MORALS

Morals are the welfare principles enunciated by the wise people, based on their experience and wisdom. They were edited, changed or modified or evolved to suit the geography of the region, rulers (dynasty), and in accordance with development of knowledge in science and technology and with time.

Morality is concerned with principles and practices of morals such as: (*a*) What ought or ought not to be done in a given situation? (*b*) What is right or wrong about the handling of a situation? and (*c*) What is good or bad about the people, policies, and ideals involved?

Morality is different from Ethics in the following ways:

Morality	*Ethics*
1. More general and prescriptive based on customs and traditions.	1. Specific and descriptive. It is a critical reflection on morals.
2. More concerned with the results of wrong action, when done.	2. More concerned with the results of a right action, when not done.
3. Thrust is on judgment and punishment, in the name of God or by laws.	3. Thrust is on influence, education, training through codes, guidelines, and correction.
4. In case of conflict between the two, morality is given top priority, because the damage is more. It is more common and basic.	4. Less serious, hence second priority only. Less common. But relevant today, because of complex interactions in the modern society.
5. Example: Character flaw, corruption, extortion, and crime.	5. Example: Notions or beliefs about manners, tastes, customs, and towards laws.

As against morals and ethics, laws are norms, formally approved by state, power or national or international political bodies. Breaking the norms is called *crime*, and invite specific punishment.

VALUES

Definition

Humans have the unique ability to define their identity, choose their values and establish their beliefs. All three of these directly influence a person's behavior. People have gone to great lengths to demonstrate the validity of their beliefs, including war and sacrificing their own life! Conversely, people are not motivated to support or validate the beliefs of another, when those beliefs are contrary to their own.

People will act congruent with their personal values or what they deem to be important.

A value is defined as a principle that promotes well-being or prevents harm." Another definition is: *Values are our guidelines for our success—our paradigm about what is acceptable."* Personal values are defined as: *"Emotional beliefs in principles regarded as particularly favorable or important for the individual."* Our values associate emotions to our experiences and guide our choices, decisions and actions.

A person's observations on its environment are filtered through his values to determine whether or not he should expend energy to do something about his experiences. A person who values gold and sees a large bag of gold (a positive value) in his path as he walks, will be motivated to reach down and pick it up. A person who values his life and knows about venomous snakes will retreat from the sound of a rattlesnake (a negative value) from nearby, when he is walking in the desert. Said in another way,

"Values are the scales we use to weigh our choices for our actions, whether to move towards or away from something."

Not all values have the same weight or priority. Some are more important than others and must be satisfied before others can be addressed. **Dr. Abraham Maslow** illustrated this with his hierarchy of human needs. Survival has a higher priority than security, which has a higher priority than social acceptance. Self-esteem can only be addressed to the degree that social acceptance is fulfilled. Similarly, self-actualization can only be pursued to the degree that self-esteem has been satisfied.

A person's beliefs, values and identity are usually acquired unconsciously based on his personal experience or observations of others' experiences as to what produces desirable or undesirable results in the environment. A baby's learning *to walk and talk* is a clear example of identifying with human adults, valuing the act of being able to have the mobility and communication ability of an adult and the belief, based on unconscious observation, that humans can do walk and do talk with each other.

Physiologists have identified the parts of the human brain that are involved in producing behavior in accordance with beliefs and values. All information collected by human senses is passed through a net-like group of cells, known as the Reticular Activating System (RAS), located near the top of the brain stem. The RAS compares the data received with accepted values, positive and negative (threats), and beliefs stored in memory and determines whether

or not immediate action is required. The results of the RAS's comparison are communicated to the 'amygdala' near the mid-brain.

The 'amygdala' produces neuro-chemicals that cause emotions consistent with the nature of and proportional to the match between environment and values and beliefs. The neuro-chemicals initiate the chemical processes needed for the action to be taken. If the emotions produced are strong enough, the perceived information is blocked from reaching the logical, rational and conscious executive center of the brain, the pre-frontal lobes. In which case, the resulting behavior will be automatic, not necessarily logical or rational, and completely in accordance with the person's strongest held beliefs, values and/or identity.

By positive affirmations, one can modify or create new beliefs about a person's identity and/or what is important to him (values). Verbal repetition of statements intended to become new beliefs, and values will result in these being stored for use by the RAS for comparison with the environment being experienced. This is the mechanism how the beliefs or values are modified.

1.2.2 Types of Values

The five core human values are: (1) Right conduct, (2) Peace, (3) Truth, (4) Love, and (5) Non-violence.

1. Values related to RIGHT CONDUCT are:

   (*a*) SELF-HELP SKILLS: Care of possessions, diet, hygiene, modesty, posture, self reliance, and tidy appearance

   (*b*) SOCIAL SKILLS: Good behavior, good manners, good relationships, helpfulness, No wastage, and good environment, and

   (*c*) ETHICAL SKILLS: Code of conduct, courage, dependability, duty, efficiency, ingenuity, initiative, perseverance, punctuality, resourcefulness, respect for all, and responsibility

2. Values related to PEACE are: Attention, calmness, concentration, contentment, dignity, discipline, equality, equanimity, faithfulness, focus, gratitude, happiness, harmony, humility, inner silence, optimism, patience, reflection, satisfaction, self-acceptance, self-confidence, self-control, self-discipline, self-esteem, self-respect, sense control, tolerance, and understanding

3. Values related to TRUTH are: Accuracy, curiosity, discernment, fairness, fearlessness, honesty, integrity (unity of thought, word, and deed), intuition, justice, optimism, purity, quest for knowledge, reason, self-analysis, sincerity, sprit of enquiry, synthesis, trust, truthfulness, and determination.

4. 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

5. Values related to NON-VIOLENCE are:

   (*a*) PSYCHOLOGICAL: Benevolence, compassion, concern for others, consideration, forbearance, forgiveness, manners, happiness, loyalty, morality, and universal love

   (*b*) SOCIAL: Appreciation of other cultures and religions, brotherhood, care of environment, citizenship, equality, harmlessness, national awareness, perseverance, respect for property, and social justice.

WORK ETHICS

Industry and Society are the two systems which interact with each other and are interdependent. Society requires industry/business system which provides manufacturing, distribution and consumption activities. It needs investment (capital input), labor (input), supply (raw materials), production (industries, business organizations), marketing and distribution (transport), and consumption (public, customer). A lot of transactions (and interactions) between these sub-systems involving people are needed for the welfare of the society. It is here, the work ethics plays an essential role.

Work ethics is defined as *a set of attitudes concerned with the value of work, which forms the motivational orientation*. The 'work ethics' is aimed at ensuring the economy (get job, create wealth, earn salary), productivity (wealth, profit), safety (in workplace), health and hygiene (working conditions), privacy (raise 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 offer opportunities for all, according to their abilities, but without discrimination.

Many complex social problems exist in the industrial/business scenario, because:

1. The people desire to be recognized as individuals and treated with dignity, as living human beings. Work is intrinsically valuable so far as it is enjoyable or meaningful in allowing personal expression and self-fulfillment. Meaningful work is worth doing for the sense of personal identity and the self-esteem it holds.

2. Economic independence: Work is the major instrumental good in life. It is the main source of providing the income needed to avoid economic dependence on others, for obtaining desired materials and services, and for achieving status and recognition from others.

3. Pay as well as the pace of work should be in commensurate with the expertise required, acquired, and utilized in the persons. Exploitation and bargained pay should be discouraged.

4. Privacy (personal freedom) of the employee, including women, is to be protected. At the same time, confidentiality of the employer is also to be protected. Mutual trust and loyalty both ways play major roles in this aspect.

5. Security during job and upon retirement: This concept is being accepted only in government jobs, public limited companies, and corporate organizations. The western thought has influenced the Indian private industries and multinationals in a paradigm shift from 'life-long employment' to policies such as 'merit only', 'hire and fire', 'pay and use' etc. This situation has no doubt created tension in the Indian scene.

6. Recognition to non-work activities, such as leisure, paid holiday on the day of visit of a dignitary, social service, and other developmental activities. The workers in prosperous countries are less willing to consider 'work' as their prime interest in life. They claim that such service activities give them *peace of mind* and *happiness*. However, such a trend is likely to decline the work ethics.

7. Hard work and productivity are very essential for the success of an industry. The quality of work life deserves to be improved. Hard labor, undignified jobs (human-drawn *rikshaw*, people carrying night soil), and hazardous jobs are to be made less straining, dignified, and

safer. Automation and CNC systems to a large extent have been successful in lessening the human burden. Still, many a hard work can not be replaced by 'virtual work', in the near future.

8. Employee alienation: Absence of or inadequate 'recognition and reward system' and 'grievance redressal system', lack of transparency in policy implementation, factions in trade unions etc. lead to ethical problems, affecting the work ethics. Participative management, quality circles, job rotation, and flexible working hours are some of the measures to counter this situation.

9. A different view of work ethics: Work is considered as a necessary evil. It is a thing one must do in order to avoid worse evils, such as dependency and poverty. That is a major source of anxiety and unhappiness.

10. As per the Protestant Work Ethics, the financial success is a sign that is favored by God. It means making maximal profit is a duty mandated by God. It is to be obtained rationally, diligently, and without compromising with other values such as spending time with one's family and not exploiting or harming others.

To work (job), is not for monetary considerations only. Human beings believe that it is good to work. Work is good for the body and mind. It promotes self-respect, self-esteem, good for the family, and obligation to the society and allow the world to prosper. Work lays a moral and meaningful foundation for life. That is why, work ethics affirm s that, the work *per se* is worthy, admirable and valuable at personal and social levels. It improves the quality of life and makes life purposeful, successful, and happy.

By work ethics, duties to the self, family, society, and nation are fulfilled. Rights of the individuals are respected and nourished. Values and virtues are cultivated and enjoyed by all human beings. Further, the quality of life is improved and the environment protected. On the other hand, unemployment and under-employment lead to frustration, social tensions, and occasional militancy. For a developing economy and society, like ours, we need to *promote work ethics*, at all levels, to flourish as developed nation.

SERVICE LEARNING

Service learning refers to learning the service policies, procedures, norms, and conditions, other than 'the technical trade practices'. The service learning includes the characteristics of the work, basic requirements, security of the job, and awareness of the procedures, while taking decisions and actions. It helps the individuals to interact ethically with colleagues, to effectively coordinate with other departments, to interact cordially with suppliers as well as the customers, and to maintain all these friendly interactions.

Alternatively, the service learning may be defined as the *non-paid activity*, in which service is provided on voluntary basis to the public (have-nots in the community), non-profitable institutions, and charitable organizations. It is the service during learning. This includes training or study on real life problems and their possible solutions, during the formal learning, i.e., courses of study. In the industrial scenario, adoption, study, and development of public health or welfare or safety system of a village or school is an example of service learning by the employees. The engineering student analyzing and executing a socially-relevant project is another example of service learning.

The service learning is a methodology falling under the category of experiential education. It is one of the forms of experiential learning and community service opportunities. It is distinguished in the following ways:

1. *Connection to curriculum*: Integrating the learning into a service project is a key to successful service learning. Academic ties should be clear and built upon existing disciplinary skills.

2. *Learner's voice*: Beyond being actively engaged in the project, trainees have the opportunity to select, design, implement, and evaluate their service activity.

3. *Reflection*: Structured opportunities are created to think, talk, and write about the service experience. The balance of reflection and action allows the trainee to be constantly aware of the impact of their *work*.

4. *Partners in the community*: Partnership with community agencies are used to identify genuine needs, provide mentorship, and contribute input such as labor and expertise towards completing the project.

VIRTUES

Virtues are *positive* and *preferred* values. Virtues are desirable attitudes or character traits, motives and emotions that enable us to be successful and to act in ways that develop our highest potential. They energize and enable us to pursue the ideals that we have adopted. Honesty, courage, compassion, generosity, fidelity, integrity, fairness, transparency, self-control, and prudence are all examples of virtues.

Virtues are tendencies which include, solving problems through peaceful and constructive means and follow the path of the golden mean between the extremes of 'excess and deficiency'. They are like habits, once acquired, they become characteristics of a person. Moreover, a person who has developed virtues will naturally act in ways consistent with moral principles. The virtuous person is the ethical person.

Civic Virtues

Civic virtues are the moral duties and rights, as a citizen of the village or the country or an integral part of the society and environment. An individual may exhibit civic virtues by voting, volunteering, and organizing welfare groups and meetings.

The duties are:

1. To pay taxes to the local government and state, in time.
2. To keep the surroundings clean and green.
3. Not to pollute the water, land, and air by following hygiene and proper garbage disposal.

    For example, not to burn wood, tyres, plastic materials, spit in the open, even not to smoke in the open, and not to cause nuisance to the public, are some of the civic (duties) virtues.

4. To follow the road safety rules.

On the other hand, the rights are:

1. To vote the local or state government.
2. To contest in the elections to the local or state government.
3. To seek a public welfare facility such as a school, hospital or a community hall or transport or communication facility, for the residents.

4. 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.

5. 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[4] embodied the civic virtues as indispensable for a self-governing administration. These virtues are divided into four categories:

1. Civic Knowledge

Citizens must understand what the Constitution says about how the government is working, and what the government is supposed to do and what not to do. We must understand the basis of our responsibilities as citizens, besides duties and rights. We must be able to recognize when the government or another citizen infringes upon our rights. It implies that the government requires the participation of the enlightened citizens, to serve and survive.

2. Self-Restraint

For citizens to live in a free society with limited government each citizen must be able to control or restrain himself; otherwise, we would need a police state—that is, a dictatorial government to maintain safety and order. He advocated for morality and declared that happiness is achieved and sustained through virtues and morals. He advocated and demonstrated self-restraint several times in his private and public life, and naturally he was a great leader.

3. Self-Assertion

Self-assertion means that citizens must be proud of their rights, and have the courage to stand up in public and defend their rights. Sometimes, a government may usurp the very rights that it was created to protect. In such cases, it is the right of the people to alter or abolish that government (e.g., voting rights, rights call back).

4. Self-Reliance

Citizens who cannot provide for themselves will need a large government to take care of them. Once citizens become dependent on government for their basic needs, the people are no

longer in a position to demand that government act within the confines of the Constitution. Self-reliant citizens are free citizens in the sense that they are not dependent on others for their basic needs. They do not need a large provider-government, which has the potential to become an oppressive government, to meet those needs. Only a strong self-reliant citizenry will be able to enjoy fully the blessings of liberty. These civic virtues, applicable to local, state, and central governments, nourish freedom and civil liberty at the root of democracy.

RESPECT FOR OTHERS

This is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

1. Recognize and accept the existence of other persons as human beings, because they have a right to live, just as you have.

2. Respect others' ideas (decisions), words, and labor (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they know others' mistakes before and know that they will fall! Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts.

3. Show 'goodwill' on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

LIVING PEACEFULLY

To live peacefully, one should start install peace within (self). Charity begins at home. Then one can spread peace to family, organisation where one works, and then to the world, including the environment. Only who are at peace can spread peace. You can not gift an article which you do not possess. The essence of oriental philosophy is that one should not *fight* for peace. It is oxymoron. War or peace can be won only by peace, and *not by wars !*

One should adopt the following means to live peacefully, in the world:

Nurture

1. Order in one's life (self-regulation, discipline, and duty).

2. Pure thoughts in one's soul (loving others, blessing others, friendly, and not criticizing or hurting others by thought, word or deed).

3. Creativity in one's head (useful and constructive).

4. Beauty in one's heart (love, service, happiness, and peace).

Get

5. Good health/body (physical strength for service).

Act

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

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

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

1. Conducive environment (safe, ventilated, illuminated and comfortable).

2. Secured job and motivated with 'recognition and reward'.

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

4. Absence of unnecessary interference or disturbance, except as guidelines.

5. Healthy labor relations and family situations.

6. Service to the needy (physically and mentally-challenged) with love and sympathy.

CARING

Caring is feeling for others. It is a process which exhibits the interest in, and support for, the welfare of others with fairness, impartiality and justice in all activities, among the employees, in the context of professional ethics. It includes showing respect to the feelings of others, and also respecting and preserving the interests of all others concerned. Caring is reflected in activities such as friendship, membership in social clubs and professional societies, and

through various transactions in the family, fraternity, community, country and in international councils.

In the present day context, caring for the environment (including the *fauna and flora*) has become a necessity for our very survival. If we do not care for the environment, the environment will scare us.

SHARING

Primarily, caring influences 'sharing'. Sharing is a process that describes the transfer of knowledge (teaching, learning, and information), experience (training), commodities (material possession) and facilities with others. The transfer should be genuine, legal, positive, voluntary, and without any expectation in return. However, the proprietary information it should not be shared with outsiders. Through this process of sharing, experience, expertise, wisdom and other benefits reach more people faster. Sharing is voluntary and it can not be driven by force, but motivated successfully through ethical principles. In short, sharing is 'charity'.

VALUING TIME

Time is rare resource. Once it is spent, it is lost for ever. It can not be either stored or recovered. Hence, time is the most perishable and most valuable resource too. This resource is continuously spent, whether any decision or action is taken or not.

The history of great reformers and innovators have stressed the importance of time and valuing time. The proverbs, 'Time and tide wait for nobody' and 'Procrastination is the thief of time' amply illustrate this point.

An anecdote to highlight the 'value of time' is as follows: To realize the value of one year, ask the student who has failed in the examinations;. To realize the value of one month, ask the mother who has delivered a premature baby; to realize the value of one week, ask the editor of weekly; to realize the value of one day, ask the daily-wage laborer; to realize now the value of one hour, ask the lovers longing to meet; to realize the value of one minute, ask a person who has missed the train; to realize the value of one second, ask the person who has survived an accident; to realize the value one milli second, ask the person who has won the

bronze medal in Olympics; to realize the value of one micro second, ask the NASA team of scientists; to realize the value of one nano-second, ask a Hardware engineer!; If you have still not realized the value of time, wait; are you an Engineer?

COOPERATION

It is a team-spirit present with every individual engaged in engineering. Co-operation is activity between two persons or sectors that aims at integration of operations (synergy), while not sacrificing the autonomy of either party. Further, working together ensures, coherence, i.e., blending of different skills required, towards common goals.

Willingness to understand others, think and act together and putting this into practice, is cooperation. Cooperation promotes collinearity, coherence (blend), co-ordination (activities linked in sequence or priority) and the synergy (maximizing the output, by reinforcement). The whole is more than the sum of the individuals. It helps in minimizing the input resources (including time) and maximizes the outputs, which include quantity, quality, effectiveness, and efficiency.

According to professional ethics, cooperation should exist or be developed, and maintained, at several levels; between the employers and employees, between the superiors and subordinates, among the colleagues, between the producers and the suppliers (spare parts), and between the organisation and its customers.

The codes of ethics of various professional societies insist on appropriate cooperation to nourish the industry. The absence of cooperation leads to lack of communication, misinformation, void in communication, and undue delay between supply, production, marketing, and consumption. This is likely to demoralize and frustrate the employees, leading to collapse of the industry over time and an economic loss to the society.

The impediments to successful cooperation are:
1. Clash of ego of individuals.
2. Lack of leadership and motivation.
3. Conflicts of interests, based on region, religion, language, and caste.

4. Ignorance and lack of interest. By careful planning, motivation, leadership, fostering and rewarding team work, professionalism and humanism beyond the 'divides', training on appreciation to different cultures, mutual understanding 'cooperation' can be developed and also sustained.

COMMITMENT

Commitment means *alignment to goals and adherence to ethical principles during the activities*. First of all, one must believe in one's action performed and the expected end results (confidence). It means one should have the conviction without an iota of doubt that one will succeed. Holding sustained interest and firmness, in whatever ethical means one follows, with the fervent attitude and hope that one will achieve the goals, is commitment. It is the driving force to realize success.

This is a basic requirement for any profession. For example, a design engineer shall exhibit a sense of commitment, to make his product or project designed a beneficial contribution to the society. Only when the teacher (Guru) is committed to his job, the students will succeed in life and contribute 'good' to the society. The commitment of top management will naturally lead to committed employees, whatever may be their position or emoluments. This is bound to add wealth to oneself, one's employer, society, and the nation at large.

EMPATHY

Empathy is social radar. Sensing what others feel about, without their open talk, is the essence of empathy. Empathy begins with showing concern, and then obtaining and understanding the feelings of others, from others' point of view. It is also defined as the ability to put one's self into the psychological frame or reference or point of view of another, to know what the other person feels. It includes the imaginative projection into other's feelings and understanding of other's background such as parentage, physical and mental state, economic situation, and association. This is an essential ingredient for good human relations and transactions.