of the schools. Students need to internalize the notion that despite variations in appearance, all people are of equal essential value. Another school offers open-door programs for dropouts, underprivileged groups, and minorities. Programs for the development of women and children, career training, inclusive education, and social work initiatives are used to serve the community. This should be done in the spirit of cooperation and unselfish service, not as a charitable act.

We have seen several exceptional school events and practises throughout the years, and they merit highlighting here. Through initiatives on waste management, rubbish disposal, water

harvesting, air monitoring, and paper recycling, a school implements sustainable development programs to raise awareness. As a consequence, kids stop using plastic and stop buying firecrackers, which helps the cause of recycling and planting trees. 'Vanomahotsava' is a tree planting program where kids also learn about Indian herbs, Ayurveda, and Indian health drinks that are promoted as alternatives to aerated beverages. One of the schools has an adoption program for nearby rural communities where the "each one teaches one" literacy initiative is implemented. Thousands of students from the most underprivileged parts of society are taught to read and write. The same school is involved in the "Adopt a Gran Project," a community-based initiative to promote peace and security for the elderly that aims to build intergenerational relationships for the cause of the neglected old in India. Annual blood donation drives are organized in schools to raise awareness of the idea that "living is giving." Yet another school chooses to celebrate school farewell with the special distinction of inviting the parents, management, students, principals, and teachers as a mark of respect towards the teachers and the school before leaving the school, rather than having a farewell party at the expense of fun for hooliganism and vandalism. Teachers and parents are affected by the way it is set up in their imaginations.

In sports and athletics, there are better possibilities to promote the virtues of teamwork, tenacity, patience, and self-discipline. This area offers a wealth of chances that must be taken advantage of. A brief newsletter or school packet that is sent to students and parents may be created by many schools. These newsletters provide information on a variety of topics, including conflicts, biases, communication skills, bullying, physical punishment, child and human rights, the environment, gender role conflicts, and students' opinions and comments on these and other topics. Materials relating to values are organized in the library. Students are given reading time to choose the topics of their choice, reflect on written works and materials, and record their thoughts in the journals they keep for themselves. Case study files and 'Just for Me' folders are two novel concepts that are now being implemented in a few schools in addition to these broad programs and activities. Each class teacher maintains a thorough record of each student's development in a case study file, which is given to the succeeding class teacher at the end of the school year. Entries are made in the case study file based on the teacher's observations of the student's performance, behavior, etc. It resembles an accumulation record card more. Each student at the secondary and senior secondary levels creates a "Just for Me" folder in which he or she writes about his or her deepest sentiments, role models, and circumstances in life. The use of self-reflective worksheets and checklists in the classroom may help students make positive adjustments to their attitudes and behaviors.

While organizing the activities, the kid must remain the main emphasis. The goal must be to teach values via practical experience, not only through knowledge. Workshops on bullying prevention, conflict resolution, anger management, media literacy, empathy training, and peer-to-peer facilitation programs are essential interventions that schools may use. On certain days, one or two class periods may be set off. Discussions on current events, daily news stories, and debates on moral and social problems may help students acquire the habit of forming ideas, understanding and respecting others' perspectives, taking a principled stance on moral and social issues, and making logical decisions when faced with conflicting viewpoints. Some institutions hold class meetings to examine these issues and assist students find solutions to their moral quandaries. Days are set aside for experts and resource people who are invited to speak to students and conduct workshops on related subjects. Through these activities, students have the chance to improve logical and critical thinking skills.

There are instances of schools in our nation that have implemented minor improvements by rearranging and refocusing the daily schedule. These innovations go beyond the classroom

and connect to the individual's growth and involvement in the community, reflecting the schools' emphasis on core values. For instance, one of the schools in Mumbai has parents participate in a variety of curricular activities, building maintenance, administrative tasks, and project assistance for instructors. This form of parental assistance offers a wealth of diverse experiences for close interaction and sensitivity to academic concerns.

Children who struggle academically, leave school early, or are disciplined for anti-social behavior get particular consideration at one Ahmedabad school. Plans are put in place to provide further assistance. Such youngsters attend class with other students. In Sealdah, a neighborhood in Kolkata, one of the schools emphasizes integrating marginalized kids with other kids. Half of the students at the school come from families who do not pay tuition. It has intricate plans in place to educate "street children," who are alternately taught by students from normal schools. Such encounters help youngsters to become more aware of their surroundings and to have a positive outlook on life. Students should be aware of and actively participating in school events to the greatest extent feasible, even if their level of engagement may vary depending on their age and grade level. Whenever possible, they ought to be represented on school committees. It would be beneficial if students got involved by giving their time as volunteers.

When it comes to tackling the problem of contemporary morals, students should take the lead. As part of a bigger network of change agents that will support the efforts made by teachers and administrators in the schools, students need to be encouraged to donate their time. Training in communication, meditation techniques, and understanding of cultural diversity, human rights links, among other things, should be provided to students. They have to be encouraged to collaborate with the instructors so they may alter the school's culture. There are instances of actions made by students to upgrade the school's facilities, fill the teacher's position, and provide other essential amenities needed for students travelling from far rural locations. According to reports, they were able to engage with the authorities and persuade them to assert their rights amicably. Such programs and activities may be developed by each school. However, each activity must be set up as an experience. The activity or intervention may become meaningful and purposeful via the feelings brought on by that experience and by reflection on that experience. The only way to modify attitudes and personalities is by continued learning and processing of the event, which are both facilitated by reflection.

DISCUSSION

The discussion on the impact of leadership in fostering values and creating a positive school environment reveals several key insights. Firstly, effective leadership is instrumental in establishing a shared vision and mission that aligns with the core values of the school community[7]–[10]. Leaders who communicate and reinforce these values consistently throughout the school culture create a sense of purpose and direction among staff, students, and other stakeholders. Furthermore, leadership styles that promote collaboration, empathy, and inclusivity contribute to a positive school climate. When leaders actively involve all members of the school community in decision-making processes, encourage open communication, and foster a sense of belonging, trust and mutual respect are enhanced. This, in turn, creates an environment where students feel safe, supported, and motivated to excel academically and socially.

Additionally, effective leadership plays a crucial role in modeling behavior and ethical standards. When leaders demonstrate integrity, fairness, and ethical conduct, they set a positive example for others to follow, leading to a healthy and ethical school environment.

Finally, leadership that promotes professional development and growth opportunities for staff fosters a culture of continuous improvement and innovation, positively impacting teaching and learning outcomes. Overall, the discussion highlights the pivotal role of leadership in shaping values, cultivating a positive school climate, and ultimately contributing to the overall success and well-being of students and the entire school community.

CONCLUSION

In conclusion, this study emphasizes the profound impact of leadership in fostering values and creating a positive school environment. Effective leadership is crucial in establishing a shared vision, promoting collaboration, modeling ethical behavior, and providing growth opportunities for staff. The findings of this research underscore the significance of leadership styles and practices that prioritize values integration and inclusivity, leading to a conducive and thriving school climate. By recognizing the pivotal role of leadership in shaping the educational experience, educators, policymakers, and school leaders can develop and implement strategies that foster values-driven cultures and nurture a positive and inclusive environment for all stakeholders. Ultimately, this research contributes to the ongoing dialogue on effective educational leadership and its critical role in ensuring the holistic development and success of students.

REFERENCES

[1]   L. Beattie, "New Directions in Leadership in the Field of Preschool Education," *OMEP Research Update*. 2021.

[2]   A. Fries, N. Kammerlander, and M. Leitterstorf, "Leadership Styles and Leadership Behaviors in Family Firms: A Systematic Literature Review," *J. Fam. Bus. Strateg.*, 2021, doi: 10.1016/j.jfbs.2020.100374.

[3]   R. T. By, "Leadership: In Pursuit of Purpose," *J. Chang. Manag.*, 2021, doi: 10.1080/14697017.2021.1861698.

[4]   F. Gandolfi and S. Stone, "Leadership, Leadership Styles, and Servant Leadership," *J. Manag. Res.*, 2018.

[5]   D. M. Keon, "'Soft barriers' – The impact of school ethos and culture on the inclusion of students with special educational needs in mainstream schools in Ireland," *Improv. Sch.*, 2020, doi: 10.1177/1365480219898897.

[6]   M. Granvik Saminathen, S. Plenty, and B. Modin, "The Role of Academic Achievement in the Relationship between School Ethos and Adolescent Distress and Aggression: A Study of Ninth Grade Students in the Segregated School Landscape of Stockholm," *J. Youth Adolesc.*, 2021, doi: 10.1007/s10964-020-01199-w.

[7]   M. Gunawardena and B. Brown, "Fostering Values Through Authentic Storytelling," *Aust. J. Teach. Educ.*, 2021, doi: 10.14221/ajte.2021v46n6.3.

[8]   J. Wulf and I. Blohm, "Fostering Value Creation with Digital Platforms: A Unified Theory of the Application Programming Interface Design," *J. Manag. Inf. Syst.*, 2020, doi: 10.1080/07421222.2019.1705514.

[9]   E. J. Veen, "Fostering Community Values through Meal Sharing with Strangers," *Sustainability*, 2019, doi: 10.3390/su11072121.

[10] O. Stoliarenko *et al.*, "Fostering a Values-Based Attitude towards a Person in Secondary Schools in the Post-Soviet Space," *Rev. Rom. pentru Educ. Multidimens.*, 2021, doi: 10.18662/rrem/13.3/446.

CHAPTER 19

AN OVERVIEW OF THE FOSTERING POSITIVE RELATIONSHIPS IN EDUCATION

Dr. Amarpal Singh, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:amarpals.mgmt@sanskriti.edu.in

ABSTRACT:

The crucial role of positive relationships in education and its impact on values development and learning. It emphasizes the significance of nurturing relationships among various stakeholders in the school community, including teachers, administrators, students, and parents. The paper highlights how students perceive their learning experiences within the context of their relationships with teachers and peers, suggesting that the quality of these relationships directly influences academic growth. Furthermore, it emphasizes the need for educators to model the values they wish to instill in students, as actions often speak louder than words. The abstract concludes by stressing the importance of creating an atmosphere in which students feel emotionally safe to make mistakes, facilitating the learning of responsibility and consequences. Overall, this abstract underscore the transformative potential of fostering positive relationships in education and the implications it holds for values education and student development.

KEYWORDS:

Classroom Culture, Equality, Interpersonal Relationship, Mutual Respect, Positive Relationships, School Community.

INTRODUCTION

Human contact will inevitably lead to relationships. Relationships make up the social atmosphere of school life. Value-based education requires positivism in all interactions between teachers, administrators, students, parents, and so on. Relationships between people need to be characterized by reciprocity, mutual respect, and a compassionate outlook. No matter how different the duties and responsibilities of the people who make up the school community are, everyone even those who do so-called menial tasks must be regarded as a part of the school community[1]–[3]. Studies show that relationships and learning are intertwined. Students think of themselves and how they are learning the material in the curriculum in terms of their interactions with classmates and instructors in the classroom.

In other words, students' impressions of the topic are more strongly influenced by their interactions with the instructor than by the material they actually study. Learning does not advance in environments where instructors and students do not have good relationships. Even though we may not recall what was taught, if we go back to our school days, we could recall those instructors who were kind and understanding. As a result, children' formation of values depends less on attempts at explicit value teaching and more on their relationships with the people they engage with in school, particularly teachers and classmates. We need to reevaluate how we interact with our children because of the magnitude of effect that connections may have, especially given that the culture of our schools and classrooms does not place a high priority on "relationships."

Positive connections are fostered by instructors who are fair, kind, caring, and sympathetic. Therefore, it is important for us as educators to be conscious of how our actions and attitudes affect the kids. It is well knowledge that kids tune out instruction and pay attention to good behavior. Only when instructors live out those principles can students learn them. Students will copy actions if there is a discrepancy between what adults do and what they say. When anything is mentioned, they could reject it or disregard it if it contradicts what they have seen. This is particularly true in the context of India, where all knowledge and wisdom are attributed to the teacher. Thus, it is crucial that educators themselves model the desired ideals. Instead of instructing students to respect others, for instance, instructors could provide an example of this concept and assist students in creating their own idea of "respect for others," which will emerge if they see it occurring in real life.

We must be aware of how our actions affect the pupils. If we can maintain our composure and avoid expressing anger in any situation while staying silent and unperturbed, we are exhibiting and demonstrating the virtues of tolerance, patience, tranquility, peace, etc. If we always strive to learn new things and do not settle for what we already know, we are inspiring our kids to advance. We are exhibiting objectivity and equality if we do not place ourselves above our pupils or show any kind of favor for one over another. Although some instructors and institutions may not often discuss principles, they believe in setting an example for the values they want their pupils to adopt. From punishment to honors, every aspect of the school communicates ideals. Teachers' attitudes, actions, and working methods create a culture that supports the principles. For instance, a teacher who promotes emotional safety for students to make errors is promoting the importance of learning to make decisions, whether good or poor, and then dealing with the results.

Teacher and Classroom Practices

The effectiveness of the programmed for students' values development greatly rests on the vision, motivation, abilities, attitudes, values, and behavior of the instructors themselves, who direct the educational symphony. For this reason, a teacher is likened to a gardener who sows ideals and knowledge into children and nurtures them with caring. His or her views, ideals, and interpersonal connections are what shape the environment in the classroom. This is especially true in the context of India, where teachers have historically been revered as the sources of wisdom and knowledge. The idiom "what I teach is what I know and what I educate is what I am" captures the significance of the instructor.

One of the student's memoirs about his school days is a good illustration of the influence a teacher may have on a pupil. "My math's instructor quickly stopped trying to teach math's. I've failed all of my exams. The instructor must have known that I could contribute to the school newspaper. Before I could write a specific narrative that was given to me, I had to do a lot of exploring. I felt really uncomfortable, distant, and bashful. Here, my instructor inspired confidence in my ability to learn. The instructor recognized my limitations. I could start accepting my limits openly. I began to believe in my instructor. My instructor assured me that the future was mine when I could not envision one for myself. Many instructors could also be inclined to and capable of understanding the viewpoint of the pupils in their classroom. They are aware of students' talents and know when and how to help those pupils who need it have success experiences. Age, experience, socioeconomic and cultural origins, gender, marital status, topic specialization, wisdom, temperament, and self-concept vary among teachers, however. Additionally, the schools where they work and the student populations, they educate are diverse. Children carry attitudes and value orientations from their families with them as well. All these variations could result in various ways to interact with pupils.

The perspectives of instructors towards their interactions with students in the classroom will now be discussed. Some instructors are very severe and inflexible, and even the slightest interruption might send them into an angry mood. The majority of the time, they strike anybody who seems to be up to no good. Others, who just want to feel good about themselves, continually asking students about other instructors and making comparisons with them. Among other things, they want to know what they are doing and how they are teaching. Some educators may not feel at ease getting up close and personal with kids. One of these educators adds, "I would want to connect closely with children, but I do not feel equipped to do that. When children become personal, I try to stay out of the scenario. Even though I am aware that it will benefit the pupils, I find it unpleasant to deal with. According to a different instructor, their bond is more maternal than amicable.

She claims, "When I go into the classroom, I feel as if my kids are my children, and I treat them with maternal tenderness. I'm not sure whether I've been effective, but I want them to act appropriately and understand everything. I don't want mindless compliance, declares another instructor. I can serve as a mentor for them. I don't want the pupils to feel threatened. Another instructor adds, "I support leadership that is caring. If a kid claims to be unwell, I accept this and let him do the task the next day. But pupils must concentrate completely in class. I make sure they understand why being disciplined is beneficial for them and that they are not doing me any favors when I am stern with them. Therefore, the most crucial need for any teacher is that they be loving and caring. However, it is crucial that instructors develop into stronger role models and develop meaningful relationships with their pupils. Along with encouraging positive behavior, they must deal with the disruptive behavior of the kids.

Values and virtues.

It might be difficult to control and direct pupils' actions and behavior in the classroom. The way they react to a student's behavior is entirely up to them. There are several approaches to dealing with a student's behavior, which change depending on its kind and severity. However, some broad guidelines, techniques, and abilities for dealing with disruptive behavior as well as encouraging desirable behavior supportive of ideals are presented here[4]–[8]. A large portion of student behavior in the classroom is seen as bad because it interferes with peace, discipline, and order. Some of these actions could be normal and age-appropriate for the pupils, and they might also alter as they become older. For instance, instructors are aware that young pupils are impulsive and motor-focused and that this sort of behavior has to be appropriately identified and channel led. However, frequent behaviors like yelling, name-calling, shoving, whining, making fun of others, fighting, disobeying rules, and loud talking make it difficult for instructors to maintain order and discipline in the classroom.

Giving children a clear understanding of the rules and expectations helps to maintain discipline because it makes them more aware of the need of adhering to the rules. It is also possible to hang posters or put-up indirect reminders for following the rules, such as "we shall listen to one another," "we shall ask permission before speaking," "we shall let others learn," etc. The rules may be developed with input from the students themselves. They will be able to accept the duty of adhering to the regulations as a result. Overall, it is preferable to present the requirements and guidelines in a good light. Another mild method of behavior redirection is the use of nonverbal cues or signals. To get the class's attention, make loud noises or actions like getting up from a chair and aggressively clearing one's throat. It's also possible to avoid bothering or calling out kids by approaching them and taking away the distracting item. A teacher may also lessen distractions in the classroom by restructuring and changing the environment, moving students' seats, grouping them, changing the tasks, etc. You may also use warning, but not too often, since it will start to lose its effectiveness.

Overall, it's critical to exercise flexibility to recognize the variances in the students that engage in unwanted behavior. This suggests that not all pupils should be treated equally, but that all students need to be aware that their bad actions may have unfavorable results. The instructor has a number of options at their disposal, including the use of gentle reprimands, such as sending a student to the corner of the classroom, robbing them of privileges, deducting points, recording a low score on their behavior and habits, or assigning additional learning assignments. A teacher must be constant, calm, and firm rather than becoming vengeful or punishing. Alternative teaching methods must be used, and a thorough examination must be done in light of the student's development. It's important to consider the student's assets and possibilities to highlight admirable behavior.

Children that attend schools make up a small portion of the population and bring a variety of cultures, languages, routines, and attitudes with them. Therefore, it is crucial that instructors be familiar with their pupils. If any of these tactics don't work, one has to go back and determine why. It's crucial to recognized that a 10-year-old girl who has a father who often loses his temper and a mother who is quite concerned isolates herself at home and acts rudely and destructively at school. Her instructor doesn't show any sympathy for her. Although the youngster seeks support from her friends, other pupils perceive her to be impolite and demanding. She starts acting provocatively, and the cycle keeps on. Such a youngster will seek for a teacher, someone who can improve her life, or someone who can relate to and comprehend her viewpoint. These children need to express their sentiments and communicate about themselves. It is already an act of kindness to get to know students and their lives better and to let them know that the instructor is interested in getting to know them. It should be kept in mind that the goal of utilizing these techniques is to encourage pupils to act in more appropriate ways rather than to control their bad behavior.

In schools, counselling and guidance services should take precedence over other student support programmers. These services, which are provided by a certified professional counsellor or teacher, give proactive direction in addressing the developmental needs of all children and remedial assistance to kids who are experiencing personal issues and challenges in the social, emotional, and academic domains. The guidance and counselling services also actively include parents, classmates, and the community in providing assistance. Students learn more about their own behaviors, attitudes, and values thanks to the interventions provided by qualified counsellors. Additionally, it aids in enabling children to make wise choices that are in line with the process of forming values.

Proactive Strategies

i. Freedom for Expression

Creating an atmosphere free from undue competitiveness, threat, scorn, etc. is one of the fundamental teaching concepts. It is neither a setting where a teacher has total control over the students nor is it a completely liberal one with no rules. It strives to foster an emotional environment where pupils may have a sense of self-worth, trust, dignity, and confidence, which will lead to self-discipline. Freedom of speech is yet another practice that aids in the transformation of kids. The key is for kids to answer in their own words and from their own experiences rather than just memorization and getting answers correct in one way. It involves letting kids ask questions that help them relate to what they are learning in school and reconcile that with things happening outside. All of these are modest but crucial beginnings towards assisting kids in exploring their own prejudices and biases as well as helping them build a knowledge of the world they live in. yet frequently, kids have an idea that comes from their interactions with their parents, peers, or the media but aren't yet ready to communicate it

in a manner that a teacher would find appealing.

A sensitive and knowledgeable teacher is aware that biases and prejudices of all types are rooted in the experiences that students have had at school, at home, or in the community. Prejudice creation is less likely when exposure to a multi-cultural, multi-religious, and multi-lingual context is included in the spectrum of such experiences. However, the mere fact that there are students from different cultures present does not imply that the setting itself is multicultural. Children can only be engaged in and learn from a multi-cultural setting when there are interactions, exchanges, and everyone is involved. They may then discuss their opinions, voice their doubts, and challenge the underlying presumptions of diverse beliefs, practices, rituals, social systems, etc.

ii.   Constructive Feedback

Giving feedback is an essential component of teaching. Teachers who accept everything and don't push their students to do better risk losing the trust of their students. Criticism often indicates that the target is unworthy. When a pupil is informed that their proposal is beneath their potential or abilities, it is a mild kind of criticism. It's crucial to provide constructive and insightful comments. Negative remarks should be avoided. We can ask, "Can you think of another way to do this?" rather than criticizing or stating, "You never use your head." or "Let me show you how to do it another way."

iii.   Positive Reinforcement

Positive reinforcement for desired behavior is regarded as the most successful tactic. Positive reinforcement that strengthens self-esteem and suitably acknowledges successes is beneficial. The instructor should look for opportunities to provide encouraging reinforcement whenever possible. It might be a leadership position, a word of encouragement, vocal or nonverbal affirmation, or even rewards. It is preferable if the reinforcement is descriptive and more concerned with the task at hand than with the individual. The ability to describe a student's drive and achievement rather than his or her personality is known as descriptive praise.

Some professors have a habit of complimenting the pupils for qualities other than their academic performance. Every youngster has one or more qualities, and we need to identify them. All of our kids are brilliant, but they all possess intellect in various ways, so we must acknowledge this and assist them identify their areas of brilliance and passion. As educators, it is our responsibility to see that academic success is not the sole indicator of intelligence and to help our pupils develop their other talents. It is not simple, but persistence and ongoing concern for these kids will pay off.

iv.   Accepting Mistakes

Students will only comprehend the worth of errors and stop trying to conceal or feel ashamed about them if they are taught that mistakes are a normal part of the learning process and that they are instructional. The benefit of learning to make a decision, whether good or poor, and then experiencing the repercussions is taught by the teacher who concentrates on providing a space in which it is safe to make errors. Teachers keep students responsible for their conduct by creating an emotionally secure environment. It therefore aids in encouraging accountability for one's behaviour as opposed to covering up transgressions and erecting barriers to preserve one's reputation.

Avoiding Impulsive Judgements and Evaluative Remarks

We often have a propensity of making snap decisions. Asking "Do you like what you have

done" is an alternative to making one's own evaluation. What might be made better, in your opinion? Depending on the seriousness of the circumstance, forgiving someone even when they've erred could be beneficial. Contrary to popular belief, if a teacher fosters introspection by asking pertinent questions about the student's behavior and forgiving, it will be far more beneficial than punishment. Children may find it difficult to express themselves when adults criticize or make fun of their comments. Students must express themselves because, unless we allow them to do so freely, we cannot know what they are thinking or feeling. Even if they make a mistake after they have spoken, it should not be rectified right away. Useful phrases to use instead include "Is there a better answer?" and "Does someone think differently? Why?"

Increasing Intrinsic Motivation

Excessive competitiveness is bad for harmony and serenity. There are a set of values that come with competition, values that rely on winning and losing to others. Being Number One and winning over others are appreciated. Competition teaches that success is the only thing that matters; winning is the aim rather than learning, practicing, or growing. Extrinsic motivation is the desire to defeat others. It's crucial to cultivate intrinsic motivation, which is the desire to carry out an action for its own purpose, learn to like it, and successfully complete the task rather than compete with others for a reward. The key is to succeed according to your own criteria. When instructors support their students' efforts, show gratitude for them, and assist them in succeeding, intrinsic motivation increases.

The classroom environment may change with a change in attitude and thinking, overcoming the everyday struggles and difficulties brought on by the always shifting expectations placed on both students and instructors. This accomplishes the overall aims of education rather than abandoning any important educational objectives. Relationships that are built by the instructors' personal communication and listening techniques, their genuine empathy as mentors, and their caring classroom practices lay the foundation for effective "teaching-learning." Then, rather than becoming knowledge repositories, students may study and grow into educated individuals. This viewpoint should be applied to all activities, including education.

Teaching of Subjects

The many disciplines taught at the school level, such as Social Sciences, Science, Languages, and Mathematics, aim to impart information, attitudes, and values unique to the respective field. However, learning itself which is not the same as memorizing and repeating information transmits specific attitudes, beliefs, and ways of thinking that are associated with the pursuit of that particular knowledge. For instance, science education attempts to foster students' awareness of the ideas, details, rules, and laws that characterize the physical and natural worlds. It aims to fortify the dedication to research, curiosity, objectivity and a scientific attitude, as well as open-mindedness and the pursuit of truth. The attributes of logic, organization, decision-making, neatness, correctness, and tenacity are all related to mathematics. Social studies curriculum in schools aims to enhance students' understanding of what it means to be decent citizens. The lives of great individuals throughout history serve as examples of the ideals of patriotism, compassion, courage, collaboration, loyalty, justice, and endurance. Geographical information conveys concepts such as global interconnectedness, respect for variety, and environmental preservation. In addition to fostering communication and listening abilities, language is meant to foster imagination, creativity, sensitivity, appreciation, and emotional growth. Because of this, goals for teaching various academic disciplines also involve the development of attitudes, appreciations, values, and skills

pertinent to that subject. Every topic is thus seen as a reservoir of values when viewed from the perspective of value education.

A topic must be taught well in order for pupils to learn its nature, its logical structure, its techniques, and the attitudes and values that are linked with that specific subject. It's crucial to convey the lesson in a kind and optimistic way. Lessons that foster openness and a spirit of inquiry in asking questions and building a person's knowledge of values. Lessons that inspire and awaken pleasant sentiments and experiences. Values may be promoted during teaching and learning by using techniques including questions, tales, anecdotes, games, experiments, conversations, dialogues, value clarification, examples, analogies, metaphors, role playing, and simulations some of which were covered in Section II. Some values could be better incorporated when teaching a specific topic at a specific stage or grade, whereas others might be better integrated while teaching other subjects at a given grade. Therefore, it is necessary to define subject-appropriate and stage/grade-appropriate tactics in relation to values.

Exemplars

i.   History

The best way to impart values via historical lessons is to explain them from a wider perspective rather than by focusing just on the individual occurrences. As much as it aids in our understanding of the nature of oppressions, exploitation, and tales of greed and aggression committed by our ancestors, it also highlights the virtues of patriotism, compassion, bravery, cooperation, loyalty, justice, persistence, helping others, and responsible decision-making as demonstrated by the lives of great individuals. When teaching history, it's crucial to emphasize the good parts and emphasize their significance while also talking about the hows and whys of events and how they may have been prevented. Such a positive outlook is crucial to preventing incorrect learning. Even in the most awful scenario, it is possible to explain that although one individual may have been possessed by bad impulses, most people are not like this. There are several examples of individuals risking their lives to save others, yet they never harbored ill will against their adversaries. Another purpose is to demonstrate how something good might emerge from a bad deed. One example is the fact that Hiroshima is today a hub of peace due to the atomic bomb that was dropped there. Activities like debates, role plays, theatre, and discussions may be utilized to promote the good values and make history lessons engaging and fascinating.

ii.   Political Science

Numerous crucial principles, including democracy, citizenship, human rights, children's rights, social justice, patriotism, unity in diversity, and the obligations of a law-abiding citizen, are covered in various Political Science lectures. Exhibitions, project work, field trips, community surveys, social problem discussions, presentations, etc. may be employed in the subject's instruction to purposefully reinforce the emphasis on pertinent values.

iii.   Geography

The principles of unity, interdependence of nations, unity in variety, global unity, responsibility towards environmental conservation, the importance of conserving natural habitats, respect and love for the animal and plant kingdoms, etc., must be conveyed via the teaching of geography as a topic. Teachers may use the study of rivers as an example to show how everything in nature is interconnected, where it comes from, and how it everything eventually returns to its original source. Rain is produced when the sun's evaporation of water condenses into clouds. Another example is the way the structure of the planet is created by

huge variations in very hot and cold temperatures. This may be likened to our existence, which can be both relatively simple and difficult at different times. Because of this, we must remain solid and unwavering like the layers of the ground. In geography classes, we cover the various nations and their boundaries. There aren't any definite boundaries, in reality. As an example, while flying, it is difficult to tell where one nation ends and another starts. This demonstrates how the planet is a single entity and how we should see the world as a whole. While talking about how we can each make a little contribution by being mindful of how we use natural resources and leading simple lives, environmental protection may be brought into the forefront. Important values may be communicated via geography through activities including role playing, brainstorming, discovery games, map drawing, environmental games, quizzes, and more.

iv.   Languages

The use of stories in language textbooks as a means of delivering profound moral lessons that students can debate is very successful. It is also possible to ask students to identify values on their own. They may be given the chance to reflect, converse, draw parallels, etc. They may be put in a setting where they role play and are forced to apply such morals in made-up circumstances. Poetry is prevalent in most languages, and much of it extols virtue and uprightness. These set high standards for kids. Grammar may include values as well. It's like learning how to behave properly when it comes to sentence structure. Things must abide by the rules. In this case, "he is a good boy." We are unable to remark "He boy good is." In addition, role-playing games, creative writing, songwriting with a moral focus, cooperative story-telling, crossword puzzles, word games, and other activities, conversations, and debates might be beneficial. Learning becomes enjoyable, and kids take up the language more rapidly and may also instill good values.

v.   Environmental Science

Primary-level environmental science textbooks provide several possibilities to teach important principles like justice, equality, human dignity, and respect for the environment. For instance, the current NCERT EVS textbook 'Looking Around' Book I for Class III has a module on food where topics like cooking, dining with family, when goods degrade, etc. are explored. This topic might be used to emphasize the ideals of cleanliness, healthy eating, awareness of food waste, diversity of foods from many cultures, family, relationships, and responsibility, among other things. The NCERT EVS Class III textbooks have another lesson on "Family and Friends" that includes a part on "Work and Play." Teachers have several possibilities in this part to emphasize and promote their professional ideals as well as other traits they respect in their family members and close relatives. The lesson's content also encourages students to examine the distinctions between young and elderly people as well as the struggles of persons with disabilities, fostering attitudes of empathy, love, compassion, and care towards others, especially underprivileged family members, friends, classmates, neighbors, and other individuals.

vi.   Science

Facts, information, and experiments are often used as synonyms for science. Science as a topic allows for the development of critical thinking abilities. For instance, the concept of light refraction is covered in the NCERT Science textbook for Class X. Students study the optical illusion that occurs when a straight glass rod is put in a glass tumbler. Understanding light refraction and bending processes demonstrates that sometimes what we see with our own eyes may not be accurate, much as how a glass rod partially submerged in water in a glass tumbler looks bent but is really simply an optical illusion. We now understand why the

rod seems bent as we learn more about the characteristics of light. What flaws or bad traits we see in others may be our prejudices; when we grow to know people better, prejudices vanish, as the instructor may demonstrate the phenomena of prejudice and biases towards others in similar ways.Similar to this, the discussion of parasitic plants that rely on one another to survive may be used to illustrate how nature encourages interdependence. Even among plants, there is mutual assistance and sharing that helps with cooperation and survival. The most evolved humans must understand the need of interdependence and teamwork for their existence.

vii.   Mathematics

Students dread mathematics since it is often seen as a difficult subject. When teaching shapes, primary school math instructors may emphasize the need of attention, accuracy, and aesthetics by demonstrating the order and harmony that arise from carefully and precisely drawing objects like triangles, circles, and stars. However, if they are drawn inaccurately, the triangle, circle, and star will not seem to be what they should. Calculating employee compensation and teaching about profit and loss are topics covered in middle school. It is crucial that instructors connect these to actual events, ask students about the sort of money they get for their families, and make comparisons to some of the poorer students' earnings. The necessity of equal pay for men and women may also be brought up by the teacher, bringing attention to topics like child labour and gender equality. Similar to this, it may be stressed while teaching differential calculus to senior secondary pupils that even little changes that are measured under this field of mathematics are vital for the success or failure of such massive undertakings as the launch of a rocket or a radar operation, among other things. As a result, the virtues of precision, correctness, honesty, and attention to one's obligations are crucial for understanding and using mathematics.

Guidelines for Integration

Integrating values into subject-area instruction is a difficult endeavor. It demands the teacher's willingness, dedication, and creativity[9]–[11]. However, the following suggestions are some guidelines:

i.   As a teacher, it's critical to first identify value themes, which might take on several forms. These are sometimes handed out right. Sometimes, they are not taught at all, or they are disguised in other teachings. However, upon closer inspection, a teacher may discover that while instructing, a particular value may have been introduced. As a result, instructors must come up with efficient ways to convey values in formal classes that are in keeping with the lesson goals and the time constraint.

ii.   It is crucial to assess the fundamental elements of a value at the cognitive, emotional, and behavioral levels whenever a value viewpoint in a lesson is recognized for infusion, whether it be at the beginning, middle, or conclusion of the session. The teacher must understand that in order to establish a good attitude towards the value, emotions must first be aroused before knowledge can be developed. Finally, practices are how behavioral skills are developed. For instance, a teacher might simply read a poem to students to elicit word definitions. The poem is dramatized by another instructor, who splits the class into groups and asks them to explore the characters' emotions. While the first instructor offers an experience that reaches out to the cognitive domain, the second teacher offers a direct encounter that also reaches out to the emotive domain, leaving a more profound impression on the students' minds and emotions.

iii. Following the infusion of the value components, the instructional strategies to be used for transactions become crucial. As was previously said, there are several tactics available that must be carefully chosen based on the maturity level of the students. However, it is crucial to remember that classes should infuse good sentiments and emotions to make them vibrant, fascinating, and attractive. These may be explained in a humanistic, peaceful manner. Reflecting on the material and determining what it truly means for students' everyday life is another crucial component. Reflection aids students in making sense of their educational experiences.

iv. Creating a welcoming and cooperative atmosphere in the classroom is a must for effectively tackling the topic. The ability to make decisions for oneself, the ability to clarify one's priorities, planning one's time schedule, making worthwhile use of one's time, etc. are all traits that show growth or change in a student's attitude and should be observed and evaluated by teachers while they are instructing.

Providing value education through school subjects should not mean that the school subjects are to be treated as mere vehicles of value education and not the knowledge of the discipline. If we do that, it would be 'distorting the true nature of the discipline itself'. It is cautioned that, "the teacher need not draw out the underlying moral all the time, but if he/she has given some thought to the values underlying the scope of the subject and his work as teacher, they will imperceptibly pass into his teaching and make an impact on the minds of students."

DISCUSSION

The discussion surrounding the importance of fostering positive relationships in education as a key factor in nurturing values and promoting learning is both compelling and relevant. The concept of "ambience" emerges as a significant element, highlighting the impact of the overall atmosphere within the school community on students' development. A positive ambience encompasses attitudes, behaviors, and a supportive classroom culture that encourages mutual respect, reciprocity, and empathy. The research presented in this paper emphasizes that relationships are instrumental in shaping students' perceptions and engagement with the curriculum content. It suggests that the quality of the teacher-student relationship plays a pivotal role in students' academic growth, surpassing the significance of the subject matter itself.

The findings resonate with personal experiences of recalling compassionate and understanding teachers from our own school days, despite often forgetting the specifics of what was taught. This emphasizes the long-lasting impact of positive relationships on students' learning experiences and their overall development. It is crucial for educators to recognize their role as models and understand the profound influence of their behavior and attitude on students. The discussion stresses that the display of fair, generous, caring, and empathetic traits by educators creates an environment conducive to positive relationships. Furthermore, it highlights the necessity of aligning actions with words, as students tend to imitate observable behavior rather than simply adhere to verbal instructions. The paper also acknowledges the broader context of the Indian education system, where the teacher is traditionally regarded as the sole source of knowledge and wisdom.

This cultural backdrop underscores the significance of educators exemplifying desirable values themselves. By demonstrating patience, tolerance, objectivity, and equality, teachers effectively transmit these values to their students. The discussion further explores the idea that values are not solely taught through explicit value education efforts but are primarily cultivated through the daily interactions between students and adults in the school environment. It argues that every aspect of the school, from discipline to awards, conveys

values and contributes to the overall atmosphere. In this regard, teachers who foster an emotionally safe space for making mistakes promote the value of learning from choices and experiencing the consequences.

CONCLUSON

In conclusion, fostering positive relationships in education emerges as a fundamental pillar for nurturing values and promoting meaningful learning experiences. The research and discussions presented in this paper emphasize the vital role of the teacher-student relationship, along with other interpersonal dynamics within the school community. The findings highlight the significance of creating an ambience that fosters reciprocity, mutual respect, and a caring attitude. Educators, as role models, have the power to influence students' values and behaviors through their own actions and attitudes. By prioritizing positive relationships, educators create an environment where students feel safe, supported, and motivated to learn. Moreover, the paper recognizes the broader cultural context in which these relationships are formed and emphasizes the importance of aligning actions with words. By nurturing positive relationships, educators contribute not only to academic growth but also to the holistic development of students. Ultimately, investing in positive relationships in education is not only essential for the present but also lays the foundation for a better future, where values are cherished, empathy is cultivated, and learning is truly transformative.

REFERENCES

[1]   A. Page, J. Charteris, J. Anderson, and C. Boyle, "Fostering school connectedness online for students with diverse learning needs: inclusive education in Australia during the COVID-19 pandemic," *Eur. J. Spec. Needs Educ.*, 2021, doi: 10.1080/08856257.2021.1872842.

[2]   A. Auliah, L. M. Thien, S. H. Kho, N. Abd Razak, H. Jamil, and M. Z. Ahmad, "Exploring Positive School Attributes: Evidence From School Leader and Teacher Perspectives," *SAGE Open*, 2021, doi: 10.1177/21582440211061572.

[3]   L. Mónico, C. Carvalho, S. Nejati, M. Arraya, and P. Parreira, "Entrepreneurship education and its influence on higher education students' entrepreneurial intentions and motivation in Portugal," *BAR - Brazilian Adm. Rev.*, 2021, doi: 10.1590/1807-7692BAR2021190088.

[4]   R. Nistor, "The Future of Education is Ethical. Some Considerations on the Role of Esp Courses in Transmitting Values and Virtues in HEIs," *Online J. Model. New Eur.*, 2021, doi: 10.24193/OJMNE.2021.36.03.

[5]   C. A. Riddle, "Values and Virtues: Aristotelianism in Contemporary Ethics ," *Int. J. Philos. Stud.*, 2009, doi: 10.1080/09672550902811498.

[6]   A. Arvidsson, "Value and virtue in the sharing economy," *Sociol. Rev.*, 2018, doi: 10.1177/0038026118758531.

[7]   M. Lambek, "Value and virtue," *Anthropological Theory*. 2008. doi: 10.1177/1463499608090788.

[8]   S. Dursun and H. Mankolli, "The Value of Nature: Virtue Ethics Perspective," *GNOSI An Interdiscip. J. Hum. Theory Prax.*, 2021.

[9]   O. J. De Oliveira, "Guidelines for the integration of certifiable management systems in industrial companies," *J. Clean. Prod.*, 2013, doi: 10.1016/j.jclepro.2013.06.037.

[10] B. N. Fahy, "Current Guidelines for Integration of Palliative Care in Oncology," *Surgical Oncology Clinics of North America*. 2021. doi: 10.1016/j.soc.2021.02.002.

[11] J. A. de Oliveira, O. J. de Oliveira, A. R. Ometto, and H. F. Capparelli, "Guidelines for the integration of EMS based in ISO 14001 with Cleaner Production," *Producao*, 2016, doi: 10.1590/0103-6513.160214.

CHAPTER 20

AN OVERVIEW OF THE EVALUATION SYSTEM OF HUMAN VALUE AND ETHICS

Dr. Vijendra Singh, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:virendra.mgmt@sanskriti.edu.in

ABSTRACT:

The evaluation system of human values and ethics, exploring the mechanisms through which individuals' moral conduct and character are assessed. The evaluation of human values and ethics plays a crucial role in various domains, including education, employment, and societal interactions. The abstract highlights the complexities and challenges inherent in evaluating subjective and context-dependent concepts such as values and ethics. It discusses the importance of establishing clear evaluation criteria and frameworks that align with cultural, social, and philosophical perspectives. The abstract also explores the role of education in fostering and assessing values and ethics, emphasizing the need for comprehensive and holistic approaches that go beyond standardized testing. It further touches upon the potential influence of technological advancements and AI-driven systems in shaping evaluation practices. Ultimately, this abstract shed light on the multifaceted nature of evaluating human values and ethics, offering insights into the intricacies of assessing and promoting moral behavior in individuals and society at large.

KEYWORDS:

Cultural, Education, Ethics, Evaluation, Human Values, Moral Conduct, Societal Interactions.

INTRODUCTION

Integrating values into subject-area instruction is a difficult endeavour. It demands the teacher's willingness, dedication, and creativity[1]. However, the following suggestions are some guidelines:

i. As a teacher, it's critical to first identify value themes, which might take on several forms. These are sometimes handed out right. Sometimes, they are not taught at all, or they are disguised in other teachings. However, upon closer inspection, a teacher may discover that while instructing, a particular value may have been introduced. As a result, instructors must come up with efficient ways to convey values in formal classes that are in keeping with the lesson goals and the time constraint.

ii. It is crucial to assess the fundamental elements of a value at the cognitive, emotional, and behavioral levels whenever a value viewpoint in a lesson is recognized for infusion, whether it be at the beginning, middle, or conclusion of the session. The teacher must understand that in order to establish a good attitude towards the value, emotions must first be aroused before knowledge can be developed. Finally, practices are how behavioral skills are developed. For instance, a teacher might simply read a poem to students to elicit word definitions. The poem is dramatized by another instructor, who splits the class into groups and asks them to explore the characters' emotions. While the first instructor offers an experience that reaches out to the cognitive domain, the second teacher offers a direct encounter that also reaches out to

the emotive domain, leaving a more profound impression on the students' minds and emotions.

iii. Following the infusion of the value components, the instructional strategies to be used for transactions become crucial. As was previously said, there are several tactics available that must be carefully chosen based on the maturity level of the students. However, it is crucial to remember that classes should infuse good sentiments and emotions to make them vibrant, fascinating, and attractive. These may be explained in a humanistic, peaceful manner. Reflecting on the material and determining what it truly means for students' everyday life is another crucial component. Reflection aids students in making sense of their educational experiences.

iv. Creating a welcoming and cooperative atmosphere in the classroom is a must for effectively tackling the topic. The ability to make decisions for oneself, the ability to clarify one's priorities, planning one's time schedule, making worthwhile use of one's time, etc. are all traits that show growth or change in a student's attitude and should be observed and evaluated by teachers while they are instructing. Providing value education via academic topics shouldn't imply that the academic subjects themselves should be seen as just vehicles for value education rather than as sources of discipline-specific information. That would be distorting the true nature of the discipline itself," if we did it. It is advised that "the teacher need not constantly draw out the underlying moral, but if he/she has given some thought to the values underlying the subject's scope and his work as a teacher, they will subtly pass into his teaching and have an impact on students' minds.

The majority of our rural regions also have a wide range of societal mores, social mores, and community origins. It is crucial to exploit this variety to teach students the value of respecting one another. Children who grow up in diverse societies learn to respect and love variety as a strength of our society. Many of the points made that are pertinent to schools in rural settings also apply to schools in metropolitan regions. The more affluent schools in particular might have a propensity not to appreciate the difficulties that adults and children from less fortunate backgrounds confront. They may not have the chance to learn how to care for and comprehend such youngsters. These schools may develop projects in collaboration with less privileged communities or schools in more impoverished regions, teaching students about equality, democracy, and respect for people from various social and economic backgrounds.In any event, every member of the school staff has to be aware of where to find and how to utilize local resources. Creating a data bank or inventory of people, locations, organizations, and groupssuch as civic or philanthropic organizations, volunteer groups, agencies, universities, colleges, and corporate establishmentsis the first step in this process. To promote diverse facets of their value education programs in schools, they need to be familiar with the neighborhood.

Teacher Development and Staff Orientation

Students' ability to develop their values depends not just on explicit value education initiatives but also on the maturity, expertise, and experience of the instructors they engage with. According to research, children often exhibit little interest in the new structures and practices even when schools undergo significant restructuring. The instructors who may really impact students' learning are those that provide appropriate listening chances and make an effort to understand their opinions in the classroom. However, it is obvious that not all educators have these traits, or at least do not display them in their interactions with pupils. Due to a lack of internal commitment as well as external direction and support, teachers find

it difficult to follow the frequent exhortations to become better role models. It's a common fallacy that most individuals have their values formed by late childhood and that, as adults, they just follow the predetermined course of events. New approaches to adult development, however, indicate that ethical traits in adults don't stay constant at all. Over time, some folks develop compassion and generosity while others develop selfishness. Some parents mature and some parents lose their moral composure. As a result, teachers need personal and professional development programs that are focused on their own ethical and moral development as well as their capacity to support students' ethical development. They must get instruction on how to run compassionate classes, gain people's respect, handle issues that arise with pupils, etc. Administrators, peers, and other professionals must provide teachers with emotional and professional support.

Teachers must possess the compassionate traits necessary to instill ideals in classrooms. Through their pre-service and in-service teacher education programs, the teacher education institutes serve as the nation's hubs for the teacher fraternity, which gives them a crucial role to play. The emphasis of teacher preparation programs should be on preparing educators to: be knowledgeable about their commitment to the profession and the ethical role of conduct; recognize their membership in a professional community bearing the grave responsibility of constructing the future of their country and the world; cultivate warm and receptive human relationships with students and colleagues; and, be conscious of the elements that undermine the values enshrined in the Indian Constitution, such as gender inequality, prejudice, ideology, violation of human rights, violence, harassment, and bullying in the classroom, in society, and across international borders, and to be watchful not to encourage inequality, discrimination, and dogmatic beliefs through their actions. get training in the subject matter, emphasizing the principles inherent in the discipline, as well as in pedagogical methods for resolving disagreements, violence, and aggressiveness among students and promoting a culture of peace.

As was previously said, it is important to ensure that the whole school staff participates in staff orientation and that roles are clarified. Building a culture of values awareness involves everyone in the school as a participant in the process, not only parents and teachers, so that everyone is aware of the significance of their roles and duties as well as the school's policies and goals for promoting values. Here, some fundamental organizing guidelines for training school workers at various levels are covered. It should be a well-thought-out activity. The process for conducting employee orientation may start with the creation of a committee to examine how the whole program would be organized. All staff groups at the school should have a representation on this committee. The necessity for and the procedures of the whole exercise of value education are rendered objective by this portrayal. Following the orientation, objectives defining clear expectations for staff members must be established. The emphasis of the orientation should be on raising staff members' awareness of how their actions and behavior affect others, how they can take responsibility for developing a proactive school ethos, their communication styles, particularly nonverbal gestures, an examination of their prejudices and biases towards others, how to deal with issues and conflicts eagerly rather than feeling helpless, and other topics. Be sure to ask for and carefully consider any ideas for orientation in advance. Staff shouldn't feel overworked as a result of the orientation. It needs to be evenly spread out throughout their workday. Instead of being a hierarchical transfer of tasks and responsibilities from senior staff to younger staff, staff orientation must be infused with the spirit of collaboration, reflection, democratic involvement, respect, and dignity for everyone. The personnel may sometimes participate in evaluations of both their personal development and the school's attempts to instill values in students. To make all groups feel included and inspired to participate to the values education

program at the school, they must be regarded as equal partners and stakeholders in the process.

Guidelines for Implementation and Evaluation

We now focus on the actions and procedures involved in developing and putting value initiatives in place in schools[2]–[4]. Not endorsing any specific program is not our goal; rather, we want to assist schools in better integrating values into the curriculum so that they may develop and create their own framework. A multicultural society like ours, with a diversity of systems, each with its own requirements, goals, degree of functioning, resources, etc., makes it inappropriate to provide a single framework. The 'homemade' structure, which was developed by the school where it will be utilized, will make it easier for people to own it if they follow the instructions given here.

The Five Cs

There are certain encompassing principles underlying the successful implementation of value education in schools which are discussed here.

i.   Connection

The curriculum and extracurricular activities at a certain school must reflect the values that are given priority there. We must establish connections between educators and learners, as well as between educators and learners, parents, and the community. Initiatives for value education must be linked to other educational interventions. Students need to see examples of how to relate the material they learn in one subject to the material they study in other courses. We must assist kids in making the link between their academic and personal lives, as well as in developing healthy relationships with their instructors, parents, friends, and other important people in their life. If value education initiatives are to be effective, teachers and administrators need to engage with one another in new and better ways.

ii.   Caring

The caring concept has to pervade every aspect of the school, from the principal to the teachers and other staff members. The fundamental tenet of value education is that without a caring school, all attempts to promote values would be ineffective. This is accomplished by fostering meaningful interactions from pre-primary through upper secondary levels. Students should be taught the benefits of being kind, sharing, and helpful, and encouraged to put these virtues into exercise. In light of this, it is crucial for schools to take into account the fact that value education cannot be implemented without the spirit of caring if people do not care.

iii.   Critical

The way that school employees act, speak, and model the ideals they want to instill must be scrutinized. They must form opinions about their strategies and methods. They must be critical to identify and advance successful practices and tactics while discarding those that do not.

iv.   Communication and Collaboration

Building confidence, gaining support, and promoting involvement at work all depend on effective communication[5]. The idea behind collaboration is that there are individuals in schools who are willing to work together to forge a relationship, who are prepared to share responsibility, and who are willing to hold themselves responsible for the outcomes of their efforts. Clarifying responsibilities, fostering trust, and forgoing participation in acts that

undermine organizational cohesion, effectiveness, and efficiency are all necessary for collaboration.

v.   Conviction, Commitment and Courage

With a strong commitment to change and taking risks, implementation efforts are likely to bear fruit. The teaching staff must become more adamant in their desire for pupils to acquire morals and pro-social behaviors[6]. The schools cannot be ready to sacrifice time, energy, and money if they lack conviction, dedication, and bravery. By being open to new experiences and overcoming obstacles, a sense of dedication and conviction expresses the idea that circumstances, conditions, and events in the school should change. The adjustment will then serve as a form of learning opportunity for future development, empowerment, and cooperation. The above-mentioned items are the fundamental ideas that may be used as standards for implementing education for values in schools. These ideas are related rather than competing with one another.

Preparing and Implementing the School Plan

Every school should create an annual plan and carry it out throughout the year. We are aware that there will be a wide range of approaches to organizing and carrying out value education in schools[7]. Here, a team of teachers and the principal emphasize some of the fundamental presumptions and broad phases required in starting the process of planning, concentrating on the values within the current curriculum.

Assumptions

i.   Education for values is an ongoing process; we cannot claim that after a certain amount of time, efforts in promoting good attitudes and values are no longer necessary.

ii.   Value education is not a straightforward or easy procedure. Values are not static; they are always changing, and the shift may or may not be apparent until there is a chance or a reason to speak out.

iii. Fostering values is a slow, delicate process that requires time. There are no easy solutions. The principal, teachers, students, and other stakeholders in the school's ethos, attitude, and values must have time to reflect the effect of values education activities or initiatives. As a result, assessment must pay special attention to the process of value production happening across the system.

iv.   Time and resource management need careful planning. Planning aids in creating suitable values-nurturing activities that are in line with the aims.

v.   Value planning and assessment Collaboration is key to education. As participants in the process, teachers, the administration, staff, parents, and the community are also required to offer feedback on a regular basis about what they are doing, why they are doing it, and how well the work is coming along. The team members are motivated by every achievement, no matter how modest.

vi.   It must be carefully avoided that the procedure degenerates into a menacing and unsettling activity.

vii. Changes in awareness among students, instructors, the principal, staff, parents, and the community are the assessment's main emphasis. It involves watching and

documenting changes in the attitudes, behaviors, and perceptions of the students, teachers, staff, and parents, as well as changes in the structure of the school as a whole.

viii. The effectiveness and sincerity of attempts to foster values are crucial to the development of such values. It is necessary to get feedback from both the individual being evaluated and the person providing the evaluation about the nurturing process or efforts done.

DISCUSSION

The debate over how to judge human values and ethics is a complicated and comprehensive subject that includes several facets of evaluation, character development, and social repercussions. Due to their evaluative and situation-dependent character, human values and ethics present major obstacles. To create useful assessment frameworks and standards, comprehensive consideration of cultural, social, and philosophical views is necessary. Education is essential for developing and evaluating moral principles in people. Standardized tests and other conventional assessment techniques may not adequately capture the richness and depth of moral conduct and moral character. Therefore, assessment methods that are thorough and holistic and go beyond merely testing knowledge and abilities are required. These methods need to include a range of moral development issues, such as social responsibility, empathy, and compassion. Furthermore, it is impossible to overlook how technology and AI-driven systems affect how human values and ethics are assessed. Technology development offers new opportunities and problems for evaluation procedures. When assessing fundamentally moral characteristics of people, it is crucial to establish a balance between the advantages of technical tools and the preservation of human judgement and understanding. The social effects of the assessment system are also included in the debate. Employment, leadership roles, and public trust are just a few of the categories that may be influenced by a strong and fair assessment system. Organizations and organizations that give values and ethics a high priority in their assessment procedures support the development of moral conduct and good character in society.

CONCLUSION

Finally, it should be noted that the examination of human values and ethics is a complicated and subtle field of research that calls for serious thinking and considerate methods. It is difficult to evaluate values and ethics since they are subjective and context-dependent. The topic focuses on how crucial it is to develop frameworks and assessment standards that are in line with cultural, social, and philosophical viewpoints. Education is essential for developing and evaluating moral principles, hence comprehensive techniques that go beyond standardized testing are required. It's important to carefully consider how technology affects assessment procedures. A strong system of assessment may influence employment practices, leadership roles, and public trust with far-reaching social effects. We may aim to establish a society that appreciates and supports ethical behavior and character development by continuously improving evaluative techniques and advocating for comprehensive ways.

REFERENCES

[1]   J. Simmons, "Ethics and morality in human resource management," *Soc. Responsib. J.*, 2008, doi: 10.1108/17471110810856794.

[2]   E. Kovacs, X. Wang, R. Strobl, and E. Grill, "Economic evaluation of guideline implementation in primary care: A systematic review," *International Journal for Quality in Health Care*. 2020. doi: 10.1093/intqhc/mzz059.

[3]   S. Newton, S. Yale, J. Gosbee, and M. Scanlon, "Evaluation of a High-Risk Clinical Guideline through implementation of Usability Evaluation," *Proc. Hum. Factors Ergon. Soc. Annu. Meet.*, 2021, doi: 10.1177/1071181321651097.

[4]   N. Drummond, A. Carver, and J. Bailey, "Evaluation of Implementation and Unit Impact of a Hypertensive Disorder of Pregnancy Guideline: A Model-Based Approach," *J. Dr. Nurs. Pract.*, 2021, doi: 10.1891/JDNP-D-20-00028.

[5]   T. F. Sim, H. Laetitia Hattingh, B. Sunderland, and P. Czarniak, "Effective communication and collaboration with health professionals: A qualitative study of primary care pharmacists in Western Australia," *PLoS One*, 2020, doi: 10.1371/journal.pone.0234580.

[6]   S. J. Moss, "Clear And Convincing Civility: Applying The Civil Commitment Standard Of Proof To Civil Asset Forfeiture," *Am. Univ. Law Rev.*, 2019.

[7]   R. Hettiarachchi, S. Kularatna, J. Byrnes, B. Mulhern, G. Chen, and P. A. Scuffham, "Valuation study for a preference-based quality of life measure for dental caries (Dental Caries Utility Index - DCUI) among Australian adolescents - Study protocol," *BMJ Open*, 2020, doi: 10.1136/bmjopen-2020-038626.

CHAPTER 21

AN OVERVIEW OF THE PROCESS OF PLANNING IN HUMAN VALUES

Dr. Satish babu, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:satish.mgmt@sanskriti.edu.in

ABSTRACT:

The process of planning plays a vital role in aligning actions and decisions with human values. It involves a systematic and thoughtful approach to envisioning, organizing, and implementing strategies to achieve desired outcomes while considering the ethical, moral, and social dimensions of human values. This abstract explores the various stages and key elements involved in the process of planning in human values, highlighting the significance of empathy, integrity, and inclusivity. It delves into the importance of setting meaningful goals, conducting ethical assessments, fostering collaboration, and continuously reassessing and adapting plans to ensure they remain aligned with evolving human values. The abstract concludes by emphasizing the transformative potential of planning that incorporates human values, fostering individual and collective well-being, sustainability, and social progress.

KEYWORDS:

Decisions Empathy, Ethical Assessments, Human Values, Moral Dimensions, Planning Process, Social Progress.

INTRODUCTION

The first stage is to investigate and come to an understanding of the values the school wants to instill in its pupils while reiterating its requirements and goals. Priorities and descriptions of values are given[1]–[4]. As an example, the value of equality is defined as "Affirming the equal worth and basic rights of all persons, regardless of differences in race, gender, ability, and religious belief." The next step is to check to see whether the school's mission statement or policy makes any specific mention of the values that have been selected. It aids in operationally concretizing the goal and emphasis. The school may discover that the values it wants to emphasize in the school are not expressly articulated in the school policy paper. Thus, the school would assess their stance on the values they had selected. It is possible to rewrite "development of value" terms, phrases, and statements in schools' purposes, objectives, policies, codes of ethics, etc., in a clearer manner. Value statements will be included into the current policy texts with the aid of this activity. It's probable that there will be more awareness of the need of bringing values to the forefront if this activity is done in cooperation with teachers and school employees.

The principal, teachers, and other school staff will next investigate any impediments across all areas. They start by going through the school's current ethos, connections, activities, programs, curricula, material across various levels, and issues. This will make it easier to determine how and where values currently fit in, where there are clear conflicts between values in schools, and where they may be more effectively incorporated. Teams are established to evaluate all of the curriculum-related activities that are offered in schools. This group would evaluate and develop plans for refocusing the current curriculum's activities on relevant values. Similar to this, a group of subject teachers for instance, those teaching science, social sciences, languages, and mathematics gets together to select which values should be included into the instruction of text in various subject areas. To intentionally

engage students in understanding, appreciating, and reflecting on values contained in the material, they select themes and associated values, create model questions and activities to utilize with students. Each educator creates a lesson plan to present to their colleagues. The administrator helps the instructors create and assemble these lesson plans for use in the classroom. In-house workshops are scheduled at the convenience of the school, which may include breaks. It is crucial to make sure that any plans created are feasible and are not seen as an addition or more labor. It ought to be seen as providing the current curriculum with a new viewpoint. The principal and the teachers evaluate the progress, take stock of what is working and what is not, consider why it isn't, and share what they have learned over the year. While creating and assessing the school plan, the following major questions should be kept in mind:

a) What does the school propose to achieve in terms of value education?

b) What educational experiences would be provided?

c) How could these be meaningfully integrated with the entire curriculum?

d) How does the school ensure that these are being achieved?

The Implementation and Evaluation Process

Every well-thought-out endeavor must include evaluation since it is a fundamental component of the implementation process[5]–[7]. It demonstrates the success of implementation and the changes that ensue. Thus, it aids in monitoring development and enables us to understand what works and why. Self-evaluation, self-reflection, and self-education are all influenced by the process. Three different kinds of assessment plans have been proposed: evaluations of the steps taken and carried out at the school and classroom levels; evaluations of the modifications made to the self-perceptions, attitudes, and behaviors of students, staff, and parents as well as the overall school ethos; and evaluations of the overall school performance.

Evaluation of the Actions Taken

The first one concerns the execution and scope of the planned operations, as well as whether they have really been carried out. This document includes a thorough checklist of potential steps to take at the school and teacher levels.

Checklist of Action Points

This sample action list for delivering value-based education includes both preventative and corrective measures. The list is not all-inclusive. Every institution must do an analysis and develop its own list of potential next steps. When creating a checklist, the school must take care to ensure that the suggested action items are feasible given their specific circumstances and available resources. These are also effectively included into the timetable and curriculum of the schools.

School Level

i. Setting priorities for the values, attitudes, and behavior that must be promptly addressed in order to meet the needs of the school and the community, and include those priorities in the school mission statement.

ii. Orientation sessions with parents, staff, teachers, and students to make sure everyone is aware of the importance of values in schools.

iii.   Analyzing school policies, procedures, initiatives, and resources in light of the selected/identified values, starting with physical and medical facilities for safety, nutrition, and health for both typically developing and children with special needs.

iv.   Determining the causes of stress and conflict among instructors, students, and parents that interfere with the practice of good values.

v.   Creating attainable objectives that take into account the values and activities needed at various levels to achieve those goals. For instance, in order to instill in students a sense of environmental responsibility, morning assemblies, slogans/reminders, bulletin boards, energy audits in schools, setting the right mood, bringing up moral issues during subject discussions, etc. could all be used to raise awareness among students about the importance of preserving resources like water, electricity, plants on school grounds, etc.

vi.   Defining the roles and obligations of various school employees to take appropriate action.

vii.   Scheduling tasks, setting priorities, and controlling time and resources.

viii.   Ensuring student and parent involvement in the formulation of disciplinary practices and making them clear to parents in the classroom, school buildings, libraries, etc.

ix.   Creating systems to record cases of physical punishment, reduce its usage, and come up with alternatives.

x.   Eliminating all forms of caste, socioeconomic, or gender discrimination and institutionalizing fair practices that provide the underprivileged with equitable treatment.

xi.   Setting up mentorship meetings for pupils, especially for underprivileged kids, to address their issues and develop corrective action plans.

xii.   Making sure that issues with bullying, aggression, rowdiness, sexual abuse, child abuse, etc. are dealt with effectively and pro-actively in all types of institutions, including residential schools.

xiii.   Making sure that students have the chance to participate in social and community service, visit nursing homes and other historic locations, practice yoga and meditation, and participate in NSS and NCC as required as part of the curriculum.

xiv.   Creating welfare, support, guidance, and counselling services to assist diverse student groups including those with special needs meet their academic and social-emotional requirements.

xv.   Establishing specific class times or sessions for conducting story-telling sessions, workshops, group debates, and lectures, value-clarification sessions on personal, social, academic, and career-related problems, and specialized instruction on skills linked to conflict resolution at the relevant stages or levels.

xvi.   Coming up with solutions to resource-related issues at the school, such as a lack of water, a dirty campus, a lack of books for underprivileged children, etc., in conjunction with the students and parents.

xvii.　Raising senior students' awareness of the issues facing the school and the neighborhood and involving them in developing school policies, enhancing school ethos, dealing with truancy, absenteeism, and punctuality problems, peer teaching, maintaining school property, running the canteen, and planning PTA meetings.

xviii.

xix.　Opportunities for in-service teacher training in areas like conflict resolution, communication skills, pro-peace attitude and peace building, self-empowerment, pedagogy of value education, etc. are available to teachers to further their professional growth. It must also be tried to develop these abilities via pre-service teacher education.

xx.　Planning initiatives to promote knowledge of manual labour, foster respect for it, and foster the attitudes and skills necessary for admission into the vocational stream.

xxi.　Emphasis on educational initiatives and campaigns that advance cooperation, teamwork, rights, and other concepts.

fostering a sense of zeal and initiative to combat skepticism over the viability and efficacy of value education. using a certificate of excellence, recognition, or gratitude to reward acts of integrity and exemplary behavior. organizing workshops for subject instructors to create model lessons, concepts, activities, and tests for discussion of various topics/subjects with an emphasis on values. establishing procedures for hearing staff, student, parent, and other concerns. establishing connections between businesses and institutions that provide moral education for the benefit of both parties. Humane factors, including severe competitiveness, the persistent danger of assessment, labelling failures and poor achievers, etc., are emphasized in learning and evaluation processes that are under the supervision of schools.

Teacher and Classroom Level

Modelling positive attitudes and behaviors, such as attentive listening, adaptability, kindness, compassion, and forgiveness, as well as respect for the worth of children and a continual awareness of the effects on pupils. establishing and presenting a set of norms and democratic practices for classroom management, such as waiting one's time to speak, paying close attention to others, etc., after consulting with the students. fostering a safe environment in the classroom and maintaining constructive interactions and connections with students and coworkers. Understanding and appreciating the variety of cultures, preserving democratic institutions and procedures, and adhering to constitutional principles all contribute to maintaining national peace.

Introducing pupils to the emphasis of values education at the appropriate moment. creating a folder with current events, images, quotes, biographies, autobiographical experiences, pertinent images, anecdotes, sayings, hilarious tales, etc. to be utilized as a teaching tool to sustain the topic's connected moral issues. using educational techniques that are suitable for the topic and the stage, such as debates, role plays, acting, writing poetry and songs, seminars, and storytelling, among others, to provide experience learning followed by reflection. using quiet sittings to improve focus and decrease agitation before each class session, especially for younger kids. adopting educational methods that foster the formation of critical viewpoints on current sociocultural realities. adopting a counselling approach and acting as a facilitator for kids to help them deal with daily issues in their emotional, academic, and social lives. using proactive, student-friendly teaching strategies such as

adaptability, freedom of speech, and appreciation of variety and inequality.

Promoting the practice of journaling among students so they may organize their days, keep track of their observations, ask questions, express their sentiments, likes and dislikes, right and wrong actions from their perspective, and modify their attitudes, among other things. keeping a reflective diary to document one's own reflections on major events and episodes that have affected one's views, behavior, relationships, and other aspects of one's life. describing to other instructors the benefits of using healthy classroom procedures. maintaining regular communication with parents on the general growth and development of their children.

Each school's administrator and instructor must create checklists for their individual departments and classrooms. The table below offers a method for listing the action items that have been planned and carried out, followed by an entry in terms of percentage and degrees of execution. The likelihood of implementation would be high if the majority of the scheduled tasks were completed. Low implementation means that relatively few of the intended activities have actually been completed. It would be beneficial if the principle provided her views and/or explanations in cases of poor execution and offered future courses of action and solutions to address potential problems.

Assessment of the Change Process

The second area of assessment is self-evaluation by the principal and instructors, as well as evaluation of the pupils, employees, and parents. Analysis and awareness of one's own perception, thoughts, behavior, and responses to oneself, other people, and events are aided by self-appraisal. The method aids in self-understanding and initiates the knowledge of one's own development and evolution. Checklists are a helpful tool for self-monitoring and evaluation. A framework for evaluating one's development in relation to the required attitudes and behavior may be found in checklists, which comprise lists of expected attitudes, values, behavior, and practices. These are in no way all-inclusive. Following the recommendations for producing a reflective diary, a tool for raising awareness of change and its consolidation, are sample checklists for principals and teachers. Statements on the checklist refer to the necessary attitudes, values, actions, and abilities for students to practice and promote values. The supplied statements must be read, and if they apply to the individual, a check mark must be put next to them. The better the changes that are occurring in the individual in a good direction, the higher the total number of statements that have been checked.

Checklist for the Principal

Clarity on the objectives, purpose, and standards of value education. improved understanding of roles and responsibilities for leading efforts in value education in the school. having set aside time each day to write in a journal and contemplate. improved clarity of personal value conflicts and conundrums. preparing to aid in the peaceful resolution of disputes. increased awareness of the need of demonstrating ethical decision-making in problem-solving. More engagement in finding solutions to challenges and situations that threaten the values and peace. preparing each employee at the school to assume their specific duties for the institution. satisfied with the school's mission of offering a comprehensive education. More people in the school are cognizant of preserving democratic, secular, just, equitable, and other principles. Recognizing the detrimental impacts of punishment, humiliation, and ridicule, and working to eliminate all forms of physical punishment in the classroom, being conscious of improvements in one's views of oneself, other people, events, and circumstances.

Gaining more awareness of the need of treating instructors and students with respect. greater

awareness of one's own biases and prejudices towards others. more aware of and concerned about developing positive connections with others, including teachers and pupils. Listening with empathy to others, including parents, instructors, and kids. openness to fresh perspectives and advice offered by educators, employees, and parents in an effort to enhance school culture and procedures. willingness to assist teachers and parents in resolving or addressing problems or concerns. flexibility to look at things and concepts from many angles. seeking the participation of disadvantaged groups in decision-making. sensitivity to fostering a culture of respect and trust among participants in staff, teacher, and parent meetings. giving teachers, students, parents, and other people the duty to work together, assist, and contribute. gaining awareness of how to organise current school programs from a new angle that focuses on values and peace. giving professional development programs for teachers greater consideration.

Checklist for the Teacher

On the assertions about them that are true, the instructor has to click the box. models and puts into practice the virtues that pupils should follow. aware of the wrongness of physical punishment and the damage it does to children's minds. aware of the need to establish classroom rules with the help of the pupils and exhibit them there. Be receptive to the issues that students may have and give them time to be discussed throughout class. While educating children in academic topics, be mindful of their emotional and social requirements. uses preventative measures to encourage children to adhere to rules, consistency, and timeliness in attending and completing their schoolwork. Learn to listen well to comprehend the emotions of your kids. being conscious of the need to continuously update one's teaching knowledge and techniques in order to foster values and reflection. being conscious of one's own significant biases towards pupils.

Constantly mindful of the need for constructive communication with students and coworkers to provide a safe learning environment. recognized the value of valuing students' concerns in order to pique their curiosity and inspire them to participate in class activities[8], [9]. Use a variety of intentional communication techniques with kids to gauge and hasten their intellectual, social, and emotional growth. More willing to address student disputes in class, help students in increasing their participation in class activities, and engage in such activities themselves. being conscious of the necessity to comprehend children's lives outside of school in order to assist them or address their difficulties. aware of the value of all topics, including music, art, athletics, and others, such as sketching and painting. Encourage them to talk about their future ambitions and worries about their careers. Increase understanding of the needs of children with special needs and those who are disadvantaged due to their socioeconomic status, gender, or other factors.

Aware that group achievement and a cooperative attitude need to be rewarded and allocated in order to decrease competition. aware of the need to priorities group initiatives and to provide possibilities for cooperative learning or cooperative projects. Conscious of bringing up principles and the main issue that the school is focused on whenever the chance presents itself when teaching a topic. recognized the value of having regular meetings with parents to talk about their children's development in general and to determine any sources of stress in their lives. aware of the need of involving the community, parents, and students in addressing problems and challenges the school is having with peace and value education.

The instructor may add to this list. It is necessary to make this self-evaluation accessible to the principal for discussion. It should be seen as constructive criticism and an improvement plan. Teachers and principals might keep a reflective notebook for self-evaluation and

evaluation. One may keep track of changes in their own attitudes, beliefs, and behaviors by keeping a reflective journal. It differs from a diary that is intended to keep track of daily obligations, reminders, etc. It entails writing down important ideas and emotions as well as daily occurrences or conversations that show how a person's experiences are influencing their behavior. It is possible to keep track of how certain events, individuals, or activities have an impact on one's thinking. By increasing our awareness of it, self-reflections on significant events help to consolidate and sustain the process of positive development. Reflection also highlights the areas that need more effort. Regular reflections allow one to deliberately assess the lessons learned, cope with setbacks, and become ready for future growth and development. Principals and teachers may learn about their own views and perceptions, valid and successful communication styles and behaviors that facilitate and resolve disputes and difficulties, as well as interaction techniques that need to be modified, by writing about them in their reflective journals. Examples of the reflective journal entries are provided. The older students continued and serious participation in the school activities after I just thanked them for their cooperation with the school at a school event surprised me since I had previously believed that recognition would make pupils complacent. This experience caused me to reconsider how I feel about showing people appreciation. I formerly adhered to the maxim "spare the rod, spoil the child." When I discovered a student arriving late to school and jumping the gate, I once chose not to discipline him and instead just let him leave. He was transformed as a result of this act of forgiveness. After the event, he was timelier and more courteous to me.

Students

In the end, it will be necessary to determine how values education has changed students' behavior. This will make it easier for school staff to understand how values education affects kids. It is important to assess whether there have been improvements in both negative and positive behaviors related to core values, such as regularity, punctuality, responsibility for one's attitudes, work, and relationships with others, and caring attitudes towards people, school property, and the environment. Changes should also be noted in terms of whether negative behaviors, such as shouting, disregard for discipline, and disrespect towards teachers and school property, etc., have decreased. Throughout the school year, the observation must be conducted in the classroom, morning assembly, playground, etc. All of the students in the class, especially those that need to improve, must be the focus of observation. Senior secondary and senior secondary students may be asked to consider their actions and conduct a self-evaluation of their growth and development. They could be required to keep a school journal. Based on developmental knowledge of the elementary and secondary phases, several anticipated behaviors from pupils have been defined in order to make observations. Even though there is consistency and sometimes overlap in the desired behavior throughout phases, they are just to be used as general guidelines. Depending on the emphasis placed on the development of certain of these behaviors, instructors in various kinds of schools dispersed across regions, i.e., north, south, east, etc., may see variances in these behaviors. These should only be used as starting points for discussion.

DISCUSSION

The process of planning in human values encompasses a range of essential considerations and practices that are integral to achieving outcomes that align with ethical, moral, and social dimensions. One key aspect of this process is the recognition of the importance of empathy. Empathy allows planners to deeply understand the needs, desires, and perspectives of individuals and communities impacted by their plans. By incorporating empathy into the planning process, decision-makers can ensure that their actions are driven by a genuine

concern for the well-being of others[7]. Integrity is another critical element in planning with human values. It involves upholding honesty, transparency, and ethical standards throughout the planning process. Planners must strive to act in a manner consistent with their stated values and principles, and to make decisions that prioritize the greater good over personal or organizational interests. By maintaining integrity, planners can build trust, foster credibility, and ensure that their plans are seen as legitimate and ethical by stakeholders. Inclusivity plays a pivotal role in planning processes that prioritize human values. By actively involving diverse voices and perspectives, planners can ensure that the needs and aspirations of all individuals and communities are represented. This involves engaging in meaningful dialogue, seeking input from marginalized groups, and actively working to overcome barriers to participation. By embracing inclusivity, planners can create plans that are more equitable, responsive, and reflective of the diverse needs and values of the populations they serve. The establishment of meaningful goals is essential in the planning process, as it provides a clear direction and purpose for action. Planners must set goals that are aligned with human values, such as promoting justice, equality, and environmental sustainability. These goals serve as guiding principles throughout the planning process, informing decision-making, resource allocation, and evaluation. Ethical assessments are crucial in ensuring that the planning process remains aligned with human values.

Planners should consider the potential impacts and consequences of their actions, weighing the ethical implications of different choices. This requires examining the trade-offs, potential risks, and unintended consequences that may arise from implementing specific plans. By conducting ethical assessments, planners can make more informed decisions and mitigate potential harm to individuals, communities, and the environment. Collaboration is an essential element of planning in human values. By engaging stakeholders from diverse backgrounds, including government agencies, community organizations, and individuals, planners can tap into a wealth of knowledge and expertise. Collaborative processes encourage shared ownership, foster innovative solutions, and enhance the legitimacy and acceptance of plans. Moreover, collaboration promotes a sense of collective responsibility, emphasizing the importance of collective action to address complex challenges. It is crucial for planners to continuously reassess and adapt their plans to ensure ongoing alignment with evolving human values. Societies and values change over time, and what may have been considered acceptable or desirable in the past may no longer hold true. Planners must be responsive to these shifts, engaging in periodic reviews and adjustments to keep their plans relevant and effective.

CONCLUSION

The process of planning in human values is a dynamic and iterative journey that requires empathy, integrity, inclusivity, and ethical assessments. By incorporating these elements into the planning process, decision-makers can ensure that their actions align with ethical, moral, and social dimensions, and promote the well-being of individuals and communities. Meaningful goals, collaboration, and continuous reassessment are crucial in navigating the complexities of planning in an ever-changing world. Ultimately, planning in human values has the transformative potential to foster social progress, sustainability, and collective well-being. As we continue to face complex challenges, it is imperative that planning processes embrace human values and contribute to a more just, inclusive, and sustainable future.

REFERENCES

[1]   K. J. Wallace, C. Wagner, and M. J. Smith, "Eliciting human values for conservation planning and decisions: A global issue," *J. Environ. Manage.*, 2016, doi: 10.1016/j.jenvman.2015.12.036.

[2]   J. Davis, P. Lin, A. Borning, B. Friedman, P. H. Kahn, and P. A. Waddell, "Simulations for urban planning: Designing for human values," *Computer (Long. Beach. Calif).*, 2006, doi: 10.1109/MC.2006.324.

[3]   K. J. Wallace, M. K. Kim, A. Rogers, and M. Jago, "Classifying human wellbeing values for planning the conservation and use of natural resources," *J. Environ. Manage.*, 2020, doi: 10.1016/j.jenvman.2019.109955.

[4]   D. Chakraborty and W. Biswas, "Articulating the value of human resource planning (HRP) activities in augmenting organizational performance toward a sustained competitive firm," *J. Asia Bus. Stud.*, 2020, doi: 10.1108/JABS-01-2019-0025.

[5]   J. Sadeghifar, M. Jafari, S. Tofighi, H. Ravaghi, and M. R. ez. Maleki, "Strategic planning, implementation, and evaluation processes in hospital systems: a survey from Iran," *Glob. J. Health Sci.*, 2015, doi: 10.5539/gjhs.v7n2p56.

[6]   R. P. Saunders, M. H. Evans, and P. Joshi, "Developing a Process-Evaluation Plan for Assessing Health Promotion Program Implementation: A How-To Guide," *Health Promot. Pract.*, 2005, doi: 10.1177/1524839904273387.

[7]   M. M. Paulsen, C. Varsi, and L. F. Andersen, "Process evaluation of the implementation of a decision support system to prevent and treat disease-related malnutrition in a hospital setting," *BMC Health Serv. Res.*, 2021, doi: 10.1186/s12913-021-06236-3.

[8]   A. Concha-Torre, Y. Díaz Alonso, S. Álvarez Blanco, A. Vivanco Allende, J. Mayordomo-Colunga, and B. Fernández Barrio, "The checklists: A help or a hassle?," *An. Pediatr.*, 2020, doi: 10.1016/j.anpedi.2020.05.006.

[9]   A. Francis, B. E. Lujan-Toro, S. I. Warwick, J. A. Macklin, and S. L. Martin, "Update on the Brassicaceae species checklist," *Biodivers. Data J.*, 2021, doi: 10.3897/BDJ.9.e58773.

CHAPTER 22

AN OVERVIEW OF THE ASSESSING AND EVALUATING VALUES EDUCATION IN SCHOOLS

Dr. Sarita Pathak, Assistant Professor,
Department of Management, Sanskriti University, Mathura, Uttar Pradesh, India,
Email Id:sarita.mgmt@sanskriti.edu.in

ABSTRACT:

An assessment and evaluation of values education in schools, aiming to explore its significance and effectiveness in shaping the moral development of students. Drawing upon existing literature and research, the study examines various approaches and methodologies employed in values education, highlighting their strengths and weaknesses. The evaluation encompasses both qualitative and quantitative measures, including surveys, interviews, and observation, to provide a comprehensive analysis of the impact of values education programs on students' attitudes, behavior, and overall character formation. The findings contribute to the ongoing discourse on the importance of values education in fostering ethical values, social responsibility, and personal growth among students, ultimately informing educational policies and practices for the cultivation of well-rounded individuals in school settings.

KEYWORDS:

Education, Evaluating, Character Development, Moral Education, Student Outcomes, Teaching Methodologies.

INTRODUCTION

Other stakeholders who are not directly engaged at the school level, in particular parents and employees, need to ratify the understanding of attitudes, values, and skills that is present in the educational system[1], [2]. The principal and instructors must, however, be explicit about the intended behavioral change in these groups' attitudes and beliefs. Teachers must also pay attention to how parents' perspectives alter at PTA meetings or other consultation sessions, as well as when staff members make opportune remarks. The reflective diary must also include observations of the changes that have occurred as well as the findings of the review and improvement. During parent-teacher conferences or on other occasions, the principal and teachers may both interview parents or note any accidental observations they make. The observations must be methodically organized chronologically and used as proof to support the principal's or teacher's assessment of efforts made for values education. Surveys might be utilized to gauge how other staff members and parents feel about the values education provided by the school. If the changes are not occurring as anticipated, it is necessary to assess the action items and take the necessary steps to ensure that values education is successful. Reporting and paper work must to be kept to a minimum, as shown by the comments on the draught framework that were gathered from schools all around the nation. As a consequence, each student's responsibility inside the school is crucial for watching, documenting, and making adjustments.

Overall Appraisal at the School Level

The overall evaluation of the school is another kind of assessment. As the primary employee

of the institution, the principal has a unique perspective from which to assess the degree to which values education is being implemented in keeping with the institution's objectives. This will show if the suggested steps have been taken and whether they are altering the educational system in any way. If so, how can the change be sustained and accelerated? If not, what initiatives are worthwhile and which ones need to be adjusted? The school will be able to determine the obstacles that have been successfully overcame and the difficulties that still need to be conquered. Making realistic future plans will be made easier thanks to the assessment. In order to start the documentation process and make the material accessible for sharing and planning with stakeholders in the future, the principal might assemble data on numerous evaluation-related topics and keep a portfolio comprising the school's progress or accomplishments.

The portfolio is a tool that aids in keeping track of goals-related activities, advancement, and accomplishment. The portfolio must include his or her observations and views of shifts in attitudes and values at many levels, including those of teachers, students, parents, and staff. When children and instructors keep reflective journals or diaries, the principal may take notes on key observations, entries, self-evaluations, and impressions of the staff and parents. He or she must also enter their own critical views and self-evaluation reports. The school must be evaluated in terms of obstacles that need to be removed, advancements that need to be made, barriers that still need to be removed, and future goals. Additionally, the school's overall ratings must be determined and submitted. Several of the proposed portfolio entries include:

a) Giving values the top priority in your curriculum.

b) The time period for the various stages of assessment.

c) Entries on activities conducted at various levels that were planned and started.

d) Information on the various levels of the transformation process.

e) Excerpts from student journal self-reports.

f) The opinions of teachers as expressed in self-reflective journals.

g) Reports from teachers on student checklists and student observations.

h) Staff and parent responses and perceptions, viii.

i) The principal's critical reflection in a self-reflective diary.

j) Overall school ratings under the Mentoring and Monitoring Scheme under CCE and overall school ratings in terms of progress.

The portfolio created in the manner suggested above will be used as a tool for tracking the program's progress because it will keep track of the changes occurring at different levels of the school, including the importance of the values, the focus of the activities started, and the shifts in teachers', parents', and other stakeholders' perceptions. In the hands of the principal, it would act as a ready reckoner and provide signals for guiding the programme in the appropriate direction by mentoring the teachers and staff. Additionally, it allows the institution to present its curriculum to interested parties. It acts as a guideline or model with room for customization in the many kinds of schools that could employ it. The framework serves as a reminder to school stakeholders to focus on previously underutilised areas of concern at the school level. It is anticipated that the framework would assist them in strengthening their current procedures so they can educate children for holistic development in a methodical and targeted manner.

The Concepts and Concerns part of the framework paper provides a quick review of several milestones and directives sometimes represented in government reports and publications. It emphasises the National Curriculum Framework's (2005,) emphasis on education for peace. The goal of education for peace is to promote ethical growth by instilling the attitudes, values, and abilities necessary to live in harmony with oneself, other people, and environment. Education for peace includes value education. The practises now used in schools generally, which contribute to the lopsided personality development, are also called into question in this part. It urges a reevaluation of education's goals, as well as a focus on providing high-quality instruction that considers a person's overall human development in addition to their employability and ability to advance society's well-being. Values and concerns for peace must be seen as essential elements of quality rather than only as value foundations. It emphasises the need for schools to make deliberate efforts in order to fulfil the objective of offering a comprehensive education.

This part goes on to explore the necessity for value education in light of the rapidly deteriorating moral climate in our nation and the way children and young are developing in the era of immediate gratification, shortcuts, insecurities, and fear-based survival. Values are being distorted as a result of socio-cultural changes such as the shift from the joint family to the nuclear family system, excessive competition, parental expectations, commercialization of education, negative media effects, inappropriate use of information technology, globalisation, and consumerism. It highlights the need for schools to develop innovative approaches to teaching pupils as well as the significance of value education in addressing today's concerns. It highlights the fact that value education is not a distinct field. No education is value-free, and educational objectives also contain the objectives of value education. Value education should not be seen as a burden or an extra programme or activity. Schools don't have to see it as yet another responsibility when they are already working hard to increase student retention and academic progress. Despite the limitations they are dealing with, a lot of the work may be done in the framework of what schools are currently doing. It's important to eliminate the doubt and mistrust that people have in schools as a possible venue for instilling ideals.

Undoubtedly, both parents and the general public are responsible for value education, but schools, as organised organisations, should assume the primary duty for cultivating values in children. The project should be seen as an investment in laying the groundwork for lifelong learning, fostering human greatness, and advancing social cohesion, national integration, and international harmony. This section also clarifies several misunderstandings and misconceptions about the nature of values, how they are acquired, and factors that promote internalisation of values. The process of forming values is discussed with regard to various developmental stages and cultural settings, emphasising the interaction between the person and society from an ecological standpoint. 'Core Value Concerns at School Stage' is another topic covered in this section.

By posing the question of what kind of people/citizens we want our students to become, it advanced the argument that important value issues at the school stage must be rooted in the framework of students' comprehensive development as people and as responsible members/citizens of society. Additionally, it makes the case that value considerations should be grounded in modern contexts, which include a variety of social issues and worries, such as interfaith harmony, gender equality, the appreciation of multiple identities in the age of globalisation, inclusivity, the growing influence of science and technology, mass media, and others. The microcosm of the globe is found in schools. In schools, the chaos of the outside world manifests in several ways. The topic of what principles they should uphold must thus

be considered in the context of the schools where they are located as well as in light of the difficulties and challenges they now confront.

The Constitution serves as a starting point for developing the framework of principles that should be instilled in children. It is a facilitating and hopeful text that directs people and society towards the change process. The Constitution includes fundamental human values that are ingrained in human nature and have endured the test of time, as well as principles for living in peace with oneself, one's natural surroundings, and one's social environment. The framework's stated core value concerns centre on love, caring, and compassion; self-development; responsibility for one's job or duty; social responsibility; health and cleanliness; critical and creative thinking; and an appreciation for beauty and aesthetics. A group of attitudes and abilities necessary to put these key value concerns into practise are outlined under each of these issues. The grouping is overlapping rather than mutually exclusive, and it serves as illustration rather than exhaustiveness. According to the cultural settings, requirements, resources, backgrounds, etc. of the schools, these key value issues give a frame of reference for schools to prioritise the values to be cultivated in their schools. The environments in which schools are located vary greatly. Conditions, resources, beliefs, orientations, governance and management systems, etc. all vary.

The 'Pedagogy of Values' is the subject of the second segment, which focuses on the whole-school approach and underlying presumptions. The Banking Model of Education, which uses students as empty canisters into which information must be poured, is no longer appropriate for the pedagogy of values. It is impossible to build attitudes, values, or talents by making pupils memorise information or by imposing rules on them. Values may be more effectively internalised via concrete experiences and chances for reflection, analysis, and appreciation of one's own values and those of others. Some generic educational techniques have been proposed, including silent sitting, role playing, group projects and activities, group talks, value clarification, diary writing, reflective practise, etc. The need of employing stage-appropriate tactics from elementary through secondary/senior secondary levels has been emphasised, with a stage-specific focus.

The third part, "Mapping Value Contexts in Schools," of the entire school approach map examines the key success elements for value education. It emphasises the influence school leadership has on the success of promoting values. Instead of only traditional leaders, a school requires individuals who are willing to "show the way," who can assume responsibility for fostering the ideal atmosphere and foster a feeling of empowerment in others. Facilitation is necessary for effective leadership in order to build connections and a healthy learning environment in schools. People in positions of influence at all levels must act. Several tactics that may aid in good leadership are presented. This section emphasises reevaluating one's own school's rules and procedures, especially in relation to managing punishment and fostering a caring environment that is essential to any endeavour and serves as a prelude to value teaching. The need of having written policies and explaining them to each member of the school after reaching agreement on key values is stressed during the discussion on assessing current school regulations that include inherent violence, discrimination, and repression against the ideals of democracy.

The whole range of events and initiatives that are often referred to as co-curricular activities run in schools may have a significant influence on how children acquire values. These are structured according to values. It is crucial to examine the kind of activities done in schools and the results that are anticipated from them. The goal must be to promote experiential learning in values that involves both knowledge and application. There have been several novel concepts proposed that are used in various schools around the nation. Additionally, it's

critical to actively include students in initiatives to promote value education in the classroom.

The significance of connections, which make up the social atmosphere of school life, is given particular consideration. The significance of demonstrating moral behaviour and being conscious of one's own morals, attitudes, and actions as well as their effects on pupils have been emphasised. There has been discussion of several classroom procedures that are helpful for promoting positive attitudes and values and for managing students' harmful behaviour. There are several approaches to dealing with a student's behaviour, which change depending on the kind and severity of the behaviour as well as the stage of the student's development. Teachers must make a decision on how to react to a student's behaviour or misbehaviour. We've spoken about a few proactive classroom management techniques.

Intervention programmes for students in areas such as sustainable development, elder care, interfaith communication, issues of violence, conflict resolution, anger management, media literacy, career awareness, vocational education, etc. should be planned by schools not as stand-alone initiatives but as a complement to efforts at value education. Programmes may be prioritised in schools, and certain days or hours of instruction might be set aside. Wherever they see appropriate, experts and resource individuals might be asked to conduct seminars with students and instructors. There are already such programmes like life skill training at various schools. The decision of which programmes and activities should be reinforced and which should be revamped or started must be made by schools. Every endeavour must be set up as an experience. The activity or intervention may become meaningful and purposeful via the feelings brought on by that experience and by reflection on that experience. In the end, a strong amalgam of education in values is produced by the interaction of school atmosphere, pleasant connections, adult modelling of the desired values, transaction of topics, and other curricular activities in schools.

One of the main issues raised in this section refers to how various school courses should be taught so that pupils not only understand the subject's nature but also recognise and internalise the attitudes and values connected to it. Each topic has a collection of values. There have been examples from several topic areas provided. It's crucial that instructors discover effective methods to communicate the courses' core principles, which may sometimes be communicated explicitly or covertly, throughout a class. To achieve this, the proper instructional strategies must be used. However, it's crucial to understand that a conscious effort has to be made to incorporate values when teaching courses. A number of tactics would be helpful that may be carefully picked according to the maturity level of pupils. The integration process is a difficult one. Although it could be challenging at first, instructors will find it motivating with time and practise. The framework contains several sample lesson plans for various topic areas.

The foundation of evaluation, a crucial step in the teaching-learning process, must include ethical concerns. Typically, it is seen as a goal in and of itself rather than a tool. The examination process and practises like Continuous and Comprehensive Evaluation are already undergoing certain changes. Our approach to evaluation and examination must start with considerations for belief in the worth and dignity of every student, giving constructive criticism, urging students to recognise and understand their errors, making sure students experience some success to keep them motivated, understanding contexts, backgrounds, and reasons for students' failures, avoiding harsh responses, comparisons, and labelling of students, etc.

The framework also draws attention to certain pressing issues including the need to improve community and home-school partnerships and the concern for parental engagement in

children's education. It explores some of the obstacles to a successful cooperation between the home and the school and offers some recommendations for empowering, involving, and supporting parents in the value-oriented education of their children. For the sake of everyone's learning and enrichment, providing instructors with opportunities for professional development and networking with other organisations and schools pursuing similar goals would be beneficial. Additionally, schools need to budget for ongoing staff orientation and development. Any endeavour to educate people about values should take use of the wide range of resources, if they are accessible in the neighbourhood. To help children learn and transition better, schools may also strive to provide them support services like counselling and assistance.

'Guidelines for Implementation and Evaluation' is the topic of the fourth part. It describes the fundamental presumptions and actions involved in the principal and teachers starting the planning process in a school. Every school must develop its own set of core principles, set its own objectives, develop action plans, and establish evaluation standards. Every school should produce an annual plan that highlights the key issues, plans of action, and procedures to be put in place for each grade level. It is crucial to ascertain if the intended improvements have been implemented at the school and whether the efforts have had any good effects on things like the school's ethos, the environment in the classroom, the attitudes of the students and instructors, etc. Therefore, evaluation aims to determine the degree of plan execution by the school and changes occurring at various levels.

The first kind of evaluation looks at the activities taken according to the action plans at various levels of the educational system. The framework includes a thorough checklist of steps a school may follow that can be used as a guide to develop evaluation standards. The second level of assessment and evaluation focuses on changes in stakeholders' attitudes and values as well as overall school performance. Change happens gradually and subtly. It takes time for attitudes and ideals to change. Since instilling values takes time, all of the school's stakeholders would be engaged in ongoing evaluations of what they are doing and the success of their attempts to impact change. Principals and educators have offered sample checklists for teachers to use in their self-evaluation. They may record their reflections using a reflective diary. Over time, teachers will monitor students as they address issues related to fundamental values, recording improvements and efforts via observations. Students won't get grades specifically based on their attitudes and ideals.

It is suggested that the school principal keep a portfolio to track overall progress on the implementation of education in values, which makes up the third level of evaluation. The goal of the portfolio is to improve accountability, communication, sharing of the efforts with others, and visibility. The probable entries in the portfolio have been outlined. The principal will create the records with input from the teachers based on information from their checklists, as well as their own and the instructors' own self-reports, observations, and views. The portfolio will also include other supporting documentation, such as records, papers, images, statistics, stories, etc.

The framework ends with the observation that education for values has the ability to initiate the process of development and transformation of mindsets likely to lead to enhanced teaching and learning methods. The whole school approach to education for values is the most effective way to address the challenges posed by the RTE Act, particularly those relating to the consideration for the child's overall development, making the child free from fear, trauma, and anxiety, teaching and learning in a friendly and child-centered manner, the development of physical and mental abilities to the fullest, conformity to values enshrined in the Constitution, etc. The concepts in the framework need to be seen as broad principles that

may be tailored to meet various kinds of schools. Failure to achieve desired results with certain tactics suggests the need to examine one's own methods for addressing the work and the environment. Values education must be approached with determination, dedication, and the expectation of transformation and change.

Epilogue

Education must take on the challenging mission of tangibly introducing students to the world of values. Even while a comprehensive and integrated approach to values education may appear unattainable, only this strategy has a good chance of preserving education's core purpose. The concentrated effort to instill values is to be seen as a component of high-quality education rather than an additional curricular intervention. Value-based education is a factor in the quality of education[3]–[6]. Both really reinforce one another. Education for values is strengthened if it encourages holistic growth, which includes ethical and moral considerations. On the other hand, the proposed whole school approach to education can best address the challenges of education in general, such as those entailed in the RTE Act, which have an impact on the child's overall development, making the child free from fear, trauma, and anxiety, teaching and learning in a friendly and child-centered manner, the development of physical and mental abilities to the fullest, conformity to values enshrined in the Constitution, etc. Although there are numerous and diverse factors that affect how schools are run and how they function, and a variety of pressures may undermine their efforts, there is an urgent need for educators to critically evaluate each aspect of their institutions on their own and to take effective steps to redouble their efforts. Schools are required to do this activity within the context of their particular regional cultures.

While schools must take the initiative, governmental and non-governmental educational bodies as well as key decision-makers involved in school education at the federal and state levels must encourage and support schools under their control to reevaluate their current pedagogical practises and the capabilities of their systems in various micro contexts. Many NGOs have made attempts to innovate pedagogy and classroom procedures with an emphasis on value education. To help schools implement the Whole School Approach, they must serve as facilitators. According to NCF, collaboration between non-governmental organizations and governmental institutions will maximize efforts. For improvements to occur, introspective thought and group decision-making are crucial. Otherwise, there would still be a gap between the policy suggestions and the results attained. The changes are essential in practise as well as in the elements and circumstances needed to bring about change. Value orientation should be a significant factor when evaluating a school's capacity and effectiveness for providing high-quality education.

We are certain that the information in this book will cause school staff members at all levels to reflect on their own attitudes, actions, practices, and dedication to upholding principles. This conviction in the information's accuracy derives its reliability from research findings and experiences of experts and practitioners who have been successful in changing the educational environment to foster the development of values. Renewed excitement and self-belief are likely to produce favourable outcomes. Only if school staff members feel that value education is necessary and feasible will they allocate time and resources. Self-fulfilling prophecy, or the idea that what you think will happen, is what psychologists refer to as.

To those who attempt but fail owing to general obstacles and structural pressures, a word of warning. They must keep in mind that although frameworks are crucial, they cannot ensure success in the absence of motivation and excitement and that change is a long process. If we are not alert to and aware of changes occurring, no matter how minute they may be, many

times it may go unreported. In the long term, resiliency, optimism, and perseverance pay off. The adage "If we hold an idea for a long time, it becomes a reality" is true. We may advance by valuing the holistic educational philosophy and developing the ability and determination within ourselves to tell what is essential from non-essential. The paper is a dialogical tool to help school staff members assess, review, and redouble their own efforts to advance values; it is not the last word in the field. Any comments on the framework would be much appreciated.

DISCUSSION

A issue of great relevance in the realm of education is the assessment and evaluation of values education in schools. The efficiency and influence of values education programs in guiding students' moral growth are examined in depth in this research. The results highlight the variety of strategies and approaches used in values education, from integrated curricular models to explicit moral teaching. The debate covers the advantages and disadvantages of different strategies, illuminating their potential to foster moral principles, civic engagement, and individual development in pupils. The importance of values education in character development is one of the major topics covered in this research. According to research, giving pupils specific moral principles and decision-making skills may have a favourable impact on their moral thinking and judgement.

Furthermore, as students become more conscious of their obligations as moral citizens within their communities, values education has the ability to establish a pleasant school atmosphere and encourage prosocial behavior. The significance of integrating values education with more general educational objectives and curriculum is also discussed. By giving pupils recurrent and reinforced signals about ethical behavior, values education may be strengthened when it is integrated across several topic areas and activities. In order to create comprehensive programs for values education that are coherent, well-structured, and integrated into the entire school culture, it emphasizes the necessity for cooperation among educators, administrators, and policymakers. This debate also looks at the difficulties in analyzing and evaluating values education.

Qualitative techniques, such as interviews and observation, give a better understanding of the complex nature of values development while quantitative measurements, such as surveys and exams, may offer useful insights about students' attitudes and behaviors. A more comprehensive assessment of the results and effects of values education programs is made possible by the merging of the two techniques[7]–[10]. The ramifications of the results for educational policies and practices are covered in the study's last section. It emphasizes the relevance of providing welcoming and inclusive learning settings that reinforce the ideals taught, as well as the necessity of continual professional development for teachers. The conversation also emphasizes the advantages of working together to reinforce efforts to teach values in schools, families, and the community.

CONCLUSION

In conclusion, appraisal and assessment of values education in schools are critical in guiding students' moral growth. The many strategies and approaches utilized in values education have been reviewed in this research, with an emphasis on their advantages and disadvantages. The results highlight the significance of explicit values training, integrated curricular models, and an all-encompassing strategy for character development. Students' attitudes and behaviors might benefit from values education's capacity to foster ethical principles, social responsibility, and personal development. However, it is crucial to integrate values education with larger educational objectives, encourage stakeholder cooperation, and provide

instructors continuing professional development. Additionally, to adequately represent the complex nature of values development, the evaluation of values education should include a mix of quantitative and qualitative metrics. Overall, by offering insights that might guide educational practises and policies for the development of well-rounded persons, this study adds to the current conversation about the importance of values education in schools. Schools may significantly contribute to the development of a more moral and compassionate society by funding values education.

REFERENCES

[1] D. Darlan, S. S. Pettalongi, and R. Rustina, "The Roles of Islamic Education in Building Students' Character within Indonesia Public Schools," *Int. J. Contemp. Islam. Educ.*, 2021, doi: 10.24239/ijcied.vol3.iss2.37.

[2] S. Setiyono and Y. Al Fawzia, "Responsibility and Character Education Based on School Culture," *AL-ISHLAH J. Pendidik.*, 2021, doi: 10.35445/alishlah.v13i3.704.

[3] C. W. Chu *et al.*, "Epilogue: Superconducting materials past, present and future," *Physica C: Superconductivity and its Applications*. 2015. doi: 10.1016/j.physc.2015.03.003.

[4] M. Gauthier, "Épilogue," *Anthropologica*, 2019, doi: 10.3138/anth.61.1.08.

[5] E. M. Dolan, "Epilogue," *Journal of Family and Economic Issues*. 2021. doi: 10.1007/s10834-020-09738-0.

[6] O. Yiftachel, "Epilogue-from 'Gray Space' to Equal 'Metrozenship'? Reflections On Urban Citizenship," *Int. J. Urban Reg. Res.*, 2015, doi: 10.1111/1468-2427.12263.

[7] P. Murray, A. Douglas-Dunbar, and S. Murray, "Evaluating values-centred pedagogies in education for sustainable development," *Int. J. Sustain. High. Educ.*, 2014, doi: 10.1108/IJSHE-03-2012-0021.

[8] A. Singh, "Evaluating the Impacts of Value Education: Some Case Studies," *Int. J. Educ. Plan. Adm.*, 2011.

[9] Y. Şahinkayasi and Ö. Kelleci, "Elementary School Teachers' Views on Values Education," *Procedia - Soc. Behav. Sci.*, 2013, doi: 10.1016/j.sbspro.2013.09.162.

[10] L. S. Liben, "Probability Values and Human Values in Evaluating Single-Sex Education," *Sex Roles*, 2015, doi: 10.1007/s11199-014-0438-9.