

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:

<i>Morality</i>	<i>Ethics</i>
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

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.”*

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, selfreliance, and tidy appearance
- (b) SOCIAL SKILLS: Good behavior, good manners, good relationships, helpfulness, Nowastage, and good environment, and
- ©ETHICAL SKILLS: Code of conduct, courage, dependability,

duty, efficiency

1.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

Values related to NON-VIOLENC

Evolution of Human Values

The human values evolve because of the following factors:

1. The impact of norms of the society on the fulfillment of the individual's needs or desires.
2. Developed or modified by one's own awareness, choice, and judgment in fulfilling the needs.
3. By the teachings and practice of Preceptors (Gurus) or Saviors or religious leaders.
4. Fostered or modified by social leaders, rulers of kingdom, and by law (government).

ETHICS

Ethics is the word that refers to morals, values, and beliefs of the individuals, family or the society. The word has several meanings. Basically it is an activity and process of inquiry. Secondly, it is different from non-moral problems, when dealing with issues and controversies. Thirdly, ethics refers to a particular set of beliefs, attitudes, and habits of individuals or family or groups concerned with morals. Fourth, it is used to mean 'morally correct'.

The study on ethics helps to know the people's beliefs, values, and morals, learn the good and bad of them, and practice them to maximize their well-being and happiness. It involves the inquiry on the existing situations, form judgments and resolve the issues. In addition, ethics tells us how to live, to respond to issues, through the duties, rights, responsibilities, and obligations. In religion, similar principles are included, but the reasoning on procedures is limited. The principles and practices of religions have varied from time to time (history), region (geography, climatic conditions), religion, society, language, caste and creed. But ethics has grown to a large extent beyond the barriers listed above. In ethics, the focus is to study and apply the principles and practices, universally.

INTEGRITY

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well-informed decisions. It yields the person's 'peace of mind', and hence adds strength and consistency in character, decisions, and actions. This paves way to one's success. It is one of the self-direction virtues. It enthuse people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job.

Moral integrity is defined as a virtue, which reflects a consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Further discussion on this is available in Chapter 2.

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.

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Types of Character

From the four fundamental temperaments, various classifications of character have been adopted by different psychologists. The intellectual, the emotional, and the volitional or energetic are the chief types with A. Bain. M. Pérez, based on the phenomenon of movement, distinguishes characters as lively, slow, ardent, and well-balanced. M. Ribot, with more subjective division and excluding indefinite types as 'characterless', recognizes the forms as:

- (a) the sensitive (humble, contemplative and emotional,
- (b) the active (great and the mediocre), and
- (c) the apathetic (purely apathetic or dull), and
- (d) the intelligent.

Ethics and Character

Whilst psychology investigates the growth of different types of character, ethics considers the relative value of such types and the virtues which constitute them. The problem of the true moral ideal is a question of the relative value of different types of character. The effect on the person's character of a particular form of conduct is universally accepted as a test of its moral quality. Different systems of ethics emphasize different virtues in constituting the ideal moral character. With the utilitarian, who places the ethical end in the maximum happiness for the whole community, *benevolence* will form the primary element in the ideal character. For the stoic, fortitude and *self-control* are the chief excellences.

In all conceptions of ideal character, firmness of will, fortitude, constancy in adhering to principle or in pursuit of a noble aim are held important. A man of character is frequently equivalent to being capable of adhering to a fixed purpose. Another essential is the virtue of justice, the recognition of the rights, duties, and claims of others. The richer the culture of the mind, the larger the intellectual horizon, the broader the sympathies, the more will the character approximate to the ideal of human perfection.

Education and Character

The aim of education is not only the cultivation of the intellect but also the formation of moral character. Increased intelligence or physical skill may as easily be employed to the detriment or benefit of the community, if not accompanied by improved will. It is the function of ethics to determine the ideals of human character. The theory and science of education are to study the processes by which that end may be attained.

Building Character in the Workplace

Managers have to influence and employ creative means of stressing the importance of good character in the workplace, in the following ways^{6,7}:

1. **Employee Hiring, Training, and Promotion Activities**

- (a) Institute and adopt an organization policy statement to positive character in the workplace. For example, commitment to civility pledges. This may be communicated through printing on the back of the business cards of the employees.
- (b) Prominently and explicitly include character considerations in recruiting procedures, during interviews and in the hiring deliberations.
- (c) Emphasize the importance of character and adherence to the 'six pillars' of character in orientation, initial job training, and during in-service training. The six pillars of character are the ethical values, such as: trustworthiness, respect, responsibility, fairness, caring and citizenship. Respect means showing high regard for self, others, authority, property and country. It includes showing appreciation for cultural diversity by valuing all people as human beings. Responsibility
 - (i) being accountable for one's actions,
 - (ii) being dependable in carrying out obligations and duties,
 - (iii) being reliable and consistent in word and action, and
 - (iv) being committed to community development. Integrity or fairness means showing the inner strength and courage to be truthful, trustworthy, fair and honest in all things. It includes acting justly and honorably. Caring means being kind, considerate, courteous, helpful, friendly and generous to others, and being compassionate by treating others as you would like to be treated. Citizenship means accepting and adopting civic rights and duties as a citizen of the country.
- (d) Include evaluation of fundamental character values such as honesty, promise keeping, accountability, fairness, and caring, in appraisals/reviews.
- (e) Institute recognition and reward system for the employees who exemplify the positive character. for example, awards and medals.
- (f) Think of your employees, especially the younger ones, as people whose personal and work values will be influenced by what you expect of them and how you treat them.

2. 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

- (a) Internal newsletters,
- (b) Workplace posters in canteens and recreation rooms,
- (c) Mailers, and
- (d) Electronic mails.

3. External Communication

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

- (a) Advertise and market honoring consensual values (the six pillars),
- (b) Assure that none of your products and services undermines character building,
- (c) Include positive messages about voluntarism and celebrate, and
- (d) 'Character counts' week in advertising, billings and other mailers.

4. Financial and Human Resources

- (a) 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.
- (b) Sponsor 'character' movement through financial support.

5. Community Outreach

- (a) Use public outreach structures to encourage mentoring and other character-building programs.
- (b) Encourage educational and youth organizations to become active in character building.
- (c) Use corporate influence to encourage business groups (chambers of commerce, conference boards, and Rotary clubs) and other companies to support 'character' building.

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HONESTY

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

- (a) Truthfulness and
- (b) Trustworthiness.

Truthfulness is to face the responsibilities upon telling truth. One should keep one's word or promise. By admitting one's mistake committed (one needs courage to do that!), it is easy to fix them. Reliable engineering judgment, maintenance of truth, defending the truth, and communicating the truth, only when it does 'good' to others, are some of the reflections of truthfulness. But trustworthiness is maintaining integrity and taking responsibility for personal performance. People abide by law and live by mutual trust. They play the right way to win, according to the laws or rules (legally and morally). They build trust through reliability and authenticity. They admit their own mistakes and confront unethical actions in others and take tough and principled stand, even if unpopular.

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

- (a) Beliefs (intellectual honesty).
- (b) Communication (writing and speech).
- (c) Decisions (ideas, discretion).
- (d) Actions (means, timing, place, and the goals). and
- (e) Intended and unintended results achieved.

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

1. *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.
2. *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.
3. *Withholding the information*: It means hiding the facts during communication to one's superior or subordinate, intentionally or otherwise.

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

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

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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.

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SELF-CONFIDENCE

Certainty in one's own capabilities, values, and goals, is self-confidence. These people are usually positive thinking, flexible and willing to change. They respect others so much as they respect themselves.

Self-confidence is positive attitude, wherein the individual has some positive and realistic view of himself, with respect to the situations in which one gets involved. The people with self-confidence exhibit courage to get into action and unshakable faith in their abilities, whatever may be their positions. They are not influenced by threats or challenges and are prepared to face them and the natural or unexpected consequences.

The self-confidence in a person develops a sense of partnership, respect, and accountability, and this helps the organization to obtain maximum ideas, efforts, and guidelines from its employees. The people with

self-confidence have the following characteristics:

1. A self-assured standing,
2. Willing to listen to learn from others and adopt (flexibility),
3. Frank to speak the truth, and
4. 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:

1. Heredity (attitudes of parents) and family environment (elders),
2. Friendship (influence of friends/colleagues),
3. Influence of superiors/role models, and
Training in the organization (e.g., training by Technical Evangelists at Infosys Technologies).

CHALLENGES IN THE WORK PLACE

The biggest workplace challenge is said to be the employee's work ethics: showing up to work every day (interest in work and attendance), showing up to work on time (punctuality), taking pride in the quality of their work, commitment to the job, and getting along with others. This situation demands inculcation of good character in the workplace by employees.

Character

It is a characteristic property that defines the behavior of an individual. It is the pattern of virtues (morally-desirable features). Character includes attributes that determine a person's moral and ethical actions and responses. It is also the ground on which morals and values blossom.

People are divided into several categories, according to common tendencies such as ruthless, aggressiveness, and ambition, constricting selfishness, stinginess, or cheerfulness, generosity and goodwill. Individuals vary not only in the type of their character but also in the degree. Those whose lives are determined and directed by the prevailing habits, fashions, beliefs, attitudes, opinions and values of the society in which they live have at best a developed *social* as opposed to an *individual* character.

The character is exhibited through conduct. Character is determined by the expectations of society. Many act and live within its norms, refusing to fall below the required social minimum, failing to rise above the maximum expected of a normal member of the group. On one extreme are those that do not even conform to the minimum standards, and fail to acquire the socially-required behaviors, attitudes and values. These individuals have an unformed social character. At the other extreme are those whose beliefs, attitudes and values are determined internally by the strength of their own convictions. These are individuals with developed minds and formed characters of their own.

Individuals do not live or act in a vacuum. They exist and act in a human social environment of other people that constantly act on them and react to their actions. They also live in a natural environment of physical objects and material forces such as the winds and rains. And those with occult and spiritual

The Four Temperaments

The original endowment or native element in character with which the individual starts life is practically identical with what the Ancients recognized as *temperament*. From the times of Hippocrates, they distinguished four main types of temperaments: the Sanguine, the Choleric, the Phlegmatic, and the Melancholic. The modern speculation accepts the same classification, but under other names. These different types of temperaments are accounted for differences in physiological conditions of the tissues of the body, by diverse rates of activities in the processes of nutrition and waste, in the changes of nerve-energy, or in circulation, and by differences of tonicity in the nerves. Irrespective of the physiological explanation, the four-fold classification seems to be fair. Moreover, though scientists are still far from agreeing upon the precise elements in the organism on which temperament depends, the fact that different forms of temperaments have an organic basis such as *hormones* seems certain. Although our original temperament is given to us independently of our will by heredity, we play an important part in moulding our character, and we thus become responsible for certain ethical qualities in it.

Character has been defined as "*natural temperament completely fashioned by the will*". It is, in fact, a resultant of our acquired habits with our original disposition. The regular use of the intellect, the controlled activity of the imagination, the practice of judgment and reflection, all contribute to the formation and refinement of habits of mind. The frequent indulgence in particular forms of emotion, such as anger, envy, sympathy, melancholy, fear, and the like, fosters tendencies towards these sentiments which give a subconscious bent to a large part of man's behavior. But finally, the exercise of the will plays the predominant role in moulding the type of character. The manner and degree in which currents of thought and waves of emotion are initiated, guided, and controlled by the will, or allowed to follow the course of spontaneous impulse, has more effect in determining the resultant type of character than the quality of the thoughts or emotions themselves.

The life of the animal is entirely ruled by instinct from within, and by accidental circumstances from without. It is therefore incapable of acquiring a character. A human, through reasoning and the growth of reflection, by the exercise of choice against the impulse, gradually develops self-control; and it is by the exercise of this power that moral character is formed and reformed

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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 education³. 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.

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).

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'

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SPIRITUALITY

Spirituality is a way of living that emphasizes the constant awareness and recognition of the spiritual dimension (mind and its development) of nature and people, with a dynamic balance between the material development and the spiritual development. This is said to be the great virtue of Indian philosophy and for Indians. Sometimes, spirituality includes the faith or belief in supernatural power/ God, regarding the worldly events. It functions as a fertilizer for the soil 'character' to blossom into values and morals.

Spirituality includes creativity, communication, recognition of the individual as human being (as opposed to a life-less machine), respect to others, acceptance (stop finding faults with colleagues and accept them the way they are), vision (looking beyond the obvious and not believing anyone blindly), and partnership (not being too authoritative, and always sharing responsibility with others, for better returns).

Spirituality is motivation as it encourages the colleagues to perform better. Remember, lack of motivation leads to isolation. Spirituality is also energy: Be energetic and flexible to adapt to challenging and changing situations. Spirituality is flexibility as well. One should not be too dominating. Make space for everyone and learn to recognize and accept people the way they are. Variety is the order of the day. But one can influence their mind to think and act together. Spirituality is also fun. Working is okay, but you also need to have fun in office to keep yourself charged up. Tolerance and empathy are the reflections of spirituality. Blue and saffron colors are said to be associated with spirituality.

Creativity in spirituality means conscious efforts to see things differently, to break out of habits and outdated beliefs to find new ways of thinking, doing and being. Suppression of creativity leads to violence. People are naturally creative. When they are forced to crush their creativity, its energy turns to destructive release and actions. Creativity includes the use of color, humor and freedom to enhance productivity. Creativity is fun. When people enjoy what they do, it is involvement. They work much harder.

8. *Creative thinking and constant reasoning* — Think if we can do something new and if we can improve further?

1. *Ability to analyze and synthesize* — Refrain from doing something only traditional.
2. *Positive views of adversity* — Make adversities one's source of power—a typical Karmayogi's outlook! Every threat is converted into opportunity.

Humility — The attitude to accept criticism (it requires courage!) and willing to correct. It includes modesty and acknowledging the work of colleagues.

Sense of vocation — Treat the duty as a service to society, besides your organization

Spirituality in the Workplace

Building spirituality in the workplace: Spirituality is promoted in the workplace by adhering to the following activities:

3. Verbally respect the individuals as humans and recognize their values in all decisions and actions.
4. Get to know the people with whom you work and know what is important to them. Know their goals, desires, and dreams too.
5. State your personal ethics and your beliefs clearly.
6. Support causes outside the business.
7. Encourage leaders to use value-based discretion in making decisions.
8. Demonstrate your own self-knowledge and spirituality in all your actions.
9. Do unto others as you would have them do unto you.

Spirituality for Corporate Excellence

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

10. *Self-awareness* — Realization of self-potential. A human has immense capability but it needs to be developed.
11. *Alertness in observation and quickness in decision making*, i.e., spontaneity which includes quick reflexes, no delay but also no hasty decisions.
12. *Being visionary and value based* — This includes an attitude towards future of the organization and the society, with clear objectives.
13. *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.

14. *Compassion* — Sympathy, empathy and concern for others. These are essential for not only building the team but also for its effective functioning.
15. *Respect for diversity* — It means search for unity in diversity i.e., respect others and their views.

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

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INTRODUCTION TO YOGA AND MEDITATION FOR PROFESSIONAL EXCELLENCE AND STRESS MANAGEMENT

Yoga, which developed in India, is an ancient tradition of bringing together the physical, emotional,

mental and spiritual aspects of our being. The goal of yoga is to recognize our true nature and the inherent wisdom. The word yoga is derived from the Sanskrit verbal root “yuj” which means “to yoke”. It has a wide array of meanings which range from “union” to “spiritual endeavour”. Essentially, yoga means union; union within yourself, union with the divine spirit within and harmony between you and all that is within your world. The practice of yoga

- Makes the body strong and flexible; it also improves the functioning of the respiratory, circulatory, digestive, and hormonal systems.
- Yoga brings about emotional stability and clarity of mind.
- In the practice of Yoga the ultimate aim is one of self-development and self-realization.

The practice of yoga involves stretching the body and forming different poses, while keeping breathing slow and controlled. The body becomes relaxed and energized at the same time. There are various styles of yoga, some moving through the poses more quickly, almost like an aerobic workout and other styles relaxing deeply into each pose. Some have a more spiritual angle, while others are used purely as a form of exercise.

Self Realization

Yoga is a powerful, internal experience, which integrates the body, the senses, the mind, and the intelligence, with the self. Yoga is a system where every person can realize his or her full potential.

Four Ways to Self-Realization

- **The path to knowledge (jnana marg)**

when the practitioner learns to difference between the real and the unreal

- **The path of selflessness (karma marg)**

service without thought of reward

- **The path of love and devotion (bhakti marg)**

- **The path of self control (yoga marg)**

The mind and its actions are brought under total control.

All these paths lead to the same goal of total oneness.

Yoga offers an effective method of managing and reducing stress, anxiety, and depression, and numerous studies demonstrate the efficacy of yoga on mood-related disorders. Currently, treatment for anxiety and depression involves mostly psychological and pharmacological interventions; however, mind-body interventions are becoming increasingly popular as a means to reduce stress. Yoga, a form of mind-body exercise, has become an increasingly widespread therapy used to maintain wellness, and alleviate a range of health problems and ailments.

Meditation is a practice in which an individual trains the mind or induces a mode of consciousness, either to realize some benefit or for the mind to simply acknowledge its content without becoming identified with that content or as an end in it.

- In simple words, meditation seeks to intentionally remove the distraction of the external world to let us observe what our mind will naturally produce on its own, allowing us to gain a deeper understanding of our own thought process.
- The term meditation refers to a broad variety of practices that includes techniques designed to promote relaxation, build internal energy or life force and develop compassion, love, patience, generosity and forgiveness.
- Meditation aims at effortlessly sustained single-pointed concentration meant to enable its practitioner to enjoy an indestructible sense of well-being and practice human values while in any life activity.
- Meditation originally was meant to help deepen understanding of the sacred and mystical forces of life.

These days, meditation is commonly used for relaxation and stress reduction. It is considered as a type of mind-body complementary medicine. Meditation produces a deep state of relaxation and eases many health concerns, such as high blood pressure, depression and anxiety by repeating a mantra and closing the eyes.

Yoga and Meditation together helps an individual to

- Achieve professional excellence and manage stress because of the work pressure and other factors in the organization.
- Mental health problems such as depression, anxiety, stress and insomnia are among the most common reasons that lack individuals from performing their best.
- It encourages one to relax, slow the breath and focus on the present, shifting the balance from the sympathetic nervous system and the flight-or-fight response to the parasympathetic system and the relaxation response.
- It generates balanced energy which is vital to the function of the immune system. This practice optimizes the body's sympathetic responses to stressful stimuli and restores autonomic regulatory reflex mechanisms associated with stress.

Stress has a negative impact on the immune system and prolonged exposure increases susceptibility to disease and leads to physical and mental health problems such as anxiety and depression.

Practicing yoga and meditation has no side effect, yoga based interventions is an alternative option for the treatment of mood disorders. Yoga and meditation are rapidly emerging in the Western world as a discipline for integrating the mind and body into union and harmony, when adopted as a way of life, yoga improves physical, mental, intellectual and Spiritual health.

Researchers are only beginning to understand how disciplines such as yoga promote personal growth, health and well-being. By acknowledging the unity of mind, body and spirit, mind-body fitness programs can assist people in their pursuit of peace, calmness and greater wholeness and integration in their lives. Health care professionals, health educators, etc. need to be aware of the potential of yoga asana important component of a personal wellness plan

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