

HUMAN VALUES AND PROFESSIONAL ETHICS

UNIT 1

Values: it's Meaning, Characteristics, Types, Importance

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Meaning:

Generally, value has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions. But sociologists use this term in a more precise sense to mean “the generalised end which has the connotations of rightness, goodness or inherent desirability”.

These ends are regarded legitimate and binding by society. They define what is important worthwhile and worth striving for. Sometimes, values have been interpreted to mean “such standards by means of which the ends of action are selected”. Thus, values are collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and improper in a culture.

According to M. Haralambos (2000), “a value is a belief that something is good and desirable”. For R.K. Mukerjee (1949) (a pioneer Indian sociologist who initiated the study of social values), “values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and that become subjective preferences, standards and aspirations”. A value is a shared idea about how something is ranked in terms of desirability, worth or goodness.

Familiar examples of values are wealth, loyalty, independence, equality, justice, fraternity and friendliness. These are generalised ends consciously pursued by or held up to individuals as being worthwhile in themselves. It is not easy to clarify the fundamental values of a given society because of their sheer breadth.

Characteristics:

Values may be specific, such as honouring one's parents or owning a home or they may be more general, such as health, love and democracy. “Truth prevails”, “love thy neighbour as yourself”, “learning is good as ends itself are a few examples of general values. Individual achievement, individual happiness and materialism are major values of modern industrial society.

Value systems can be different from culture to culture. One may value aggressiveness and deplores passivity, another the reverse, and a third gives little attention to this dimension altogether, emphasising instead the virtue of sobriety over emotionality, which may be quite unimportant in either of the other cultures. This point has very aptly been explored and explained by Florence Kluckhohn (1949) in her studies of five small communities (tribes) of the American south-west. One society may value individual achievement (as in USA), another may emphasise family unity and kin support (as in India). The values of hard work and individual achievement are often associated with industrial capitalist societies.

The values of a culture may change, but most remain stable during one person's lifetime. Socially shared, intensely felt values are a fundamental part of our lives. Values are often emotionally charged because they stand for things we believe to be worth defending. Often, this characteristic of values brings conflict between different communities or societies or sometimes between different persons.

Most of our basic values are learnt early in life from family, friends, neighbourhood, school, the mass print and visual media and other sources within society. These values become part of our personalities. They are generally shared and reinforced by those with whom we interact.

Types:

Values can be classified into two broad categories:

(1) Individual values:

These are the values which are related with the development of human personality or individual norms of recognition and protection of the human personality such as honesty, loyalty, veracity and honour.

(2) Collective values:

Values connected with the solidarity of the community or collective norms of equality, justice, solidarity and sociableness are known as collective values.

Values can also be categorised from the point of view their hierarchical arrangement:

(1) Intrinsic values:

These are the values which are related with goals of life. They are sometimes known as ultimate and transcendent values. They determine the schemata of human rights and duties and of human virtues. In the hierarchy of values, they occupy the highest place and superior to all other values of life.

(2) Instrumental values:

These values come after the intrinsic values in the scheme of gradation of values. These values are means to achieve goals (intrinsic values) of life. They are also known as incidental or proximate values.

Importance and functions of values:

Values are general principles to regulate our day-to-day behaviour. They not only give direction to our behaviour but are also ideals and objectives in themselves. Values deal not so much with what is, but with what ought to be; in other words, they express moral imperatives. They are the expression of the ultimate ends, goals or purposes of social action. Our values are the basis of our judgments about what is desirable, beautiful, proper, correct, important, worthwhile and good as well as what is undesirable, ugly, incorrect, improper and bad. Pioneer sociologist Durkheim emphasised the importance of values (though he used the term 'morals') in controlling disruptive individual passions.

He also stressed that values enable individuals to feel that they are part of something bigger than themselves. Modern sociologist E. Shils (1972) also makes the same point and calls 'the central

value system' (the main values of society) are seen as essential in creating conformity and order. Indian sociologist R.K. Mukerjee (1949) writes: "By their nature, all human relations and behaviour are imbedded in values."

The main functions of values are as follows:

1. Values play an important role in the integration and fulfillment of man's basic impulses and desires in a stable and consistent manner appropriate for his living.
2. They are generic experiences in social action made up of both individual and social responses and attitudes.
3. They build up societies, integrate social relations.
4. They mould the ideal dimensions of personality and range and depth of culture.
5. They influence people's behaviour and serve as criteria for evaluating the actions of others.
6. They have a great role to play in the conduct of social life.
7. They help in creating norms to guide day-to-day behaviour.

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Values: Definition, Characteristics, Importance, Types of Values

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But sociologists use this term in a more precise sense to mean "the generalized end which has the connotations of rightness, goodness or inherent desirability".

It is important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable.

It has a major influence on a person's behavior and attitude and serves as broad guidelines in all situations.

Actually, the value represents basic convictions that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.

Some common business values are fairness, innovations and community involvement.

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According to R.K. Mukherjee, "Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations".

According to Zaleznik and David, “Values are the ideas in the mind of men compared to norms in that they specify how people should behave. Values also attach degrees of goodness to activities and relationships”

According to I. J. Lehner and N.J. Kube, “Values are an integral part of the personal philosophy of life by which we generally mean the system of values by which we live. The philosophy of life includes our aims, ideals, and manner of thinking and the principles by which we guide our behavior”

According to T. W. Hippie, “Values are conscious or unconscious motivators and justifiers of the actions and judgment”

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Characteristics of Value

Values are different for each person.

These can be defined as ideas or beliefs that a person holds desirable or undesirable.

The variability in that statement is, first, what a person could value, and second, the degree to which they value it.

Values may be specific, such as honoring one’s parents or owning a home or they may be more general, such as health, love, and democracy. ‘Truth prevails’, ‘love thy neighbor as yourself’, ‘learning is good as ends itself are a few examples of general values.

Individual achievement, personal happiness, and materialism are major values of modern industrial society.

It is defined as a concept of the desirable, an internalized creation or standard of evaluation a person possesses.

Such concepts and standards are relatively few and determine or guide an individual’s evaluations of the many objects encountered in everyday life.

The characteristics of values are:

- These are extremely practical, and valuation requires not just techniques but also an understanding of the strategic context.
- These can provide standards of competence and morality.
- These can go beyond specific situations or persons.
- Personal values can be influenced by culture, tradition, and a combination of internal and external factors.

- These are relatively permanent.
- These are more central to the core of a person.
- Most of our core values are learned early in life from family, friends, neighborhood school, the mass print, visual media and other sources within the society.
- Values are loaded with effective thoughts about ideas, objects, behavior, etc.
- They contain a judgmental element in that they carry an individual's ideas as to what is right, good, or desirable.
- Values can differ from culture to culture and even person to person.
- Values play a significant role in the integration and fulfillment of man's basic impulses and desire stably and consistently appropriate for his living.
- They are generic experiences in social action made up of both individual and social responses and attitudes.
- They build up societies, integrate social relations.
- They mold the ideal dimensions of personality and depth of culture.
- They influence people's behavior and serve as criteria for evaluating the actions of others.
- They have a great role to play in the conduct of social life. They help in creating norms to guide day-to-day behavior.

The values of a culture may change, but most remain stable during one person's lifetime.

Socially shared, intensely felt values are a fundamental part of our lives. These values become part of our personalities. They are shared and reinforced by those with whom we interact.

Since values often strongly influence both attitude and behavior, they serve as a kind of personal compass for employee conduct in the workplace.

These help to determine whether an employee is passionate about work and the workplace, which in turn can lead to above-average returns, high employee satisfaction, strong team dynamics, and synergy.

Types of Values

The values that are important to people tend to affect the types of decisions they make, how they perceive their environment, and their actual behaviors.

There are two types of values;

1. Terminal Values.
2. Instrumental Values.

Terminal Values are most desirable to humans and Instrumental values are views of how human desires should be achieved.

Terminal Values

These are values that we think are most important or most desirable.

These refer to desirable end-states of existence, the goals a person would like to achieve during his or her lifetime.

They include happiness, self-respect, recognition, inner harmony, leading a prosperous life, and professional excellence.

Instrumental Values

Instrumental values deal with views on acceptable modes of conductor means of achieving the terminal values.

These include being honest, sincere, ethical, and being ambitious. These values are more focused on personality traits and character.

There are many typologies of values. One of the most established surveys to assess individual values is the Rokeach Value Survey.

This survey lists 18 terminal and 18 instrumental values in alphabetical order.

They are given below:

Terminal Values	Instrumental Values
A comfortable life (a prosperous life)	Ambitious (hardworking)
An exciting life (a stimulating, active life)	Broadminded (open-minded)
A sense of accomplishment (lasting contribution)	Capable (competent, efficient)
A world of peace (free of war and conflict)	Cheerful (lighthearted, joyful)
A world of beauty (the beauty of nature and the arts)	Clean (neat, tidy)
Equality (brotherhood, equal opportunity for all)	Courageous (standing up for your beliefs)
Family security (taking care of loved ones)	Forgiving (willing to pardon)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest (sincere, truthful)
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)

Mature love (sexual and spiritual intimacy)	Independent (self-reliant, self-sufficient)
National security (protection from attack)	Intellectual (intelligent, reflective)
Pleasure (an enjoyable, leisurely life)	Logical (consistent, rational)
Salvation (saved, eternal)	Loving (affectionate, tender)
Self-respect(self-esteem)	Obedient (dutiful, respectful)
Social recognition (respect, admiration)	Polite (courteous, well-mannered)
A true friend (close companionship)	Responsible (dependable, reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-disciplined)

The values a person holds will affect his or her employment.

For example, someone who has an orientation toward strong stimulation may pursue extreme sports and select an occupation that involves fast action and high risks, such as firefighter, police officer, or emergency medical doctor.

Someone who has a drive for achievement may more readily act as an entrepreneur.

Several studies confirm that the RVS values vary among groups. People in the same occupations or categories (e.g. corporate managers, union members, parents, students) tend to hold similar values.

For instance, one study compared corporate executives, members of the steelworkers' union, and members of a community activist group.

Although a good deal of overlap was found among the three groups, there were also some very significant differences.

The activists had value preferences that were quite different from those of the other two groups.

They ranked "equality" as their most important terminal value, executives and union members ranked this value 12 and 13, respectively. Activists ranked "helpful" as their second-highest instrumental value.

The other two groups both ranked it 14.

These differences are important, because executives, union members, and activists all have a vested interest in what corporations do.

INDIVIDUAL VALUES

Individual values reflect how you show up in your life and your specific needs-the principles you live by and what you consider important for your self-interest. Individual values include *enthusiasm, creativity, humility, and personal fulfillment*.

FAMILY VALUES

Family values are similar to personal values or work values, but they include the entire family. Regardless of what your family looks like, how many parents and children it may (or may not include), these values inform family life and how you deal with challenges as a unit.

They also establish the value system under which children grow up and everyone (old and young) mature and develop as individuals. Family values can guide your entire family to become the kind of people you want to be. And ultimately, if your family includes children, family values can have a huge influence on child-rearing.

These values don't necessarily have to be focused on child-rearing. They can be aligned with whatever your family most believes in. For example, a family can prioritize quality time together instead of pursuing careers that consume most of your time. This is valid even without children to care for. Family members of all ages are worthy of quality time.

Why family values are important

Whenever someone in your family goes through a teachable moment, your family values will shine through. This is true whether those values are intentional or not.

Here's how family values contribute to your loved ones and relationships.

1. They guide family decisions

Family values define what you and the other people in your family consider to be right or wrong. These values can help you stay consistent when making decisions in everyday life. They can also guide those decisions in moments of uncertainty.

This is especially true when you're tempted to make rash decisions based on an emotional reaction. When you have clearly established family values, you can take a step back. Instead of acting impulsively, what do your values suggest is the right course of action?

For instance, how do you deal with someone who has lied to another family member? How do you set boundaries with your partner and with younger children in the family unit?

2. They provide clarity and structure

Children learn by modeling what the people around them do. Because of the plasticity of their brains, they can adapt and change depending on what environment they grow up in.

When their parents or guardians follow a set of clear values, they have clarity on what is right and wrong. Values give them structure and boundaries within which they can thrive.

On the other hand, unclear values can create inconsistencies for children. They may struggle to figure out right from wrong if their family values constantly change.

And while you may have clear personal values, other adults in the family may have completely different values. When those values clash, it can be confusing for the children involved.

Defining your family values helps avoid confusion and creates a clear definition of right and wrong.

3. They help your family achieve a sense of identity

Growing up is difficult. Children are constantly trying to figure out who they are and who they want to be. And because their brains aren't fully developed yet, this process can be grueling on its own.

When you add in the other challenges that life can throw at them, you can imagine how hard it is to grow up.

Clear family values can help children build a sense of identity. While the rest of the world around them is uncertain, they know they can rely on their family values to identify themselves.

Family values can also give the family its own sense of identity as a family unit.

4. They improve communication among family members

When values are clear, communication is easier. Everyone is on the same page. All family members are working with the same definition of right and wrong.

It's much easier to have productive conversations when there isn't any ambiguity in values. This can help maintain a healthy family dynamic.

How do family values affect society?

Family values are the roots of the next generation. They inform what kind of people our future decision-makers will grow up to become.

For example, if several families implement generosity in their values, the next generation will grow up to be more generous. As a result, adults in this generation are more likely to take other people's needs into consideration when making important decisions.

While younger generations are still growing up, they'll one day be the ones holding positions of power.

They'll also be the ones to raise the next generation of young people when they have their own families.

In that sense, family values are one of the most impactful components of society. Even if you don't yet see the connection, your family values are directly connected to how society will evolve.

Types of family values

Most core values for families fall into specific categories.

Here are five types of family values that all families should establish. Not all families will have the same approach to these values, but defining them is important.

1. Relationship to others

Your family likely has a set of values that dictate how to behave around others. These values can also define how you develop relationships with other people.

You don't just have to define values for how you want to treat the people you have close relationships with. How do you and your family believe you should treat other people in general, including strangers?

Some families believe everyone deserves respect. Other families believe this respect needs to be earned first.

How your family views their relationships with others can also help you determine how to handle unpleasant situations. For instance, how would you deal with children in your family being bullied? Or, how would you react if children in your family bullied someone else?

And how do you treat relationships with your extended family?

These are all important questions to consider when establishing your family values.

2. Relationship with each other

In some cases, the way you handle family relationships will differ from how you handle outside relationships.

For instance, some families work under the assumption that family comes first, no matter what. Other families prefer a more egalitarian approach.

In either case, it's important to define values that determine how family members treat each other. These values can define:

- How children should act with each other
- How children should act toward their parents
- How spouses deal with their children (how child care is handled)
- How spouses treat each other
- How parents co-parent

3. Relationship to oneself

Family values can set rules for how to treat others, in and out of the family. But they can also guide how every person treats themselves.

How should individuals act when they've done something wrong? What should they do when they're having a bad day or having a hard time dealing with their emotions?

Values about how to treat oneself can often be forgotten or set aside. But how you treat yourself is just as important as the way you treat others.

4. Priorities

What does your family prioritize? Some values can define what matters to your family first and what's less important.

Some examples include:

- How you spend family time
- What spiritual or religious rituals matter to your family
- What type of education you'll provide for your children
- How you deal with holiday stress
- How you create traditions and celebrate different cultures

Defining priorities can also guide your family when making tough decisions. For example, where will you make budget cuts when your family is under financial stress?

5. Dealing with challenges

Challenges are inevitable. No matter how much you prepare yourself and your family, you'll one day have to face hardships. Your values dictate how your family reacts and adapts when these challenges come your way.

Examples may include:

- Resilience
- Perseverance
- Patience

When you establish these types of values, you'll give your family the tools they need to get through tough times.

8 family value examples

There are endless possibilities for a potential list of values you can instill in your family. In case you need a starting point, here are eight examples of modern family values.

1. Self-compassion

Self-compassion means you should be kind to yourself first. It also means you should avoid negative self-talk.

If this is one of your family values, it's important to teach everyone in your family how to be compassionate to themselves. By learning how to be kind to themselves, they'll also learn how to be compassionate toward others.

For example, clinical psychologist Chris Germer teaches people to use physical touch, like touching your hand, with a self-compassionate statement. You can say something like, “I’m going through a challenging time, but I’m trying my best.”

2. Empathy and kindness toward others

Once the youth in your family learn how to be kind to themselves, they have a solid base to be kind and empathetic toward others.

When you implement this value, you can learn to see the world through other people’s eyes. This can inform the way you treat others.

3. Responsibility

When responsibility is part of your moral values, those in your family prioritize taking responsibility for their own actions.

But learning responsibility is also an amazing way for younger family members to learn how to contribute to the household. They can grow into a specific role within the family.

For example, you can use a simplified RACI matrix to establish who’s responsible for what. Then, everyone can take ownership of their responsibilities.

4. Honesty

Honesty is an important value that many adults like to uphold. However, not all adults practice honesty with children.

If you decide to implement honesty as a family value, it’s important that everyone within your family upholds this value to everyone else, regardless of age. Children will learn by seeing what you do.

5. Integrity

Some people confuse integrity with honesty. However, they’re not the same.

Integrity requires honesty. But it goes deeper than just being honest.

Someone with integrity is reliable and trustworthy. They also value openness. Plus, someone with integrity will usually be responsible and accountable for their own actions.

Having integrity means respecting yourself and others. It’s also important to express gratitude when others help you. Conversely, you should help others who are in need, as long as you don’t jeopardize your own health or safety by doing so.

6. Implementing and respecting boundaries

Everyone should be able to uphold their own boundaries. But not all families make it a point to set and prioritize those boundaries.

Families who value boundaries need to learn how to communicate effectively. That’s because it’s difficult to remind others of your boundaries when you’re not sure how to communicate them.

If you have children, communicating boundaries is crucial to help them learn that they are allowed to say no. They'll also learn that they need to respect the boundaries of other people, too.

7. Family time

When family time is part of your values, making space for quality time together is a priority.

Everyone in a family will have other things going on in their lives. However, this value ensures that everyone sets aside the time to regroup and bond with each other.

Family time can happen monthly, weekly, or even daily. One way that you can prioritize family time is to implement at least one family meal a day where everyone is fully present. This could mean electronic devices are put away during the meal.

You can also establish recurring traditions. Examples include:

- A monthly outing to the park
- Weekly family meetings
- Annual apple picking in the fall

8. Perseverance

Teaching and prioritizing perseverance and hard work is a way to help your family not give up at the first signs of failure.

Perseverance helps to normalize failure. It helps children to accept that failure can be an important part of learning.

It also teaches them how to be patient when they don't immediately get the end result they were hoping for.

Perseverance is an important skill in nearly all aspects of life. At work, perseverance can help you get promoted. At home, it can give you the strength to keep going when personal projects fail.

However, it's important to teach children to respect their limits, too. Perseverance shouldn't come at the expense of well-being. Perseverance without self-care can lead to burnout.

How to instill values in your family

There's more than one way to instill values in your family. Each method has its pros and cons. Plus, not everyone will respond the same way to each method.

Here are three methods you can consider when implementing your family values.

1. Modeling what to do

This method involves modeling the values you want to teach. It works well for people of all ages.

Before you can expect younger members of your family to follow along, you and other adults need to model the behavior yourself.

Let's say you want to instill self-compassion in your family. When you make a mistake, acknowledge it and treat yourself with kindness instead of making self-deprecating comments.

2. Moralizing

Moralizing means that you speak and explain values to your family. You need to sit down and walk them through the values you want to instill.

You should still model those values to avoid conflicting information. For instance, avoid gossiping and speaking behind people's backs if you value kindness and compassion.

3. Clarifying

Clarifying values is a great way to involve other people when instilling family values. You can guide and help others identify, understand, and question their own values.

As a family, you can clarify what values matter to you.

How family values transfer to the workplace

Family values inform who you are as a person. They influence how you'll show up at work and what your work ethic will be. They also affect how you do your work and prioritize tasks.

Bringing family values to the workplace can:

- Promote innovation by providing a different perspective
- Help you develop coping skills
- Improve how you relate to others

That's why it's important for your work to match your personal values. Even if your place of work doesn't uphold the same values, they should at least be compatible with each other.

For example, if family time is a priority, your work needs to provide opportunities for you to have a good work-life balance.

SOCIETAL VALUES

Societal values reflect how you or your organization relates to society. Societal values include *future generations, environmental awareness, ecology, and sustainability*.

Social values reflect how we relate to society. Social values include justice, freedom, respect, community, and responsibility.

In today's world, it may seem our society doesn't practice many values. We have a rise in discrimination, abuse of power, greed, etc. What are we leaving behind for our future generations? Maybe it's time society takes a hard look at its values.

Here are some things I feel our society needs more of:

- Empathy – Empathy is defined as understanding and sharing the feelings of another. People need to understand who others are and accept who they are. Focusing on how we can grow together should be our ultimate goal.
- Respect – Mutual respect is needed for all of us. This is what makes us human. Having respect for everyone, despite the differences between us, is vital in order for a society to function well.
- Love – Having love in our hearts keeps us from feeling the need to harm others. Love helps us acknowledge the similarities we all share rather than the differences of color, religion or sexual orientation.
- Loyalty – Loyalty is a value that binds us to a person, thing or sentiment. With loyalty, we do not betray. If we all shared loyalty, it would help us build the strength needed to stand up against something that would harm our society.
- Honesty – One form of honesty in society is accepting yourself. With honesty, you can admit your flaws and take the necessary steps to improve yourself. When we can admit to our flaws it can help someone else admit theirs. Ultimately, we can all help each other become better people.
- Social value is the quantification of the relative importance that people place on the changes they experience in their lives. Some, but not all of this value is captured in market prices. It is important to consider and measure this social value from the perspective of those affected by an organization's work.
- Examples of social value might be the value we experience from increasing our confidence, or from living next to a community park. These things are important to us, but are not commonly expressed or measured in the same way that financial value is.
- *Social value in the context of an organisation is a long-term, ongoing commitment to doing better by individuals, communities, and the planet. It's a desire that sits at the heart of your company to create as much positive impact and as little negative impact as possible.*
- It's about wanting to consciously work towards being a more ethical organisation. Not just because it's good for money, but because it's morally the right thing to do.
- In a landscape where ethics and social responsibility are a pressing concern for consumers, social value is about demonstrating the selfless actions you're taking to improve real lives, communities, and combat urgent environmental issues. After all, **77% of consumers** are more likely to use companies committed to making the world a better place. While **73% of investors** state efforts to improve the environment and society play into their investment decision-making.
- *At Impact, our social value definition considers four primary types of social value: community, sustainability, wellbeing, and diversity.*
- **Community**
- *Central to the idea of becoming a socially valuable organisation is improving real lives and playing a part in creating resilient, **aspirational communities**.*

- In practice, giving back to your local community means undertaking activities and initiatives to address their needs. Think how you can ensure longevity and empower local residents to help shape your approach and social value strategy.
- Specific examples might include investing in new or improved healthcare sites or community centres. You could invest in skills training or work experience opportunities for local people. Or support or donate – money, products, or volunteering time – to local, community-facing organisations.
- 💡 **Case study – Places For People** makes the creation of sustainable communities a key part of their social value approach. In 2019/20, their Community Investment Fund gave £550k to fund local charities and projects.
- **Sustainability**
 - Like we mentioned above, **sustainability** is often a word used interchangeably with social value. But we think it's a bit more nuanced than that.
 - *When a business considers their social value, it's impossible to do so without acknowledging their influence on the environment. Becoming more aware of this influence, and making steps to improve your impact, is what's called 'sustainable thinking' and should form a key pillar of your social value strategy.*
 - **66% of global consumers** are willing to pay more for sustainable goods. This means operating more sustainably isn't a 'nice to have' addition to your business, but rather a future trend you'll have to get on board with sooner rather than later.
 - The idea of sustainability continues to evolve. For example, Afdhel Aziz is an innovative writer who promotes the concept of abundance. Abundance is a way of thinking about mitigating the risk of climate change to create a fairer society. This is a point of a view that champions value-driven technology.
- 💡 **Case study –** Many organisations have begun to think sustainably. For example, Dutch brand **Tony's Chocolonely** focuses on making the cocoa industry more sustainable and free from slavery. Calculating the "true social cost" of their chocolate bar, they include any negative social or environmental impact, as well as working tirelessly to reduce or offset climate change emissions and partnering with non-profit organisations to have more of a positive impact.
- **Wellbeing**
 - *In a lot of ways, all roads lead back to wellbeing when it comes to social value. We look for ways to improve the environment to ensure happier and healthier lives for future generations and bolster local communities to improve the wellbeing of their residents.*

Social value, in short, is about improving the lived experience of as many people as possible.

- There's no consensus on a firm definition of wellbeing, but one we feel fits comes from **What Works Wellbeing**:
- *"We define wellbeing as having 10 broad dimensions which have been shown to matter most to people in the UK. The dimensions are: the natural environment, personal wellbeing, our relationships, health, what we do, where we live, personal finance, the economy, education and skills and governance."*
- As articulated in this definition, wellbeing transcends mental health, applying instead to all aspects of human life, including an individual's education, skills, and personal finance.
- **Diversity and inclusion**
- Diversity and inclusion is one of the most commonly known aspects of social value. Mainly because it can exist internal to your business and is fully within your organisation's power to control.
- *But we anticipate the topic of diversity will continue to dominate the social value space. And rightly so given its profound impact on the success of businesses and in challenging some of the **major inequalities that plague our society**.*
- **By 2044**, groups formerly seen as "minorities" will reach majority status. While **43% of companies** with diverse boards noticed higher profits and racially and ethnically diverse companies are 35% more likely to perform better.
- 💡 **Food for thought** – While boosting diversity and inclusivity within your organisation is an incredible example of social value, it's become largely expected at this point in time. Instead, start thinking bigger. How can your organisation set the pace for more diverse supply chains? How can you work to have your own commitment mirrored by all your suppliers and partners?
- Sometimes it pays to go back to basics and refamiliarise yourself with the many facets of social value and impact. While you might be thriving in some ways, there may be other aspects worth focusing on. There's always progress to be made, no matter how far along its social value journey your organisation is!

HUMAN VALUES

Human values are the virtues that guide us to take into account the human element when we interact with other human beings.

Human values are, for example, respect, acceptance, consideration, appreciation, listening, openness, affection, empathy and love towards other human beings.

It is with those human values that one becomes truly able to put into practice his/her ethical values, such as justice, integrity, refusal of violence and ban to kill – even in a crisis situation.

Human values convey a positive and affective surge, which reinforces the rationale of moral values. They are the values that permit us to live together in harmony, and personally contribute to peace.

Human values are a *tool to manage human relations* and a *tool for peace* when the tension is Big.
“Human values are innate qualities” - Sathya Sai Baba

Human values make life worthwhile, noble, and excellent. Those qualities lie within the human personality, waiting to be drawn out and translated into action. Sathya Sai Education is based on five human values: **Truth, Right Conduct, Peace, Love, and Nonviolence**. Drawing out these five inherent human values develops good character. Sathya Sai College regards the development of good character as the ultimate aim or end of education.

Sathya Sai Education utilises pedagogy of integral education that elicits human values through all aspects of education, including: the process of learning and the process of teaching, while integrating them into the curriculum, and the educational environment. Most importantly, it does this through Love, which underpins all the other values.

*Love as thought is Truth,
Love as action is Righteous Conduct,
Love as feeling is Peace,
Love as understanding is Non-violence.
Love is selflessness,
Selfishness is Lovelessness.
Love gives and forgives,
Selfishness gets and forgets.*

— Sathya Sai Baba

LOVE

***Love is selflessness,
Selfishness is Lovelessness.
Love gives and forgives,
Selfishness gets and forgets***

The human value of Love may be best expressed as an energy permeating all life. That is, it is not an emotion or passionate feeling of desire and attachment. It refers to something much deeper, and more basic to human nature. It is totally unselfish and independent of whether there is reciprocity. All the great religions extol the importance of Love. It is kindness, caring, empathy, and compassion. Love is not passive, but active, and it grows, as Sathya Sai Baba would say, “by giving and forgiving”

PEACE

Love as feeling is Peace

Everyone desires and seeks Peace. Lasting Peace cannot be found in the material world. Peace requires the capacity for introspection and self-awareness. Self-awareness enables one to become mindful of his or her thoughts, words and deeds. When self-awareness becomes a habit, the individual begins to monitor and modify the habitual patterns of thought that obstruct the Peace within. True Peace requires inculcating equanimity, regardless of loss or gain, success or failure, pain or pleasure. Quieting the mind and opening the heart are essential for acquiring Peace. A quiet mind requires the application of discipline to take the time to look inward and experience the silence within.

TRUTH

Love as thought is Truth

A key component of Sathya Sai Education is the assertion that there is one ultimate and universal Truth, which may be expressed in a multitude of ways. It may be ascertained through many paths, names, and forms, but Truth is always only One. The different religions and spiritual orientations offer a rich variety of approaches, affording seekers the ability to choose on the basis of their inclination. For example, Truth can be approached through the path of wisdom (rational thought and knowledge). It can be approached through the path of intense devotion towards a symbol of divinity and it can be approached through selfless service.

Truth also finds expression in nature, art, music, poetry, ancient scriptures of all faiths, and through scientific discipline. Increasingly, various scientific disciplines are showing the compatibility of science and spirituality. Science has revealed that matter is nothing but energy and energy is matter. Sub-atomic particle physics and many of the common assumptions of spirituality point to the existence of a force that is constantly dissolving, preserving, and creating. Ultimately, however, Truth is found within. The pursuit of Truth requires discrimination, intuition, and introspection. The highest Truth is that it is changeless in the past, present and future.

RIGHT CONDUCT

Love as action is Righteous Conduct

The Right Conduct of which we speak is rooted in the Sanskrit word, Dharma. Though Dharma has no literal translation in English, it may be said to encompass the sum total of codes of ethics, ethical behaviour, and moral rectitude. The injunction, “do good, see good, and be good,” captures the essence and intent of this value. It is rooted in attitudes and habits inculcated from early childhood that mature into respect and adherence to the duties and responsibilities that come with one’s life circumstances.

Sri Sathya Sai Baba’s ‘Ceiling on Desires’ programme, which is an important aspect of Sathya Sai Education, can easily be applied to the expression of Right Conduct. Placing a ceiling on one’s desires involves the making of a conscious and sustained effort not to waste food, water,

time, energy or money. Adopting such a code of conduct can go a long way towards reducing the tragic imbalance that exists between the 'haves and have-nots' of the world.

NON-VIOLENCE

Love as understanding is Non-violence

The zenith of all human values is Nonviolence. Truth, Right Conduct, Peace, and Love merge in Nonviolence. Nonviolence is a state of mind that recognises the unity within the apparent diversity. It manifests as non-violation of the laws of nature and respect for law and order. It calls for restraint from the doing of harm to others and to nature in general. Nonviolence is rooted in forbearance, morality, and integrity. When the ethics of Nonviolence is embraced as the means to world peace — there will be global harmony.

Importance of Values

Values are the enduring beliefs that a specific mode of conduct or end state of existence is personally or socially preferable.

These are more difficult to change or alter.

As ethical conduct receives more visibility in the workplace, the importance of values is increased as a topic of discussion in management.

Values are general principles to regulate our day-to-day behavior. They not only give direction to our behavior but are also ideals and objectives in themselves. They are the expression of the ultimate ends, goals or purposes of social action.

Our values are the basis of our judgments about what is desirable, beautiful, proper, correct, important, worthwhile and good as well as what is undesirable, ugly, incorrect, improper and bad.

Pioneer sociologist Durkheim emphasized the importance of values (though he used the term 'morals') in controlling disruptive individual passions.

He also stressed that values enable individuals to feel that they are part of something bigger than themselves. E. Shils also makes the same point and calls 'the central value system,' (the main values of society) are seen as essential in creating conformity and order.

Indian sociologist R.K. Mukherjee writes: "By their nature, all human relations and behavior are embedded in values.

- Value is the foundation for understanding the level of motivation.
- It influences our perception.
- Value helps to understand what ought to be or what ought not to be.
- It contains interpretations of right or wrong.
- These influence attitudes and behavior.
- It implies that certain behaviors or outcomes are preferred over others.
- These allow the members of an organization to interact harmoniously. These make it easier to reach goals that would be impossible to achieve individually.
- These are goals set for achievements, and they motivate, define and color all our activities cognitive, affective and connective.

- They are the guideposts of our lives, and they direct us to who we want to be.
- Values and morals can not only guide but inspire and motivate a person, give energy and a zest for living and for doing something meaningful.

Actually, values are important to the study of organizational behavior because they lay the foundation for the understanding of attitudes and motivation.

Individuals enter an organization with preconceived notions of what “ought” or what “ought not” to be. Of course, these notions are not value free.

These are part of the makeup of a person. They remind us as to what is important in our lives, such as success or family, but also, by virtue of their presence, they provide contrast to what is not important.

That is not to say that, over time, values cannot change.

As we grow and change as individuals, we will begin to value different aspects of life.

If we value- family when we are younger, as our children get older, we might start to value success in business more than the family.

Sources of Values

Sources of value are a comprehensive guide to financial decision-making suitable for beginners as well as experienced practitioners.

It treats financial decision-making as both an art and a science and proposes a comprehensive approach through which companies can maximize their value.

Generally, no values tend to be relatively stable and enduring.

A significant portion of the values we hold is established in our early years from parents, teachers, friends, and others. There are so many sources from which we can acquire different values.

Sources of values are;

- Family: Family is a great source of values. A child learns his first value from his family.
- Friends & peers: Friends and peers play a vital role in achieving values.
- Community or society: As a part of society, a person learns values from society or different groups of the society.
- School: As a learner, school and teachers also play a very important role in introducing values.
- Media: Media such as – Print media, Electronic media also play the role of increasing values in the mind of people.
- Relatives: Relative also helps to create values in the minds of people.
- Organization: Different organizations and institutions also play a vital role in creating value.
- Religion.
- History.
- Books.
- Others.

Values and Beliefs

Values are socially approved desires and goals that are internalized through the process of Conditioning, learning or socialization and that become subjective preferences, standards, and aspirations. They focus on the judgment of what ought to be.

Values in Workplace

Values can strongly influence employee conduct in the workplace. If an employee values honesty, hard work, and discipline, for example, he will likely make an effort to exhibit those traits in the workplace.

This person may, therefore, be a more efficient employee and a more positive role model to others than an employee with opposite values.

Conflict may arise, however, if an employee realizes that his co-workers do not share his values.

For example, an employee who values hard work may dislike co-workers who are lazy or unproductive without being reprimanded.

Even so, additional conflicts can result if the employee attempts to force his own values on his co-workers.

Values and Attitudes

We can control our behavior in a way that does not reflect our beliefs and values, which in order to embrace a diverse culture and behaviors as a successful manager; we have to adapt our behavior in a positive manner.

There are some similarities and differences between values and attitudes.

Conclusion

Values help to guide our behavior. It decides what we think as for right, wrong, good, or unjust.

Values are more or less permanent in nature. They represent single belief that, guides actions and judgment across objects and situations. They derived from social and cultural mores.

VALUE IN EDUCATION SYSTEM

The subject that enables us to understand ‘what is valuable’ for

human happiness is called value education. Value education is important to help everyone in

improving the value system that he/she holds and puts it to use. Once, one has understood his/

her values in life he/she can examine and control the various choices he/she makes in his/ her

life. Value education enables us to understand our needs and visualize our goals correctly and

also helps to remove our confusions and contradictions and bring harmony at all levels. It also

helps remove our confusions and contradictions and enables us to rightly utilize the

technological innovations.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is

valuable to us, these values become the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

In order to qualify for any course on value education, the following guidelines for the content of the course are important:

- **Universal:** It needs to be applicable to all the human beings irrespective of cast, creed, nationalities, religion, etc., for all times and regions.
- **Rational:** It has to appeal to human reasoning. It has to be amenable to reasoning and not based on dogmas or blind beliefs.
- **Natural and verifiable:** It has to be naturally acceptable to the human being who goes through the course and when we live on the basis of such values it leads to our happiness. It needs to be experientially verifiable, and not based on dogmas, beliefs or assumptions.
- **All encompassing:** Value education is aimed at transforming our consciousness and living. Hence, it needs to cover all the dimensions (thought, behaviour, work and realization) and levels (individual, family, society, nature and existence) of human life and profession.
- **Leading to harmony:** The value education ultimately is targeted to promote harmony within the individual, among human beings and with nature.

Need for value education :

☛ Correct identification of our aspirations. The subject which enables us to understand ‘what is valuable’ for human happiness is called ‘value education’ (VE). Thus, VE enables us to understand our needs and visualize our goals correctly and also indicate the direction for their fulfilment. It also helps to remove our confusions and contradictions and bring harmony at all levels.

☛ Understanding universal human values to fulfil our aspirations in continuity. Values

form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values become the basis, the anchor for our actions. We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

☂ Complimentarity of values and skills. To fulfil our aspirations both values and skills are necessary. When we identify and set the right goals and produced in right direction. This is known as value domain, the domain of wisdom, and when we learn and practices to actualize this goal to develop the techniques to make this happen in real life, in various dimensions of human endeavor (struggle). This is known as domain of skills.

☂ Hence, there is an essential complementarity between values and skills for the success of any human endeavor. For example, I want to lead a healthy life. Only wishing for good health will not help me keep my body fit and healthy and without having understood the meaning of health, I will not be able to choose things correctly to keep my body fit and healthy.

☂ Evaluation of our beliefs. Each one of us believes in certain things and we base our values on these beliefs, be they false or true which may or may not be true in reality. These beliefs come to us from what we read, see, hear, what our parents tell us, our friends talk about, what the magazines talk of, what we see from TV etc. Value Education helps us to evaluate our beliefs and assumed values.

☂ Technology and human values. The present education system has become largely skill-based. The prime emphasis is on science and technology. However, science and technology can only help to provide the means to achieve what is considered valuable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing link in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are manifesting.

HAPPINESS AND PROSPERITY

Happiness may be defined as being in harmony/synergy in the state/ situation that I live in.

“A state or situation in which I live, if there is harmony in it then I like to be in that state / situation. The state of liking is happiness.” Whereas, prosperity is the “feeling of having or making available more than required physical facilities”.

In the current scenario, we are generally trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. This is an attempt to achieve happiness through pleasant sensory interactions. The physical facilities are not seen in terms of fulfilling bodily needs but as a means of maximizing happiness.

This has resulted in wrong assessment of wants for physical facilities as being unlimited. But this pursuit is self-defeating. Neither can we hope to achieve continuous happiness through sensory interactions nor can we have prosperity, as it amounts to trying to fulfil unlimited wants through limited resources. This effort is engendering problems at all the levels. It is becoming anti-ecological and anti-people, and threatening the human survival itself. Some of the consequences of such a trend are summarized below:

1. At the level of the individual – Rising problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.
2. At the level of the family – Breaking of joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditure in family functions etc.
3. At the level of the Society – Growing incidences of terrorism and naxalism, rising communalism, spreading casteism, racial and ethnic struggle, wars between nations, attempts of genocide, fear of nuclear and genetic warfare, etc.
4. At the level of nature – Global warming, water, air, soil, noise, etc. pollution, resource depletion of minerals and mineral oils, sizeable deforestations, loss of fertility of soil.

It therefore, calls for an urgent need for human beings to correctly understand happiness and

prosperity as well as the sustainable way to achieve these.

The feeling of having or making available more than required physical facilities is prosperity. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-

ecological and anti-people, and threatening the human survival itself. For prosperity, two things are required-

1. Identification of the required quantity of physical facilities, and
2. Ensuring availability / production of more than required physical facilities.

We can be prosperous only if there is a limit to the need for physical facilities. If there is no limit what so ever be the availability the feeling of prosperity cannot be assured.

Secondly, just assessing the need is not enough. We need to be able to produce or make available more than the perceived need.

Prosperity is a feeling of having more than required physical facilities; it is not just physical

facilities. Almost all of us feel that wealth alone means prosperity and try to explain this phenomenon on this nonexistent or half fact. Wealth is a physical thing. It means having money, or having a lot of physical facilities or both. This is a very important distinction. We mostly fail to make this distinction today. We keep working for wealth, without realizing that the basic desire is for the feeling of prosperity, to have a feeling of having enough. Prosperity is more acceptable to us because wealth is just a part of prosperity. We are trying to achieve happiness and prosperity by maximizing accumulation and consumption of physical facilities. It is becoming anti-ecological and anti-people, and threatening the human survival itself. A person has lot of money, but does not want to share even a bit of it. The person 'has wealth' but feels 'deprived'. If one felt prosperous he/she would have shared what one has, since there is lot more

than enough wealth anyway.

Our basic aspirations are happiness (mutual fulfilment) and prosperity (mutual prosperity).

Happiness is ensured by the relationships with other human beings and prosperity is ensured by working on physical facilities.

Right Understanding: This refers to higher order human skills – the need to learn and utilize our intelligence most effectively.

Good Relationships: This refers to the interpersonal relationships that a person builds in his or her life – at home, at the workplace and in society.

Physical Facilities: This includes the physiological needs of individuals and indicates the necessities as well as the comforts of life. It means the feeling of having or being able to have more physical facilities than is needed.

In order to resolve the issues in human relationships, we need to understand them first, and this would come from ‘right understanding of relationship’. Similarly in order to be prosperous and to enrich nature, we need to have the ‘right understanding’. The ‘right understanding’ will enable us to work out our requirements for physical facilities and hence correctly distinguish the difference between wealth and prosperity. With nature as well, we need to understand the harmony in nature, and how we can complement this harmony.

Physical facilities are necessary and complete for animals, while they are necessary but not

complete for humans. It is easy to verify.

For Animals: Animals need physical things to survive, mainly to take care of their body. For example; cow will look for food when it is hungry. Once it gets the grass or fodder. It eats it, sits around to chew at leisure. Hence, we can say that as long as animals have physical things, they are largely fine. They don’t desire other things like knowledge or a peaceful animal society or getting a good MBA.

For Humans: While physical facilities are necessary for human beings, they are not complete by

themselves to fulfill our needs. Our needs are more than just physical facilities. We all have other needs, other plans, perhaps we think of going to a movie or reading a book, or go to college, or watch some TV, or spend time with family and friends..... this list is endless. Thus it is easy to see that while physical facilities are necessary for us human beings, they are not complete by themselves to fulfill our needs.

Hence we can say that for animals – “Physical facilities are necessary and complete.”

For humans “Physical facilities are necessary but not complete.”

SELF EXPLORATION-

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. We live with different entirety (family, friends, air, soil, water, trees, etc.) and we want to understand our relationship with all these. For this we need to start observing inside. The main focus of self-exploration is myself - the human being. Content of self exploration is just finding answers to the following fundamental questions of all human beings:

1. The Desire/Goal: What is my (human) Desire/ Goal? What do I really want in life, or what is the goal of human life?
2. Program: What is my (human) program for fulfilling the desire? How to fulfil it? What is the program to actualize the above?

In short, the above two questions cover the whole domain of human aspirations and human endeavor. Thus, they form the content of self- exploration.

Self exploration is the process to find out what is valuable to me by investigating within myself, what is right for me, true for me, has to be judged within myself. Through self exploration we get the value of ourself. It is a process of focusing attention on ourself, our present beliefs and aspirations vis-à-vis what we really want to be (that is to say, what is naturally acceptable to us). If these two are the same, then there is no problem. If on

investigation we find that these two are not the same, then it means we are living with this contradiction (of not being what we really want to be) and hence, we need to resolve this contradiction this conflict within us. It is a process of discovering that there is something innate, invariant and universal in all human beings. This enables us to look at our confusions and contradictions within and resolve them by becoming aware of our natural acceptance.

NATURAL ACCEPTANCE

Natural acceptance implies unconditional and total acceptance of the self, people and environment. It also refers to the absence of any exception from others. Once we fully and truly commit ourselves on the basis of natural acceptance, we feel a holistic sense of inner harmony, tranquility and fulfillment. Actually natural acceptance is a way to accept the good things naturally. Learn everything that is good from others, but bring it in, and in our own way absorb it; do not become others. We can easily verify proposals on the basis of characteristics of natural acceptance mentioned below:

- a) Natural acceptance does not change with time. It remains invariant with time. For example our natural acceptance for trust and respect does not change with age.
- b) It does not depend on the place. Whatever we have accepted, in our life, at any time of our age, does not change, even if we move from one place to another one.
- c) It does not depend on our beliefs or past conditionings. No matter how deep our belief or past conditioning, as long as we ask ourselves the question sincerely, as long as we refer deep within ourselves, the answer will always be the same.
- d) This natural acceptance is 'constantly there', something we can refer to. Natural acceptance is always there. Whatever we do, this natural acceptance is within us, it is telling us what is right.
- e) Natural acceptance is the same for all of us: it is part and parcel of every human being, it is part of humanness. Though each one of us, may have different likes and dislikes and means to live and to react etc. but if we go deep in our mind the purpose of our work, behaviour,

efforts etc. are based on common goals like need to be happy, need to be respected, need to get prosperity. So our basic acceptance remains the same.

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