UN-HABITAT

Small-Scale Agreement of Cooperation

Divine Love Boldly in Action
Global Dharma
CENTER

HVWSHE Centralised Training, Arusha, Tanzania, July, 2005

Madhya Pradesh, India Pilot Workshop, October, 2005

GDC Output #2F

Full Workshop Report

November, 2005

This Full Workshop Report has been written and submitted on behalf of the Global Dharma Center by:

Debra R. Miller
William C. Miller

This report has been formatted for
2-sided printing and copying.

United Nations Human Settlements Programme (UN-HABITAT)
P.O. Box 30030, Nairobi, KENYA
www.unhabitat.org
www.unwac.org
Tel: +254-20-623060
Fax: +254-20-623588

Global Dharma Center
Dallas, Texas 75240 USA
www.globaldharma.org/hvew.htm
Tel/Fax: +1-646-514-8260

© 2005 UN-HABITAT and Global Dharma Center.
All rights reserved

Disclaimer

The designations employed and the presentation of the material in this publication do not imply the expression of any opinion whatsoever on the part of the Secretariat of the United Nations concerning the legal status of any country, territory, city, or area, or of its authorities or concerning delimitation of its frontiers or boundaries or regarding its economic system or degree of development. The analysis, conclusions, and recommendations of the report do not necessarily reflect the view of the United Nations Human Settlements Programme (UN-HABITAT), the Governing Council of UN-HABITAT or its Member States.

Acknowledgements

This workshop report on "Human Values and Ethics in the Workplace" is the result of a collaborative effort between UN-HABITAT and the Global Dharma Center (GDC), within the framework of the Human Values Water, Sanitation and Hygiene Education (HVWSHE) Initiative of the Water for African/Asian Cities Programmes.

This report is based on research and experiences gathered from stakeholder consultations with over 550 people working in the water-related education, utility, and government sectors in Africa and South Asia – as well as seven pilot workshops with over 170 participants in 13 countries.

Initial stakeholder consultations and pilot workshops were conducted during the Centralised Training in Arusha, Tanzania in July, 2005 where educators from twelve African countries were participating in the Phase II HVWSHE country training. Information and experiences were gathered from the participants as well as experts who were conducting the centralised training: Dick de Jong, IRC International Water and Sanitation Centre; Victor Kanu and Sagie Naicker, The African Institute of Sathya Sai Education; Eric Moukoro, UN-HABITAT Regional Technical Advisor; and Pireh Otieno, UN-HABITAT Project Officer. A fieldtrip and stakeholder consultation was also held with the Arusha Urban Water and Sewerage Authority (AUWSA) executives, which was organized by Daniel Fissoo, Commercial Manager and Jane A. Lyaruu, Public Relations Officer.

A third pilot workshop was conducted in September, 2005 in Ethiopia with 30 executives from the Addis Ababa Water and Sewerage Authority (AAWSA). Tekalign Tsige, UN-HABITAT Country Technical Advisor, and Azeb Asnake, Head of Research and Water Demand Management Services for AAWSA, did the field work to organize the workshop.

In September, 2005 stakeholder consultations were held with over 375 people in four cities in Madhya Pradesh, India (Indore, Bhopal, Jabalpur and Gwalior). Those attending the consultation meetings included elected representatives of the Municipal Corporations, Municipal Commissioners, Public Health Engineering Officials and Supervisors, Engineers and other UWSEI project staff working at the city and state level, and NGO representatives. In October, 2005 two pilot workshops were conducted at the State Academy of Administration and Management in Bhopal, Madhya Pradesh with 50 people who were selected from the consultation meetings. Aniruddhe Mukerjee, UN-HABITAT Country Technical Advisor and Ramanuj Banerjee, UN-HABITAT Project Officer did the extensive field work that was required to organize these consultations and workshops.

The two final pilot workshops were conducted in Andhra Pradesh, India as a 3-hour module during a five-day programme entitled, "Change Management for Engineers in the Rural Water Supply & Sanitation Sector (RWSS)" – which was supported by UNICEF, sponsored by the State Water & Sanitation Mission (SWSM) of the government of Andhra Pradesh, and conducted by the Centre for Symbiosis of Technology, Environment and Management (STEM). A total of 48 people participated in the pilot workshops, which were organized and arranged by Prof. B. Bhaskara Rao, Executive Director of STEM, and S. Srikumar.

© 2005 UN-Habitat and Global Dharma Center

Acronyms and Abbreviations

AAWSA – Addis Ababa Water and Sewerage Authority (Ethiopia)

ADB – Asian Development Bank (Philippines)

AUWSA – Arusha Urban Water and Sewerage Authority (Tanzania)

GDC – Global Dharma Center (USA)

HVEW – Human Values and Ethics in the Workplace

HVWSHE – Human Values Water, Sanitation and Hygiene Education

IRC – International Resource Center (Netherlands)

MDG – Millennium Development Goals

NGO – Non-governmental Organization

PPWSA – Phnom Penh Water Supply Authority (Cambodia)

PRC – People's Republic of China

RWSS – Rural Water Supply and Sanitation (India)

STEM – Centre for Symbiosis of Technology, Environment and Management (India)

TAISSE – The African Institute of Sathya Sai Education (Zambia)

UN – United Nations

UN-HABITAT – United Nations Human Settlements Programme

UWSEI – Urban Water Supply and Environmental Improvement Project (Madhya Pradesh, India)

WAC – Water for Africa/Asian Cities Programme

WATSAN – Water and Sanitation Sector

WSSPMO – Water Supply and Sanitation Program Management Office (Philippines)

© 2005 UN-Habitat and Global Dharma Center

Contents

Acknowledgments 3

Abbreviations 4

I. Introduction and Background
- I.1 Project Activities 7
- I.2 Expected Outputs 7
- I.3 Timeframe and Implementation Schedule 8
- I.4 Background of Human Values Water, Sanitation and Hygiene Education (HVWSHE) 8

II. The Critical Role of Human Values and Ethics for Achieving the Millennium Development Goals Related to Water and Sanitation
- II.1 What are human values? 11
- II.2 What are ethics? 12
- II.3 How are human values and ethics a key part of the UN mission and activities? 13
- II.4 What is the state of water and sanitation needs in the world? 14
- II.5 What is the global commitment to meet these water and sanitation needs? 15
- II.6 What has been the progress to meet these needs? 16
- II.7 How are human values and ethics the foundation for making progress? 17
- II.8 What are the main obstacles to fulfilling the water and sanitation MDG targets? 19
  - TABLE 1: Obstacles to fulfilling the water and sanitation MDG targets 20
- II.9 How have human values and ethics proven themselves to be tangible and practical? 24
- II.10 What are ways to build the capacity for human values and ethics with working adults? 27
- II.11 The time is now 30

III. Lessons Learned and New Knowledge Gained
- III.1 Successful ways to approach human values and ethics capacity-building 32
- III.2 Successful ways to approach the adult change process 35
- III.3 Stakeholder consultations: lessons and examples 37
  - III.3.1 Examples of human values and ethics already in practice 37
  - III.3.2 Needs for human values and ethics 38
  - III.3.3 Constraints for integrating human values and ethics in WATSAN work 39
  - III.3.4 Essential conditions for success 41
- III.4 Pilot workshops: lessons and examples
  - III.4.1 Establishing a meaningful water and sanitation context for learning, introspection and dialogue 42
  - III.4.2 Identifying the priority of human values and ethics in the WATSAN sector 43
  - III.4.3 Participant evaluations and feedback 44
  - III.4.4 Benefits and needs for human values and ethics 46
  - III.4.5 Challenges to practicing human values at work 46

© 2005 UN-Habitat and Global Dharma Center

III.4.6 The relationship of ethics to human values 47
III.4.7 Positive habits to be cultivated for practicing human values at work 47
III.4.8 Personal commitments to a change in attitude/behaviour 48
III.4.9 Example of "guiding principles" for a workgroup 48
III.4.10 Creating accountability and follow-up 49

IV. The *Individual Guide* (for group sessions)
IV.1 Introduction to Guide 50
IV.2 Individual Guide 52
Background 54
Need for Human Values and Ethics in the Water Education, Supply and Sanitation Sectors 56
Overall Purpose, Objectives and Activities 58
Using This *Individual Guide* 59
Introduction 60
Unit 1 – *The Nature of Human Values* 64
Unit 2 – *"Living" Human Values at Work* 72
Unit 3 – *Recognizing and Practicing Ethics in the Workplace* 78
Unit 4 – *Developing Purity and Unity of Thought, Word & Action* 83
Unit 5 – *Fostering a Group Environment for Human Values and Ethics* 89
Unit 6 – *Being a Champion of Human Values and Ethics at Work* 97
Resource Papers:
Water for Life – One Leader Can Make a Difference 105
Universal Access to Water: Making the Impossible Possible 108

V. Stakeholder Consultations
V.1 Notes from India Consultations:
V.1.1 STEMS / MINDS, Bangalore, India 111
V.1.2 Education in Human Values, Mumbai, India 113
V.1.3 Madhya Pradesh, India 114
V.2 Notes from African Consultations:
V.2.1 AUWSA Executives, Arusha, Tanzania 134
V.2.2 HVWSHE Centralised Training, Arusha, Tanzania 136

VI. Pilot Workshop Outputs
VI.1 Africa Pilot Workshops
VI.1.1 HVWSHE Centralised Training - Anglophone, Arusha, Tanzania 140
VI.1.2 HVWSHE Centralised Training - Francophone, Arusha, Tanzania 150
VI.1.3 AAWSA, Addis Ababa, Ethiopia 155
VI.2 India Pilot Workshops
VI.2.1 UWSEI, Bhopal, Madhya Pradesh, India 168
VI.2.2 UNICEF/STEMS, Hyderabad, India 185

VII. Project Completion 201

© 2005 UN-Habitat and Global Dharma Center

Section I
Introduction and Background

The Global Dharma Center entered into a small-scale agreement of cooperation with UN-Habitat in June, 2005. The objectives of the agreement are to: (a) develop and pilot-test a Guide for a one-day workshop; and (b) develop a strategy for mainstreaming as part of the Water for African/Asian Cities capacity building initiative on Ethics/Human Values at the workplace for the Water and Sanitation Service Sector (management level) and the Education Sector (administrators and teachers).

This full workshop report fulfils the "full workshop report" requirements of Annex A under "Expected Outputs – Item #2 – Progress Report" and contains all of the output from stakeholder consultations and pilot workshops conducted in India and Africa.

GDC has specifically documented this full workshop report at a detail level so that it can also be used as reference material for conducting research into the needs and benefits of human values and ethics in the workplace related to the water education, supply and sanitation sectors.

I.1 Project Activities

The overall project activities of the small-scale agreement are as follows:

1. Develop a Guide as resource material for workshops on Ethics/Human Values at the workplace for the Water and Sanitation Service Sector (management level) and the Education Sector (administrators and teachers). There will be a separate Guide for each sector, customized with sector-specific examples and exercises, although the core content will be the same.

2. Conduct two 1-day pilot workshops (one for each sector), using the Guide, in Africa (Water for African Cities programme); conducting two 1-day pilot workshops (one for each sector), using the Guide in Madhya Pradesh, India (Water for Asian Cities programme).

3. Develop a strategy for mainstreaming capacity building programmes on Ethics/Human Values at the workplace in the Water and Sanitation Service Sector (management level) and in the Education Sector (administrators and teachers).

I.2 Expected Outputs

The expected outputs of the small-scale agreement are as follows:

1. A Guide Document on Ethics/Human Values at the workplace for the Water and Sanitation Service Sector (management level) and the Education Sector (administrators and teachers). This Guide will be customized for each sector (with tailored examples and exercises), although the core content will be the same.

2. A report on two training workshops conducted for each sector. Upon completion of the first set of pilot workshops in Africa, GDC will submit a "progress report". Upon completion of the second set of pilot workshops in Madhya Pradesh, India, GDC will submit a full "workshop report".

© 2005 UN-Habitat and Global Dharma Center

3. A strategy for mainstreaming capacity building programmes on Ethics/Human Values at the workplace in the Water and Sanitation Service Sector (management level) and in the Education Sector (administrators and teachers). The actual application of the Guide in mainstreaming activities is beyond the scope of this ssCA. GDC will submit a final report containing this strategy at the end of the project.

I.3 Timeframe and Implementation Schedule

The above activities involve an input of 12 work weeks and will be undertaken over a period of six months.

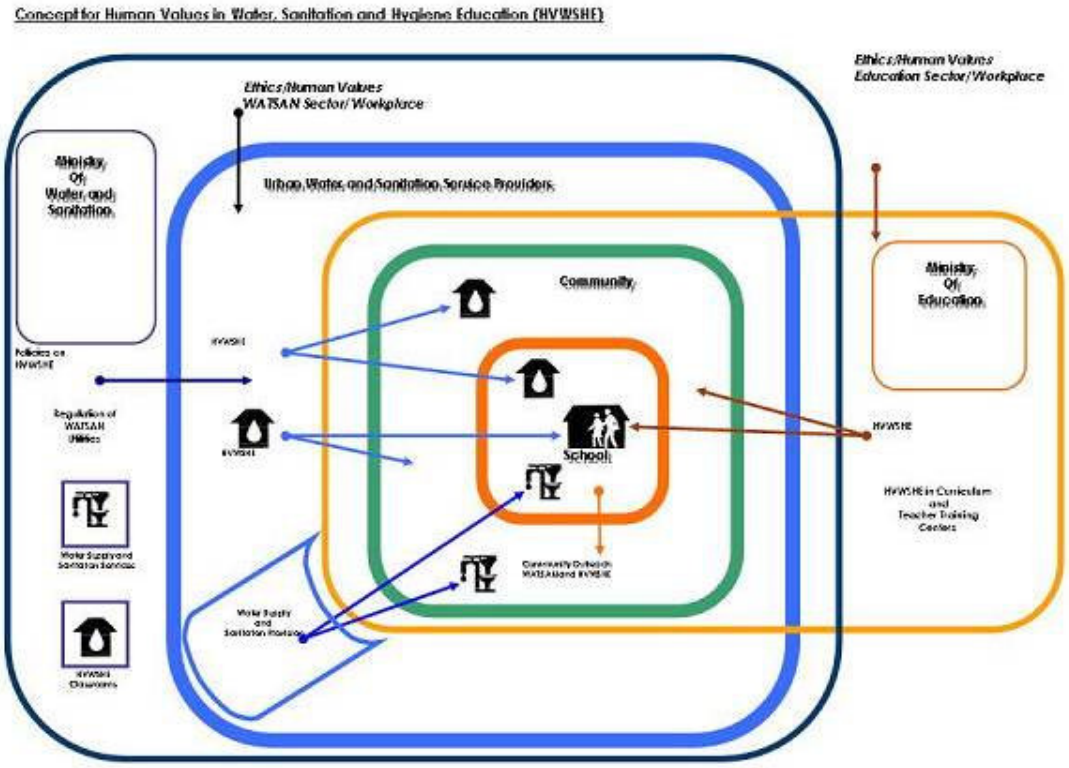
ACTIVITIES	YEAR 2005								OUTPUTS
	J	*J*	*A*	*S*	*O*	*N*	*D*		
Developing a Guide on Ethics/Human Values at the workplace for the Water and Sanitation Service Sector (management level) and the Education Sector (administrators and teachers) (6 weeks)	*x*	*x*	*x*	*x*	*x*				A Guide Document on Ethics/Human Values at the workplace for the Water and Sanitation Service Sector (management level) and the Education Sector (administrators and teachers)
Conducting training on Guide at Centralised Workshops in Africa (Water for African Cities Programme) and at workshops in Madhya Pradesh, India (Water for Asian Cities Programme). (4 weeks)			*x*	*x*	*x*				A "progress report" after the first set of pilot workshops; a full "workshop report" after the second set of pilot workshops.
Developing a strategy for mainstreaming Capacity Building Programmes on Ethics/Human Values Water at the workplace in the Water and Sanitation Service Sector (management level) and in the Education Sector (administrators and teachers) (2 weeks)			*x*	*x*	*x*	*x*			A strategy for mainstreaming Capacity Building Programmes on Ethics/Human Values Water at the workplace in the Water and Sanitation Service Sector (management level) and in the Education Sector (administrators and teachers)

(NOTE: The actual start date for the project was 30 June, 2005, a month later than expected. Also, two additional pilot workshops were added to the schedule in November. Thus the "Full Workshop Report" was completed in December, 2005. The Guides and mainstreaming strategy will be ready for review in December 2005.)

© 2005 UN-Habitat and Global Dharma Center

I.4 Background of Human Values Water, Sanitation and Hygiene Education (HVWSHE)

UN-HABITAT is implementing the Human Values Water, Sanitation and Hygiene Education initiative (HVWSHE) as part of the Water for African and Asian Cities Programmes. Human values are found across cultures throughout the world and are exemplified in values stated in the UN Charter and Millennium Declaration, such as: freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility. The following chart provides an overview of the activities conducted by the initiative.



The activities of the overall programme can be summarized as follows:

- Enhancing awareness and political will for Human Values in Water, Sanitation and Hygiene in African and Asian Cities.
- Building capacity to conduct Human Values-based Water, Sanitation and Hygiene Education in the formal and non-formal education sector through:
    - Promoting Human Values-based Water, Sanitation and Hygiene Education through the curriculum
    - Developing Resource Materials for Curriculum.
    - Conducting training in Teacher's Training Colleges and selected schools
    - Developing Teacher Training Guides for use in Teacher Training Colleges and Schools.
    - Demonstrating Human Value-based Water, Sanitation and Hygiene Education in selected pilot schools and surrounding communities.
    - Developing resource material and pilot demonstration of Human Values-based Water, Sanitation and Hygiene for the non-formal Education Sector.
    - Developing partnerships with the Water and Sanitation Service Sector for increased and sustainable Water and Sanitation Service provision to schools.
    - Building capacity on ethics/Human Values at the work place with administrators and teachers in the Education Sector.

© 2005 UN-Habitat and Global Dharma Center

- Building capacity in the Water and Sanitation Service Sector to conduct Human Values in Water, Sanitation and Hygiene promotion and providing sustainable access to Water and Sanitation Services for schools and surrounding communities.
- Building capacity in Utilities for Human Values in Water, Sanitation and Hygiene Classroom.
    - Promoting Human Values in Water, Sanitation and Hygiene Classroom through Water and Sanitation utilities.
    - Developing Resource Guides for Human Values in Water, Sanitation and Hygiene Classroom for utilities.
    - Conducting training for utilities on Human Values-based Water, Sanitation and Hygiene Classroom.
    - Facilitate the establishment of Human Value-based Water, Sanitation and Hygiene Classroom.
- Building capacity in Utilities to sustainably provide Water and Sanitation services to schools and surrounding communities.
    - Developing partnerships with the Education Sector and other relevant stake- holders aimed at promoting Water and Sanitation Services to schools.
    - Assessing Water and Sanitation situation in both formal and non-formal schools.
    - Developing a strategy and investment programme for re-habilitation and/or provision of Water and Sanitation facilities to schools at risk and surrounding communities.
- Building capacity on Human Values and Ethics in the work place with leaders in the Water Education and the Water and Sanitation sectors

This small-scale cooperation agreement between UN-Habitat and the Global Dharma Center focuses on the activity sets related to Human Values and Ethics in the workplace for the Education and Utilities sectors.

© 2005 UN-Habitat and Global Dharma Center

Section II

The Critical Role of Human Values and Ethics for Achieving the Millennium Development Goals Related to Water and Sanitation

II.1 What are human values?

Human values are the positive, desirable qualities of character – such as honesty, integrity, tolerance, responsibility, com-passion, altruism, justice and respect – inherent in all human beings. Human values are fundamental to human existence and span across cultures, nationalities and classes.

Human values cultivate an environment of trust, transparency, responsibility, caring, respect, cooperation, quality, and excellence. They are the internal motivators for people to do their best in line with good character, morality and ethics.

Because human values are held in common across all cultures, they strongly tend to be *inclusive* values that bind people together across their differences and prompt a concern for others' well-being.

People are able to draw upon the depth of their traditions of culture, nationality, and religion to find and express human values – an important aspect of their common acceptance among people around the world.

© 2005 UN-Habitat and Global Dharma Center

II.2 What are ethics?

The word "ethics" comes from the Greek word for "character" and "customs" (traditions). Ethics can be broadly defined as: a set of moral principles or a guiding philosophy that informs people about what is right or wrong in thoughts, words, decisions and actions, often formulated as principles of conduct governing an individual or group. For many people, ethics is a matter of conscience. Ethical behaviour is the practice of human values in the workplace, a natural consequence of living in accord with human values.

In the water-related education, supply, and sanitation sectors, ethical behaviour (and the human values motivating it) includes behaviours, such as:

- Showing respect for public property (related human values: non-violence, self-control)
- Serving the poor communities (related human values: compassion, brotherhood, love)
- Considering the views of others (related human values: harmony, broadmindedness, tolerance)
- Fulfilling job duties (related human values: responsibility, determination, discipline)
- Producing quality work by hard work (related human values: sacrifice, satisfaction, caring)

In contrast, human values are conspicuously missing with unethical behaviours, such as:

- Lies or secrecy with information (human values missing: honesty, transparency, accountability)
- Bias and partiality (human values missing: equality, justice, broadmindedness)
- Bribery, speed money, and kickbacks (human values missing: character, integrity, conscience)
- Laziness, refusing to do good work (human values missing: discipline, duty, respect)

© 2005 UN-Habitat and Global Dharma Center

II.3 How are human values and ethics a key part of the UN mission and activities?

Human values are the organising principles of the United Nations. The Preamble of the UN Charter of 1945 states:

"(We are determined)… to practice tolerance and live together in peace with one another as good neighbours and unite our strength to maintain international peace and security."

And Article 1 of the 1948 UN "Universal Declaration of Human Rights" says:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Human values and ethics are the foundation upon which rests the hope of achieving the Millennium Development Goals (MDGs). This foundation was clearly articulated in the Millennium Declaration of 2000:

"We consider certain fundamental values to be essential to international relations in the twenty-first century. These include: freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility. In order to translate these shared values into actions, we have identified key objectives to which we assign special significance."

"We will spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty, to which more than a billion of them are currently subjected."

© 2005 UN-Habitat and Global Dharma Center

II.4 What is the state of water and sanitation needs in the world?

Over 1.1 billion people in the world today lack access to a safe water supply, and 2.4 billion lack adequate sanitation[1]. Approximately 84% of these are in rural areas; however, the situation is also very serious in urban areas, where the population is growing rapidly. In 2000, the global number of those in urban areas without improved provisions for water supply and sanitation were[2]:

- Urban water supply: 173 million people (98 million in Asia, 44 million in Africa)
- Urban sanitation: 403 million people (297 million in Asia, 46 million in Africa)

The health hazards related to this lack of safe water and sanitation are endemic in many regions of the world, resulting in 2.2 million deaths per year from diarrhoea alone, mostly among children. The economic impact of the lack of safe water and adequate sanitation is enormous, reinforcing the poverty cycle in a multitude of ways such as reducing the time available for income-producing activities and limiting educational opportunities for girls (who must carry water for hours each day).

Furthermore, according to the Asian Development Bank[3]:

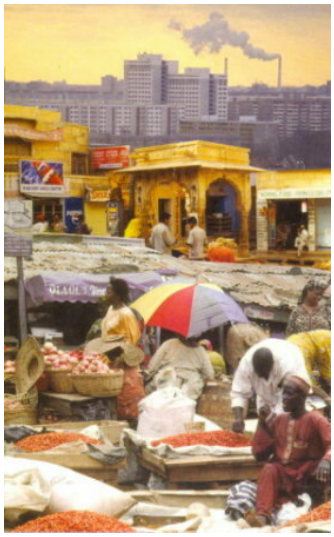
> *"Around 1.7 billion people live in countries that are water-stressed. This number will rise to 5 billion unless major changes are made to global water management. Most are poor countries where scarcity is not evenly distributed. Again, it is the poor who are hit first and hardest."*

[1] UN-HABITAT: "Water and Sanitation in the World's Cities", 2003
[2] ibid.
[3] Asian Development Bank: "Water for the Poor: Partnerships in Action" , 2004

© 2005 UN-Habitat and Global Dharma Center

II.5 What is the global commitment to meet these water and sanitation needs?

In the spirit of "sparing no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty," the member States of the United Nations established in the year 2000 eight Millennium Development Goals (MDGs), each with one or more targets to achieve by 2015/2020.



With respect to water, the targets related to MDG #7 – "Environmental Sustain-ability" – are:

- Target 10 – to halve, by 2015, the proportion of people without sustain-able access to safe drinking water
- Target 11 – to achieve, by 2020, a significant improvement in the lives of at least 100 million slum dwellers
- A special target was added at the World Summit on Sustainable Development in 2002: to halve by 2015, the proportion of people who do not have access to basic sanitation.

Given the challenges related to safe water and sanitation, the UN has taken additional steps, beyond setting MDG targets, to focus on the developmental goal of universal access to safe water and sanitation[4]:

> *"In its resolution 58/218, the General Assembly declared 2005-2015 to be the 'International Decade for Action on Water for Life,' and the Secretary-General has established the Advisory Board on Water and Sanitation to help mobilize action and funds for water and sanitation, and encourage new partnerships."*

"Water for Life," as designated in UN resolution 58/218, is a fundamental element of sustainable development. The notions of human dignity and quality of life require sufficient water to satisfy the basic human needs for drinking, hygiene, cleaning, cooking, subsistence agriculture and animal husbandry, and sanitation. In addition, the flow must ensure the health and functioning of rivers, streams, and all aquatic ecosystems. Thus the right to water means the fundamental right of access to "Water for Life."

[4] "Implementation of the United Nations Millennium Declaration" (IUNMD). Report of the Secretary-General, 27 August, 2004; page 16

© 2005 UN-Habitat and Global Dharma Center

II.6 What has been the progress to meet these needs?

Today, the world is lagging far behind the pace needed to achieve the MDG Goals as a whole, as stated by the UN Secretary General, Kofi Annan, in 2004[5]:

> *"As a whole the world is not optimising its performance. Some regions and countries are making little progress towards any of the Goals."*

The "Global Monitoring Report 2004" from the World Bank and International Monetary Fund points out that achieving the targets for safe water and sanitation is key to achieving most of the other MDGs. In fact, achieving the MDG targets for safe water and sanitation would have a profound effect on virtually all the other MDGs; and in many cases, achieving the water targets is necessary before any significant progress on most other MDGs is possible.

Even with significant progress in some areas, including water, if present trends are continued, the goals related to extreme hunger, universal primary education, gender equality, child mortality, maternal health, major diseases HIV/AIDS, environmental sustainability, will not be met[6].

Specifically for water, the 2004 UN report states[7]:

> *"Significant improvements have been made in rural access in all regions, but only a few countries have achieved improvement at a sufficient rate to meet the target. While there has been significant progress towards meeting the sanitation goal, 2.6 billion people worldwide did not have access to improved sanitation in 2000."*

This difficulty in providing safe water and sanitation is not new. The International Drinking Water Supply and Sanitation Decade (1981-1990) saw impressive action aimed at full provision of water and sanitation to all by the year 1990. Yet, by the turn of the millennium, there were more people un-served than in 1981.

[5] IUNMD, page 14
[6] World Bank: "Global Monitoring Report 2004"
[7] IUNMD, page 16

© 2005 UN-Habitat and Global Dharma Center

II.7 How are human values and ethics the foundation for making progress?

The Water for Asian Cities program, co-sponsored by UN-HABITAT and the Asian Development Bank, summarizes the need of the day[8]:

> *"Pro-poor investments in the water and sanitation sector will call for a rapid mobilization of political will and commitment to break away from a business-as-usual approach towards time-bound achievements."*

The UN Millennium Project Task Force for Water and Sanitation articulates the foundation upon which political will and "breaking away from business-as-usual" must be built – a moral and ethical imperative founded in the universal principles ascribed to by the UN member States[9]:

> *"Access to water and sanitation is a moral and ethical imperative rooted in the cultural and religious traditions of societies around the world and enshrined in international human rights."*

The necessary political, social and individual will to achieve the MDG targets, especially for water and sanitation, cannot be forced. Justice P. N. Bhagwati, former Chief Justice of the Supreme Court in India and a current member of the Human Rights Committee of the UN, has stated that compliance measures – using the judicial process, international public opinion, or the censure of international or regional organisations – are insufficient to secure rights such as access to water and sanitation. He states[10]:

> *"These are the external compulsions which have limited efficacy. From human values springs humanism, and the establishment and maintenance of human dignity is not possible without instilling humanism in the hearts and minds of people."*

A focus on human values evokes the inner source of motivation for ethical and moral choices. The goal is to elicit a change of attitude from the inside out, with changes of behaviour to follow. Anna Tibaijuka, Executive Director of UN-HABITAT, has commented:

[8] UN-HABITAT website: "Water for Asian Cities" Programme
[9] Report of the UN Millennium Project Task Force on Water and Sanitation
[10] Speech delivered at the ILO in Geneva, Switzerland, 9 July 2004

© 2005 UN-Habitat and Global Dharma Center

"A human values approach to water education… is a promising strategy to bring about a positive and lasting change in attitude and behaviour towards water at all levels of society."[11]

As demonstrated in UN-HABITAT's "Human Values Water, Sanitation and Hygiene Education" (HVWSHE) initiative (part of the Water for African/Asian Cities programmes), when these human values are brought out, new levels of shared meaning result… leading to aligned, effective action and results[12]:

"When value-based principles are fully integrated into development activities, the ideas, insights and practical measures that emerge are likely to be those that promote self-reliance and preserve human honour, thereby avoiding habits of dependency and progressively eliminating conditions of gross economic disparity."

As an illustration of this principle, a public health official in Jabalpur, India declared during a stakeholder consultation meeting:

"You have to help the workers realise they are supplying water to the people. This instils a moral duty and a moral feeling. A sense of belonging will come. It instils a feeling of wanting to get the things fixed as soon as possible. Our forefathers fought for this feeling – we must sacrifice for this feeling of being proud of our culture. When a leader teaches this, it helps us to improve the work."

Comments by Steven C. Rockefeller, Chairman, Rockefeller Brothers Fund, speak forcefully about the practicality and relevance of human values and ethics[13]:

"In an interdependent world, the self-interest of all nations is increasingly bound up with the ecological and social common good. To recognize this is not irresponsible idealism but sound practical sense. In all cultures one finds in the midst of great differences a core of common ethical values. These include guidelines for mutual care and support, prohibitions against harming others and violence, and certain elemental principles regarding fairness and procedural justice. To fail to recognize that humanity also has a capacity for sympathy, compassion, common sense, and justice unnecessarily narrows our vision of what is possible.

[11] UN-HABITAT: "Human Values in Water Education," 2003
[12] UN-HABITAT: "Value-Based Approaches to Community Water Education" by Pireh Otieno, in *Water Education in African Cities*, 2001
[13] Speech delivered at the University of the Philippines, 31 August 2004

© 2005 UN-Habitat and Global Dharma Center

II.8 What are the main obstacles to fulfilling the water and sanitation MDG targets?

As documented by UN-HABITAT, the Asian Development Bank (ADB), and stakeholder consultations with over 550 professionals from India and various countries in Africa, there are obstacles in the way of fulfilling the water and sanitation MDG targets. While "insufficient investment and aid" is the first obstacle listed in Table 1, it will take more than just "throwing money at the problem." By analyzing each obstacle in terms of the human values that are missing and identifying how human values can be strengthened and applied in practical and relevant ways, it can stimulate a range of creative ideas for overcoming or diminishing the obstacle.

Table 1 illustrates *10 major obstacles* along with: observations from UN-HABITAT and ADB reports; stakeholder consultations[14], and examples of missing human values.

[14] Stakeholder consultations included: state directors of urban development, mayors, elected city council members, city commissioners, heads of department, public health engineers, field engineers, inspectors, supervisors, community development specialists, consultants on infrastructure development and management, utility executives and managers, consultants on international water and sanitation, directors of adult education, curriculum specialists, principals, and teachers

© 2005 UN-Habitat and Global Dharma Center

Table 1: Obstacles to fulfilling the water and sanitation MDG targets

Obstacles UN-HABITAT and ADB Comments	Stakeholder Comments WATSAN and Education Sectors	Missing Human Values
1. Insufficient Investment and Aid *The current level of investment in the (water and sanitation) sector is quite inadequate to bridge the widening demand-supply gap and to extend services to urban low-income settlements… The world needs US$70 billion a year just to bridge the gaps in water supply and sanitation services over the next 10 years. Elevating water and sanitation issues higher on the political agenda is an urgent priority that will require investment in advocacy, information, and education.* (ADB and UN-HABITAT: "Water for Asian Cities Programme")	*The water to our city is very costly: 70 km of pumping must take place, plus it takes 600 employees to maintain the water supply. We have huge bills and are not getting help; we are in a huge deficit.* (Municipal Corporation Official, Jabalpur, India) *There is a lack of sufficient infrastructure for water and sanitation services. Therefore, there is a need for large investment and proper use of existing facilities. This involves many stakeholders like donors, contractors, consultants, suppliers, users, and other governmental and non-governmental organizations.* (Planning Department Executive, AAWSA, Ethiopia) *To date there has been no response to our financial proposal for water, sanitation and hygiene education based on human values, so I am afraid we will not be able to go forward with our plan as scheduled.* (Education Sector Head, Ethiopia)	Determination Equality Humanity Initiative Integrity Perseverance Respect Responsibility Right use of money and resources Understanding
2. Poor Quality Work *Introducing performance-based principles did not ensure that the dates were actually used in decision making (or) that actions were taken when performance fell short of targets.* (ADB: "2003 Annual Report") *As a whole the world is not optimising its performance. Some regions and countries are making little progress towards any of the ((Millennium Development) Goals.* (UN report: "Implementation of the United Nations Millennium Declaration")	*The supervisors are not going to the job sites and checking to make sure the workers are wearing the proper gear, normally no one is there when the drainage cleaning is being done.* (Public Health Supervisor, Indore, India) *It has been so long that the people have developed these habits of not working properly. The staff should know about the water leakages rather than waiting for the public to come to them. There should be an exercise to make the officers aware that this is their job.* (Municipal Corporation, Jabalpur, India) *We must address the resentments that the workers have that keep them from working and doing a good job.* (Water and Sanitation Official, Gwalior, India)	Brotherhood Dedication Devotion Enthusiasm Fulfilment Helpfulness Perseverance Sacrifice Self-confidence Self-respect Sincerity

© 2005 UN-Habitat and Global Dharma Center

Obstacles UN-HABITAT and ADB Comments	Stakeholder Comments WATSAN and Education Sectors	Missing Human Values
3. Lack of Good, Pro-poor Governance, Transparency and Accountability *Good governance is one of the key elements of ADB's poverty reduction strategy. Sound management, stakeholder participation, transparency, and accountability are important components that help strengthen good governance… Governments are only too happy to prepare policies for development agencies but are often not held accountable for implementing them. The people rarely see or know about these policies.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002) *Pro-poor investments in the water and sanitation sector will call for a rapid mobilization of political will and commitment to break away from a business-as-usual approach towards time-bound achievements.* (UN-Habitat website: "Water for Asian Cities" Programme)	*People don't have the feeling of duty; sometimes people have a vested interest. If there is a personal interest, then they will act; otherwise they won't act.* (Public Health Official, Jabalpur, India) *Pro-poor governance should be addressed.* (Municipal Commissioner, Jabalpur, India) *Without supporting each other no one can overcome the problems. Hence, helping others means helping ourselves.* (Branch Manager AAWSA, Ethiopia) *Computer systems will increase transparency and responsiveness.* (WATSAN workshop participant, Bhopal, India) *There is worry about the contractors and how they will work, the quality and efficiency and safety. The tender documents must be prepared properly. The technical parameters must be correct. This must be checked properly.* (UWSEI Engineer, Gwalior, India)	Accountability Brotherhood Honesty Integrity Morality Responsibility Right Conduct Selfless Service Transparency
4. Political Interference *[Other than the PRC and the city of Phnom Penh,] most elsewhere there continues to be political interference in tariff setting.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002) *The Millennium Development Goals are a test of political will to build stronger partnerships.* *(*UN report: "Implementation of the United Nations Millennium Declaration")	*There are politicians who will from time to time undermine our activities by making statements that are not true.* (Commercial Manager, AUWSA, Tanzania) *Engineers are more neutral and unbiased in their designs (benefit to all, cost-effectiveness, construction quality, etc.). But the political people make the decisions and often do not consider the people's needs.* (UWSEI Engineer, Indore, India) *Where to put the hand pumps is a big battle. Politicians want them near their houses, rather than where they might be most needed.* (UWSEI Community Development Expert, Jabalpur, India)	Concern for the Welfare of All Duty Fairness Higher Goals Selfless Service

© 2005 UN-Habitat and Global Dharma Center

Obstacles UN-HABITAT and ADB Comments	Stakeholder Comments WATSAN and Education Sectors	Missing Human Values
5. Limited Awareness in Civil Society *Perhaps the most important finding is that there is limited awareness among civil society regarding the problems and solutions facing the sector. Much more awareness among all stakeholders is needed. Governments will not reform themselves without due pressure from civil society.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002)	*Water must be respected in a new way. There used to be 50 lakes; now there are 10. With population growth, if we don't respect water, we'll run out of water.* (UWSEI Community Development Expert, Jabalpur, India) *The culture for human values is not there in the rural areas or the slums; they don't know what they are doing and the negative impact. We must raise awareness so they can understand the living conditions; it must be done through community participation.* (Municipal Corporation Official, Indore, India)	Awareness Caring Determination Dialogue Empathy Equality Justice Refusal to hurt
6. Delays in Implementation *Most Water Supply and Sanitation projects experience significant delays in implementation. These delays result from an interplay among institutional, design, policy, and administrative factors.* *Implementation delays erode customers' ownership of the project.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002)	*Labour refuses to do their job; the subcontract work isn't done. About 40% of the workers do not work genuinely; they come but they do not do anything.* (Municipal Corporation, Indore, India) *The contractor's workers must be properly trained on skills, doing work on time, understand the value of the work, and be properly supervised. If the supervisor is sincere and devotes the time to see that the work is done, then good quality will be had.* (UWSEI Engineers, Bhopal, India)	Character Character Morality Proper use of money and time Responsibility Right conduct Selfless service
7. Corruption *It may also be found that there are those – including utility staff, government officials, and elected officials – with vested interests in maintaining a status quo that allows considerable amount of informal revenue to enter their pockets.* (ADB: "Asian Water Supplies: Reaching Urban Poor") *Corruption can undermine projects significantly, sometimes irreparably. To change corrupt practices requires strong and focused political will.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002)	*Project supervisors and utility collude to reduce the quality of materials in order to increase profits. Fudged bills are given when the work is not done.* (UWSEI Engineer, Indore, India) *The honesty of officers and politicians has changed. They feel they can take speed money or a bribe and they are honest if they do the job as promised. They are dishonest only if they do not do the job they promised.* (Municipal Corporation Official, Jabalpur, India) Corruption is illegal acts for one's own benefit or the benefit of others, or illegal acts that will deny benefit to others. (AAWSA Executive, Ethiopia)	Conscience Courage Fairness Honesty Integrity Justice Respect Self-control Transparency Truth

© 2005 UN-Habitat and Global Dharma Center

Obstacles UN-HABITAT and ADB Comments	Stakeholder Comments WATSAN and Education Sectors	Missing Human Values
8. Insufficient Tariffs *Rationalizing or raising tariffs may often require difficult institutional changes and the reasons for increasing tariffs may need to be fully explained to water consumers and producers as well as to politicians.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002) *Consumers accept and understand the need for higher tariffs only if the water supply services are adequate and reliable…* (ADB: "Project Performance Audit Report on the Dalian Water Supply Project in the People's Republic of China", November 2003)	*The slum people think the water should be free if the city supplies it. However, they will pay a large amount to buy water from other sources. The political will must be there to get the people to pay; plus the corporation must keep things functioning. Rural water responsibilities have been handed over to village leaders, but they're not collecting revenues and aren't able to maintain things. The payment of the water bill will be the last to be paid because there is no fear of the water being cut off.* (Municipal Corporation Official, Indore, India) *We need the moral courage, character and strength to collect the proper fees so we can use it to better serve the people.* (STEM Engineer, Bangalore, India)	Concern for the welfare of all Equality Fairness Good citizenship Higher goals Respect for resources Responsibility Unity
9. Long Procurement Processes *Protracted domestic procurement procedures and decision-making processes have been a reason why projects have not provided the level of benefits to participating communities that they might otherwise have done.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002)	*One councillor is in an area with a lot of poor people. The people are asking for public latrines. The corporation listens, but doesn't do anything, so he has to come and get them to do it.* (Water and Sanitation Engineer, Jabalpur, India) *The payments must be made within the timeframe, but normally they are not and so the contractors do not do good work.* (UWSEI Engineer, Gwalior, India)	Caring Determination Discipline Duty Initiative Proper use of time and resources Respect Responsibility
10. Lack of Faith in the Participatory Processes *Perhaps the greatest obstacle to successful participatory development is convincing institutional players that it is indeed possible.* (ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002)	*The people think the government is different than themselves. There's no problem to pelt the bus, to throw trash, to tear things up. So the people do not take ownership of the city; there is a duality between the government and the people.* (Municipal Corporation Official, Jabalpur, India) *On-going, continuous partnership with the public is needed and we also have to involve the people in the slums. They need to understand that the corporation cannot look after every pipe; they must help us by using the pipes properly and learn how to fix and change their pipes.* (Mayor, Indore, India)	Broad-minded Cooperation Fairness Good citizenship Respect Trust

© 2005 UN-Habitat and Global Dharma Center

II.9 How have human values and ethics proven themselves to be tangible and practical?

Stakeholder consultations with professionals in India and countries throughout Africa revealed that when human values and ethics are present in the day-to-day work of adults in the water education, supply and sanitation sectors, extraordinary work is a natural result.

When asked, "How are human values and ethics being practiced in your field of work?" people readily gave statements such as these from the water and sanitation sector in Madhya Pradesh, India:

- *In some places there were many illegal connections. One way we are addressing the problem is to forcefully stop the illegal connections. Another is to have love and compassion, so we can make the connections legal. We are trying to understand the cause of the illegal taps through camps and public awareness, rather than just cutting them off.*
- *One man went to a politician and asked him to pay for his water so he would be a model for others and neighbours would start to pay. The one leader in a cluster of homes is the one we look for. If they pay, then the others will pay.*
- *There was a sewage treatment plant that wasn't working – no one knew what to do. A retired man came forward and solved the problem. He worked hard to solve the problem and saved the corporation a lot of money.*
- *There were 3 or 4 families who had no drainage because it was blocked by others, so they had to collect their waste and take it away to a distant place. Our engineer saw that the problem was that the drain had to go through the path of the political heavy-weights. She worked to make sure the drain was put in, despite the political interference.*

Providing access to safe water and sanitation can be challenging, often with significant delays as noted in an ADB report evaluating numerous water supply and sanitation projects[15] . However, that same report highlighted an exception:

[15] Asian Development Bank: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002

© 2005 UN-Habitat and Global Dharma Center

"Except for Dalian in the PRC, completion of all the reviewed projects was delayed. The average delay was almost 20 months, compared with an average expected implementation period of 56 months. This may be contrasted with the expeditious implementation of the Sri Sathya Sai Drinking Water Supply Project in India, which was implemented over a period of 18 months and constructed water supply systems for more than 1.25 million people in 731 villages."

How did the India project referred to in the ADB report achieve such rapid implementation, and have the results been sustained? According to a study conducted 5 years after the completion of the project by UN- HABITAT[16], this NGO-sponsored water supply project in the state of Andhra Pradesh, India, continues even today to bring drastic improvement in the health conditions and quality of life of over 1 million people by providing safe drinking water in drought prone districts with ground water contamination and fluoride. The report highlighted the positive impact that high integrity leadership, human values and ethics can have on the design, implementation and sustained maintenance of these types of projects. According to the UN-HABITAT report, the success factors and lessons to be learned include[17]:

- *Faith in what one was doing with devotion coupled with role appreciation and professionalism was considered a prime value.*
- *Task orientation and strict adherence to time frames and efficient completion of project works in a record time of 18 months has been the hallmark of the project.*
- *Bringing up remarkable professional discipline right from the stage of formulation of the project till its completion by building up unity, trust, competitiveness, diversity, and devotion among the partner institutions.*
- *A non-governmental organisation led the way in showing that the success of the entire endeavour depends on unity, purity, and divinity.*
- *The people's devotional involvement in the spirit of the cause – providing all possible cooperation (even bearing losses on their part) – exhibited their full support and effort to bring the project into reality*

[16] UN-HABITAT: "An Impact Evaluation Study of the Sri Sathya Sai Water Supply Project", 2001
[17] ibid.

© 2005 UN-Habitat and Global Dharma Center

- *The project was executed at a minimal cost and time; the project, if completed by the Government with the normal procedures, would perhaps have cost 200% more… and would have taken 4 to 5 years for completion.*

In accord with these findings, in workshops on "Human Values and Ethics in the Workplace," over 170 professionals from the water education, supply and sanitation sectors were asked to identify the practical benefits of human values and ethics in water and sanitation work. Participants from these workshops stated:

- *Teams with sincerity and honesty "deliver the goods" and accomplish the goals with high personal satisfaction, and they are appreciated for their output.*
- *Respect, participation and strong leadership results in work accomplished with high quality, enhanced output, and stronger motivation and perseverance.*
- *Patience and tolerance leads to doing the job better, with more harmony and less conflict.*
- *Vision and foresight to do the best planning results in money and time being used well and projects being completed in a timely, prompt way.*
- *Kindness and compassion leads to mutual satisfaction, mutual help and benefit where everyone is energised.*
- *Sharing (experience, knowledge...) results in work being done faster and with better quality.*

© 2005 UN-Habitat and Global Dharma Center

II.10 What are ways to build the capacity for human values and ethics with working adults?

The purpose of the capacity-building for human values and ethics in the workplace is to improve leadership and performance in every aspect of the water education and water supply and sanitation sectors, and to help bring about a new ethic in water use and management. This capacity-building includes developing and strengthening both leaders and workers in their ability to:

1. Increase their awareness about the importance and role of human values and ethics at work
2. Identify and draw from their human value strengths in all of their work activities
3. Define the need for ethics at work and generate creative ways to strengthen the work environment for human values and ethics
4. Practice and encourage others to have a purity and unity of thought, word, and action
5. Recognize how to positively influence their work environment and establish guiding principles for groups based on human values
6. Make the commitment to being a champion of human values and ethics in their workplace

There is a common belief that it is difficult for adults to change, given long-standing habits of beliefs, attitudes, and behaviour. Yet every person is endowed with the ability to live by and practice human values. Thus, capacity-building with human values and ethics requires drawing out and evoking these human values, which then have an impact on beliefs, attitudes and behaviour "from within." When a facilitator brings this kind of awareness and confidence to their capacity building approach, it directly impacts the success of their efforts.

An important step to developing the capacity-building for human values and ethics is to formulate an adult learning methodology that is suitable to the working environment. Based on 40+ years of combined experience among the Global Dharma Center staff, it is clear

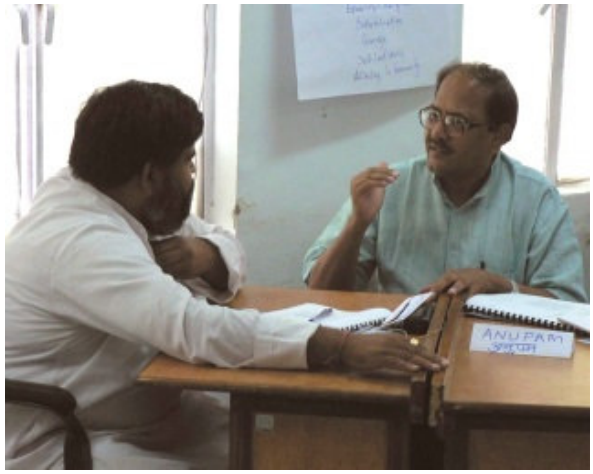
© 2005 UN-Habitat and Global Dharma Center

that for an adult learning process to result in practical change and achievement, it must not stop at "new understanding," but must lead people through five levels of engagement:

- *Awareness* – "I understand this and find it meaningful."
- *Aspiration/Intention* – "I want to achieve a purposeful goal."
- *Motivation* – "I am moved and energized."
- *Action* – "I am doing something to achieve the goal."
- *Actualisation* – "I am seeing results."

Furthermore, a process with the following three activities is essential to achieve a high level of shared meaning that leads to aligned, effective action and results:

- *Knowledge and skill acquisition:* to gain new understanding, skills, or behaviours through direct experience.
- *Introspection*: a reflective look to examine one's own thoughts, feelings, and values.
- *Dialogue*: the free flow of meaningful conversation from which shared meaning emerges.



The effectiveness of this approach has been demonstrated with the professionals attending the workshops on "Human Values and Ethics in the Workplace." At the end, each participant wrote a "letter" to themselves, stating their commitment to concrete actions to implement their insights from the workshop. The typical letter included commitments such as:

- *I will try to work for the poor people with honesty to upgrade their living standards.*
- *I will encourage my sub-ordinates to work hard by appreciating when they achieve their targets.*
- *I have to improve my patience to solve the problems of water supply in the village where there are severe water problems and have the villagers develop trust in me by fulfilling their requirements.*
- *I would like to motivate others to follow the ideal goal of selflessness: not to entertain corrupt practices; not to be selfish; and to give a human ear to the people's problems.*

© 2005 UN-Habitat and Global Dharma Center

- *When we work hard people will recognize and cooperate with us to get better results. I have to work for the welfare of the people; then only will I get satisfaction for whatever the government has paid to me.*

© 2005 UN-Habitat and Global Dharma Center

II.11 The time is now

The human values shared by all UN member countries – such as freedom, equality, solidarity, tolerance, respect for nature, shared responsibility[18] – are the foundation upon which rests the hope of achieving the Millennium Development Goals. They were the source and compelling force behind the UN Member States declaring[19]:

> *"We are committed to making the right to development a reality for everyone and to freeing the entire human race from want."*

Capacity-building in human values and ethics, with a specific focus on the MDG targets for safe water, sanitation, and slum improvement, represents the promise for a fundamental breakthrough and qualitative leap forward by helping to achieve the following:

1. Enhanced involvement, ownership, and satisfaction of all stakeholders
2. Active partnership between government and civil society
3. A new sense of trust in and understanding by the communities for the government's efforts
4. Efficient project completion – on time, in budget, with high quality
5. Enhanced sustainability of water and sanitation projects (with better cost recovery) through high stakeholder commitment
6. Good governance, including pro-poor practices, ethics and transparency
7. A new ethic of water use and management
8. High regard for the protection and use of natural resources
9. A fully integrated approach to water and sanitation management
10. Long-term economic growth and poverty reduction

The Secretary General of the UN, Kofi Annan, strongly reminds us that the time to act is now[20]:

> *"Overcoming human poverty will require a quantum leap in scale and ambition: more nationally owned strategies and policies, stronger institutions, wider participatory processes, focused investments in economic and social infrastructure, and more resources, domestic and external. Realistically, if the goals set are to be reached, these developments need to happen very soon. The Millennium Development Goals*

[18] UN Millennium Declaration

[19] Ibid.

[20] IUNMD, page 2

© 2005 UN-Habitat and Global Dharma Center

are still technically feasible in even the poorest countries, but the window of opportunity is rapidly narrowing and the political will remains largely absent. We must seize this opportunity."

Achieving the MDG targets for water and sanitation requires the power of compassion, conviction, commitment, conscience, and character. It requires a spirit of humanity that spans generations and works on behalf of the well-being of all people and the environment. Most of all, in the words of the Secretary General, it requires[21]:

"…a world united by common values and striving with renewed determination to achieve peace and decent standards of living for every man, woman and child."

[21] Ibid.

© 2005 UN-Habitat and Global Dharma Center

Section III.
Lessons Learned and New Knowledge Gained

III.1 Successful ways to approach capacity-building for human values and ethics

Capacity-building for "human values and ethics in the workplace" is intended to improve leadership and performance in every aspect of the water education, supply and sanitation sectors. It is a new component of the UN-HABITAT "Human Values Water, Sanitation and Hygiene Education" initiative, within the "Water for African and Asian Cities" programmes.

The first step towards developing an effective capacity-building approach was to create and test the appropriate language, concepts and exercises that would be most suitable, acceptable, relevant and practical within those sectors. In this regard, special attention was paid to determine if differences existed between the education and utility sectors, and between cultures across the African and South Asian regions, that would require the capacity-building materials to be uniquely tailored to those sectors or cultures.

Based on stakeholder interactions with over 550 people, pilot workshops with over 170 participants, and the evaluation feedback, the Global Dharma Center has gained confidence that:

1. The most important initial capacities to develop and strengthen in leaders and workers are to:
   - Increase their awareness about the importance and role of human values and ethics at work
   - Draw from their human value strengths in all of their work activities
   - Define the need for ethics at work and generate creative ways to strengthen the environment for human values and ethics
   - Develop in themselves, and support in others, a purity and unity of thought, word, and action
   - Establish a set of guiding principles based on human values and recognize how to positively influence their environment
   - Make the commitment to being a champion of human values and ethics in their workplace

2. It is best to provide both an *Individual Guide* and a *Facilitator Guide:*
   - The *Individual Guide* contains the concepts, stories, and examples to assist an individual participant in a capacity-building effort
   - The *Facilitator Guide* contains background information and papers, facilitation guidelines, and additional stories and examples (drawn from stakeholder consultations and other sources) to enable a facilitator to conduct groups sessions and to integrate the material into other programmes.

3. The language, concepts and approach used in both the *Individual Guide* and *Facilitator Guide* are appropriate and acceptable to the targeted sectors as well as to the broad range of country cultures.

4. The processes used for this capacity-building can be effective across cultures, while also allowing the participants to customize the discoveries, discussions, and actions to their own country culture and circumstances.

© 2005 UN-Habitat and Global Dharma Center

5. It is best to provide materials in each Guide that includes stories and examples from both the education and utility sectors. By using this approach, it creates a cross-learning between the sectors that is important to the overall HVWSHE initiative.

6. The materials should be modular and semi-independent (once the basic introductory Unit 1 is covered). This makes the material and exercises flexible for use in various venues and for different lengths of time available; thus they can be easily incorporated into diverse kinds of training and capacity-building programs, in full or in part.

7. To ensure "in the field" applicability and practicality, holding a workshop or discussion group is only one of a wide variety of tools for integrating human values and ethics throughout the adult working population in the water education, supply and sanitation sectors:
   - Other tools for integrating the language, concepts and approaches of human values and ethics include: team-building, organisation development, on-the-job training, incorporation into work policies and procedures, and awareness raising programmes.

The next important step to developing an effective, capacity-building approach was to create a learning methodology that was suitable not only to adult learning with leaders in the education and utility sectors, but also to the specific focus of human values and ethics in the workplace. Based on the 40+ years of combined experience of GDC staff in developing adult learning methodologies, they have found that for an adult learning process to result in practical change and achievement, it must not stop at "new understanding," but actually lead people through five levels of engagement:

1. *Awareness* – "I understand this and find it meaningful."
2. *Aspiration/Intention* – "I want to achieve a purposeful goal."
3. *Motivation* – "I am moved and energized."
4. *Action* – "I am doing something to achieve the goal."
5. *Actualisation* – "I am seeing results."

Furthermore, a process with the following three activities is essential to achieve a high level of shared meaning that leads to aligned, effective action and results:

1. *Knowledge acquisition and creation:* to gain knowledge, understanding, skill, or behavioural tendency through direct experience. This includes learning relevant information, creating new knowledge, "learning how to learn," and developing acceptable concepts that can be embraced by people engaged in the learning process.

2. *Introspection:* to enable a reflective examination of one's own thoughts, feelings, and values. This includes the development and practice of self-inquiry, self-awareness, self-monitoring, and self-control.

3. *Dialogue:* to stimulate the free flow of meaningful conversation, from which shared meaning emerges from a group. This includes the practice of "appreciative inquiry," where positive, life-affirming questions are used to draw out human values and ethics.

In order to implement this adult learning methodology, especially when focusing on the capacity-building of human values and ethics, it is most important to "draw out" or "evoke" the wisdom, experience and ideas of the participants, rather than attempt to lecture or instruct. In a stakeholder consultation in Mumbai, India with educators who were involved in a 45-day residential training focused on human values in education, they pointed out four essential conditions for evoking human values in adult learning:

- Create an environment that models and exemplifies human values
- Create an environment for experiential learning
- Create processes that elicit self-awareness and personal insights
- Create processes that provide opportunities to practice human values

© 2005 UN-Habitat and Global Dharma Center

The success of the adult learning methodology developed by GDC to build capacity for human values and ethics in the workplace has been reflected in participant evaluations from six pilot workshops:

Level of engagement	Workshop evaluation statement	Average rating (1 - 5 scale; 5 = "excellent")
Awareness – "I understand this and find it meaningful."	*The exercises helped me to learn new concepts and skills for how to live the human values at work.*	4.3
Aspiration/Intention – "I want to achieve a purposeful goal."	*This workshop has inspired me to live by human values and ethics at work.*	4.4
Motivation – "I am moved and energized."	*I feel confident I can begin to apply the material from this workshop in my work.*	4.1
Action – "I am doing something to achieve the goal."	*The workshop helped me to apply the concepts of human values and ethics to real work situations.*	4.3

In addition, comments from workshop attendees demonstrate that the evocative methodology of "knowledge acquisition and creation, introspection, and dialogue" was equally well received and effective:

1. In one of the pilot workshops conducted by GDC, a participant stated as a positive compliment to his experience, "You've extracted more information from us than you have given us" – which to him meant that the learning process had drawn out the wealth of knowledge and experience from each person so they could more effectively relate to and learn from each other.

2. Another participant stood up at the end of one workshop and stated to the group, "The way this workshop has been conducted has been even better than the usual group discussions we've had."

3. In another pilot workshop, an experienced professor from the WATSAN sector recognised these distinct aspects to adult learning and stated that he was inspired to go back and rework his training programmes to incorporate the same methods of introspection and dialogue that had been used.

4. In that same workshop, one of the participants stated that all capacity building programmes should be based on this approach of introspection and dialogue.

These feedback statements were indicators that we were in fact developing and using the Guide according to the fundamental adult learning methodologies we had intended.

© 2005 UN-Habitat and Global Dharma Center

III.2 Successful ways to approach the adult change process

There is a common belief that it is difficult for adults to change, given long-standing habits of beliefs, attitudes, and behaviour. It is important to be aware that human values are fundamental to our human existence, a natural part of our human nature; therefore, every person is endowed with the capacity for human values. Capacity-building with human values and ethics requires "drawing out" and "evoking" these human values, which then have an impact on beliefs, attitudes and behaviour "from within." These are basic assumptions that are critical for all capacity-building for human values. When a facilitator brings this kind of awareness and confidence to their capacity-building approach, it will have a positive impact on the success and acceptance of the programme.

Building the capacity for human values and ethics will require, in the majority of people, changes in thinking, attitudes, and behaviour. In order to successfully approach this type of capacity building it is best to be aware of the different capacities that people currently have for practicing human values and ethics:

1. One group of people will already be practicing human values and ethics; this group will quickly align and support the efforts in an active, useful manner. It is important to recognize these people and bring them into the initial stages of the capacity building, giving them opportunities to express their enthusiasm and commitment to human values and ethics.

2. A second group, typically the largest group, are the people who want to practice human values and ethics, but due to many reasons (negative environment, dishonest practices of leaders, peer pressure, etc.) have not overcome the forces they have felt against it. For these people, it will take time to build an environment in which they trust that human values and ethics can be practiced safely and effectively. Initially they will require awareness building, along with incentive and reward systems to support their change in attitudes and behaviour. Over time, with consistent, sustained efforts, it is possible to create an atmosphere in which they are able to fully embrace human values and ethics in their work.

3. The third group of people are those who, often due to their upbringing, are sceptical of efforts to integrate human values into the workplace and have no interest in exploring changes in their attitudes or behaviour. These people will devalue and criticize this type of capacity building and will require a combination of external discipline/policy approaches, along with the internal eliciting of human values and ethics in order to bring about a positive change, typically over a long-term process.

The vast majority of the participants in the pilot workshops exemplified attitudes related to the first two categories, though a few exhibited attitudes indicative of the third group. It is due to this diversity that any capacity-building related to human values and ethics must have a multi-approach that includes both immediate practicality as well as support for long-term change.

The immediate impact of employing the GDC adult learning methodology for human values and ethics is demonstrated in the action plans by professionals attending "Human Values and Ethics in the Workplace" pilot workshops. For example, at the beginning of each workshop, it was pointed out how human values impact all areas of their work; i.e. their attitudes and behaviour, how they make decisions, relate to others, carry out their responsibilities, and plan for the future. Then, at the end of the workshop, they were asked to make a commitment to a specific change in attitude and/or behaviour that others they worked with would see as a result of their attending the workshop. Some of their responses included:

- Educator workshop in Arusha, Tanzania:
  - *A more positive attitude towards others: concern for others, awareness of other's needs (the willingness to help them)*
  - *Responsibility towards assignments given to me*

© 2005 UN-Habitat and Global Dharma Center

- *Listening to whoever speaks*
- *Patience at the work place*
- *Sacrifice my work space for the good of others*

- WATSAN workshop in Madhya Pradesh, India:
  - *The public will see that I am discipline/devoted to the work with sincerity.*
  - *More tolerance at the workplace.*
  - *I will be now teaching as to how to have good ethical values like: discipline, sincerity, honesty, justifying person, impartial and courageous.*
  - *From today I will have faith in my subordinates and try to satisfy the people who are suffering from problems*
  - *More sincere, loving and responsible towards the work and the people among whom I have to work. I'll be more energized too.*

In addition, each participant wrote a "personal vision" statement expressing their commitment to concrete actions, implementing their insights from the workshop. Their commitments included:

- *I would like to motivate others to practice human values by: motivating others to follow the ideal goal of selflessness; not to entertain corrupt practices; not to be selfish; and to give a human ear to the people's problems.*

- *I will have concern for the poor and rural people, those who do not have access to officers, those who have no awareness of what they have to get from the government, what their rights are. I will voluntarily go to their places and educate them and provide a few amenities that are meant for them by the government by timely discharging my duties.*

- *I will: (1) Try to believe others more than I do now; (2) I won't escape from problems; (3) I will make my family and others to trust me more with my behaviour change; (4) I will make and display a human values board at the office (5) I will stand behind the others in all their needs with maximum support.*

- *I will work for the people more honestly, co-operatively, friendly, more punctual in service and develop more motivation by increasing literacy and bringing out human values in the interested way. I will work my duties and responsibilities according to the higher officials positively. When I am to do work in the field, I will co-operate, co-ordinate and respect their feelings and values and keep honesty with others and make justice for the public.*

These statements were formulated as a "letter" to themselves which will be mailed to each person approximately 2 months following their workshop – as a follow-up and reminder in support of their accomplishing their vision. This approach was appropriate within the scope and parameters of the Small-Scale Cooperative Agreement between UN-Habitat and GDC. Of course, in a broader "mainstreaming" strategy, a more specific and rigorous follow-up of long-term reinforcement and coaching will secure the gains from capacity-building with human values and ethics.

In conclusion, at the end of the WATSAN pilot workshops in Madhya Pradesh and Hyderabad, India, the participants were asked, "What level of priority would you give for capacity building for human values and ethics?" Their combined responses for the priority in the municipal water and sewerage authorities was 4.0 (with 5.0 being the highest priority), indicating strong support. The Madhya Pradesh participants indicated an even stronger level of priority for the Urban Water Supply and Environment Improvement (UWSEI) project there: 4.3 on the 5.0 scale.

© 2005 UN-Habitat and Global Dharma Center

III.3. Stakeholder consultations: lessons and examples

The following stakeholder consultations were held in both Africa and South Asia with over 550 professionals, which included: utility management/engineers, elected officials and municipal government staff, educators/administrators, NGO representatives, and water/sanitation technical advisors:

- Bangalore, India, 27 June 2005 – Utility sector
- Mumbai, India, 29 June 2005 – Education sector
- Arusha, Tanzania, Africa, 4-15 July 2005 – Education and utility sector, UN-HABITAT, TAISSE, IRC
- Arusha, Tanzania, Africa, 11 July 2005 – Utility sector
- Madhya Pradesh, India, 12-16 September 2005 – Utility sector, elected officials, municipal government staff, Public Health Engineering Department and UWSEI project staff

Four major kinds of input were gained from these stakeholder consultations:

- Examples of human values and ethics already in practice
- Needs for human values and ethics
- Constraints for integrating human values and ethics in WATSAN work
- Essential conditions for success

Below are selected highlights of what was learned in each of these four areas. The specific comments gave a clear reminder that while the Millennium Development Goal targets related to water, sanitation, and slum improvement are *global* in nature, their achievement occurs *locally*: one leader, one worker, one project, one village, one town at a time. For more information, see Section V, which contains the detailed notes from each stakeholder consultation.

III.3.1 Examples of human values and ethics already in practice

One of the extensive stakeholder consultations in the WATSAN sector was held in Madhya Pradesh, India, where a large urban water supply and sanitation project (UWSEI), funded by the Asian Development Bank, has recently been launched. In these stakeholder consultations, lasting five days, a large volume of data was collected from over 375 people.

As was discovered in Madhya Pradesh, often there is a perception that human values and ethics are intangible components of a WATSAN project or water/sanitation/hygiene education initiative. Yet, without exception each time we asked stakeholders in our consultations to tell us practical stories of how they are currently practicing human values and ethics in their work, they tell us stories of extraordinary effort and results, such as these stories from the WATSAN sector in Madhya Pradesh:

- *One man got up early in the morning and personally took responsibility for the tankers and made sure that they were sent to the proper place.*
- *One public health supervisor by involving himself in the personal problems of the workers is helping them to overcome their vices and work better.*
- *There were heavy rains and there was a lot of water in the homes. One supervisor collected his crew on his own and went to the affected area. They cleared the area and helped the people*
- *When one of the inspectors first took over his position, he personally checked the tubals even though it was not his job to check 100%. His motive was to do a good job and see that the work of his subordinates was also good.*
- *One man was doing a road widening job and was given the duty to shift the drain, which meant tearing up the streets in from of some hotels. Despite a politician calling him and putting pressure on him not to dig up those streets, he still did what he was supposed to do.*

© 2005 UN-Habitat and Global Dharma Center

- *There was a sewage treatment plant that wasn't working – no one knew what to do. A man who was retired came forward and solved the problem. He worked hard to solve the problem and saved the corporation a lot of money.*
- *One of the public health workers who looks after a colony is so sincere that we don't have to check on him. We are confident that he will be there doing his job. He has his own strong values from his upbringing.*
- *There is a public health officer who I can call and tell him I have a person who is not working and he will say "send them" and he will take them.*

III.3.2 Needs for human values and ethics

One stakeholder consultation was with engineers working with the Centre for Symbiosis of Technology, Environment & Management in Bangalore, India – specialists in infrastructure development and management. The purpose of the consultation was to explore the roles, challenges, and relevance of human values and ethics in the water utility sector in India. Their perspective on the needs for human values and ethics included:

- Revenue collection
    - You must have the moral courage, character and strength to collect the proper fees so that you can use it to better serve the people.
    - Strong values can improve the process of providing water and collecting fees.

- Community involvement
    - Social people (NGO's) need human values to help them go into the community and understand the needs of the people and then to work with the government and engineers to solve the problems.
    - Social people (NGO's), government and engineers need to work together. Human values help them to create a common thread to bring the people together.
    - Utility managers need to relate to the social workers because they personally understand what is happening in the community.

- Service and performance
    - A tolerance for constraints will come when you practice the human values.
    - A change in attitude to serve the people is necessary.
    - There is a need for information sharing, to keep opening up the communication and interaction among the people.
    - Managers have to work together to bring the costs down.
    - Strong values can create a "system" that upholds high standards.

- Managing people
    - People are not always aware of whether they are practicing good values or not.
    - People need to be appreciated for the good values they are already practicing.
    - If we can focus on the good things people are doing and reinforce them, it would improve the quality of work being done.
    - How to reprimand is important.

- Strong leadership
    - Management people who practice strong values need to be exposed as examples.
    - Managers must be open to gain a better understanding of the overall picture of the water situation now and in the future in their area and outer areas to gain a larger perspective.
    - Top people should have the foresight to look ahead, be aware, and appreciate the performance that is needed.

© 2005 UN-Habitat and Global Dharma Center

Also, without exception, each time we asked stakeholders to tell us about practical areas where human values are needed in their workplace, they told of tangible needs that would dramatically impact services, such as this input from the WATSAN sector in Madhya Pradesh, India:

- *Municipal labour refuses to do their job; the subcontract work isn't done. About 40% of the workers do not work genuinely; they come but they do not do anything.*
- *Fudged bills are given when the work was not done.*
- *If action needs to be taken against someone who is stealing water, the community will rise up against those who are trying to take the action. Sometimes the community will ambush and take the equipment and beat up the people.*
- *Basic discipline is missing.*
- *The supervisors are not going to the job sites and checking to make sure the workers are wearing the proper gear, normally no one is there when the drainage cleaning is being done.*
- *The workers are not being recognized for the good job they are doing.*
- *The supervisors of the water and sanitation project and utility are in collusion to reduce the quality of materials in order to increase their profits.*
- *When complaints are lodged, they need to be monitored.*
- *Where to put the hand pumps is a big battle. Politicians want them near their houses, rather than where they might be most needed.*
- *The rag-pickers are the ones who carry many diseases and they can spoil the public stands. We have to focus on getting them developed too.*
- *Training is needed to help workers understand the proper way to work.*

III.3.3 Constraints for integrating human values and ethics in WATSAN work

Three potential constraints for integrating human values and ethics in WATSAN work were identified during the stakeholder consultations:

1. *A perception that human values and ethics are "soft" subjects that lack day-to-day practicality*. As can be seen throughout this workshop report, there is relevant documentation and experience from our stakeholder consultations and pilot workshops that HVEW is extremely tangible and practical in the water-related education, supply and sanitation sectors. The constraint is the "mistaken mindset" that it is not. If a focus is kept on the "true impact and need" for HVEW, these current biases can be overcome. As described in III.3.1, without exception anytime people were asked to give examples of how they are currently practicing human values and ethics in their workplace, they tell practical, real stories of extraordinary behaviour. And in III.3.2 each time people were asked for examples of where human values are needed in their workplace, they give practical, tangible examples of real needs.

2. *A mindset that WATSAN projects are fundamentally engineering endeavours where the involvement and inner motivation of stakeholders isn't important*. This is what community development experts and NGO representatives experience as they are sometimes "marginalized" in their roles.

   However, there is a large amount of research and experience from UN-HABITAT and the Asian Development Bank that shows that community involvement and ownership is vital to the success of any water and sanitation project and its long-term sustained success. A sampling of statements from professionals in Madhya Pradesh, India also supports this view:

   - *On-going, continuous partnership with the public is needed and we also have to involve the people in the slums.*

© 2005 UN-Habitat and Global Dharma Center

- *The people are not taking responsibility; they are heavily dependent on the corporation.*
- *We must raise awareness so they can understand the living conditions; it must be done through community participation. The NGO's can help to create this culture; they can be an extended hand to help build the capacity. Then the CBO's will become the long-term owners of the programme.*
- *To insure the pure water supply, we have to create the belongingness of the people to create and pay for the sustainability of the water and sanitation services and facilities.*
- *We need to help people to see the larger picture, when water and sanitation are in place, then people can shift their focus to more economic building and vocation.*
- *The people have to be educated about the workings of the system. For example: when a pipeline is old and must be replaced, help the people understand why the old must be removed, otherwise it will pollute the system.*
- *A site visit was made to Rajasthan where a water supply and sanitation project was conducted using strong values. There was an awareness building campaign as to the "value" of the project and how it could help the people. They found it was important to do the awareness programme first, then the community can tell you even better ways to do things.*
- *If you properly convince the people that this is for their benefit, they will rush to get it and will use it. You must clearly educate the community on what the equipment is and how it works. Then they will know how to use it.*

3. *The potential impact of human values and ethics on the common practices of "kickbacks" and "speed money."* In one city, a widely-held opinion was that big water and sanitation projects are instituted mainly so the people at the top levels could increase their personal wealth. Kickbacks can be "invisibly" incorporated into the scheme of projects so that no matter what contractors end up being selected, it's just a part of their overhead to pay kickbacks. This of course could also lead to contractors compromising on quality in order to regain/increase their profit margins and less money being available to help those who most need the project.

   In addition, the acceptance of "speed money" can be widely practiced – officials receiving under-the-table payments to speed up the implementation of something that would eventually be done anyway, taking away from the work that needs to be done to serve the customers who cannot pay the speed money. In one city they described how the values had declined; the prevalent attitude was that people were honest if they took speed money and fulfilled the promise they made and were dishonest only if they took speed money and didn't fulfil their promise.

   The Asian Development Bank has, in the past, reported on these kinds of practices:

   > *(The Problem Chart) identifies poor governance and low tariffs as core problems. It may also be found that there are those – including utility staff, government officials, and elected officials – with vested interests in maintaining a status quo that allows considerable amount of informal revenue to enter their pockets.*
   >
   > (ADB: "Asian Water Supplies: Reaching Urban Poor")

   Some constraint on integrating human values and ethics in water supply and sanitation projects and their on-going services could be based (both consciously and unconsciously) on the potential impact that strengthening the environment for ethical behaviour could have – dramatically decreasing people's ability to receive kickbacks and speed money.

© 2005 UN-Habitat and Global Dharma Center

III.3.4 Essential conditions for success

An important stakeholder consultation was conducted during the Africa Centralised Training for HVWSHE, which was attended by top administrators and educators from 12 African countries. The following questions were brought out by one of the UN-HABITAT trainers to stimulate the thoughts of the educators who would be implementing the HVWSHE initiative in their respective countries:

1. How do the human values as an intervention touch people's lives?
2. Have we helped the participants to go back and better practice the human values in their work?
3. How do we measure a change in behaviour and ethic in utilities and education?

The following points were made by participants about key success factors for integrating water education into water supply and sanitation endeavours:

- *Governance*: water is a crisis of governance, not availability – good, pro-poor governance is a necessity
- *Conservation ethic*: Reliance on technology is not enough to solve the shortages; the key is to encourage water conservation
- *Community "ownership":* You must get the support of the community to bring the problems of water leakages and illegal connections to awareness
- *Demand management*: water demand management is a major solution to "lost water" (60% of the water is being lost in many cities – oftentimes there is enough water, but due to lost water there is not enough)
- *Government commitment*: education is a serious intervention at the government level, so human values must be accepted by the policy makers in order for it to continue; if the policy makers make budget commitments to HVWSHE, this is an indicator of its longevity
- *Advocacy*: Mobilizing political and social will is an all-important factor; we need to put forth arguments that this programme is essential to our survival as a people
- *Leadership/Sponsorship*: there is a need for leaders to accept and endorse the HVWSHE programme so it can be passed down
- *Involvement of utilities*: engaging utilities with water education through various means is essential. For example: have utilities be involved in competitions in the schools; have them come to the schools and share knowledge; have them support water classrooms; have them provide water and sanitation facilities, especially washrooms for girls
- *Teachers involvement*: teachers are often well-positioned to help the utility workers by bringing their attention to the human values as they relate to water issues

Other inputs about these issues related to human values and ethics in water education, supply and sanitation sectors – the current practices, needs, constraints, and essential conditions for success – are included in the detailed notes from the various stakeholder consultations, as documented in Section V of this report.

© 2005 UN-Habitat and Global Dharma Center

III.4 Pilot workshops: lessons and examples

The following pilot workshops were held in both Africa and South Asia with 170 professionals, which included: utility management/engineers, elected officials and municipal government staff, educators/administrators, NGO representatives, and water/sanitation technical advisors:

1 = HVWSHE Centralised Training, Anglophone, Arusha, Tanzania, July 2005
2 = HVWSHE Centralised Training, Francophone, Arusha Tanzania, July 2005
3 = AAWSA, Addis Ababa, Ethiopia, September 2005
4 = UWSEI, Bhopal, Madhya Pradesh, India #1, October 2005
5 = UWSEI, Bhopal, Madhya Pradesh, India #2, October 2005
6 = UNICEF/STEM, Hyderabad, India #1, November 2005
7 = UNICEF/STEM, Hyderabad, India #2, November 2005

III.4.1 Establishing a meaningful water and sanitation context for learning, introspection and dialogue

To set a meaningful "water and sanitation" context for the capacity building workshops, participants were asked: "What if the goal of 'water and sanitation for all' were achieved? What would it mean for your country and for your region?" Whether this question was asked in African countries or in India, or with educators or WATSAN workers, their answers always included a focus on one or more of the following:

- Reducing poverty/changing the poverty cycle
- Reducing disease and increasing health
- Increasing the economic development and prosperity
- Increasing the equality and dignity of the people
- Improving the environment

Several of the countries indicated that reaching this goal would improve the happiness and lifestyle of the people, and some felt it would help to bring peace and harmony. An important point was also brought out in the educators' workshop in Tanzania: there could be a misuse of resources if people do not take responsibility, thus confirming the need for proper water, sanitation and hygiene education. The detailed responses from the workshops included the following:

Educator Workshop, Arusha, Tanzania	**WATSAN/Urban Workshop, Addis Ababa, Ethiopia**
Reduced poverty, conflict, suffering and disease	Peace and prosperity will happen
An increase in happiness	Healthy and productive people
A shift in resources to more productive uses	Friendly environment
There could also be a misuse of resources if people do not take responsibility	Positive economic impact
Equality and dignity	Reduce poverty
	Burden for women would be reduced
	Healthy development for children
	Economic, political and social development
	Basic necessities would be achieved
	Sustainable life for plants and animals would be achieved
	No pollution in the city
	Dignity would be raised

© 2005 UN-Habitat and Global Dharma Center

WATSAN/Urban Workshop, Madhya Pradesh, India #1	WATSAN/Urban Workshop, Madhya Pradesh, India #2	WATSAN/Rural Workshop, Hyderabad, India #1	WATSAN/Rural Workshop, Hyderabad, India #2
Healthy equitable society Safe and high quality of water for all Better economy of health for all Minimum needs fulfilled Healthy environment Reduced disease and death Poverty cycle would be changed Healthy habits	Life would be comfortable People could concentrate on work and family Quality of life would be improved People would be healthy There would be hygienic conditions There would be peace and harmony It would add dignity to life Local government bodies would be strengthened	Lifestyle would be improved Resources could be given to the economy Efficiency would be improved Rural economic development would be improved Mothers would have more time for children Girls could go to school People, especially women, would be more safe We could prevent diseases	Good health Clean environment Good social economic values Have time to understand others' feelings (when their needs are satisfied) Prevention of disease Girls can go to school

III.4.2 Identifying the priority of human values and ethics in the WATSAN sector

At the end of the pilot workshops in Madhya Pradesh and Hyderabad, India, we asked the participants, "What level of priority would you give for capacity building for human values and ethics?" The responses in Madhya Pradesh, with an urban focus, showed a very strong level of priority for both the UWSEI project that is in its initial stages as well as the municipal authority and corporation. The responses in Hyderabad, with a rural focus, showed a slightly less, although still strong, level of priority for the municipal authority and corporation.

Priority:

5 = Very High, 4 = High, 3 = Medium, 2 = Low, 1 = Very Low

Workshops:

1 = UWSEI, Bhopal, Madhya Pradesh, India #1
2 = UWSEI, Bhopal, Madhya Pradesh, India #2
3 = UNICEF/STEM, Hyderabad, India #1
4 = UNICEF/STEM, Hyderabad, India #2

WORKSHOP:	***1***	***2***	***3***	***4***
1. The ADB-funded UWSEI project	4.4	4.4	n/a	n/a
2. The municipal water and sewerage authority	4.2	4.3	3.5	4.1
3. The municipal corporation	4.2	4.5	3.6	4.2

© 2005 UN-Habitat and Global Dharma Center

III.4.3 Participant evaluations and feedback

At the end of each pilot workshop, the participants were asked to give their open and honest evaluation and feedback. In all of the workshops, except the Francophone workshop in Arusha, Tanzania, the participants were given a 2-page evaluation form to complete (the Francophone participants were given 2 questions to answer, details are in Section VI.1.2). The participants were not asked to include their names, so that the feedback could be anonymous. Below is the overall evaluation given for each workshop. Detailed feedback comments from the participants will be included within each workshop output in Section VI.

Part I. Statements About The Workshop

Level of Effectiveness:

5 = Excellent, 4 = Very Good, 3 = Good, 2 = Fair, 1 = Poor

Workshops:

1 = HVWSHE Centralised Training, Anglophone, Arusha, Tanzania
2 = HVWSHE Centralised Training, Francophone, Arusha Tanzania
3 = AAWSA, Addis Ababa, Ethiopia
4 = UWSEI, Bhopal, Madhya Pradesh, India #1
5 = UWSEI, Bhopal, Madhya Pradesh, India #2
6 = UNICEF/STEM, Hyderabad, India #1
7 = UNICEF/STEM, Hyderabad, India #2

NOTE: "n/a" = "no data available"

WORKSHOP:	***1***	***2***	***3***	***4***	***5***	***6***	***7***
1. The purpose of the workshop and the objectives of the exercises were clear	4.4	n/a	4.6	4.3	4.2	4.5	4.1
2. The workshop was well organised and easy to follow	4.1	n/a	4.6	4.1	4.5	4.1	4.5
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	4.3	n/a	4.5	4.1	4.4	4.3	4.2
4. The variety and sequence of exercises kept me engaged and attentive	4.4	n/a	4.3	4.0	4.3	3.9	4.3
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	4.4	n/a	4.4	4.0	4.1	4.2	4.5
6. I was able to get what I wanted / hoped for from this workshop	4.2	n/a	4.1	3.7	3.9	3.9	4.1
7. I feel confident I can begin to apply the material from this workshop in my work	4.2	n/a	4.2	3.9	4.3	4.1	4.0
8. This workshop has inspired me to live by human values and ethics at work	4.4	n/a	4.5	4.1	4.5	4.3	4.5

© 2005 UN-Habitat and Global Dharma Center

Part II. Statements about the Facilitator(s)

Level of Effectiveness:

5 = Excellent, 4 = Very Good, 3 = Good, 2 = Fair, 1 = Poor

Workshops:

1 = HVWSHE Centralised Training, Anglophone, Arusha, Tanzania
2 = HVWSHE Centralised Training, Francophone, Arusha Tanzania
3 = AAWSA, Addis Ababa, Ethiopia
4 = UWSEI, Bhopal, Madhya Pradesh, India #1
5 = UWSEI, Bhopal, Madhya Pradesh, India #2
6 = UNICEF/STEM, Hyderabad, India #1
7 = UNICEF/STEM, Hyderabad, India #2

NOTE: "n/a" = "no data available"

WORKSHOP:	***1***	***2***	***3***	***4***	***5***	***6***	***7***
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	4.7	n/a	4.8	4.5	4.6	4.4	4.5
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	4.8	n/a	4.9	4.4	4.4	4.4	4.4
3. The facilitator presented the material clearly and understandably	4.2	n/a	4.9	4.3	4.3	4.3	4.7
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	4.0	n/a	4.4	4.3	4.0	4.4	4.3
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	4.4	n/a	4.6	4.1	4.3	4.1	4.2
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	4.4	n/a	4.5	4.2	4.6	4.5	4.4
7. The facilitator shared his/her own enthusiasm and experiences	4.7	n/a	4.8	4.0	4.4	4.3	4.5
8. The facilitator listened well to questions and comments from participants	4.7	n/a	4.8	4.4	4.3	4.4	4.6
9. The facilitator appreciated the variety of perspectives that were shared in the session	4.7	n/a	4.8	4.3	4.3	4.5	4.7

© 2005 UN-Habitat and Global Dharma Center

III.4.4 Benefits and needs for human values and ethics

At the end of Unit 1, after discussing and exploring the nature of human values and their practical application at work, participants were asked to identify the benefits and needs of human values and ethics in their field of work. During the WATSAN workshop in Ethiopia, the participants spent a significant amount of time documenting specific needs for human values, details of which are available in Section VI.1.3 of this report. More brief replies from the WATSAN Hyderabad, India workshop included:

- **Need for human values:**
  - *Better communication*
  - *Timely completion of work*
  - *Keeping commitments*
  - *Increase dedication to good work*
  - *Human values are needed to achieve anything – to get people involved and committed*
  - *For proper use of resources – people are selfish with resources and need to learn how to not waste water*
  - *There is a need for positive thinking*
  - *In order to maintain the schemes*

- **Benefits of human values:**
  - *Things work more smoothly*
  - *There is equal distribution*
  - *There is early implementation of schemes*
  - *No conflicts*
  - *Community development benefits only through human values*
  - *Quality and quantity of work improved*
  - *Successful and timely completion*
  - *Satisfaction at both ends – agency and society*
  - *Fulfil needs of the people*
  - *Better service to people*
  - *Sustainable maintenance*
  - *Good working environment*
  - *No waste of money and other resources*

III.4.5 Challenges to practicing human values at work

Practicing human values at work can be challenging at times, some people have their doubts, concerns and reservations; therefore we explored the question of what might stop some people from practicing human values in order to raise their awareness of the obstacles they may encounter. Some of the replies from the WATSAN Hyderabad, India workshop included:

- *People don't believe in them – they have no experience with them*
- *Laziness*
- *Selfishness*
- *Lack of awareness of how they can be used*
- *Shirking responsibility – not me – someone else should do*
- *Dishonesty*
- *Not feeling responsibility for others*
- *Egoism*

© 2005 UN-Habitat and Global Dharma Center

III.4.6 The relationship of ethics to human values

In Unit 3 of the workshop, the participants focus on ethics and spend time identifying ethical and unethical behaviour in their specific field of work, and the human values that are associated with each. These responses were given in the Educators workshop in Arusha, Tanzania:

- Respect for public property (related human values: non-violence, self-control)
- Serving the poor communities (related human values: compassion, brotherhood, love)
- Respect for the views of others (related human values: harmony, broadmindedness, tolerance)
- Fulfilling job duties (related human values: responsibility, determination, discipline)
- Producing quality work by hard work (related human values: sacrifice, satisfaction, caring)

In contrast, human values are conspicuously missing with unethical behaviour, such as:

- Lies or secrecy with information (human values missing: honesty, transparency, accountability)
- Bias and partiality (human values missing: equality, justice, broadmindedness)
- Bribery, speed money, and kickbacks (human values missing: character, integrity, conscience)
- Laziness, refusing to do good work (human values missing: discipline, duty, respect)

III.4.7 Positive habits that can be cultivated for practicing human values at work

In Unit 4 of the workshop, we introduce and discuss a new concept called “human values hygiene” in order to reinforce the fact that we must engage in activities, both at work and outside of work, which will strengthen our ability to practice human values in a consistent manner. Some of the positive habits that participants in the WATSAN Hyderabad, India workshop stated are:

- *Understand the work that needs to be done first, then do*
- *Do work and solve problems transparently*
- *Learn from role models and stories*
- *Participate in social activities*
- *Display human values posters at work*
- *Use retired persons’ services*
- *Learn to be broadminded, not negative*
- *Give proper guidance to society*
- *Avoid open drainage system*
- *Behave friendly to labourers – that will help build their faith*
- *Resolve grievances with patience*
- *Speak honestly, caringly and politely*
- *No gossip*
- *Love others*
- *Talk less; work more*
- *Treat all humans as equal*
- *Work is worship*
- *Take responsibility*
- *Listen to others*
- *Find win-win situations*

© 2005 UN-Habitat and Global Dharma Center

III.4.8 Personal commitments to a change in attitude/behaviour

At the beginning of each workshop, we pointed out how human values impact all areas of their work; i.e. their attitudes and behaviour, how they make decisions, relate to others, carry out their responsibilities, and plan for the future. In several of the pilot workshops, we asked the participants to make a commitment to a specific change in attitude and/or behaviour that others they worked with would see as a result of their attending the workshop. Some of their responses included:

Educator workshop in Arusha, Tanzania:

- *A more positive attitude towards others: concern for others, awareness of other's needs (the willingness to help them)*
- *Living at peace with all neighbours*
- *Responsibility towards assignments given to me*
- *Humility*
- *Listening to whoever speaks*
- *Patience at the work place*
- *Sacrifice my space for the good of others*
- *Give up smoking*
- *Coming early to workplace*

UWSEI workshop in Madhya Pradesh, India:

- *The public will see that I am discipline/devoted to the work with sincerity.*
- *More tolerance at the workplace.*
- *I will be now teaching as to how to have good ethical values like: discipline, sincerity, honesty, justifying person, impartial and courageous.*
- *From today I will have faith in my subordinates and try to satisfy the people who are suffering from problems, to make him happy and concern for the welfare of all.*
- *Standing taller – holding head higher!*
- *More sincere, loving and responsible towards the work and the people among whom I have to work. I'll be more energized too.*
- *One of the positive attitudes I shall start using is use of more communications tools in day-to-day life.*

III.4.9 Examples of "guiding principles" for a workgroup

One of the exercises conducted from Unit 5 during two of the pilot workshop was to have the participants form into a workgroup and practice writing a set of "guiding principles" for their group based on the human values that each person felt strongly committed to. Two of those statements written by the Madhya Pradesh, India participants were as follows:

- *"We the champions of human values in the project for Urban Water Supply and Environmental Improvement (UWSEI) are committed as good citizens to respect the faith, truth, justice, for whom this project is envisaged in a holistic manner and with proper use of all resources made available under this project."*

- *"(1) To work for the public with courage and determination by having good dialogues with the public and giving them proper justice without any discrimination. (2) We can help them with our quality work, by teaching them the value of time and showing them how to be sincere and responsible. (3) Guiding principles: sincerity, discipline, devotion, love, justice, and implementation."*

© 2005 UN-Habitat and Global Dharma Center

III.4.10 Creating accountability and follow-up

As a way to support the participants in being accountable for taking positive actions toward putting human values and ethics into practice, at the end of each workshop, they wrote a "personal letter to themselves" stating what they were committed to implement over the next four months based on what they had learned during the workshop.

We will send those letters to the participants after three months as a way to follow up on their practical application of the workshop. These letters contained sincere commitments to putting the principles of the workshops into practice in their own workplaces, such as:

- *I will try to work for the poor people with honesty to upgrade their living standards. I will encourage my sub-ordinates to work hard by appreciating when they achieve their targets. When we work hard people will recognize and cooperate with us to get better results. I have to work for the welfare of the people, then only will I get satisfaction for whatever the government has paid to me.*

- *I have to improve my patience to solve the problems of water supply in the village where there are severe water problems and develop trust in me by fulfilling their requirements.*

- *I would like to motivate others to practice human values by: motivating others to follow the ideal goal of selflessness; not to entertain corrupt practices; not to be selfish; and to give a human ear to the people's problems.*

- *I will work for the people more honestly, co-operatively, friendly, more punctual in service and develop more motivation by increasing literacy and bringing out human values in the interested way. I will work my duties and responsibilities according to the higher officials positively. I will serve the public. When I am to do work in the field I will co-operate, co-ordinate and respect their feelings and values and keep honesty with others and make justice for the public.*

- *I will have concern for the poor and rural people, those who do not have access to officers, those who have no awareness of what they have to get from the government, what their rights are. I will voluntarily go to their places and educate them and provide a few amenities that are meant for them by the government by timely discharging my duties.*

- *I will have concern for the welfare of all, gain cooperation from the public for our work and use my administrative power with justice and faithfulness. I will be helpful to others at my level. I will guide the community (for awareness of the people) to develop healthy views in the village. Unity is strength. I will share good aspects with the community.*

- *I will: (1) Try to believe others more than present; (2) I won't escape from problems; (3) I will make my family and others to trust me more with my behaviour change; (4) I will make and display a human values board at the office (5) I will stand behind the others in all their needs with maximum support*

© 2005 UN-Habitat and Global Dharma Center

Section IV
The Individual Guide (for group sessions)

IV.1 Introduction to the *Individual Guide*

One of the outputs for the cooperative agreement between GDC and UN-HABITAT will include two publications, plus *PowerPoint* presentation slides, that can be used in both the water education and utility sectors, and across the diverse cultures of Africa and Asia:

Book 1: Individual Guide The *Individual Guide* can be used in three ways: (1) as an individual self-learning workbook; (2) as a workshop guide with both self-inquiry and group discussion; and (3) as resource material for incorporating human values and ethics into other venues such as: staff meetings, awareness programmes, and leadership/management training. Throughout the *Individual Guide*, there are specific, practical examples of how human values and ethics have been applied in the water education, supply and sanitation sectors as well as space to take notes for personal reference, workshop discussions, and follow-up.

Book 2: Facilitator Guide The *Facilitator Guide* contains detailed facilitation guidelines for conducting "Human Values and Ethics in the Workplace" workshops and discussion groups. Within the *Facilitator Guide* is space to personalize stories and examples and to keep facilitation notes for leading group sessions. This Guide can also be used as resource material for incorporating human values and ethics into other venues such as: staff meetings, awareness programmes, leadership/management training programmes, team-building, organization development, and work policies and procedures. It includes resource papers to gain more information on the issues of "water, sanitation, and hygiene for all," as well as the HVEW concepts.

PowerPoint Slides These PowerPoint slides – the same as documented in the *Individual Guide* and *Facilitator Guide* – enable a facilitator to present the core material and exercises to a group of any size and can be used as resource materials for a wide variety of venues such as leadership/management training and awareness programmes.

The two guides are the result of input and experience with over 550 stakeholders and 170 participants in seven pilot workshops in the water education, supply and sanitation sectors in Africa and South Asia. The pages included in this full workshop report represent the *Individual Guide* in its current form after conducting all of the pilot workshops; further updates and additions are being made before final publication. A *Facilitator Guide* is also currently being finalized which will provide facilitation guidelines for each of the exercises as well as extensive resource information, toolkit processes, and papers.

During the stakeholder consultations and pilot workshops, the concept for the Individual Guide underwent an important evolution due to three reasons:

1. Many workshop participants from all locations voiced the recommendation that more time be given to each of the topics, to allow for more in-depth conversations and insights
2. Six different abilities emerged as important capacities to be developed and strengthened each of which needed to be addressed in the Individual Guide, lengthening the overall time required for the full capacity-building
3. The need became clear to be able to introduce human values and ethics into work discussions in a wide variety of venues, including staff meetings, project planning sessions, stakeholder meetings, etc. – not just in a formalized workshop setting

© 2005 UN-Habitat and Global Dharma Center

4. Scheduling for people to participate in group sessions could be difficult, especially if the session were planned for more than 1 day – some people said the ½ day was the maximum time any one session should be held

As a result of this input, we have designed the *Individual Guide* and *Facilitator Guide* so that:

- After completing Unit #1, which lays the foundational understanding for the remaining units, each of the six units can be used independently of each other. Thus, depending on the specific needs of a group, the facilitator can proceed after Unit #1 to any of the other five without concern for a particular sequence.
- Each unit takes approximately 1.5 hours to complete – though each could take up to 2 hours if the participants want to delve more deeply into the material and discussions. As a result, group sessions can be as brief as 1.5 hours for one unit; or, if numerous units are combined into a single workshop, they could comprise an agenda lasting three hours, six hours, or up to two full days (all six units at a maximum of 2 hours per unit).
- Excerpts of the Guide material, along with processes from the Facilitator Guide Toolkit Section and information from the Facilitator Guide Resource Section can be used for short discussion groups and staff meetings and can be integrated into other programmes such as leadership/management training, awareness campaigns, team-building, organization development, and work policies and procedures.

Thus, the wide diversity of feedback from Africa and South Asia gave us the impetus to design and create the *Individual Guide and Facilitator Guide* in a much more flexible manner than we had originally intended, which we believe will enhance its usage and provide more immediate relevant usage.

© 2005 UN-Habitat and Global Dharma Center

INDIVIDUAL GUIDE

Human Values and Ethics in the Workplace

Improving Leadership and Performance in the Water Education, Supply and Sanitation Sectors

© 2005 UN-Habitat and Global Dharma Center

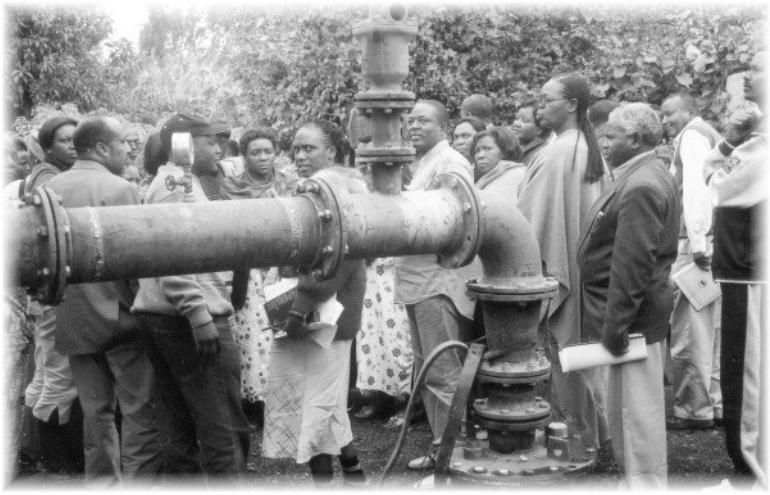
Contents

Forewords
Acknowledgments
Abbreviations
Background
Need for Human Values and Ethics in the Water Education, Supply and Sanitation Sectors
Overall Purpose, Objectives and Activities
Using this Guide
Introduction
Unit 1 – *The Nature of Human Values*
Unit 2 – *"Living" Human Values at Work*
Unit 3 – *Recognizing and Practicing Ethics in the Workplace*
Unit 4 – *Developing Purity and Unity of Thought, Word and Action*
Unit 5 – *Fostering a Group Environment for Human Values and Ethics*
Unit 6 – *Being a Champion of Human Values and Ethics at Work*

Resource Papers:
Water for Life – One Leader Can Make a Difference
Universal Access to Water: Making the Impossible Possible

Contact Information

© 2005 UN-Habitat and Global Dharma Center



Human Values and Ethics in the Workplace

Improving leadership and performance in the water education and water supply and sanitation sectors

A. BACKGROUND

Over 1.1 billion people in the world today lack access to improved water supply, and 2.4 billion people lack adequate sanitation.[1] In the year 2000, world leaders meeting at the UN World Summit adopted eight Millennium Development Goals (MDGs), each with one or more targets to achieve by 2015/2020. With respect to water, the targets are to "halve by 2015 the proportion of people without sustainable access to safe drinking water and basic sanitation." A related target is to achieve, by 2020, a significant improvement in the lives of at least 100 million slum dwellers.

The "Global Monitoring Report 2004" from the World Bank and the International Monetary Fund points out that achieving the target of safe water and sanitation would have a profound effect on virtually all of the other MDGs and in many cases, achieving the water target is necessary before any significant progress on most other MDGs is possible.

Given the challenges related to safe water and sanitation, the UN has taken additional steps, beyond setting a MDG target, to focus on the developmental goal of universal access to safe water and sanitation:[2]

> *In its resolution 58/218 the General Assembly declared 2005-2015 to be the International Decade for Action, "Water for Life," and the Secretary-General has established the Advisory Board on Water and Sanitation to help mobilize action and funds for water and sanitation, and encourage new partnerships.*

[1] UN-HABITAT: "Water and Sanitation in the World's Cities", 2003
[2] "Implementation of the United Nations Millennium Declaration" (IUNMD). 27 August, 2004. page 16

© 2005 UN-Habitat and Global Dharma Center

"Water for Life," as designated in UN resolution 58/218, is a fundamental element of sustainable development. The foundation of human dignity and quality of life requires sufficient water to satisfy the basic human needs for drinking, hygiene, cleaning, cooking, sanitation, basic agriculture, and animal husbandry. In addition, the flow must ensure the health and functioning of rivers, streams, and all aquatic ecosystems. Thus the right to water means the fundamental right of access to "Water for Life."

To contribute to achieving "Water for Life" and the water-related MDGs, UN-HABITAT started an innovative "Human Values Water, Sanitation, and Hygiene Education" (HVWSHE) initiative. HVWSHE is being promoted high on UN-HABITAT's two regional water and sanitation programmes: "Water for African Cities", inaugurated in 2001, and "Water for Asian Cities", launched in 2003 in partnership with the Asian Development Bank.

Both of these programmes are dedicated to building the capacity that is needed to achieve the MDG targets for water and sanitation, through a Pro-poor Governance Framework designed to ensure that water and sanitation investments reach the poor. This requires a rapid mobilization of political will and commitment to break away from business-as-usual approaches.

Encouraged by the success of the HVWSHE initiative, UN-HABITAT started a new initiative: "Human Values and Ethics in the Workplace" (HVEW) in 2005. To date, the Global Dharma Center (USA) has supported this initiative by organizing stakeholder consultations with over 550 people working in professions related to water – education, utilities, and the government – in Africa and South Asia. In addition, the Global Dharma Center has conducted pilot workshops with over 170 participants from thirteen countries in those regions.

This Guide focuses on the role of human values and ethics as they relate to the working adult, to improve leadership and performance, as well as contribute to good governance. Human values and ethics have a significant role to play in the achievement of the Millennium Development Goal targets for safe water, sanitation, and the improvement of slum conditions by 2015/2020 by helping to accomplish the following:

1. Enhanced involvement, ownership, and satisfaction of all stakeholders
2. Active partnership between government and civil society
3. A new sense of trust, confidence and understanding among the communities for the government's efforts
4. Efficient project completion – on time, in budget, with high quality
5. Enhanced sustainability of water and sanitation projects (with better cost recovery) through high stakeholder commitment
6. Good governance, including pro-poor practices, ethics and transparency
7. A new ethic of water use and management
8. High regard for the protection and use of natural resources
9. A fully integrated approach to water and sanitation management
10. Long-term economic growth and poverty reduction

[2] "Implementation of the United Nations Millennium Declaration." Report of the Secretary-General. 27 August, 2004. page 16

© 2005 UN-Habitat and Global Dharma Center

B. NEED FOR HUMAN VALUES AND ETHICS IN THE WATER EDUCATION, SUPPLY AND SANITATION SECTORS

Human values are an essential element of our human nature and are positive qualities that are shared among people throughout the world. When we practice human values at work, they are internal motivators that help us do our best and reinforce good character, morality and ethics. Human values naturally foster important qualities at work, such as:

- *Open, trustworthy, honest communications*
- *High quality work*
- *Keeping agreements*
- *A focus on resolving issues harmoniously*
- *Service based on a sincere caring for others*
- *Win-win collaboration, with respect for people and nature*

Ethical behaviour is a natural by-product of practicing human values in the workplace. Leaders and managers have the responsibility to guide others and foster an environment that supports and encourages them to practice human values and ethics at work.

In stakeholder consultations with utility managers and engineers in Ethiopia and India, they spoke of critical needs for human values and ethics in the water and sanitation sector, including:

- *High quality work Managers must gain a better understanding of the overall picture of the water situation, now and in the future – and have the character and values for planning how to meet the needs with limited resources.*

- *There is a need for information sharing – making decisions transparently, especially when a situation is not covered by regulations.*

- *Strong values can create a "system" that upholds high standards – bringing costs down and ensuring that contractors fulfil their obligations for quality.*

- *We need human values to understand the needs of the community and then to work with the government and engineers to solve the problems.*

- *A change in attitude to serve the people is necessary – with sincere respect for customers regardless of age, gender, or personality.*

- *By supervising workers with patience, respect and decisiveness, they can focus on the good things people are doing and improve the quality of their work.*

- *How to reprimand is important – especially when dealing with dishonesty and poor performance.*

- *We need the moral courage, character and strength to collect the proper fees so we can use them to better serve the people.*

© 2005 UN-Habitat and Global Dharma Center

In workshops on "Human Values and Ethics in the Workplace", over 170 professionals from the water education, supply and sanitation sectors were asked to identify the practical benefits of human values and ethics in water and sanitation work. Participants from the WATSAN, Madhya Pradesh, India workshop stated:

- *Human values, combined with vision and foresight, enable us to do the best planning, resulting in money and time being used well and projects being completed in a timely, prompt way.*
- *Strong teams with sincerity and honesty "deliver the goods" and accomplish the goals with high personal satisfaction, and they gain appreciation for the output.*
- *Respect, participation and strong leadership results in work accomplished with high quality, enhanced output, and stronger motivation and perseverance.*
- *Patience and tolerance leads to doing the job better, with more harmony and less conflict in a group.*
- *Kindness and compassion leads to mutual satisfaction, mutual help and benefit where everyone is energised.*
- *Sharing (of experience, knowledge, etc.) results in work being done faster and with better quality.*

These statements are in accord with the findings of a 2002 impact evaluation study of water and sanitation projects from the Asian Development Bank, UN-Habitat's partner in the "Water for Asian Cities" programme:

> "S*ound management, stakeholder participation, transparency, and accountability are important components that help strengthen good governance."*

© 2005 UN-Habitat and Global Dharma Center

C. OVERALL PURPOSE, OBJECTIVES, AND ACTIVITIES

The overall purpose of this Guide on "Human Values and Ethics in the Workplace" is to begin the process of incorporating the very best that human values and ethics have to offer into every aspect of water management, including education and water supply and sanitation projects and their long-term, sustained capacity. This Guide contains six units. In a workshop or discussion group setting, each unit takes between 1-½ and 2 hours to complete.

Unit 1 – The Nature of Human Values. Participants will gain an understanding of human values and their practical relevance to the workplace. They will identify human values found in their country culture and their cultural heritage or native traditions, and will relate them to human values found in workplaces around the world. They will see how they have already applied human values in challenging situations – an important confidence-building step.

Unit 2 – "Living" Human Values at Work. To personalize human values, the participants will identify which human values they (a) most often draw from as their "explicit" strengths and (b) least often draw from as their "implicit / hidden" strengths. They will apply their explicit and implicit / hidden strengths to a practical challenge related to the water management at the workplace.

Unit 3 – Recognizing and Practicing Ethics in the Workplace. Participants will explore what "ethics" means in their field of work, as well as the relationship between ethics and human values. Using a "force field analysis," they will generate creative ways to strengthen the environment for human values and ethics in their workplace.

Unit 4 – Developing Purity and Unity of Thought, Word, & Action. To become stronger in their expression of human values in their work, participants will identify how they can develop "human values hygiene" to remove negative habits and cultivate positive habits for practicing human values in the workplace. They will practice applying a unity of thought, word, and action to a real-time challenge they are facing.

Unit 5 – Fostering a Group Environment for Human Values & Ethics. Participants will practice how to engage a group in establishing a set of guiding principles based on human values. They will also have a chance to examine and strengthen the influence they have to make a positive difference in the people and projects they work with.

Unit 6 – Being a Champion of Human Values & Ethics at Work. To reinforce the goal of achieving "safe water, sanitation, and hygiene for all," participants will write a vision of how they see themselves living, guiding, and fostering human values where they work and will commit to one positive attitude or behaviour change. And they will create, individually and as a group, a vision of how they can contribute to realizing the Millennium Development Goal targets for water and sanitation.

© 2005 UN-Habitat and Global Dharma Center

Using this Individual Guide

The overall purpose of this *Individual Guide* on "Human Values and Ethics in the Workplace" is to build the capacity for incorporating the very best that human values and ethics have to offer into every aspect of water education and water supply and sanitation projects – and their long-term sustained capacity. This Guide can be used in three ways:

1. As an individual self-learning workbook, by reading each page and answering its associated self-inquiry questions.
2. As a workshop book with both self-inquiry and group discussion.
3. As resource material for incorporating human values and ethics into other venues such as: staff meetings, awareness programmes, and leadership/management training.

This *Individual Guide* includes the text of the PowerPoint slides and self-inquiry exercises used in the Facilitator's Guide. There is also an abundance of practical stories and examples drawn from stakeholder consultations and pilot workshops within the water education, supply, and sanitation sectors in both Africa and South Asia.

Throughout the *Individual Guide*, there is space to take notes for personal reference, workshop discussions, and follow-up.

Ultimately, *what* you gain from this *Individual Guide* and any group discussions or workshops depends on *you* and your willingness to create and follow through on what you want from this investment of your time, energy and talent. You can get the most when working with this Guide by having:

- A spirit of self-inquiry
- An openness to personal and professional growth
- A willingness to initiate what you want to learn
- A dedication to putting your insights into practice in your work

We wish you the very best in your enjoyment, learning, and practical benefit from this Guide.

© 2005 UN-Habitat and Global Dharma Center

Introduction

This *Individual Guide* is designed to help you integrate human values and ethics into your day-to-day work, with the intention of empowering you to contribute to the ultimate goal of "water, sanitation, and hygiene for all."

As you use this Guide and put its principles into practice, you will:

1. Become more aware of the nature and practical relevance of human values and ethics in your workplace.
2. Increase your ability to draw from your human value strengths in all of your work and leadership activities.
3. Generate creative ideas to strengthen the environment for human values and ethics at work.
4. Develop a greater capacity for "human values hygiene" and a unity of thought, word, and action.
5. Learn how to establish "guiding principles" for applying human values in your workgroup.
6. Envision how you can continue to foster human values and ethics at work and contribute to "water, sanitation and hygiene for all."

Imagine for a moment…

- You are planning a trip into a native, traditional territory for two weeks
- What kind of guide would you want to accompany you:
  - ✓ *Someone who has only read about the territory?*
  - ✓ *Someone who has visited the territory themselves?*
  - ✓ *Someone who has lived in the territory?*

© 2005 UN-Habitat and Global Dharma Center

Our agenda together

- Living in the native, traditional territory
  - ✓ *Identifying the relevance and benefits of human values in work related to water and sanitation*
  - ✓ *Discovering your explicit and hidden human values strengths*
  - ✓ *Developing trust by expressing a purity and unity of thought, word, and action*
  - ✓ *Applying human values in your own work*

Our agenda together

- Guiding others through native, traditional territory
  - ✓ *Generating creative solutions to ethical issues at work related to water and sanitation, based on human values*
  - ✓ *Establishing guiding principles for everyone to practice human values and ethics at work*
  - ✓ *Being a champion of human values and ethics in the workplace*

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

In our work together…

- We will be focusing on how human values and ethics impact the way you do your work in water-related education, supply, and sanitation:
  - ✓ *Your attitudes*
  - ✓ *Your behaviour*
  - ✓ *How you make decisions*
  - ✓ *How you relate to others*
  - ✓ *How you carry out your responsibilities*
  - ✓ *How you plan for the future*

"The director circulated a memorandum telling all the employees to reduce the usage of phone calls on non-business activities, because bills were too high and the company was losing a lot of money. The resolution and solution was that each employee must be disciplined and must stop making unnecessary/non-business phone calls.

I personally decided to stop making non-business calls. I had to care for the company's property and finances since the company was losing out each month. I had to consider the situation the company was in. I had to be accountable to all the calls I had previously made."

Education Secretariat, Lusaka, Zambia

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

The overall purpose of the workshop

- WHAT IF… the goal of "water, sanitation, and hygiene for all" is achieved?
  - ✓ *What would that mean to the people in your country, and in your local region?*

- *Reduced poverty, suffering and disease*
- *An increase in happiness*
- *A shift in resources to more productive uses*

Educator Workshop Participants, Tanzania

- *Peace and prosperity will happen*
- *Healthy and productive people*
- *Economic, political and social development*
- *Basic necessities would be achieved*

WATSAN Workshop Participants, Ethiopia

- *Healthy environment*
- *Reduced disease and death*
- *Poverty cycle would be changed*
- *People could concentrate on work and family*

RWSS Workshop Participants, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Unit 1: The Nature of Human Values

In this first unit, you will have the opportunity to gain an understanding of the nature of human values and their practical relevance in the workplace. You will identify human values found in your country culture and your cultural heritage or native traditions, and relate them to human values found in workplaces around the world.

You will also have a chance to see ways in which you have already applied human values in challenging situations – an important confidence-building step.

"Human Values are those qualities of a human being which are desirable, respected, worthy, esteemed, dominant, and which are sanctioned by a given society. They are universal and are the essential foundation for good character. (They include) the profound moral insights of the world's great enduring civilizations. The value-based approach to water education seeks to bring out, emphasise, and stress desirable human qualities, which therefore help us in making informed choices about water resources management."

UN-HABITAT:
"Human Values in Water Education"

Values

- Value" – from the Latin "valere": "to be strong," "to be worth." *Values are attitudes, feelings and convictions regarding what is of "strong worth" ("important") to us in what we think, say or do*

  "A value is a principle or a quality that is considered worthwhile or desirable… validated by social approval."

  M. Kapani, *Education in Human Values*

- Values are inherent in all societies – ideals and shared beliefs that bond a community together

© 2005 UN-Habitat and Global Dharma Center

What are human values?

- *Universal values* that span across cultures, nationalities and classes
- *The desirable qualities* inherent in every human being, which are fundamental to our human existence
- *Values that need to be "brought out,"* not "poured in"
- *Values that are inclusive* – they bring us together even when we have differences

n

Human Values and the United Nations

"(We are determined)… to practice tolerance and live together in peace with one another as good neighbours…"

Preamble of the UN Charter of 1945

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Article 1 of the 1948 UN "Universal Declaration of Human Rigts"

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

The universality of water, sanitation, and human values

The UN Millennium Declaration states that there are "*fundamental values essential to international relations in the 21st century*" that are "shared values" among the UN member countries. These values include "*freedom, equality, solidarity, tolerance, respect for others, and shared responsibility*."

Access to water and sanitation is a moral and ethical imperative rooted in the cultural and religious traditions of societies around the world and enshrined in international human rights.

From UN Millennium Project Task Force Water and Sanitation

"I have understood that applying human values and ethics in all spheres of my activity could help me to attain efficiency and enhance my productivity. Caring for others, understanding the problems of others, positive thinking towards others, being patient, tolerance, finding and capitalizing on the strength of others instead of glorifying their weaknesses are some of the human values that can help us come together and work for the same goal. I have realized the need of human values and ethics in solving every conflict that arises in my house, in the workplace, and even when driving a car.

WATSAN Executive, Addis Ababa, Ethiopia

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Human values in your culture

- Make a list of human values found in your country culture that are *most important to you*
- Make a list of human values found in your cultural heritage or native traditions that are *most important to you*
- Make a list of human values found in successful water supply and sanitation projects

Human values in your culture

- How do those human values compare with a list of human values found in workplaces around the world?
- How, or why, does your culture or tradition have the same, or different, human values expressions as other cultures or traditions?

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Human Values found in workplaces throughout the world

Appreciation	Fairness	Patience
Authenticity	Faith	Peace
Awareness	Forgiveness	Perseverance
Balance	Fortitude	Proper use of energy
Broad-mindedness	Friendship	Proper use of language
Brotherhood	Fulfilment	Proper use of money
Calmness	Generosity	Proper use of resources
Caring	Gentleness	Proper use of time
Character	Good citizenship	Purity of heart
Charity	Gratitude	Refusal to hurt
Compassion	Happiness	Respect
Concentration	Harmony	Responsibility
Concern for the welfare of all	Healthy living	Right conduct
Conscience	Helpfulness	Sacrifice
Consideration	Higher goals	Satisfaction
Contentment	Holistic thinking	Self-confidence
Cooperation	Honesty	Self-control
Courage	Humanity	Self-respect
Dedication	Humility	Self-reliance
Determination	Initiative	Selfless service
Devotion	Inner silence	Sharing
Dialogue	Inquiry	Sincerity
Dignity	Integrity	Sisterhood
Discipline	Intuition	Sympathy
Discrimination	Justice	Tolerance
Duty	Kindness	Transparency
Empathy	Love	Trust
Enthusiasm	Loyalty	Truth
Equality	Morality	Understanding
Equanimity	Non-violence	Unity
Ethics	Optimism	Wisdom

© 2005 UN-Habitat and Global Dharma Center

Human values in well-known people

- Who is a well-known person in your country who is a good example of someone who is practicing human values?
  - ✓ *It could be a historical person or a contemporary person*
  - ✓ *It could be a person involved in water supply and sanitation*
- What human values are they most known for in their lives and work?
- What human values would you like to be known for in your workplace?

Nelson Mandela, first elected president of South Africa: solidarity, forgiveness, reconciliation, sacrifice, justice

Anna Hazare: role-model social worker in India: water conservation, anti-corruption, self-reliance, rural service to community

Haile Gebre Selassie, Olympic gold-medal runner from Ethiopia: helping society optimism, dedication, endurance

Mother Teresa, founder of the Sisters of Charity, who build and run hospitals and orphanages around the world: charity, compassion, love, unity

Workshop Participants, Ethiopia and India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Your own practical experience

- What is a challenging situation you faced in the past in which you drew upon human values to resolve it?
- In your notes:
  - ✓ *Give a title to the situation*
  - ✓ *Describe the situation*
  - ✓ *Describe how you "applied" 2 or 3 human values in this situation*
- Tell your story to a partner, who will listen for the unique ways you applied human values

Title: *Resolving a neighbour dispute*
Description: *A drain was badly needed in an area, but due to the fighting among the residents, who also had a 5-year lawsuit against each other, we couldn't put in the drain.*
Applying human values: *I went to the people and convinced them that neighbours should live together and help each other. I helped them to see that the drain needed to be put in for their health and hygiene. As a result they settled their disputes and even dropped their lawsuit against each other. After the drain was put in, several others in the area also dropped their lawsuits. I personally supervised the work and made sure it was done properly.*

Public Health Engineer, Jabalpur, India

YOUR NOTES

Situation title…

Describe the situation…

Describe how you "applied" 2 or 3 human values in this situation…

© 2005 UN-Habitat and Global Dharma Center

The practical side of human values

- In your water-related education, supply or sanitation work…
  - ✓ *What kind of challenges or obstacles do people face in bringing out human values in your workplace?*
  - ✓ *What important situations in your work need the application of human values and ethics?*
  - ✓ *What are the practical benefits of human values and ethics?*

Challenges:

- *Laziness*
- *Shirking responsibility*
- *Dishonesty*
- *Egoism*

RWSS Workshop Participants, India

Needs:

- *On-going continuous partnership with the public is needed, and we also have to involve the people in the slums.*
- *Workers refuse to do their jobs.*
- *Project supervisors and contractors are in collusion to reduce the quality of materials, in order to increase profits.*

WATSAN Stakeholder Consultations, India

- *There is resistance to change.*
- *Teachers don't prepare for their classes.*
- *Basic discipline is missing.*
- *There is a decaying of moral values.*

Educator Stakeholder Consultations, Tanzania

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Unit 2: "Living" Human Values at Work

This second unit offers you the opportunity to personalize human values by identifying which human values you (a) most often draw from as your "explicit" strengths and (b) least often draw from as your "implicit / hidden" strengths.

You will also be able to apply your explicit and implicit / hidden strengths to a practical challenge related to the water education and water supply and sanitation sectors.

"Perhaps the greatest obstacle to successful participatory development is convincing institutional players that it is indeed possible. Maximizing stakeholder involvement in project decision-making and implementation goes against the institutional culture in some (countries). Success stories from Malaysia and the Philippines show that often just one committed person can lead the way and achieve customer participation.

"Sound management, stakeholder participation, transparency and accountability are important components that help strengthen good governance."

Asian Development Bank:
"Impact Evaluation Study on Water Supply and Sanitation Projects," December 2002

Explicit and implicit/hidden strengths

- Human values are inherent "strengths"
  - ✓ *Explicit human value strengths are those that you most often draw from*
  - ✓ *Implicit / hidden human value strengths are those that you least often draw from*
- You can use your *explicit* strengths to bring forth your *implicit* / *hidden* strengths
  - ✓ Sometimes your *implicit* / *hidden* strengths are just what you need to meet a challenge

© 2005 UN-Habitat and Global Dharma Center

Explicit human value strengths

- Circle as many human values on the list as you wish…
  - ✓ *What human values do you notice in yourself in your day-to-day work?*
  - ✓ *What human values do you draw from when facing a challenge at work?*
- Select 2-3 human values that are your strongest

Implicit/hidden strengths

- Examining the human values that you did not circle, place a *check-mark* by…
  - ✓ *the human values you are least aware of in your day-to-day work*
  - ✓ *the human values you rarely draw from when facing a challenge at work*
- Select 2-3 human values that you want to bring out more often

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Human Values found throughout the world

Appreciation	Fairness	Patience
Authenticity	Faith	Peace
Awareness	Forgiveness	Perseverance
Balance	Fortitude	Proper use of energy
Broad-mindedness	Friendship	Proper use of language
Brotherhood	Fulfilment	Proper use of money
Calmness	Generosity	Proper use of resources
Caring	Gentleness	Proper use of time
Character	Good citizenship	Purity of heart
Charity	Gratitude	Refusal to hurt
Compassion	Happiness	Respect
Concentration	Harmony	Responsibility
Concern for the welfare of all	Healthy living	Right conduct
Conscience	Helpfulness	Sacrifice
Consideration	Higher goals	Satisfaction
Contentment	Holistic thinking	Self-confidence
Cooperation	Honesty	Self-control
Courage	Humanity	Self-respect
Dedication	Humility	Self-reliance
Determination	Initiative	Selfless service
Devotion	Inner silence	Sharing
Dialogue	Inquiry	Sincerity
Dignity	Integrity	Sisterhood
Discipline	Intuition	Sympathy
Discrimination	Justice	Tolerance
Duty	Kindness	Transparency
Empathy	Love	Trust
Enthusiasm	Loyalty	Truth
Equality	Morality	Understanding
Equanimity	Non-violence	Unity
Ethics	Optimism	Wisdom

© 2005 UN-Habitat and Global Dharma Center

A practical case: What would you do…?

- Imagine that you are on a committee to address two issues that are limiting your city utility in collecting the necessary revenues to maintain consistent water quality and expand to serve new neighbourhoods, especially the poor. The two issues are
  1. *The willingness of the public to pay for water*
  2. *The effectiveness of the revenue-collection system*

"We're trying to use a better approach to stopping the illegal water connections. We've set up camps and are helping the people to become aware of why they should not make these illegal connections. We are also trying to understand the cause of the illegal taps, rather than just cutting them off. We've made this a team effort and as a result people have been motivated to continue. We have also gone to the politicians and have asked them to pay for their water and sanitation. When they start paying, then their neighbours also start to pay."

Head of Municipal Water Department
Gwalior, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

1. Willingness to pay

Some people in the public believe that water should be provided for free. The poor can't afford to pay, while some simply don't want to pay if others aren't paying. Some seek to avoid payments by making illegal taps, bribing the bill collectors, or throwing away their bills.

- What human values are missing in this situation?
- How would you apply your *explicit* human values strengths in this situation?
- How would you apply your *implicit/ hidden* human values strengths in this situation?

Human values that are missing:

- *No faith in the system*
- *Lack of honesty*
- *No awareness of using money well*
- *No responsibility for water usage*
- *"Why pay?" – lack of justice*

Application of human values:

- *Build awareness that paying bills helps others*
- *Use collections to help local people*
- *Publish names of those who pay*
- *Give incentives (discounts)*
- *Amnesty for part of overdue bill*

WATSAN Workshop Participants
Madhya Pradesh, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

2. System effectiveness

Some collectors mis-read the meter in return for a "fee." Some VIPs do not receive bills, and there are other social inequities. The work force needs to be more assertive in collecting unpaid bills. Supervisors are apathetic to improving the system.

- What human values are missing in this situation?
- How would you apply your *explicit* human values strengths in this situation?
- How would you apply your *implicit/ hidden* human values strengths in this situation?

Human values that are missing:

- *Lack of honesty*
- *No ownership*
- *Lack of long-term planning*
- *No caring*
- *Transparency*

Application of human values:

- *Educate the staff on how much is spent for making good water*
- *Take ownership to collect bills, make decisions and run the organisation*
- *Use public monitoring to increase transparency*
- *Give incentives to collect*

RWSS Workshop Participants
Hyderabad, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Unit 3: Recognizing and Practicing Ethics in the Workplace

In this third unit, you have the opportunity to explore what "ethics" means in your field of work, as well as the relationship between ethics and human values.

Using a "force field analysis," you will generate creative ways to strengthen the environment for human values and ethics in your workplace.

"Improving governance in the water and sanitation sector cannot be accomplished in a vacuum. This calls for a willingness to change on the part of the policymaker, the sector managers as also the individual consumer. Such willingness to change comes from information (knowledge and skills, e.g. about good practices that are working elsewhere), awareness (e.g. the possible results of inaction on the part of the policymaker and at the same time awareness of the responsibility on the part of the consumer) and a change in attitude which education can bring about."

UN-HABITAT website:
"Water for Asian Cities Programme"

Ethics

- Ethos: Greek word for "character" and "customs" (traditions)
- Ethic: "a set of moral principles; a guiding philosophy; a consciousness of moral importance (a *work* ethic, a *conservation* ethic)"
- Ethics: "the discipline of what is good or bad, with moral duty / obligation; principles of conduct governing an individual or group"

© 2005 UN-Habitat and Global Dharma Center

Ethics and human values (1)

- How would you define ethics for your own field of work, related to water education, supply, and/or sanitation?
- What are some specific examples of *ethical* behaviour in your field of work?
  - ✓ What human values are present in your examples of *ethical* behaviour?
- What is the relationship between ethics and human values?

Examples of ethical behaviour:

- *Respect for public property (human values: non-violence, self-control)*
- *Sharing and receiving information (human values: cooperation, harmony)*
- *Professionalism (human values: right conduct, character)*
- *Meeting deadlines on time (human values: devotion, integrity)*

Educator Workshop Participants, Tanzania

- *Serving the poor communities (human values: compassion, brotherhood)*
- *Respect for views of others (human values: harmony, broad-mindedness)*
- *Fulfilling your job duties (human values: responsibility, determination)*
- *Producing quality work by hard work (human values: sacrifice, satisfaction)*

WATSAN Workshop Participants, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Ethics and human values (2)

- How would you define ethics for your own field of work related to water education, supply, and/or sanitation?
- What are some specific examples of *unethical* behaviour in your field of work?
  - ✓ What human values are missing in your examples of *unethical* behaviour?
- What is the relationship between ethics and human values?

Examples of unethical behaviour:

- *Lies, secrecy in providing information (human values missing: honesty, authenticity, transparency)*
- *Lateness and absence without reason (human values missing: dedication, responsibility)*

Educator Workshop Participants, Tanzania

- *Laziness, refusing to do good work (human values missing: discipline, duty, respect)*
- *Bias and partiality (human values missing: equality, justice, fairness, broadmindedness)*
- *Bribery, speed money, kickbacks (human values missing: honesty, integrity, conscience)*

WATSAN Workshop Participants, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Strengthening the environment for human values and ethics

- Goal: Create an environment in your workgroup that encourages and requires human values and ethics
- Using the "Force-Field Analysis" chart:
  - ✓ *Identify forces that are hindering your group to practice human values and ethics ("forces against")*
  - ✓ *Identify forces that are helping your group to practice human values and ethics ("forces in favour")*

Force field analysis

Forces against:	<---/--->	*Forces in favour:*
	/--->	*Inspirational leadership*
Low motivation to achieve targets	<---/	
	/--->	*Having a code of right conduct*
Lack of resources	<---/	
	/--->	*Integrity and team spirit*
Corruption and vested interests	<---/	

YOUR NOTES

Forces against:

Forces in favour:

© 2005 UN-Habitat and Global Dharma Center

Practical, creative ideas

- Based on your "force field analysis"…
  1. *What are some creative ideas for minimising the "forces against"?*
  2. *What are some creative ideas for maximising the "forces in favour"?*

Ideas for minimising the "forces against":

- *Hold meetings explicitly for information sharing between groups*
- *Plan better for how to use human and material resources more efficiently*
- *Get community involved in monitoring project performance (and impact of political interference)*

Ideas for maximising the "forces in favour":

- *Meet with staff about not tolerating or approving poor work by contractors*
- *Give public appreciation to people who follow the code of conduct*
- *Take personal responsibility to see that work quality is upheld*

WATSAN Workshop Participants
Madhya Pradesh, India

YOUR NOTES

Ideas for minimising the "forces against"

Ideas for maximising the "forces in favour":

© 2005 UN-Habitat and Global Dharma Center

Unit 4: Developing Purity and Unity of Thought, Word and Action

This fourth unit offers you the time to identify how you can remove negative habits and cultivate positive habits for practicing human values and ethics in your work. This includes developing "human values hygiene" that leads to a unity of thought, word and action – which you will apply to a real-time challenge that you are facing at work.

"We want people to be filled with integrated awareness of the sacred role that water plays in our lives, to care for our natural resources, and to protect and enhance the proper growth and development of the environment in general… people who by their personal lives will instil in others noble ideals that will raise human consciousness to its highest level."

Victor Kanu
"*Water Education: A Human Values Approach*" presented at a 2001
UN-HABITAT Expert Group Meeting

Human values "hygiene"

- How many people here are:
  - ✓ 100% perfect in living by human values at work?
  - ✓ 0% perfect in living by human values at work?
- Just as we need to practice physical hygiene each day, we also need to practice "human values hygiene" each day

© 2005 UN-Habitat and Global Dharma Center

Human values "hygiene"

- Our "purity" in living human values is like the purity of water…
  - ✓ *If a stream of water is unpolluted, its purity naturally shines forth*
  - ✓ *If the water is full of dirt, its purity is hidden, but its essential nature is still there*
- To clean up polluted water, we must increase the flow of pure water and reduce the pollution
- In the same way, to practice "human values hygiene" we must cultivate positive habits and remove negative habits

"While discussing the performance of a certain job assignment with a subordinate, we couldn't understand each other and the misunderstanding kept on building upon itself. Then the subordinate decided to leave the organization and told me that he had decided to do so. At this point I was not happy about his decision. Using my human value of straight-forwardness, I started all over again and discussed what I valued and why I said certain things. I listened to what was important to him as well. Eventually we came to a mutual understanding and he abandoned his decision. I was able to do this without compromising my objectives and values. Here my hidden value of helpfulness helped me to have a straight-forward dialogue about what each of us valued."

Head of Utility Auditing
Addis Ababa, Ethiopia

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Practicing human values "hygiene"

- To cultivate positive habits:
  - ✓ *What habits at work best support you in living human values?*
- To remove negative habits:
  - ✓ *What habits would you be willing to give up that hinder your ability to live human values at work?*

Positive habits at work:

- *Understand the work that needs to be done first, then do*
- *Do work and solve problems transparently*
- *Learn from role models and stories*
- *Display human values posters at work*
- *Learn to be broadminded, not negative*
- *Give proper guidance to society*
- *Behave friendly to labourers*
- *Resolve grievances with patience*
- *Speaking honestly and caringly*
- *No gossip*
- *Talk less; work more*
- *Treat all humans as equal*
- *Take responsibility*
- *Listen to others*

WATSAN Workshop Participants
Andhra Pradesh, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Unity of thought, word and action

- How do you feel when others:
  - ✓ Say what they mean?
  - ✓ Do what they say?
- How do you feel when others:
  - ✓ Do not say what they really mean?
  - ✓ Do not do what they say they will do?

Trust

- *Trust* between people is based upon whether they each say what they mean and do what they say. That is, *trust* depends on unity of thought, word, and action.
- *Why is trust among stakeholders important?* For example:
  - ✓ *Completing WSS projects on time, on budget, and with high quality*
  - ✓ *Serving those who currently lack safe water and sanitation*
  - ✓ *Creating a new water use and management ethic*

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Unity of thought, word and action

- What is one way you could improve how well you:
  - ✓ …say what you mean?
  - ✓ …do what you say?
- How can you assist *others* in developing unity in their thoughts, words, and actions?

"We say we are dedicated to serving people. If there is a water breakdown, supervisors sometimes even work 24 hours in a day. They rush to the work, even leaving their families. It's not just that the boss tells them to go – they feel the urge inside to go, even in the night and on holidays."

WATSAN Engineer, Bhopal, India

"It's important to me that people tell me the truth. But when people give me false reasons for not doing their assignments or some job, I get angry. By practicing human values I could be more patient and tolerant. What I wish is to respect others and listen to their problems and if possible help them with a solution."

WATSAN Supervisor, Addis Ababa, Ethiopia

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Your own practical experience

- What is a challenging situation <u>YOU ARE CURRENTLY FACING</u> in your water-related education, supply, and/or sanitation work?
- In your notes:
  - ✓ *Give a title to the situation*
  - ✓ *Describe the situation*
  - ✓ *Describe how you COULD APPLY 2 or 3 human values in this situation*
- Describe your plan to a partner, who will listen for unique ways you might apply human values

Title: Implementing the human values based approach
Description: The staff will have to understand and practice human values before they can effectively conduct water education in the communities.
Applying human values: Patience and understanding are needed to recognise that this is a new concept. We need trust that, with time, people will take in new ideas and will start practicing and disseminating these values in their water education work. We must have tolerance to know that people are different, and that mistakes and objections are natural to human beings. We must have confidence and always be positive that things will work out with time.

Educator, Arusha, Tanzania Workshop

YOUR NOTES

Situation title…

Describe the situation…

Describe how you *COULD APPLY 2 or 3* human values in this situation…

© 2005 UN-Habitat and Global Dharma Center

Unit 5: Fostering a Group Environment for Human Values and Ethics

In this fifth unit, you will practice how to engage a group in establishing a set of guiding principles based on human values.

You will also have a chance to examine and strengthen the influence you have to make a positive difference in the people and projects you work with.

"When value-based principles are fully integrated into development activities, the ideas, insights and practical measures that emerge are likely to be those that promote self-reliance and preserve human honour, thereby avoiding habits of dependency and progressively eliminating conditions of gross economic disparity."

"Value-based approaches are useful in developing a shared vision, collective action and common destiny on water conservation and management."

Piresh Otieno, "Value-Based Approaches to Community Water Education," presented at a 2001 UN-Habitat Expert Group Meeting

"We need to help people to see the larger picture. When water and sanitation are in place, people can shift their focus to their vocations and the local economy. We have to create belongingness with the people and sustainable facilities. We can be governed by love and law."

City Mayor, Indore, India

"One project was to get water from a well-field owned by farmers, who would need to be displaced and compensated for the land taken. This had to be settled to avoid delays in getting water to people who badly needed it. Representatives of the farmers met with us. Applying human values of wisdom and compassion, the company agreed to the compensation and allowed the farmers to be involved with the work."

WATSAN Head of Planning, Ethiopia

© 2005 UN-Habitat and Global Dharma Center

Leading others to practice human values and ethics

- As a leader, what have you found to be most effective in encouraging, guiding, and requiring others to practice human values and ethics in their work?
- How can you help individuals in your workgroup become aware of their human value strengths?

"We have one worker who is cleaning the trash in a colony who is so sincere that we don't have to check on him. We are totally confident that he will be there cleaning everyday. If we have visitors come to our city, we always take them to his area because we know it will be clean. He has strong values that come from his upbringing. In another colony we had a man who would not do good work even though we cut his salary. Then we told him about this other worker and what a good example he was. As a result this person started working harder."

Public Health Official, Gwalior, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

- The Hewlett Packard Corporation once conducted an internal study to discover the "best practices" of their highest-performing managers
- One finding: their best 200 managers consistently worked with their people to define a set of group values that everyone was committed to
- They then posted these group values as guiding principles for all their decisions and actions

Eliciting commitment

- Research by Barry Posner, Dean, Santa Clara University Business School USA, has shown that the prime factor for increasing commitment to work is awareness of personal values, not awareness of organization values

Clarity of organi-zational values	High	4.9 / 7.0	6.3 / 7.0
	Low	4.9 / 7.0	6.1 / 7.0
		Low	High
Numbers refer to *commitment to work*, on a 7-point scale		Clarity of personal values	

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Establishing a set of "guiding principles" for a group

- Create a "workgroup" at your table
- Make a list with 1 or 2 human value strengths for each person
- Using this list of human value strengths, create a statement of "guiding principles" for your "workgroup"
- Give one specific, tangible example of how your guiding principles would be put into practice in day-to-day work.

"One of our guiding principles is to keep agreements. Our principal had agreed to pay a graphic artist a certain amount for some work. The work was done well, but the principal felt it was too expensive and would not pay the full invoice. I argued, but to no avail. Then, I told the principal that I was willing to personally make up the difference in whatever he wouldn't pay. I think that decision broke his resolve and he finally paid. But when I got home and checked the money, he had overpaid. The next day, I handed the extra money back. He was shocked to the bone. He has subsequently told everybody that "there are still a few good people around."

Teacher, Arusha, Tanzania Workshop

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Guiding principles: a practical example (1)

- *"We the champions of human values in the project for Urban Water Supply and Environmental Improvement (UWSEI) are committed as good citizens to respect the faith, truth, justice, for whom this project is envisaged in a holistic manner and with proper use of all resources made available under this project."*

Guiding principles: a practical example (2)

- *"(1) To provide good water and sanitation to the public with courage and determination by having good dialogues with the public and giving them proper justice without any discrimination."*
- *"(2) We can help them with our quality work, by teaching them the value of time and showing them how to be sincere and responsible."*
- *"(3) Guiding principles: sincerity, discipline, devotion, love, justice, and implementation."*

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Your sphere of influence

- Name some of the people whom you touch and influence in your day-to-day work:
  Your peers *Your subordinates*
  Your boss *Your customers*
  People in the community *Your students*
  Others
- How do you already practice human values with these people, and what impact does it have?
- How can you bring human values and ethics more explicitly into your everyday conversations at work?

"One supervisor, by involving himself in the personal problems of the workers, has helped them to overcome their vices and work better. One employee had financial problems with a marriage; the supervisor motivated the community to rise up and help the employee; now they are loyal."

"There was news of a baby being thrown away. One of the workers went to the place and took the baby to the hospital and saved its life. Then a year later a couple with no children came and adopted the child, which made them very happy."

"One supervisor went to a politician and asked him to pay for his water. When he began to pay, his neighbours also paid."

Stakeholder Consultations,
Madhya Pradesh, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Your sphere of influence

- How might your work have an impact in any of the following ways, based on human values and ethics:
  - ✓ Involvement, ownership, and satisfaction of all stakeholders
  - ✓ Active partnership between government and civil society
  - ✓ A new sense of confidence, trust and understanding for the government's efforts
  - ✓ Enhanced sustainability of water and sanitation projects (with better cost recovery)
  - ✓ Efficient project completion – on time, in budget, with quality

"There is a separate feeling between the people and the government. The people expect the government to do everything, but the government can't do everything. An ongoing partnership with the public is needed, and we have to involve people in the slums. We are going to people to explain how to save water and how to fix their pipes. The NGO's and community-based organisations can help to create a culture of human values. This must be combined with other services like vocational training. Women are key change agents. When they realize the value, then commitment comes from the inside."

Public Health and Engineering Officials
Indore, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Your sphere of influence

- How might your work have an impact in any of the following ways, based on human values and ethics:
  - ✓ Good governance, including pro-poor practices, ethics and transparency
  - ✓ A new ethic of water use and management
  - ✓ High regard for the protection and use of natural resources
  - ✓ An integrated approach to water and sanitation management
  - ✓ Long-term economic growth and poverty reduction

"There are doubts about the water supply and sanitation projects. There needs to be feedback between the design engineers and the local people to know what to do. We should have the feeling of national unity; then we will have the human values. We won't damage things or harm things when we feel it is our country. When leaders educate the workers to realize they are supplying water to the people, this instils a moral duty and a moral feeling. A sense of belonging will come. Our forefathers fought for this feeling – we must sacrifice for this feeling of being proud of our culture."

Public Health and Engineering Officials
Jabalpur, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Unit 6: Becoming a Champion of Human Values and Ethics at Work

To reinforce the ultimate goal of the human values and ethics capacity building – helping to achieve "safe water, sanitation, and hygiene for all" – in this sixth unit you will write a vision of how you see yourself living, guiding, and fostering human values where you work and will commit to one positive attitude or behaviour change that people will see in you after you complete this Guide.

Finally, you will create, individually and as a group, a vision of how you can contribute to this goal through human values and ethics in your workplace.

"In 1993, only 20% of the total population of Phnom Penh had access to water supplied by the Phnom Penh Water Supply Authority (PPWSA). Today, 70% of the entire Phnom Penh City is connected. Also, due to a higher collection ratio, PPSWA has fully recovered its costs. The success of this public water enterprise is, to a large extent, the result of a champion of the cause in the person of the Director. PPWSA, under inspired and disciplined leadership, is one of the better-run utilities in the Asian region."

Asian Development Bank:
"Impact Evaluation Study on Water Supply and Sanitation Projects," December 2002

The power of visioning

- *"Visioning" means imagining a tangible and specific idea for a future condition or event*
- *Visioning gives us:*
  - ✓ *a concrete goal to inspire, guide and organize our efforts*
  - ✓ *a "benchmark" so we know when to celebrate our success*
- For example: "It is now (date) and I am working effectively to provide water-related education / supply / sanitation to people in my community by _____."

© 2005 UN-Habitat and Global Dharma Center

Your personal vision

- Write a vision of your "human values future" in your water education, supply, and/or sanitation work:
  - ✓ Imagine that it is four months from today
  - ✓ How are you practicing the human values at work?
  - ✓ How are you leading others to practice human values and ethics at work?
- Write your vision as a "letter to yourself"
- Write your postal address on the outside of the provided envelope and insert your letter

"I will have concern for the poor and rural people… those who have no awareness of what they have to get from the government, what their rights are. I will voluntarily educate them and provide a few amenities that are meant for them by the government by timely discharging my duties."

"I will try to work for the people more courageously, be more just and impartial, be more punctual and sincere, and develop more faith in the system by increasing transparency in the work."

"I dare to dream that we will practice, and I will facilitate, the 'bringing out' process of human values and use innovative ways in the interest of the project."

WATSAN Workshop Participants
Madhya Pradesh, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Your commitment

- *What is one positive attitude or behaviour change that people will see in you when you return from this training?*

- *Having a more positive attitude towards others: concern for others*
- *Being aware of other's needs (the willingness to help them using the human values approach)*
- *Living at peace with all neighbours*
- *Responsibility towards assignments given to me*
- *Responding positively to others*
- *Listening to whoever speaks*
- *Patience at the work place*
- *Sacrificing my space for the good of others*
- *Giving up smoking*
- *Coming early to workplace*

Educator Workshop Participants
Arusha, Tanzania

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Imagine this global news report, 01 January, 2025…

"Twenty years ago, some thought the challenge was difficult while others thought it near impossible… But today, January 1, 2025, every man, woman and child on the planet has access to safe drinking water and proper sanitation. That is over 7½ billion people with water that can satisfy their basic human needs for drinking, hygiene, cleaning, cooking and sanitation; there is even water for basic agriculture and animal husbandry.

"As a result, water-born diseases have been almost eliminated. Infant mortality is at an all time low. People are at work rather than sick at home. Women are earning income and girls are getting a full education, rather than carrying water for hours each day. Per-capita income is growing even in the most poor villages and communities. And the health of rivers and streams has been improved and safeguarded as well.

"In 2005, the picture looked bleak. Progress towards the UN's target to 'halve, by 2015, the proportion of people without sustainable access to safe drinking water and basic sanitation' was far behind achieving the goal. One billion people were without safe drinking water, and two billion people needed access to safe sanitation.

"What turned the situation around? On the surface, it appeared to be a renewal of political, social, and personal will to address the problem, plus a strengthening of the legal instruments to force the issue. But underneath, *something* more fundamental and profound was at work… *something* that finally addressed the source of the problem… *something* that provided the inspiration and energy for renewed levels of commitment, compliance to legal mandates, financial capital, and capacity-building for knowledge, technology, and governance.

"What was that 'something' that awakened and mobilized the planet? Slowly at first, and then gaining momentum, people in country after country began to express 'It simply isn't right' for this situation to continue. The intention for protecting, safeguarding, and fulfilling humanity's 'right to water' took root, along with a resurgence of human values. The movement drew its strength from the cultural traditions and spiritual roots of societies around the world, taking a stand to 'do for others as you would have them do for you'.

© 2005 UN-Habitat and Global Dharma Center

"Men and women, young and old, from all walks of life, began to learn about the situation, to look inside themselves, and to talk seriously and sincerely with others. They did not stop at only being aware of the problem. From awareness and understanding grew resolve and determination. From respect for human dignity grew a deep sense of responsibility. From concern and compassion grew a passion for action – to do whatever it took to secure universal access to safe water and sanitation. A series of small successes became a torrent of self-reinforcing cycles of action until the tide was turned.

"The result was 'a world united by common values and striving with renewed determination to achieve peace and decent standards of living for every man, woman and child[22]' – fulfilling the words spoken in 2004 by the Secretary General of the UN, Kofi Annan. As the human values grew over time, the right to water became a reality. Both developed and developing countries recognized that exercising their responsibilities was necessary for securing the right to water for everyone.

"The 2015 millennium development targets for water and sanitation were achieved on time, but the momentum didn't stop there. People took full responsibility for making 'universal access to water and sanitation' an idea whose time had come. They integrated rights-based and human values-based approaches to achieving it. As a result, compliance with legal covenants combined with the commitment to uphold the inherent dignity of people everywhere. Needed financial capital was made available, along with the human and technological capacity needed for sustainable progress.

"The only thing comparable to this phenomenon, this extraordinary turn-about, was the upsurge in political and social will that led to the fall of the "Iron Curtain" between Eastern and Western Europe. But this time, the entire planet took part."

[22] "Implementation of the United Nations Millennium Declaration," report of the Secretary-General. 27 August 2004, page 2

© 2005 UN-Habitat and Global Dharma Center

Creating a "turning point"

- Write your vision of a "turning point" in history for providing water, sanitation and hygiene for everyone, through human values and ethics:
  - ✓ *Imagine that it is now the year 2020*
  - ✓ *What is the story that you will tell your children or grandchildren – what happened and the role you played in it?*

"It was the year 2005 and I had the good fortune of attending the Human Values Water, Sanitation, and Hygiene Education centralized training in Arusha, Tanzania. Along with education representatives from 11 other countries, we formulated a plan for educating children and the community on how to conserve and share water, and worked with the utilities to set up water and sanitation classrooms in our schools. As the days, months and years passed, we weren't always sure that we could ever reach the ideal goal of having water and sanitation for every human being on this planet. But as you can see now, my dear grandchild, we have accomplished this goal through hard work and full concentration on serving the people who were most in need."

Educator Workshop Participants
Arusha, Tanzania

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

Building a group vision

- One by one, each person adds a new ingredient to the overall group vision of an historical "water, sanitation, hygiene turning point" based on human values

"One thing that helped the people get involved was the public monitoring systems that we put into place. With the advanced internet technologies people could get information about all aspects of our water and sanitation activities, even people in the slums. This kind of transparency and public recognition created a strong sense of motivation to focus on doing the right things in the right way."

"It took many years before we began to see the kind of momentum we needed to achieve this seemingly impossible goal, but once the communities began to take ownership for their part in conserving and paying for water and sanitation, we really began to make progress."

(adapted from) WATSAN Stakeholder Consultations, Madhya Pradesh, India

YOUR NOTES

© 2005 UN-Habitat and Global Dharma Center

"Human values and ethics are directly relevant to the art of responsible public policy making. Human values and ethics can become a source of political mobilization and contribute to social change. These fundamental values should guide and inspire us in our efforts to promote development and combat poverty."

Kjell Magne Bondevik
Prime Minister of Norway

"As long as poverty, injustice and gross inequality persist in our world, none of us can truly rest. Poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings. Overcoming poverty is not a gesture of charity. It is an act of justice… the protection of a fundamental human right, the right to dignity and a decent life."

Nelson Mandela
3 February, 2005
"The Campaign to Make Poverty History"

"I am not interested in listening to 100 ways by which it cannot be done. Can you tell me one way in which it can be done? If I am authorized, I will remove the word 'impossible.'"

The Honourable A. P. J. Abdul Kalam
President of India
in *"Vision to Mission" (2003)*

© 2005 UN-Habitat and Global Dharma Center

Water for Life – One Leader Can Make a Difference

by Debra and William Miller, Global Dharma Center

Imagine Phnom Penh, 1993… The Khmer Rouge have been defeated, although the city is still not "secure." Only 20% of the total population have access to water supplied by the Phnom Penh Water Supply Authority (PPWSA). There has been no maintenance of the system and virtually all documentation of the water infrastructure and customer base has been destroyed. Over 70% of the water produced is "lost" to leakage or illegal taps to the pipes. The PPWSA staff of 500 is under-qualified, underpaid, with low motivation, and working with low efficiency. Nepotism is widely practiced. The higher management is working for self-interest, often offering illegal water connections for money in their own pockets.

How would you like to be in charge of turning this situation around? That's exactly what one man, Ek Sonn Chan, took responsibility for when he became Director of the PPWSA.

To restore and ensure everyone's right to water, and solve these seemingly insurmountable problems, Ek Sonn Chan began a "changing of culture." He first tapped into his own personal values: responsibility, service, quality, safety, health, high integrity, and working to uplift his country. He developed around him a staff of 20 people totally dedicated to his vision and values. Together they insisted that others, inside and outside the organization, do the same.

They conducted an accurate survey of their customer base and discovered that only 40% were paying water bills (some never received them). Ek Sonn Chan even went house to house to convince non-paying or low-paying customers, including rich and powerful VIP's, to pay their fair share for water. They installed new water lines, especially to the poor. They repaired old facilities and leaking pipes. They installed water meters. Within 3 years, they were generating enough revenue to cover the costs of operating the system, and they reduced the lost water from 70% to less than 25%.

Today, as a result of this massive effort, 82,000 connections are metered, and 70% of the entire Phnom Penh City is connected to the water distribution network. Also, PPSWA has a team of people who are hardworking, responsible, and self-motivated. And due to a higher collection ratio, it has fully recovered its expansion costs.

Ek Sonn Chan is an inspiring example of how one committed leader can make a difference – particularly when it comes to meeting one of the most daunting challenges of this early millennium: providing universal access to safe water and sanitation. After all, today, over 1.2 billion people lack access to safe water and 2.5 billion are without proper sanitation. And over 5 million people die every year from

© 2005 UN-Habitat and Global Dharma Center

disease related to poor water quality.

Towards this end, the UN has set a Millennium Development target "to halve by 2015 the proportion of people without sustainable access to safe drinking water and basic sanitation." The UN has taken the additional step to declare 2005-2015 as the International Decade for Action to provide "Water for Life," which includes sufficient water supply to meet people's basic needs for drinking water, hygiene, and subsistence agriculture and stockbreeding… as well as sustainable management of aquatic ecosystems.

Many people and organizations applaud such initiatives, but hesitate to step forward to help. They are suspicious that funds will be used inefficiently or will end up in private bank accounts and distrust the capability and integrity of the leadership in the more impoverished countries.

Ek Sonn Chan and others like him give us a different picture… a view of "Water for Life" leaders who create a culture of trust and excellence, and then initiate innovative policies and practices. In fact, there is no scarcity of capable, values-driven, innovative leaders in the developing countries.

One such leader is Mr. Shaoxia Cheng, Director of the Project Management Office of the Sanjiang Plain Wetlands Protection Project in the PRC. He has long been devoted to the values of environmental sustainability and caring for future generations, having participated in a variety of wetlands-related projects through the years. Innovation is also a key part of his work. He states that the Wetlands Protection Project, under his direction, "differs significantly from other wetland conservation in the PRC in its close linkage of watershed management with the management of wetland nature reserves, and with the way it directly addresses the needs of the plain's local residents."

Also consider Rebecca Ravalo, Program Manager for the Water Supply and Sanitation Program Management Office (WSSPMO) in the Philippines. Dedicated to working on behalf of the underserved communities in the 20 poorest provinces in the country, she has introduced innovative ways to involve local governments down to the village level in different stages of her projects – giving them a sense of ownership of the water supply systems installed. Drawing upon her values and creativity, she continues to address many daunting challenges. "We have 30 agencies handling different aspects of water management and service delivery; this leads to incredible coordination constraints. Financing is also a very complex and prevailing issue. And we need to continue building the local governments' capacity to assess their needs and be self-sufficient enough to address them."

Many people may feel it's inevitable that universal access to "Water for Life" will never be reached. But to quote Mr. N. Vittal, Chief Vigilance Commissioner of India (in charge of anti-corruption measures):

> *"It was Alexis de Toqueville who said that the inevitable becomes intolerable the moment it is perceived to be no more inevitable."*

Ek Sonn Chan, Shaoxia Cheng, and Rebecca Ravalo are three leaders who do not see a lack of "Water for Life" as inevitable – only *intolerable*. They are leaders who have the strength and personal character to bring out the very best in others: staff, customers, community stakeholders alike. They do this by putting into practice values that are fundamental to human existence and found in varying degrees in all

© 2005 UN-Habitat and Global Dharma Center

societies, cultures, nationalities, and classes – values such as honesty, integrity, trustworthiness, inner peace and confidence, caring, compassion, and respect for all.

Despite their efforts, the world as a whole is failing to meet the Millennium Development target for safe water and sanitation (as well as other Millennium Development Goals). As James D. Wolfensohn, president of the World Bank, has stated:

> *"The world is at a tipping point: either we in the international community recommit to delivering on the goals, or the targets we set in a fanfare of publicity will be missed, the world's poor will be left even further behind, and our children will be left to face the consequences."*

It's time for us – the global community – to step forward and give self-empowered leaders like Ek Sonn Chan, Shaoxia Cheng, and Rebecca Ravalo our trust and encouragement, as well as the financial, technological, and human resources they need. It's time for us to remove the obstacles of bureaucratic red tape to getting these projects off the ground and completed expeditiously. It's time for us to focus ourselves on reducing poverty and upholding human dignity by empowering the committed leaders who can complete the job of providing "Water for Life."

© 2005 UN-Habitat and Global Dharma Center

Universal Access to Water: Making the Impossible Possible

by Debra and William Miller, Global Dharma Center

Before 1953, people considered it virtually impossible to climb to the top of Mt. Everest, the highest place on earth. But Tenzing Norgay of Nepal and Sir Edmund Hillary of New Zealand shattered this belief by reaching the peak on May 9, 1953. In the next 20 years, 22 more people successfully made the climb. Recently, between 1998-2002, over 700 people have done it as well. What had been thought impossible has become quite possible for those who choose to do it.

What made Norgay and Hillary's initial achievement possible? Their own reflections on their climb point to the human capacity, which we all share, for self-determination, discipline, courage, good humour, and teamwork.

Before 1996, people considered it virtually impossible to successfully complete *in only 18 months,* start to finish, a US$65 million water supply project in rural India that would reach over 700 villages and 1 million people, laying more than 2,500 km (1,500 miles) of pipeline. Yet that was exactly what happened in the India state of Andhra Pradesh in 1996, with a project that was governed by a collaboration of NGO, local, and state government institutions. The same feat has also been replicated elsewhere in India, El Salvador, and Mali.

What made this possible? According to a UN report on this project, first of all there was the presence of *shared human values* among those who worked on the project – trust, confidence, inspirational leadership, dedication to professionalism – all focused on achieving a meaningful mission.

Secondly, the leaders inaugurated *key innovations* in three areas: innovative approaches to broad-based partnerships among public, private, and community sectors; innovative methods of cost control and MIS-based planning; and innovative means of achieving new levels of responsibility, commitment and execution among the government agencies.

This combination of shared human values and innovativeness comprise a formula for accomplishing another *seemingly* impossible task: providing universal access to safe drinking water and sanitation for all of the world's inhabitants – and doing it expeditiously! An Asian Development Bank study of water supply and sanitation projects has outlined a tangible, practical vision of what *is* possible if we are willing to make it happen:

- providing 100% coverage for drinking water
- protecting alternative water sources through education and the revival of traditional practices
- promoting transparent governance, tariff reform, and demand-side management for sustainable 24-hour piped water supply
- providing 100% coverage for environmentally safe sanitation
- propagating integrated water resources management, with participation by all stakeholders

While the UN Millennium Development target is to "halve by 2015 the proportion of people without sustainable access to safe drinking water and basic sanitation,"

© 2005 UN-Habitat and Global Dharma Center

there is the clear possibility of reaching that goal even earlier, by 2010, and then moving onwards to *universal* access.

We can make the seemingly impossible possible, especially if we adopt the same attitude that the President of India, A. P. J. Kalam, stated in his book *Vision to Mission*: *I am not interested in listening to 100 ways by which it cannot be done. Can you tell me one way in which it can be done? If I am authorized, I will remove the word "impossible*." When the potent combination of human values and innovation are involved, we can remove the word impossible.

Human values are fundamental to our human existence and are found in varying degrees in all societies, cultures, nationalities, and classes – values such as forbearance, compassion, a quest for truth, responsible conduct, peace, and love. The key to human values is that they are *inclusive* values that bind people together across their differences and prompt a concern for other's well-being.

Human values evoke new levels of shared meaning and inner motivation, leading to the development of good character as well as creative, effective action and results. According to Pireh Otieno, Programme Officer, African Water Network, Nairobi, Kenya[23]:

> *"When a value-based approach is fully integrated into development activities, the ideas, insights, and practical measures that emerge are likely to be those that promote self-reliance and preserve human honour, thereby avoiding habits of dependency and progressively eliminating conditions of economic disparity."*

As with human values, innovativeness is inherent in our nature as human beings. In one way, the history of a culture is the history of its innovations. While human values lift us from complacency to action, our capacity for innovation gives us the means to transform "business as usual" into solutions that meet the new challenges of the day. Innovation gives us a way to express our character and inner motivation to make positive, lasting changes. Innovation provides an avenue for incorporating the inputs of all stakeholders. Innovation enables creative yet practical reforms in policies, work processes, and overall governance.

What will it take to achieve the Millennium Declaration target for water in an expeditious manner, which is a critical step toward achieving universal access to water? The UN General Secretary states:

> *"Knowledge, capacity and the political will to act and provide sufficient resources are necessary components of a successful drive to implement the Millennium Declaration. I would also mention another, equally necessary element: respect for the rule of law.*[24]*"*

Thus, a four-fold strategy is required to accomplish the seemingly impossible task of providing safe water and sanitation to the 2 billion people who are still suffering from its lack. Human values and innovation have a combined role to play in each of these areas:

- Capital – innovative economic policies, reforms, and financing modalities

[23] Pireh Otieno, "Value-Based Approaches to Community Water Education" in *Human Values in Water Education*, UN-Habitat
[24] Ibid., page 3

© 2005 UN-Habitat and Global Dharma Center

- Capacity-Building – innovative means to provide the technological, human resource, and governance know-how and skills
- Compliance – innovative legal covenants and mechanisms for respecting, protecting, and fulfilling the human right to water
- Commitment – innovative approaches to evoking personal, social, and political will, and involving all stakeholders

When human values and innovation are involved, questions that stimulate meaningful introspection and dialogue are typically more valuable than ready-made answers. On a practical, day-to-day level, this four-fold strategy comes down to a series of creative challenges, including:

- How can we ensure an adequate and timely flow of capital and funds?
- How can we seek high participation and ownership by all stakeholders?
- How can we set and reach stretch goals that go beyond what we think is possible?
- How can we implement pro-poor/good governance practices?
- How can we develop and empower high integrity, skilful, creative workers and stakeholders?
- How can we inform and empower communities regarding their responsibilities as well as their rights?
- How can we mobilize social, political and community will to expeditiously clear obstacles and spur effective action?

We can make the impossible possible when we tap into our natural human capacity for human values and innovativeness. When we allow our hearts to be touched, and reach out with compassion, determination and creativity to those without water and sanitation, then the goal of universal access to safe water and sanitation will become a reality far sooner than we currently believe is possible.

© 2005 UN-Habitat and Global Dharma Center

Section V
Stakeholder Consultations

V.1 Notes from India Consultations

V.1.1 Stakeholder consultation, Bangalore, India, 27 June 2005

A stakeholder consultation to discuss human values and ethics in the water and sanitation utility sector in India was held on 27th June, 2005 in Bangalore, India.

Purpose:
The purpose of the consultation was to explore the roles, challenges, needs and relevance of human values and ethics in the water utility sector in India and to gather examples and stories that could be used in the Guide.

Attendees:
Global Dharma Center:
Debra Miller and William Miller
N. Vittal, Director of MINDS – School of Management for Infrastructure and Development Strategies
STEM – Centre for Symbiosis of Technology, Environment & Management:
Shashisekhar S. P., Environmental Engineer
K. Nagasreenivas, Urban Engineer
Kasinaphan, Urban Engineer

Perspectives on the current need for human values and ethics in the utility sector in India:

- People are not always aware of whether they are practicing good values or not.
- People need to be appreciated for the good values they are already practicing.
- If we can focus on the good things people are doing and reinforce them, it would improve the quality of work being done.
- A tolerance for constraints will come when you practice the human values.
- A change in attitude to serve the people is necessary.
- There is a need for information sharing, to keep opening up the communication and interaction among the people.
- Management people who practice strong values need to be exposed as examples.
- Social people (NGO's) need human values to help them go into the community and understand the needs of the people and then to work with the government and engineers to solve the problems.
- Social people (NGO's), government and engineers need to work together. Human values help them to create a common thread to bring the people together.
- Exposure to human values is needed to show, demonstrate and reinforce the change in attitude and behaviour.
- How to reprimand is important.
- Utility managers need to relate to the social workers because they personally understand what is happening in the community.
- Managers have to work together to bring the costs down.
- Managers must be open to gain a better understanding of the overall picture of the water situation now and in the future in their area and outer areas to gain a larger perspective.

© 2005 UN-Habitat and Global Dharma Center

- You must have the moral courage, character and strength to collect the proper fees so that you can use it to better serve the people.
- Top people should have the foresight to look ahead, be aware, and appreciate the performance that is needed.
- Strong values can improve the process of providing water and collecting fees.
- Strong values can create a "system" that upholds high standards.

Example of human values and ethics in practice:

- One engineer was recognised by the board for his work in the slums. He went out, researched the problems and got the work done. He worked hard and didn't take kickbacks. He helped bring paying customers into the system. He understood the difficulties and wanted to help them. He had an intent to serve the community. Management gave him a bit of a free-hand to do his work because of the positive things he was doing.

Perspectives on the current utility environment to be aware of:

- The current system works mainly on a rewards and incentive basis, outside motivation instead of internal motivation.
- Most managers are focused on target-based supply, not human values.
- When working in the slums, you are dealing with a group, not individuals.
- The government needs to act as a facilitator, but politics hinders their influence.
- In the government system, some people come and go, while some people stay long-term. Some personalities work together well and some don't.
- Some people are afraid to tell their boss the truth, "If I put a pipeline here, I know that five loop lines will come within a week."
- Focus on getting good work done, then bring in the values.
- Personal financial security is most important.
- The work must be monitored: i.e. If I am purchasing products and supplies, I can do it wisely or not.
- Using resources wisely is most important; targets should be set for using resources properly.
- There must be an accounting for decisions made.
- There must be shared responsibility, the workers need to know how far they can go and make it a group process.
- The skill level needed is very high.
- While each village will have their own unique problems, there are common indicators.
- Cost control, money flow is a big problem.
- Scarcity of water has become a teacher these days.
- The value of good work should be recognised by good wages, which is a component of the cost of the product.
- There are some public utilities management that are doing a good job.

© 2005 UN-Habitat and Global Dharma Center

V.1.2 Stakeholder consultation, Mumbai, India, 29 June 2005

A stakeholder consultation to discuss human values and ethics in the education sector in India was held on 29th June, 2005 in Mumbai, India.

Purpose:
The purpose of the consultation was to meet with educators who were attending a 45-day residential course on Education in Human Values and to discuss their experiences with human values.

Attendees:
Global Dharma Center:
Debra Miller and William Miller
Dr. Pitre, Director, Education in Human Values
12+ Educators throughout India attending a 45-day residential course on Education in Human Values

Perspectives about nature, water and human values being taught in the course:
- The five elements are common to all: air, sky, energy, water and earth.
- Life began with water.
- Water is a common heritage; it is something that supports all life.
- H_2O – when the two elements are separate they are volatile, when they are together they are harmonious.
- Water works in harmony with everything.
- There is an intricate relationship between water and civilisation.
- Human values are inherent in creation and are existent in nature.
- Nature is a role model of the human values.
- Our human body is 76% water and water covers 76% of the earth.
- Human values have the same global connectivity as water.
- Human values are that which is within.
- It's important to explore and understand:
    - How can we use our water in balance with nature?
    - How can we treat nature in a pure way, a sacred way?
    - Why do cultures worship the elements?
    - Why must we go back and learn from nature?

Ways to evoke the human values:
- Create an environment that supports the human values.
- Create an environment that brings out insights.
- Create an environment for experiential learning.
- Create processes that bring out the values.

Most meaningful learning while attending the Education in Human Values residential course:
- Learning the value of silence and to sit silently
- Exploring – "What is the purpose of my life?"
- Sharing love
- Learning and practicing self-management
- Learning to hear my voice of conscience
- Exploring – "What is the purpose of human values?"
- Learning about and practicing surrender

© 2005 UN-Habitat and Global Dharma Center

V.1.3 Stakeholder consultation, Madhya Pradesh, India, 12-16 September 2005

Stakeholder consultations to discuss human values and ethics in the water and sanitation sector as well as the ADB-assisted UWSEI project were held with 4 cities in the state of Madhya Pradesh, India during the week of 12-16 September, 2005 with over 375 people. The attendees were as follows:

Stakeholder Consultation Attendees	**Indore 12 Sept 2005**	**Bhopal 13 & 15 Sept 2005**	**Jabalpur 14 Sept 2005**	**Gwalior 16 Sept 2005**
Mayor	X			X
Mayor in Council Members	X		X	X
Commissioner (City Manager)	X	X	X	
Heads of Department (HOD's)	X	X	X	X
Public Health Engineering Dept (PHED) Field Engineers, Inspectors and Supervisors	X	X	X	X
PIU Staff	X	X	X	X
PMU Staff		X		
Urban Development		X		
UN-HABITAT Staff (either Mr. Mukerjee or Mr. Banerjee attended each meeting)				
Number of attendees in each city	150+	90+	90+	45+

Information Gathered and Lessons Learned

During each meeting we briefed the attendees on the purpose of the capacity building related to human values and ethics in the water and sanitation service sector for managers and leaders. We then asked several questions which provided stimulus for their input:

- What are some positive examples of how you, and others, are currently practicing human values and ethics in your work?
- What are the challenges you face when you try to practice human values and ethics at work?
- What are some examples of when/where human values and ethics are needed at your workplace?

Mr. Aniruddhe Mukerjee, UN-Habitat CTA for Madhya Pradesh, drawing upon his previous experience as an Indian Administrative Services officer in Madhya Pradesh, was quite effective in urging the attendees to be open and honest in citing both positive examples and challenges. Mr. Ramanuj Bannerjee, Project Officer, also contributed well to the success of the various meetings during the week.

The following pages contain the details of our notes from the stakeholders consultations meetings organized by each of the four cities (Indore, Bhopal, Jabalpur, and Gwalior) regarding these three issues:

Areas where human values are needed
How human values are currently being practiced
Other things to be aware of

© 2005 UN-Habitat and Global Dharma Center

Meeting in Indore with Public Health Engineering Department

Meeting in Bhopal with Project Management Unit Engineers

Meeting in Bhopal with Municipal Commissioner, Heads of Department and others

© 2005 UN-Habitat and Global Dharma Center

Meeting in Jabalpur with Public Health Engineering Department

Meeting in Gwalior with Mayor, Councillors and Project Staff

Meeting in Gwalior with Public Health Engineering Department and Project Staff

© 2005 UN-Habitat and Global Dharma Center

Areas where human values are needed:

Notes from Indore:

- Space in the slums is such a constraint that even if we build toilet facilities they will be used for other purposes and will be spoiled. We have to upgrade the municipal staff so that they can train the people to come up to where they can understand the concept of having a toilet.

- On-going, continuous partnership with the public is needed and we also have to involve the people in the slums. They need to understand that the corporation cannot look after every pipe; they must help us by using the pipes properly and learn how to fix and change their pipes.

- We still have to use pressure tactics to legalize the water connections. In 1997 there were 90K connections, and 100K illegal connections.

- The slum people think the water should be free if the corporation supplies its. However, they will pay a large amount to buy water from other sources.

- We need more of a connection with the corporate councillors.

- When complaints are lodged, they need to be monitored.

- The people are not taking responsibility; they are heavily dependent on the corporation. If the public must help to provide the materials, they will take care of it; if it is free then they don't take care of it.

- The corporation is the main agency to look after people (such as the Public Works Department). People feel a dependency and lack of responsibility -- taking no responsibility for "ownership"

- The political will must be there to get the people to pay; plus the corporation must keep things functioning. The powers have been decentralized to collect, but that collection is not happening. Rural water responsibilities have been handed over, but the Panchats are not collecting revenues and so they are not able to maintain things properly. The payment of the water bill will be the last to be paid because there is no fear of the water being cut off.

- Standpost water is being misused.

- Where to put the hand pumps is a big battle. Politicians want them near their houses, rather than where they might be most needed.

- Human values are not a good subject for engineers.

- The culture for human values is not there in the rural areas or the slums; they don't know what they are doing and the negative impact. This human values culture can be created, but it must be done within. We must raise awareness so they can understand the living conditions; it must be done through community participation. The NGO's can help to create this culture; they can be an extended hand to help build the capacity. Then the CBO's will become the long-term owners of the programme. This must also be combined with other services like vocational training. The housewives must be brought into the programme first; women are key change agents. When they realize the value then the feeling comes inside.

© 2005 UN-Habitat and Global Dharma Center

- We must avoid the political people.
- The rag-pickers are the ones who carry many diseases and they can spoil the public stands. We have to focus on getting them developed too.
- Engineers are more neutral and unbiased in their designs (distribution network, benefit to all, cost-effectiveness, construction quality, etc.). But the political people make the decisions and often do not consider the people's needs. Then the values will go and the people will not get the benefit.
- The politicians often go against human values. The people in power deprive the people. The decisions should be made on technical only, not on personal preferences. If the engineering sector can be proactive, then values are fine; reactive gives lower values.
- Belongingness and getting the public involved is most important; confidence in the system is needed.
- Labour refuses to do their job; the subcontract work isn't done.
- Basic discipline is missing.
- We need the political will to solve the problems.
- Will power is needed to do the good work.
- Fudged bills are given when the work was not done.
- Drain cleaning is a health hazard and inhumane job, so how do you motivate the man who has to go into the sewer. They don't wear the proper clothes or gear. They feel they must drink in order to do the job. Sometimes they will intentionally clog the system so that they can get paid to clean it, which is extra money for them (they get the affected people to pay).
- Sometimes the people will get a tubal and then pressure the corporation to get a motor; then they make illegal connections.
- About 40% of the workers do not work genuinely; they come but they do not do anything.
- If action needs to be taken against someone who is stealing water, the community will rise up against those who are trying to take the action. Sometimes the community will ambush and take the equipment and beat up the people.
- The people are not disciplined.
- The supervisors are not going to the job sites and checking to make sure they are wearing the proper gear, normally no one is there when the drainage cleaning is being done.
- The workers are not being recognized for the good job they are doing.
- Punctuality and duty are needed.
- The supervisors are sometimes physically threatened or harmed when passing out salaries. While a supervisor was distributing salaries to the sweepers, a brother came and showed a

© 2005 UN-Habitat and Global Dharma Center

knife demanding his brother's salary. The supervisor reported the man and he was captured and put in jail. Now they are developing the ability to put the salaries directly into the bank.

- In some areas up to 50% don't work but want salaries.

Notes from Bhopal

- The supervisors of the project and utility can be in collusion to reduce the quality of materials in order to increase their profits.
- Training is needed to help workers understand the proper way to work.
- Proper wages are needed so the workers do not have to grab or skim money.
- Most contractors do bad work and try to maximize their profits. They bid low so they can get the bids/work, but then they try to maximize their profits.
- When water and sanitation goes down, the human values go down.
- The workers do not have the proper gear (masks, gloves, equipment) to do their work.
- Their priority is to make sure their part of the city is working, but if the boss calls and wants his a/c fixed, then they have to shift to his house or they will get transferred.
- They are not consistent in their thought, word and deed. They tell people I will come tomorrow, but they do not come.

Notes from Jabalpur

- Procrastination and not doing the work is a big problem. This is a habit of the employees. The jobs are only done when the city manager is involved. This creates an influence on the public so they are also irresponsible like encroachment and littering.
- The city employees influence the public. Madhya Pradesh has been pushing the government as the one who does everything for you. The people think the government is different than themselves. There's no problem to pelt the bus, to throw trash, to tear things up. So the people do not take ownership of the city; there is a duality between the government and the people.
- One councillor is in an area with a lot of poor people. The people are asking for public latrines. The corporation listens, but doesn't do anything, so he has to come and get them to do it.
- Only 10% of the work is getting done by the officers; the councillors have to go to the officers to get the work done.
- The honesty of officers and politicians has changed. They feel they can take speed money and they are honest if they do the job as promised. They are dishonest only if they do not do the job they promised. A person is said to be corrupt only if the officer does not do the job in the timeframe, otherwise they can take a bribe and it is not corrupt if they do what they were supposed to do.

© 2005 UN-Habitat and Global Dharma Center

- 20% are good people in the water supply department; others do not work.
- There are lots of fudged bills.
- One man took over from a corrupt predecessor and now the people want to continue the corrupt practices saying, “this is the tradition”.
- It has been so long that the people have developed these habits of not working properly. The staff should know about the water leakages rather than waiting for the public to come to them. There should be an exercise to make the officers aware that this is their job.
- The officers need to learn how to be more pro-active and not just wait until the public complains.
- Water must be respected in a different way. There used to be 50 lakes and now there are 10. If we do not respect water, due to the growth of the people, we will run out of water.
- The livelihoods of the people are in danger. We cannot preach human values on empty stomachs.
- People build big houses, but do not pay for their water.
- Human cooperation is needed and that is very difficult. We are not getting the cooperation from the people. The literate colonies are more cooperative than the illiterate ones.
- In 30 years of service life it is most difficult to practice human values in this type of work. In politics there is no human values. It is difficult to be honest about my duties because of the atmosphere. Politics always interferes.
- Only about 25-60% of the workers are really working.
- People don’t have the feeling of responsibility; sometimes people have a vested interest. If there is a personal interest, then they will act; otherwise they won’t act.
- When I leave my home and come to the municipality, I have to leave the human values at home because there are no human values at work. The political and bureaucratic setup does not allow us to follow the human values.
- Two different people are treated differently by the politicians. The corporation has no clear cut policy about how to implement the works.
- The duties are delegated to the lower officials and they shirk their responsibilities.
- There is no place for honesty.
- The place where the ADB project is to be implemented is based on politics and not the needs of the people. There is no long-term vision and no long-term plan. It is not clear in what areas the ADB job will be taken up.
- They build houses with toilets and the people still live like pigs.
- A strong political leader opposed the way an overpass was to be built and so it was built in a totally wrong way and is almost useless.

© 2005 UN-Habitat and Global Dharma Center

- Illiteracy is a big problem.

- There is a corporate project that has yet to start. There must be a road more than 120 feet. The politicians have sub-optimised the project and said the road must be 100 feet.

- People only understand the rod. If you warn, they do not understand or make a move.

- There was a drainage problem and the water was stuck. A drain had to be dug, so the workers stayed overnight, dug the drain and relieved the people. The CM came and someone complained about the new drain, so it was covered over and all of the work was done in vain.

- The cleaning of roads and toilets, etc. should be more systematic and better planned. What drain must be cleaned after 7 days? Often due to political orders they are required to do something else and cannot do their regular jobs.

- People have to be taught not to dump their trash just after the road has been cleaned.

- The public will steal the containers when they try to collect door to door.

- The people who drive the vehicles will sell off the diesel and keep the money.

- People are getting paid for 6 hours, but only work 2 or 3 and then go and do work somewhere else.

Notes from Gwalior:

- There is worry about the contractors and how they will work, the quality and efficiency and safety. They must execute the work so it doesn't cause problems for the people. The payments must be made within the timeframe, normally it is not and so they do not do good work. The tender documents must be prepared properly. The technical parameters must be correct. This must be checked properly.

- Most of the people understand the design, but do not understand the quality importance. Quality control is usually lacking.

- Some people are committed, but do not have the proper training to do a good job, so their commitment goes to waste.

- Being honest is not always popular.

- To remain in a certain group, you have to be a part of that system. If honest, then you must be honest. If dishonest, then you must be dishonest.

- If I am told to do something dishonest by my boss, then am I dishonest if I do it?

- We are working with short time constraints. Getting the contractors to work hard will be a challenge.

- It is very difficult to get the work done by the sweepers. If anyone is not committed to the work, they will send them to certain zonal officers, but the person won't want to go because they will have to work.

© 2005 UN-Habitat and Global Dharma Center

- The illiterate people don't practice the human values. They should be taught to read and write.

How human values are currently being practiced:

Notes from Indore:

- We are showing programmes to the people to explain to them how to save water and how to fix and change their pipes. We are helping them to understand that the corporation cannot look after every pipe; they must help us by saving water and fixing the pipes also.
- If we show them that we are trying to help them, they will come to our programmes.
- Delivering water where its scarce through tankers. This is managed through the cooperators, who are directly responsible to the public. They have an attachment to the people. They are good shock absorbers between the public and administration. They have lots of support and good relationship with the people.
- You must have an emotional attachment to the people.
- One man got up early in the morning and personally took responsibility for the tankers and made sure that they were sent to the proper place.
- In Indore they have been holding public grievance sessions in the civic centre where the people can come and air their grievances. We are listening to the complaints sincerely and this helps to build trust.
- Sincerity and trust, affection and love are some human values we are practicing.
- Two km of roads were constructed by the people giving cement, rather than the corporation supplying it. Now the belonging of the people is much higher, they monitor the road now and do not let anyone tear it up.
- The public trusts the Indore corporation.
- There is a feeling that from morning to night, the corporation must take care of the people. There is a feeling of wanting to serve the people.
- They have provided insurance for the citizens over 65 in the city. They must be registered, then they will be given care up to Rs. 20,000.
- One supervisor was getting complaints from the people. He held a meeting with the drainage people and told them that they would not get their salary unless they cleaned things up. He monitored the work and got it done in 4 months.
- Some of the counsellors are working in a manner where they go to the water tank trucks and check to see how the water is being distributed.
- The engineers are not influenced by political desires, so they must hold strong. When we take a pro-active stand, the values are there; when we react, the values are less.

© 2005 UN-Habitat and Global Dharma Center

- There must be double supervision to help insure the work is done properly. There is a QA manual and there are safeguards, but you have to be vigilant to be sure the work is done properly. Transparency and quality; commitment and accountability are human values we are trying to practice.

- Sincerity of the work is important. One man took the initiative to dig in and find out what was wrong and fixed it. One person only had job satisfaction by going into the field to work, even though she was faced with many challenges.

- One supervisor by involving himself in the personal problems of the workers is helping them to overcome their vices and work better. One employee had financial problems with a marriage, he motivated the community to rise up and help the employee and now they are loyal to him.

- In 1992 a big drain was obstructed. The workers tried their level best to fix it, but couldn't. The inspector took it upon himself and his colleague fixed it by working through the night. It was a matter of will power and wanting a positive result. Now they are respected and people ask for them to come.

- During a holiday, a man went to a place where there was an obstruction and cleared the pipe. He is now rewarded by being given good jobs.

- There was a time when an elephant died and the saint wanted it buried in his temple. They worked through the night to do this.

- One worker's father was in the hospital and he would go to the hospital at night and still do his work during the day. While some VIP's were in town his father passed away. He stayed with his duties and kept working. Someone told his boss what had happened and his boss told him to go and be with his family.

- There were heavy rains and there was a lot of water in the homes. One supervisor collected his crew on his own and went to the affected area. They cleared the area and helped the people.

- Some inspectors went to get a sample of meat and were told that they should leave the area. But they stayed and persisted even though it was a bad place. They got the media involved to help them. If you are doing something good, the media will hold it up.

- During a big festival, the meat inspectors had to be vigilant. One shop was selling unhealthy meat and was told to stop. The owner said the inspector didn't have the authority to tell him to stop so the police were called and helped him to shut down the shop.

- Meat inspectors must go early in the morning to check the meat. Especially at night the illegal beef is brought in and they have to work without the police to stop the unapproved meat. They sometimes have to risk their lives because they are dealing with very bad people.

Notes from Bhopal

- A village was having trouble with water; they unified with other villages and asked the government to help them. It made us feel good to help them.

© 2005 UN-Habitat and Global Dharma Center

- In the government job as supervisors we are working even more hours sometimes 24 hours to serve the people. In the emergency service you must work many hours and sacrifice for the people.

- When something happens, they rush to the work (water supply and sanitation) leaving their families.

- When there is a water breakdown, they go even in the night and holidays. The boss tells them to go, so they feel the urge inside and go.

- If a person falls ill, they must help them reach the hospital.

- They have gone to affected areas like Gujarat to help the people.

- Human values increase the dedication to serving the people.

- Many of the workers stayed in the city after the gas accident and took care of the bodies.

- They have their workers be polite in their work. They are aware of their family situation and help them if they can, give extra money.

- We must treat the people like a friend. We will improve their temple and make some improvements right away.

- They have camps for not using plastics.

Notes from Jabalpur

- When we behave respectfully to the officers, they are respectful to us.

- An encroachment officer was being fair and honest with the people and so when he began to demolish one section, the remaining people did it themselves. When he is being honest with the people, he feels self-satisfaction.

- When one of the inspectors first took over his position, he personally checked the tubals even thought it was not his job to check 100%. His motive was to do a good job and see that the work of his subordinates was also good.

- The awareness of following conscience is making a positive difference.

- There was a supervisor who took the initiative to get the work done; he went to the plants at night to prevent a future problem.

- One man took leave of his job to go and help people who were in a flood.

- One man was doing a road widening job and was given the duty to shift the drain, which meant tearing up the streets in from of some hotels. Despite a politician calling him and putting pressure on him not to dig up those streets, he still did what he was supposed to do.

- For one man he feels it is his inborn instinct to do his duties given by the officials and to do a good job.

© 2005 UN-Habitat and Global Dharma Center

- There were 3 or 4 families who had no drainage because it was blocked by others, so they had to collect their waste and take it away to a distant place. No one could solve the problem. This lady met with the officials and saw that the drain had to go through the path of the heavy weights. She worked to help the people by putting in the drain. She felt elated to help them because they worked for the military.

- One man was motivated to convince some people that neighbours should live together and help each other. They had a grudge against each other. He helped them to settle with each other. He convinced them that for health and hygiene the drainage needs to be put in. He supervised the work and got it done.

- There was news of a baby being thrown away. A man went to the place and took the baby to the hospital and saved its life. Then a year later a couple with no children came and adopted the child.

- All of us, no matter what our job, has got some content of human values within ourselves. Our work is based on human values. We clean the streets; it is to serve the community.

Notes from Gwalior:

- There is a strong commitment to get the work done. There are no restrictions in calling and getting the work done. There are no time constraints for getting the work done. When a call comes with a problem, we ask where the person is and we go and get the work done. This is because of the cooperation with the people. They have a commitment to the people and getting the problem solved.

- In some places there were many illegal connections and so they made them legal. They are trying to understand the cause of the illegal taps through camps and awareness of the people, rather than just cutting them off. This was a team effort and they have been motivated to continue – they have just begun and it is an ongoing process. One part is forceful to stop the illegal connections and sometimes with the love and compassion.

- One man went to a politician and asked him to pay so they are a model and others, their neighbours will start to pay. The one leader in the cluster is the one we look for. If they do then the others will do.

- There was a sewage treatment plant that wasn't working – no one knew what to do. A man who was retired came forward and solved the problem. He worked hard to solve the problem and saved the corporation a lot of money.

- If a contractor is good, then we give them more work and his profit increases. The fellow contractors ask us why we are giving the work. If you work hard then we will give the work.

- One of the workers who is looking after the colony is so sincere that we don't have to check on him. We are totally confident that from 7 to 11 he will be there. He has his own strong values from his upbringing. By sharing the good example with another worker, he began picking up his work. Even though he had a salary cut it didn't help; but by holding up this good example it helped.

- They have collected the taxes and to motivate the staff they have given them certificates.

- The mayor is having good human values. Honesty must be there. People can go to him directly.

© 2005 UN-Habitat and Global Dharma Center

- We will do our best to achieve what the people need in the project. We will have a transparent system to show what we are to do, how we are doing, and what was done.

- There is an officer who I can call and tell him I have a person who is not working and he will say “Send them” and he will take them.

Other things to be aware of:

Notes from Indore:

- The water to Indore is very costly: 4 crore a month in expenses to lift water, plus 600 employees to maintain the water supply. 70 km of pumping must take place to get water; it is very expensive. They have huge bills and are not getting help; they are in a huge deficit and are operating more like a charity. There is a huge gap between the expenditures and the revenues; they must pay the corporation and are in a deficit.

- We used to give water at cost and there was anarchy. Now we are using tankers to give water at no cost. We are looking at sustainability.

- Summertime water is a big problem.

- There are 621 villages with 6,000 hand pumps. 90% are working, but 40% dry up in the summer.

- There is an emotional connection to the major pipeline to Indore. If the pipeline bursts, it is the only single source for the town, so it must be fixed within hours.

- They are working with the school children to help them understand the cost of the water and the need to save water. Currently these programmes are more arbitrary than organized.

- Water harvesting is being implemented in some of the houses.

- We scold the people who are not working properly, but we do not suspend them on paper.

- They are calling meetings to teach the public not to encroach. They are trying to teach the people responsibility and respect. They still have to demolish those who encroach.

- The corporators are really helping; they are the shock absorber between the government and the people. They are an important communication system.

- Indore has maximum participation of the public.

- They monitor the garbage collected by the ladies.

- Decentralization is an important issue.

- There are 12 zones to take care of the public grievances. They have a head who has the power to take care of the problems; this has had good results.

- We have given the people independence and responsibility (not the freedom to do what they choose).

© 2005 UN-Habitat and Global Dharma Center

- Metering the water usage is something that's important.

- To insure the pure water supply, we have to create the belongingness of the people to create and pay for the sustainability of the water and sanitation services and facilities. We can be governed by love and law. This can be done through NGO's and "societies".

- We need to help people to see the larger picture, when water and sanitation are in place, then people can shift their focus to more economic building and vocation.

- When people pay for something they value it more, but if they get it for free they don't value it.

- 37 of the 180 total societies in the urban area are doing well. Every 2nd Saturday they have a meeting to take care of their area.

- The people have to be educated about the workings of the system. For example: when a pipeline is old and must be replaced, help the people understand why the old must be removed, otherwise it will pollute the system.

- Trusting the junior subordinate to do the job is important.

- The toughest zone is a politically motivated zone.

- The supervisor has to motivate his own people, who won't regularly attend to problems (contract labour). It is hard to monitor and hard to get work from the people. If you threaten the senior officer, he will file a complaint.

- They have the community certify that the work has been done, then the workers are paid.

- In some areas they are doing door to door collection and are doing separation of the waste for recycling. The community is paying the rag pickers, while the corporation pays the collectors.

- Dogs are a big problem in the city. Indore is the 1st corporation to start spading the dogs. They are also using retired people to take care of the dogs.

- Use the retired people wisely.

Notes from Bhopal

- Proper quality will come with good supervision.

- Training is needed to understand quality standards.

- It requires human values to keep the contractors and supervisors from colluding and instead focus on high quality.

- If there is an environment where no one is practicing human values, then it is hard. We need to turn this around and create an environment for human values.

- From the beginning focus on human values. Spread the message "this project is different". Let us be different, even if previous projects were bad, let this one be different.

© 2005 UN-Habitat and Global Dharma Center

- Start with the project staff, but it must be built at all levels. Leaders must practice human values; if the top people do it first, then the others will follow.

- Having everyone agree to human values is a 1st step, then we must practice.
    - Timeliness – enforce and demonstrate as a leader:
    - The leader comes first and stays last
    - The leader stays in a cheaper hotel with the workers
    - The leader must go to the site and show that there will be no comprises, then the contractor knows there will be no compromise

- A site visit was made to Rajasthan where a water supply and sanitation project was conducted using strong values. There was an awareness building project as to the "value" of the project and how it could help the people. They found it was important to do the awareness programme first, then the community can tell you even better ways to do thing.

- If you properly convince the people that this is for their benefit, they will rush to get it and will use it. You must clearly educate the community on what the equipment is and how it works. Then they will know how to use it.

- In one slum area, the people built a cement road with a drain. They can now open their windows with no smell.

- The project team has to put pressure on the contractors to do things within the timeframe and to do a good job.

- The contractor's workers must be properly trained on skills, doing work on time, understand the value of the work, and be properly supervised. If the supervisor is sincere and devotes the time to see that the work is done, then good quality will be had.

- We must have yardsticks on the quality the contractors must have.

- One way to build the human values capacity with the contractors is to do workshops before the bidding process starts to educate them on human values and show them how to properly do the bidding. Include the contractors, supervisors and administration. Share inspiring stories of how others are working with human values.

- The supervisors paid by the government are not paid properly and that's why they look for extra money. Sometimes they don't have a vehicle to even go to the site.

- The government needs to give minimum facilities and incentives so the supervisors and all workers can do a good job.

- Attitudinal change is most important. Teamwork must be there among everyone. There must be ownership of the project.

- We must change the mindset of the community, the field staff and the social workers. Creating awareness about the project will help to change the mindset. If you do what you have told them you would do, they will accept and support you, then they will follow.

- NGO's help to balance the project team, especially if there are problems, they go into the houses and talk with the people to understand fully what is going on.

© 2005 UN-Habitat and Global Dharma Center

- The leaders must be an example.
- We have to believe and trust our subordinates.
- The people should be devoted to the work; they should be angels that have come to bring the water. “I have come to bring you water.”
- The active community participation of the people improves the human values.
- The motivation for human values can happen through orientation and workshops. The people need to be engaged on a regular basis.
- We must create incentives to encourage people to practice human values:
    - A better position
    - Promotions
    - Advance in salary
    - Testimony and certificates
- We must identify leaders who can really champion the values.
- The current mindset will change slowly. The work pressures will keep people from practicing human values; they don’t have time to think.
- When a worker practices human values, their self-satisfaction increases and they do better work.
- We can take the values into the many different areas, not only water and sanitation.
- In bad conditions the human values give the caring and persistence to keep working hard.
- We must relate attitudes to duties.
- The corporators need the human values training.
- We are all here to serve the public so we all have the same purpose.
- We must work with honesty, sincerity and satisfaction.
- We have to look at the system and see how it works.
- We need some guidelines, the larger interest must take precedence over our own interest; we must resist against oppression.
- They are monitoring the workers to make sure they are doing what they should do. The supervisor is responsible for all of the 3 (8-hour) shifts.
- If the labourers are properly equipped, they will work better.
- How can we involve the people to feel it is their project on a continuous basis? Since the municipal workers interact with the public continuously, they can help.
- The project should be demand oriented and not target oriented.

© 2005 UN-Habitat and Global Dharma Center

- A worker will do a better job with good wages.
- 90% are working full time on the job.
- The slum areas are the problem; they have made roads and water supply.

Notes from Jabalpur

- As politicians, there are a lot of expectations and we try to do our best. We want to do the public works honestly because this will be good for our career. The way we behave is most important.
- Some of us visited Japan and appreciated the respect they show for their country.
- We have a sense of ownership for the municipal corporation.
- The people come to the councillors at all times in the day and night. Some of the councillors want to resign because it is so difficult to get the work/improvements done by the government corporation.
- Some do the work because they want to serve; others do the work because they want the votes.
- Common people should be made aware of their responsibilities; you have to teach the public.
- Human values are naturally in the Indian culture, but they are moving toward Western materialism. But they are still in each person and they can be brought out.
- There was an operation where the public participated and it was very successful. We can do this again. It was done with the religious link and so the people showed up.
- This is a capital of cultural cities.
- One person's opinion – there are 60 councillors and not one is clean. They get the public works done unfairly through unfair means – taking bribes, pressure, etc.
- People at large must be educated about their duties.
- There are doubts about the water supply and sanitation project. They don't know what needs to be done. There is no feedback between the design engineers and the local people. There is a strong perception among the people that this project has been brought only for the politicians at the state level and not to really help the people. General feeling is that this is a state project and not a city project. Cities should have the responsibility and detailed information/power and the states should be the watchdog.
- Pro-poor governance should be addressed.
- Awareness camps about how to avoid diseases have been helpful.
- Generally, the soft encroachments go first, then they think they will go for the hard ones, but never do. This corporation has done it differently, they went after the hard ones first. They set the example and now the people know.

© 2005 UN-Habitat and Global Dharma Center

- If there were 100% workers there would be no complaints from the public.
- 6 years back, there was no proper drainage. Due to the hard work, today there is no water logging (flooding).
- Workers have to have an ID card and now they have their salary put into the bank.
- The local union labour code does not allow you to fire people. That a big problem.
- Encroachment officers have to face the worst criminals.
- If you take care of the people, it will create an ownership and then they will work hard.
- We should have the feeling of the Indian nationality. Once we have that feelings then we have the human values. I will value my country and the things of my country. We don't damage things; we don't harm things when we feel it is our country. We must feel proud that we are an Indian. We don't currently feel this. When a leader teaches this, it helps us to improve the work. You have to help the workers realise they are supplying water to the people. This instils a moral duty and a moral feeling. A sense of belonging will come. People will say good things when you do a good job, otherwise they will criticise you. It instils a feeling of wanting to get the things fixed as soon as possible. Our forefathers fought for this feeling – we must sacrifice for this feeling of being proud of the Indian culture.
- We need to instil that we have a moral duty to do a good job to provide the water and sanitation.
- How do they demolish the household of a poor person when that is against human values? This is the dilemma they face. There is no relationship between the rehabilitation and those who have to demolish the encroachments.
- All ideal things are human values. If you can do something for humanity, you are doing something for God.

Notes from Gwalior:

- All the fingers of our hand are not equal; they each have their own capacity. A good leader can help people to work at their best.
- If someone is not doing their job or cannot do the job physically, we send them to another job.
- If you spend time praying to God during the office hours, you will be kicked out. You must do your work.
- If there is no fight, the problem will not be solved and things will not work. The mode of fighting must be fair.
- Our ancestors made these traditions of hard work and established these values and now they are still being carried out.
- The loan that is coming in should be well organised, there should be no time lag and it must be on time. There must be a model developed for how the city will repay the loan.

© 2005 UN-Habitat and Global Dharma Center

- They are creating a model of public/private participation to repay the loan. They want to help the people to get involved so they can repay the loan. They are trying to get the information to the people. They are working to get a plan in place for how the loan will be paid back.
- If you want someone else to do the job – then you have to do it yourself.
- If you want others to be honest, you must be honest.
- If you cry by yourself you cannot get heard, but with a group you can get heard.
- The feeling is that any speed money is corrupt. They do not agree that speed money is okay as long as you do what you said you would do.
- The beneficiaries must "own" the project.
- Time is the essence of the project; that is our priority. Cost is the 2nd most important. We must optimise each component. We understand the requirements of the people and try to solve the problems.
- The employment will be enhanced when water and sanitation are provided.
- Cooperation and communication are important between the engineer and contractors.
- We must address the resentments that the workers have that keep them from working and doing a good job. If you listen to their opinion about the equipment and techniques, that will help them.
- We will have delivered on the human values if we have met the needs of the people for what the project was meant.
- We need the representation of the people so we know their needs.
- We need the willingness of the people to be properly in the system, to get the meters and pay for the water. They should own the system and not feel it is the government and they should provide.
- In Mangalore it took 2 years of continuous meetings to get the people to own the project and then allow it to start. We provided information from our office, in magazines, etc.
- You must be optimistic and help the people see the benefits of the new system.
- You have to gain faith, then you can have compassion.
- Whatever you are doing, it must be properly expressed and delivered to the people. If we keep saying "We need to do" and follow through, then the people will help us.
- If we deliver good quality water, we must also advertise it so they know what is happening.
- If you say and do, then you build trust. If you say and do not do, then you destroy trust.
- If you can gain the faith of the leaders' actions, then you can get the people involved.

© 2005 UN-Habitat and Global Dharma Center

- We must go into the areas where people are suffering the most and help them first.
- We must balance the project so that all of the people can be served in the city.
- There is a lot in place to make sure that a certain amount is used for the poor, and there are several organisations who will monitor.
- Even though the project is to help the overall infrastructure of the city, there is a provision to help the poor to come into the infrastructure of the whole city.
- There is a feeling that we should start from the weaker section in order to build the trust.
- In every zone there are sincere people. If there are 22 good zones, then how do we create the 23rd and 24th and so on?
- If I am a hard working person and I work hard, then the workers will follow. But if the workers hear that you are not working properly then they will not respect. He will become unacceptable.

© 2005 UN-Habitat and Global Dharma Center

V.2 Notes from African Consultations

V.2.1 Stakeholder consultation, AUWSA, Arusha, Tanzania, 11 July 2005

A stakeholder consultation to discuss human values and ethics in the utility sector in Africa was held on 11th July, 2005 in Arusha, Tanzania with the executives of the Arusha Urban Water Supply and Sewerage Authority (AUWSA), a private authority established in 1997.

A full-day fieldtrip was also conducted by the AUWSA staff on the 10th of July, 2005 for all of the participants in the Centralised Training. Participants visited the AUWSA central office, a local kiosk that sells water to the public, two of the sources of their water supply (natural spring and bore well), and the sewage treatment ponds.

AUWSA has a published "Client Service Charter" that includes a statement of their Client Motto, Vision, Mission, Core Values, Functions and Strategic Direction. They are a "client centred" organisation and a leading authority in Tanzania, and were voted second best in the country in 2002/2003.

Purpose:
The purpose of the consultation was to gain knowledge about the evolution and challenges of a private utility in Africa and to explore each of our perspectives of human values and ethics in the workplace.

Stakeholder consultation with AUWSA executives

AUWSA fieldtrip with educators
to the bore well site

AUWSA fieldtrip with educators
to the natural spring site

© 2005 UN-Habitat and Global Dharma Center

Attendees:

Global Dharma Center:

Debra Miller
William Miller

Arusha Urban Water Supply and Sewerage Authority:

Asili A. Munisi – Managing Director
Daniel Fissoo – Commercial Manager
John Reuben Aswile – Finance & Administrative Manager
Happygod G. Matoi – Human Resources Officer
Jane A. Lyaruu – Public Relations Officer

Perspectives on the evolution and business environment of AUWSA

- AUWSA created a mindset change when they went from being government run to a private sector in 1997. Previously, there was no customer orientation and workers were given instructions, but not authority. Previously, the money collected was not used for sustaining and maintaining the system.
- The German government and World Bank helped with their capacity building.
- AUWSA educated the customers as to their rights and obligations, the importance of water for the public good, and the cost of providing water, after which people were willing to pay for services.
- AUWSA created a sense of ownership in their employees and their families and with the customers.
- AUWSA believes in the following:
    - They must build trust over time.
    - Their attitudes must be good and positive, and then they can be good role models.
    - It is important to instil responsibility in people to do a good job and give them authority and performance guidelines.
    - It is important to have meetings with customers and listen to them; therefore, they actively solicit their customers' ideas and complaints.
    - It is possible to control your finances and use it for the good of the people.
    - They must work to set the tariffs so they are reasonable and perceived as acceptable.
- The urban population is increasing; therefore, they are focusing on modernising their operations, fixing leakages and replacing the old infrastructure.
- Enhancing their working capital and collateral so they can improve their operations is a major challenge.
- When working with tribes, their leaders will agree, but after they are paid the tribal leaders will change their mind; then AUWSA has to get the government involved.
- AUWSA identified the people who could not afford water and have given them free service using coupons.
- AUWSA is aware that they must sustain the authority by their own efforts and that they will not be given money by the government.
- AUWSA has 80% consumers and 20% government, commercial and industrial customers.
- AUWSA is a regulated authority and must sustain World Health Organisation standards.
- There are politicians who will from time to time undermine their activities by making statements that are not true, when that happens they build back the trust by telling the truth.

© 2005 UN-Habitat and Global Dharma Center

V.2.2 Stakeholder consultation, HVWSHE Centralised Training, Arusha, Tanzania, 4-15 July 2005

Stakeholder consultations were held throughout the HVWSHE Centralised Training in Arusha, Tanzania during the two weeks of 4-15 July, 2005. Thirty-six educators from 12 countries participated in the training, along with utility technical advisors and trainers from TAISSE, IRC, and UN-HABITAT.

Purpose:
The purpose of attending the centralised training was to discuss and learn from the educators, and other resource people attending, the need for and role of human values and ethics in the education/utility sector, learn how to adapt the human values/ethics training to the African culture, and design, create, and conduct the first test pilot workshop.

We conducted formal meetings as well as informal discussions with participants (both educators and utility technical advisors), UN-HABITAT, TAISSE, and the IRC trainer. We also attended many of the workshop sessions in both English and French.

The "Human Values and Ethics in the Workplace" test pilot workshop was conducted the 9th day of the 10-day training.

Attendees:
Global Dharma Center:
Debra Miller
William Miller
HVWSHE participants (36, UN-HABITAT staff, TAISSE staff and IRC trainer

Opening ceremony for the HVWSHE Centralised Training

Anglophone participants share their strategic plans

Francophone participants share their strategic plans

© 2005 UN-Habitat and Global Dharma Center

Perspectives on HVWSHE discussed at the centralised training:

- The purpose of the centralised training was to build the capacity for a strong understanding of what HVWSHE is about and how the educators could replicate it in their country, along with a specific programme strategy for Phase 2. This implementation strategy is focused toward both schools and communities and includes the following:
  - A new human values based water, sanitation and hygiene curriculum in schools
  - A new training in utilities
  - Creating a new water use ethic
  - Water classrooms
  - Providing water and sanitation in schools

- Phase 2 of the HVWSHE programme is adding the objective of "creating models of excellence in schools".

- In most societies, water, sanitation, and hygiene education is imbedded in traditional values of solidarity, respect for nature, and responsibility.

- The HVWSHE centralised training is about leadership; participants must go back with their overall strategy and pull together a collective team across sectors to implement the programme.

- Important questions we must keep in mind are: How do the human values as an intervention touch people's lives? Have we helped the participants to go back and better practice the human values in their work? How do we measure a change in behaviour and ethic in utilities and education?

- These points were made in the opening talks:
  - Water is a crisis of governance, not availability
  - Saving water is the key, not just new technology
  - You must get the support of the community to bring the problems of water leakages and illegal connections to awareness
  - 60% of the water is being lost in many African cities – oftentimes there is enough water, but due to lost water there is not enough – therefore water demand management is a major solution
  - Education is a serious intervention at the government level, so human values must be accepted by the policy makers in order for it to continue; if the policy makers make budget commitments to HVWSHE, this is an indicator of its longevity
  - Advocacy is an important component of this programme
  - Those who fund projects must fund programmes, instead of projects
  - There is a need for leaders to accept the HVWSHE programme so it can be passed down
  - Policy is not just for politicians, school policies are also important to be adopted
  - The strategy is to put HVWSHE into the curriculum so it is mandatory for the teachers to teach it, rather than making it just a supplementary curriculum
  - Values create a behaviour change in the students
  - We need to put forth arguments that this programme is essential to our survival as a people
  - This programme is not meant to "over exploit" the curriculum or the students
  - There is currently not a strict system for non-formal education
  - Why education in the non-formal sector? In order to sustain the education of children, the adults must also be exposed to it in order to create a linkage between what is taught in the schools and what is practiced in the community

© 2005 UN-Habitat and Global Dharma Center

- PTA and school boards must be engaged to facilitate this at home
- How do we engage utilities with education? Get utilities involved in competitions in the school; get them to come to the schools and share knowledge; get them to support water classrooms; get them to provide water and sanitation facilities, especially washrooms for girls
- Teachers can help the utility workers by bringing their attention to the human values

- Victor Kanu, Director of the African Institute of Sathya Sai Education, stressed the following in his opening talk:
  - We need to make sure this programme is relevant to the cultural norms of Africa
  - The centralised training is a guide – not a mandate
  - Any ideas from foreign countries must be used appropriately in the African culture
  - We need to bring together a harmony of traditionalism and modernism
  - By opening the hearts and minds of the people human values can bring about the difference
  - We must have respect for the dignity of the people we are serving

- Dick de Jong, International Water and Sanitation Centre (IRC), pointed out the following:
  - These steps are important for any programme, usually only the first 3 are addressed:
    - Hear – attention
    - Interest – desire
    - Comprehension
    - Decide
    - Attitude change (if needed)
    - Act new behaviour
    - Reinforcement of new behaviour
    - Maintain behaviour
  - Influences: culture, values, traditions, media, attitudes, beliefs, family, community, social network, power structures, role models
  - Factors/influences for water/sanitation/hygiene behaviour change: latrine, soap/ash, income/poverty, women's status, inequalities, employment
  - Assess where people are and design a programme appropriately:
    - It is not a problem
    - Yes, there is a problem, but I am helpless
    - Yes, but I doubt
    - Yes, I would like to adopt a solution, but
    - Yes, I am interested, tell me more
    - Yes, I am convinced and prepared to demonstrate to others
    - Yes, I agree with what you say and I am ready to try/act

- Results-based management is an important tool for the HVWSHE programme. The main components as described by Pireh Otieno:
  - Inputs – resources needed (raw materials, expertise, equipment, people, finances, supplies, etc.) to go into the project
  - Activities – tasks you undertake, what you do with the resources
  - Outputs – what comes out of the activities, the most immediate tangible results, what you can control. Outputs create the potential for reaching the final impact.
  - Assumptions and risks must be known and managed
  - Enablers – good leadership, good training materials, etc.
  - Outcome – the way you bring about changes in your life, your oganisation, your school, your sphere of influence

© 2005 UN-Habitat and Global Dharma Center

- Impact – the change you see as a result of your intervention, the bigger picture that your programme is working toward, yet you cannot do it alone. Aim for a statement that paints a picture of the future.
- Questions to ask: What is your contribution? How does it inspire people toward a preferred/new future? How are you touching people's lives?

- The experience of the government-run utility in Addis Ababa revealed:
  - Employees previously had no concern for customers; they saw problems in technical/engineering terms, not social
  - A programme was conducted internally to raise employee awareness: how to respect customers, respond, and solve their problems
  - As employees saw people as "customers", the level of service improved dramatically and has been sustained.

© 2005 UN-Habitat and Global Dharma Center

Section VI
Pilot Workshop Outputs

VI.1 African pilot workshops

VI.1.1 HVWSHE Centralised Training, Anglophone, Arusha, Tanzania

During the African HVWSHE Centralised Training in July, 2005, this pilot one-day workshop was incorporated as Module 10 and was conducted on the 9th day of the 10-day training. The workshop was conducted in two separate groups concurrently – one in English and one in French.

The Anglophone workshop was conducted by Debra R. Miller with a total of 21 participants.

Anglophone Participants Evaluation

Part I. Statements About The Workshop	Level of Effectiveness					
	Excellent	Very Good	Good	Fair	Poor	AVG.
1. The purpose of the workshop and the objectives of the exercises were clear	36%	64%				4.4
2. The workshop was well organised and easy to follow	50%	21%	22%	7%		4.1
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	36%	57%	7%			4.3
4. The variety and sequence of exercises kept me engaged and attentive	50%	43%	7%			4.4
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	50%	36%	14%			4.4
6. I was able to get what I wanted / hoped for from this workshop	36%	50%	14%			4.2
7. I feel confident I can begin to apply the material from this workshop in my work	28%	65%	7%			4.2
8. This workshop has inspired me to live by human values and ethics at work	42%	51%	7%			4.4

© 2005 UN-Habitat and Global Dharma Center

9. Is there anything you would recommend that we add to or change in this workshop?

Participant feedback:

- Appreciating the presentations and activities. I recommend the workshop to be more detailed as this is the 1st innovative approach.
- It is better if you included at least one sample of workplace ethics.
- The presentation was wonderful.
- The value models need more attention as to how to apply.
- All have been well and the facilitation was very excellent. I wish this workshop was one of the first ones because I had all the energy of concentration.
- In relation to the importance/usefulness of the subject, the time allotted was not enough. Most of the works were carried out under intense conditions.
- Details could be summarised.
- Everything has been covered. This is quite good.
- The programme should give a relax of some kind, it was very busy.
- First day programme, make it more active and simpler.

10. Is there anything you would recommend that we remove from this workshop?

There were no recommendations in this section.

Part II. Statements About The Facilitator	**Level of Effectiveness**					
	Excellent	**Very Good**	**Good**	**Fair**	**Poor**	**AVG.**
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	67%	33%				4.7
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	80%	20%				4.8
3. The facilitator presented the material clearly and understandably	30%	60%	10%			4.2
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	30%	40%	30%			4.0
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	50%	40%	10%			4.4
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	40%	60%				4.4
7. The facilitator shared his/her own enthusiasm and experiences	70%	30%				4.7
8. The facilitator listened well to questions and comments from participants	80%	10%	10%			4.7
9. The facilitator appreciated the variety of perspectives that were shared in the session	80%	10%	10%			4.7

© 2005 UN-Habitat and Global Dharma Center

10. Is there anything you would recommend that the facilitator do differently?

Participant feedback:

- The facilitator was just so wonderful. Your experiences you shared were tremendously encouraging.
- I have enjoyed your facilitation and love your facilitation. You're very hard-working – keep it up.
- All was well. I personally have benefited and I will apply my knowledge successfully. You are a good facilitator.

Outputs from the Workshop

What would happen if the MDG target for water and sanitation was achieved?

There would be reduced poverty, conflict, suffering and disease
There would be an increase in happiness
There would be a shift in resources to more productive uses
There could also be a misuse of resources if people do not take responsibility
There would be equality and dignity

Human values found in the African culture:

Responsibility
Consideration
Peace
Love
Respect
Forgiveness
Tolerance
Self-control

Human values found in the African cultural heritage or native traditions:

Purity
Kindness
Sacrifice
Faithfulness
Truth
Honesty
Equality
Charitable

African people who exemplify human values:

Julius Nyerere
Jaramogi Oginga Odinga
Kwame Nkrumah
Haille Sallassie
Nelson Mandela
Robert Mugabe

© 2005 UN-Habitat and Global Dharma Center

One positive attitude or behaviour change that people will see in you when you return from this training:

- A more positive attitude towards others: concern for others, awareness of other's needs (the willingness to help them, using the human values approach)
- Living at peace with all neighbours
- Responsibility towards assignments given to me
- Humility
- Respond positively to others
- Listening to whoever speaks
- Patience at the work place
- Sacrifice my space for the good of others
- Give up smoking
- Coming early to workplace

A vision for how you will be living the human values at work by the year 2010:

- I am aware of conditions at my workplace
- I am determined to play my role in the "team" to make the day's, week's, month's, year's objective(s) achieved
- When I live the values myself, I am a vehicle through which others will live human values
- By my utterances, attitudes and living in the Holy Spirit Fruit, the Lord God will be my help
- Helpfulness – offer to help even without reward
- Being available
- Exercising self-discipline
- Considerate
- Listening to others
- Practicing tolerance and justice at my workplace

Definition of ethics at work:

Ethiopia	Ethics is a disciplined and thoughtful behaviour in coming up with evidenced data and truth Good discipline that employees own and share with the customers
Ghana	Ethics is a set of positive behaviours that are acceptable to the college and community/nation which will help in producing a human-value oriented teacher who will effectively affect the community in which they will eventually work Ethics is the adherence to the norms and principles universally accepted and approved for the workplace for peaceful co-existence and improved productivity
Kenya	Ethics are those guiding principles that enables people working, in specific areas, to be of good behaviour Ethics is the ability to work with the least supervision
Tanzania	Ethics relate to principles guiding learning in which majority need encouragement, respect, appreciation, togetherness, facilitation and participation Ethics is combining oneself with guiding regulations at work like: the time at work, do the things you are obligated to do and not do as a worker
Uganda	Performing with right conduct at the place of work Fulfilling the timetable obligation Acting as an exemplary model to students and teachers
Zambia	Ethics is a set of rules/guiding principles/practices or tendencies of a particular field Ethics are the normal values or character exhibited at work: i.e. cooperation, obedience/submission/love

© 2005 UN-Habitat and Global Dharma Center

Examples of ethical behaviour at work:

Ethiopia	Punctuality, initiativeness, sense of urgency, team work, showing the truth, sharing and receiving information for evidence judgment, respect, patience, hard work, good human relations, Listening to customers' inquiries, Prompt reply to the problems of customers, Concern/motive to build capacity training
Ghana	Being conscious of time (proper use of time – starting work on schedule, awareness that other people's time need not be wasted) Not taking advantage of other people, but rather helping them out of their "disadvantaged" position (which they may not be aware of) using knowledge of human values, Signing in correct times of arrival at the workplace, Truth, Regular attendance to work, Punctuality to work Obeying work regulations, Good working relationships with colleagues Being open, honest and hardworking, Meeting deadlines
Kenya	Respect for each other, Observing working hours, Proper dress, Being accountable for your deeds, Serving the poor communities and vulnerable members of society, Meeting set deadlines on time, Being available for extra work, Willing to assist others to achieve the set work deadlines, Appreciating and accepting the views of others, Values: discipline, considerate, helpfulness, humane dignity
Tanzania	Respect for learners, Appreciation of experiences, Learning from others/learners, Guiding, not dictating, Cooperation/sharing, Abide to the rules and regulations at work like arriving on time at work, Plan your work according to the functions, Good relationship with your fellow staff, Producing quality work in respect to your hard work and knowledge-capacity
Uganda	Following right procedures at the place of work, Fulfilling the timetable obligation, Planning the students' work, schedule and notes, etc., Best practices/conduct, Conduct research findings
Zambia	Loyalty and respect for authority, Respect for other people's views and opinions, Teamwork if the task is to be achieved, Following the company regulations/rules, Being punctual for work, Coordination and cooperation

© 2005 UN-Habitat and Global Dharma Center

Examples of *unethical* behaviour at work:

Ethiopia	Segregation of benefits on the basis of political partnership, Spying in the work place, Non-cooperativeness, Secrecy in providing data, Conflict, Corruption, Not having concern for others, Selfish motive Misuse of resources/materials/time/money
Ghana	Teachers failing to attend classes entirely or on schedule (lateness) Teachers condoning with students to cheat in examinations Providing/giving marks to students which they do not deserve Teachers indulging in sexual relationship with students Signing in incorrect times of arrival, Pilfering of stationery and other items, Being late to work, Using official hours to do private work Wrong use of office equipment and stationary, telephones Quarrelling with colleagues, Talking unnecessarily, gossiping
Kenya	Coming to work while drunk, Using resources meant for the poor, Being absent from work, Fighting while on duty, Misuse of the organisation's resources, Stealing property of the organisation, Being un-cooperative with colleague, Not being available for others, Not managing time, always late to class/place of work, Not setting examine hours – markup examinations properly, Favouring certain students, Developing intimate relationships at the place of work
Tanzania	Indolence, Irresponsible, Selfishness, Fighting at work, Over-drinking Unfaithfulness
Uganda	A headmaster marrying a student even though she is over 18 years of age, Over-drinking alcohol, Indulging in sexual behaviour, Fighting, quarrelling, Undermining self and others through loose talk
Zambia	Disobedience/insubordination towards authority, Not working or getting along with others, Late reporting, with no explanations given to the cause, Being rude to the superiors and to the clients, Insubordination

Examples of human values/ethics challenges and how human values was/could be applied:

In this exercise, we asked the participants to identify a challenging situation they have faced, or might face in the future and how they did/would apply the human values to the situation. We then had them share the situation with their neighbour and had the neighbour share some of his/her hidden human value strengths and how he/she might apply them to the situation, thus giving each person an opportunity to address the situation by applying human values.

© 2005 UN-Habitat and Global Dharma Center

Human values/ethics challenging situation	How human values were/could be applied	How hidden human values could be applied
Theme of situation: Managing the "free time" – out of class time **Description of situation:** When the staff find that they have too much free time on their hands, they get lazy and are late reporting to class/work and they get engaged in too much talk that they loose the sense of time and are often late for their lessons.	**Human values applied:** self-discipline, consideration **How the human values were applied:** I would ask the teachers to exercise self-discipline so that they keep the timetable. They must know their timetable well and stick by it. I would ask the teachers to be considerate and know that they are wasting valuable teacher's time for the students.	**Hidden human values of neighbour:** truth and self-control **How these hidden human values could be applied:** Ask the staff to have self-control and use their extra time to do something useful. Get them engaged in some useful work. Truth – this will make the staff more focused and avoid useless talk.
Theme of situation: An agreement is an agreement **Description of situation:** I had connected my principal to a graphic artist because he wanted some work done. After I delivered the items to the principal and showed him the bill (which had earlier been agreed upon), he retorted that it was too expensive – he was ready to pay only a percentage of it. Initially I was irritated and arguments ensued. Eventually he asked to meet the graphic artist, to which I agreed that I would still be the contact.	**Human values applied:** responsibility, commitment, accountability, truthfulness, and self-control **How the human values were applied:** I decided and actually told my principal that I will take whatever percentage he was willing to pay and I will make up the difference. I think that decision broke his resolve and he finally paid. But guess what! When I got home and checked the money, he had overpaid. The next day I handed the extra money back, he was shocked to the bone. He has subsequently told everybody that "there are still a few good people around."	**Hidden human values of neighbour:** tolerance, discipline, and self-control **How these hidden human values could be applied:** I would use the human value of tolerance as an opportunity to enter into a healthy dialogue with the principal and elicit some of the values intrinsic in the agreement to appeal to his conscience to treat the graphic artist fairly, thereby honouring the agreement.
Theme of situation: Reshuffling – it causes a break in oneness **Description of situation:** At present there is a political instability in the city since the opposition parties have won all the seats of the municipality. The opposing party might reshuffle or suck off the existing workforce and this is a threat to my job.	**Human values applied:** awareness, curiosity, patience **How the human values were applied:** I will be aware and curious about the situation and maintain patience about what might follow. I will watch the situation and acquaint myself with what is going on daily. I will patiently decide what to do.	

© 2005 UN-Habitat and Global Dharma Center

Human values/ethics challenging situation	How human values were/could be applied	How hidden human values could be applied
Theme of situation: Resistance to change **Description of situation:** The workers had for a long time been living in an environment where nothing was happening. Many had filled the vacuum with their own extra curriculars. Here now, they have to work under new leadership. There was strong resistance despite the seminars on change and customer care.	**Human values applied:** awareness, dialogue, broadmindedness, calmness and determination **How the human values were applied:** Had to apply human values and firmness, slowly things began to work. Organised meetings where we could talk and discuss problems and concerns. Arranged for seminars and training sessions focusing on the need for change and institutional responsibility. I didn't give up; I kept trying and trying with patience.	**Hidden human values of neighbour:** calmness, inner silence, peace
Theme of situation: Understanding and implementing the human values based approach **Description of situation:** The staff will have to understand and embrace human values as a project and be determined to learn, understand, and disseminate the same to others and communities.	**Human values applied:** patience, understanding, trust, tolerance, confidence **How the human values were applied:** Patience to recognise that this is a new concept. Understanding that it takes people time to embrace new ideas. Trust that with time people take in new ideas and start preaching the same information. You must have tolerance to know that people are not the same and that mistakes and objection are natural to human beings. Have confidence and always be positive that things will work out with time.	**Hidden human values of neighbour:** concern for the welfare of others, understanding, sharing **How these hidden human values could be applied:** Have the staff know that sharing is important in life and however little it is, it must be shared.
Theme of situation: School drop-outs of girls **Description of situation:** Many of the girls are not completing the full school cycle due to chores, pregnancies, inadequacies (towels) and marriages.	**Human values applied:** caring, concern, cooperation, dialogue, discipline, humility, love, morality, purity of heart, responsibility, sharing, understanding, respect **How the human values were applied:** By talking to the mothers of the girls already at the schools. Being in dialogue and giving guidance.	

© 2005 UN-Habitat and Global Dharma Center

Human values/ethics challenging situation	How human values were/could be applied	How hidden human values could be applied
Theme of situation: Sharing human values **Description of situation:** People don't understand the new concept of human values. The need is to share knowledge of the programme so that everybody has a chance to understand fully and be able to participate fully in the implementation.	**Human values applied:** sharing, self-confidence, understanding, and knowledge **How the human values were applied:** Shared the knowledge.	**Hidden human values of neighbour:** patience, calmness, and friendliness **How these hidden human values could be applied:** I would show patience to doubts and criticisms of the programme from colleagues. I would show calmness and friendliness until I see satisfactory results.
Theme of situation: Closure of P.T.C.'s from 75 to 45 **Description of situation:** The government has decreed that only 45 core P.T.C.'s remain functional.	**Human values applied:** responsibility, care, duty, justice, courage, determination, proper use of resources, kindness **How the human values were applied:** I used these human values in the planning and organising.	**Hidden human values of neighbour:** fairness **How these hidden human values could be applied:** The children of the closed P.T.C.'s could be transferred to another college within the area. They could be fair and wait for the next academic intake to reduce to 45 instead of doing it abruptly.
Theme of situation: The usage of company land-line phones **Description of situation:** The director circulated a memorandum in the company reminding/telling all the employees to reduce the usage of phone calls on non-business activities because bills were too high and the company was losing a lot of money. The resolution and solution was that each employee must be disciplined and must stop making unnecessary/non-business phone calls.	**Human values applied:** discipline, care, consideration, accountability **How the human values were applied:** I personally decided to stop making non-business calls. I had to care for the company's property and finances since the company was losing out each month. I had to consider the situation the company was in. I had to be accountable to all the calls I had previously made.	**Hidden human values of neighbour:** cooperation, responsibility **How these hidden human values could be applied:** Be responsible and cooperate with the company by stopping non-business calls.

© 2005 UN-Habitat and Global Dharma Center

Human values/ethics challenging situation	How human values were/could be applied	How hidden human values could be applied
Theme of situation: Attitudinal change – signing in correctly **Description of situation:** Due to rising cost of living, most attitudes are prone to ways by which they think they can live or survive by signing in/out at the workplace incorrectly. The need to be responsible (i.e. arriving on time and not leaving before time) was lacking in the people who sign out/in using the wrong times.	**Human values applied:** responsibility, commitment, accountability, truthfulness, self-control **How the human values were applied:** By exposing them to a practical example of a court case in which a teacher was being tried for murder. It was the signing-in-book which was used by his lawyer to show that his client was not at the spot of the murder at the specific time given by the prosecution.	**Hidden human values of neighbour:** integrity and faith **How these hidden human values could be applied:** I would raise the issue of integrity, why would you sign in/out with the wrong time? If I find out that a person has a "genuine" reason to sign out/in wrongly (probably late due to traffic or have to leave early in order to make extra money), I would advise them to try and cut down the lateness gradually until they succeed. And I would tell them to have faith that their financial position can get better even with the little effort you make by cutting down your stress. **Another neighbour added:** By making people aware that they are falsifying the times, and therefore, not expressing truthfulness, they at least know that their action is not approved. Lovingly advising them and suggesting solutions make them aware that you care about their situation, and you would like to be a part of their solution, rather than to make them feel bad.
Theme of situation: Decaying of moral values among young people. **Description of situation:** Most young people do not respect elders and there is no sense of caring for others.	**Human values applied:** love, caring, concern, cooperation, discipline **How the human values were applied:** Most young need love from parents/guardians. They also need to be cared for with their problems. To show concern over their issues and cooperate with them	**Hidden human values of neighbour:** optimism **How these hidden human values could be applied:** You can give hope to the youth to lead straight lives for a better future.

© 2005 UN-Habitat and Global Dharma Center

VI.1.2 HVWSHE Centralised Training, Francophone, Arusha Tanzania

During the African HVWSHE Centralised Training in July 2005, this pilot one-day workshop was incorporated as Module 10 and was conducted on the 9th day of the 10-day training. The workshop was conducted in two separate groups concurrently – one in English and one in French.

The Francophone workshop was conducted by Malik Gaye and William Miller with a total of 18 participants.

Francophone Participants

Question 1: What was best about the workshop?

Feedback	**Number of people**
Introspection on explicit and implicit values	4
Emphasis on *living* and *practicing* the human values at work	2
Role Play situation with practice of how to live the human values *in action*	2
Relating human values to country and spiritual culture	2
The relevance and importance of human values at the workplace	1
Designation of historical person and the values the latter symbolises	1
Research on differences among unsuccessful, successful, and extraordinary teams	1
How to guide others to work in accord with human values	1

- The situation where there was a need to take the participant out
- The best sequence
  - The designation of historical person and the values the latter symbolises
  - In which person do we find these values
  - Introspection (explicit and implicit values)
- The relevance and importance of human values at the workplace
- The most important part was Unit 4: Studies on differences between the Winning Team and the Losing team.
- Living Human Values at the workplace
- The most interesting part was when we were asked to tell about our implicit and explicit values
- The best part was when we were asked to do the role-play to be able to have a picture of how it would be in practice.
- Put into practice human values at the workplace

© 2005 UN-Habitat and Global Dharma Center

- Introspection, where we were asked to go within ourselves and identify our strengths and weaknesses so as to be able to improve.
- Unit 1, that is relating human values with culture
- The self-evaluation exercise
- The Country-wise Group work
- Most of the activities in the 4 units
- Unit 3 was the most interesting module

Question 2: What would you improve?

Feedback	**Number of people**
Put workshop at the beginning of the 2-week training session (or earlier, when doing ethics and values in Groupworks)	2
More group work, with clear guidelines, followed by plenary sessions	2
Improve on the setting of the objectives	1
Reinforce sharing and lessons taken from experiences	1
More explanation and clarification on: ▪ relation between deontology and ethics ▪ explicit and implicit forces and supporting them with concrete examples ▪ motives, values and ethics ▪ relation of universal positive and negative values	1 (each)
Improve translations from English into French (not so literal – some meaning was lost)	1

- This workshop should have to be placed at the beginning of the Training Session
- Should have placed this workshop when doing Ethics and values so that we could integrate what we've learnt while doing our Groupworks.
- Living Human values at the workplace
- More explanation on explicit and implicit forces and supporting them with concrete examples
- Clarification on motives, values and ethics
- Clarify the understanding between universal positive and negative values
- Improve the content of the presentations
- Clear guidelines for groupwork
- More groupwork
- Improve on the translations – concepts were literally translated thus causing problems in understanding
- The wish for a better explanation on deontology in relation to ethics
- Reinforce sharing and lessons taken from experiences
- Do more workshops followed by plenary sessions
- Improve on the setting of the objectives
- Improve on means of communication /tools

© 2005 UN-Habitat and Global Dharma Center

Outputs from the Workshop

Human values found in the African culture:

Burkina Faso	Unity, Progress, Justice, Integrity, Peace, Loyalty, Solidarity, Perseverance, Honour, Discipline, Determination, Cleanliness, Self-respect, Respect for others, Patriotism, Commitment, Patience, Trusting Oneself, Non-Violence, Self-control, Sincerity, Tolerance, Truth, Wisdom, Good, Calmness, Gratitude, Forgiveness, Well wishing
Cote D'Ivoire	Excellent work, Love for the Motherland, Solidarity, Discipline, Unity, Discipline, Brotherhood, Peace, Hospitality, Respect for elders, Humility, Perseverance, Dignity, Honour, Honesty, Respect for commitment taken, Equality, Openness, Privacy, Togetherness, Discipline Work, Truth, Honour, Polite, Institutional Universal Values
Cameroun	Peace, Freedom, Respect for others, Self-respect, Hospitality, Unity, Respect for elders, Brotherhood, Dignity, Love, Truth, Responsibility, Honesty, Courage, Cleanliness, Sharing, Kindness, Integrity
Nigeria	Love for others and for the environment, Respect, Honesty, Unity, Imputability, Determination, Responsibility, Solidarity, Peace
Senegal	Respect, Responsibility, Healthy Atmosphere, Dignity, Honesty, Determination, Unity, Courage, Hospitality, Solidarity, Humility, Simplicity, Perseverance, Honour, Character, Openness, Respect for elders, Determination, Privacy, Peace, Patience

Human values found in the African cultural heritage or native traditions:

Burkina Faso	Compassion, Faith, Charity, Humility, Fidelity, Sharing, Sacrifice
Cote D'Ivoire	Respect for others, Love others, Humility, Sharing, Charity, Love, Sharing, Compassion, Truth, Peace, Honesty, Justice, Faith in Religion, Sacrifice, Proud, Modesty, Fidelity, Spirituality, Religion, Tolerance, Forgiveness, Devotion, Culture, Hospitality, Solidarity, Respect for elders, Brotherhood, Obey, Privacy
Cameroun	Love, Solidarity, Sympathy, Charity, Justice, compassion, tolerance Respect, Truth, Fidelity
Nigeria	Patience, Tolerance, Love, Forgiving, Indulgence, Loyalty, Humility, Acceptance, Solidarity
Senegal	Love, Respect, Self-control, Responsible, Peace, Justice, Humility, Honesty, Faith in God, Sacrifice, Firmness

© 2005 UN-Habitat and Global Dharma Center

African people who exemplify the Human Values:

Francophone Countries	Well-known People who exemplified human values	Human values they exemplified
Burkina Faso	Thomas Sanbara – Ex President of Burkina Faso	Patriotism, Integrity, Love, Solidarity, Altruism, Discipline, Determination
Cote D'Ivoire	Felix Houphouet Boigny – first President of Cote d'Ivoire	Love for others, Wisdom, Patience, Listen to others, Communication, Peace, Dialogue, Discipline, Good Work
Cameroun	Head of State: Paul Biga	Tolerance, Peace, Unity, Hospitality, Wisdom
Nigeria	Andre Salifron	Efficiency, Excellent Work, Perseverance, Commitment, Tenacity
Senegal	Abdoul Aziz Sy – Religious person (priest) in Senegal	Courage, Peace, Faith, Tolerance, Openness, Unity in Diversity
	Sengne Abdoul Aziz	Peace, Love, Humility, Respect for others, Charity/ Sharing
	Yacine DiocmayNdiaye Papa Nomar Sow	Good work, Endurance, Excellence, Competence, Respect for others, Team Spirit

Definition of ethics at work:

Burkina Faso	Respect for the Deontology Diversity Rules and regulations at the workplace The philosophy and Deontology of Work
Cote D'Ivoire	Morality, Respect for the commitment towards our employer Do one's work while respecting the Deontology Teach what should teach Do not incite girl students and do not establish immoral practices with students Ethics is to find oneself in good terms with the institution where we work Ethics in Education – it's an example Ethics – manifestation of Human Values
Senegal	Respect for the Deontology
Nigeria	Moral Duty Manifestation of Human Values, which we apply. We are ethical if we respect the Human Values
Mali	Respect for the Deontology Principles of Right-Conduct at the workplace An exemplary character of a person at work

© 2005 UN-Habitat and Global Dharma Center

Examples of ethical behaviour at work:

Burkina Faso	Respect for public property, Trust in others, Punctuality, Vigour, Accepting others differences, initiative, Creativity, Commitment, Civilised, Respect for rules in the workplace, Competencies, Right-conduct, Respect for the Hierarchy, Responsibility, Vigour, Assiduity, Initiative, Commitment
Cote D'Ivoire	Honour, Respect for the Hierarchy, Discussion, Respect for the Deontology, Diversity, Competences, Vigour, Equality, Justice, Creativity, Initiative, Punctuality, Respect for good work, Intuition, Responsibility, Diversity, Competence, Rigour, Commitment
Senegal	Rigour, Commitment, Humility, Respect, Punctuality, Regularity, Competence, Professionalism, Morality, Ethic, Equality and Justice
Nigeria	Right-Conduct, Punctuality, Good Work, Assiduity, Completion of work in short lapse of time, Civic, Respect for the Hierarchy, Initiative
Mali	Punctuality, Rigour, Assiduity, Right-conduct. Respect for others, Love, Sharing, Good Work, A sense of responsibility/duty towards the Mali people, parents and students, Respect, Responsibility, Loyalty

Examples of *unethical* behaviour at work:

Burkina Faso	Refusing to do a work, Lies, Vandalism, Theft, Delay in your work, Laziness at work, No sense of responsibility, Lack of morality, Violating privacy, Lateness, Insubordination, Unwillingness
Cote D'Ivoire	Absences without valid reasons, Lies, Violation of privacy, Not assuming one's responsibility, Delay in doing work – unwillingness, Never accomplish the work in time, Tendency to lie when justifying oneself, Theft, Lack of assiduity from a Teacher – sufficiency, lateness, Absenteeism, Theft, Fraud
Senegal	Unwillingness, Being absent from work without valid reasons, Lateness, Lies – affects work negatively, Laziness, Not respecting oneself and others
Nigeria	Laziness, Absenteeism, Lateness, Not respecting oneself and others
Mali	Not respecting the Deontology, Absenteeism, Bad Character, Lateness, Lies

© 2005 UN-Habitat and Global Dharma Center

VI.1.3 AAWSA, Addis Ababa, Ethiopia, 30 September, 2005

The third pilot-test of the 1-day workshop on *Human Values and Ethics in the Workplace – Improving Leadership and Performance in the Water Supply and Sanitation Sector* was conducted with 30 top management of the Addis Ababa Water and Sewage Authority (AAWSA) in the capital city of Ethiopia.

During the workshop, the participants were highly engaged and participated openly and sincerely. Overall, the main evaluation given about the workshop is that it was too short and should have been at least 1-1/2 days, if not 2-3 days. Given the sincerity of the participants, they wanted to explore the concepts in much greater depth than a one-day workshop allowed. The participants expressed many examples of how they currently practice human values and ethics; as well, they articulated many challenges they face in living by and encouraging others to practice human values and ethics.

At the end of the workshop, each person wrote a "personal letter to themselves" stating what they were committed to implement over the next four months based on what they had learned during the workshop. These letters were given to one of the AASWA executives who will re-distribute them to each participant two months hence as a "reminder", and will follow-up at four months to find out what were the sustainable results.

Addis Ababa, Ethiopia
Workshop Participants
30 September 2005

© 2005 UN-Habitat and Global Dharma Center

Participant Evaluation of Workshop

The participants gave the following ratings for the workshop:

Part I. Statements About The Workshop	Level of Effectiveness					
	Excellent	Very Good	Good	Fair	Poor	AVG.
1. The purpose of the workshop and the objectives of the exercises were clear	63%	33%	4%			4.6
2. The workshop was well organised and easy to follow	63%	33%	4%			4.6
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	52%	48%				4.5
4. The variety and sequence of exercises kept me engaged and attentive	33%	67%				4.3
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	37%	63%				4.4
6. I was able to get what I wanted / hoped for from this workshop	26%	63%	11%			4.1
7. I feel confident I can begin to apply the material from this workshop in my work	33%	56%	11%			4.2
8. This workshop has inspired me to live by human values and ethics at work	56%	41%	3%			4.5

9. Is there anything you would recommend that we add to or change in this workshop?

No. No. None.
It sounds great. if you add more time, it's only one day!
Time given to the workshop is not enough.
No, it's already well prepared and organised.
As the human values during discussion found abstract, more practical cases should be in the document.
It is better to give training for middle level workers.
It should also include human values outside the workplace. It was a very interesting session all the same.
Consider to include some activities such that the participants can move around.
Add if possible other references at least their address that deal with this topic.
Some exemplary practice of other country or organisation has to be discussed.
The material provides very brief and has no details that may help those who are new to the subject. I hope it will be enriched with the inputs from here and elsewhere.
The time very short so I think that is better to add additional time to cover the whole portion.
The workshop may be 1-½ days. One day is too short.
References to be included for further private reading.
If possible, add about HIV problems from the human values side.

10. Is there anything you would recommend that we remove from this workshop?

No. No. None. No. No. No, I don't have. No. None. No, the material included is relevant for the topic and should not be removed. No, everything is good. Nothing, as to me. No.

© 2005 UN-Habitat and Global Dharma Center

Part II. Statements About The Facilitator	Level of Effectiveness					
	Excellent	Very Good	Good	Fair	Poor	AVG.
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	81%	19%				4.8
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	85%	15%				4.9
3. The facilitator presented the material clearly and understandably	85%	15%				4.9
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	42%	58%				4.4
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	62%	38%				4.6
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	65%	35%				4.5
7. The facilitator shared his/her own enthusiasm and experiences	77%	23%				4.8
8. The facilitator listened well to questions and comments from participants	81%	15%	4%			4.8
9. The facilitator appreciated the variety of perspectives that were shared in the session	81%	19%				4.8

10. Is there anything you would recommend that the facilitator do differently?

No. *No.* *No.*
I do not see any thing less.
No, please keep up!
The facilitators must some time help answer questions itemized in the handout. For example, questions like how are you living human values at work.
Include something local practical cases.
No, they were great.
I guess they have enough capacity and quality.
As to me, nothing.
The time was too short.
I think one day workshop is not enough to discuss many experiences. It would have been better if it were two or three day workshop.

© 2005 UN-Habitat and Global Dharma Center

The following plan was discussed with one of the AASWA executives the day after the workshop, with her agreement to conduct such a scheme of reinforcement of what the participants learned and committed themselves to enact in their day to day work:

========

A Recommendation for Future Following-up for the 1-Day Pilot-Test Workshop on

Human Values and Ethics in the Workplace

Addis Ababa Water and Sewerage Authority

30 September 2005

A. Schedule a 3-hour follow-up session the 1st week of December for all who participated in the 1-day workshop.

B. Two weeks before the meeting, collect any questions about human values and ethics in the workplace that people would like Debra and William Miller to answer. Send the questions to the Millers at hello@globaldharma.org and they will respond with answers / ideas that can be read and discussed at the meeting.

C. One week before the meeting, ask 5-6 people to prepare 15-minute talks on subjects related to human values and ethics in the workplace – perhaps based on the implicit/ hidden strengths that people wanted to express more. Some examples could be:

Patience, respect and tolerance for others
Replacing gossip with human values
Using our time wisely
Building trust through unity of thought, word and action
How human values can help us achieve "water, sanitation and hygiene for all"

D. During the meeting…

Let each person give their talk and then spend a few minutes discussing their ideas.
Pass out the envelopes with the letters each person wrote; let each person read what he/she had written in the September workshop. Give time for people to share where they have succeeded and where they still have to grow in the human values and ethics at work.
Read and discuss the answers / ideas sent by the Millers in response to questions.
Identify areas that are challenging and ideas about how to address those challenges with human values.
Take time to discuss together how the group can work together to continue developing a culture for human values and ethics. Identify specific actions that can be taken.
Before closing the session, have each person put their letter into a new envelope and collect the envelopes.

E. Schedule another session just like this one the 1st week of February, 2006.

© 2005 UN-Habitat and Global Dharma Center

Outputs from the Workshop

What would it mean to Ethiopia if the goal of "water, sanitation and hygiene for all" were achieved?

Peace and prosperity will happen
Healthy and productive people
Friendly environment
Positive economic impact
Reduce poverty
Burden for women would be reduced
Healthy development for children
Economic, political and social development
Basic necessities would be achieved
Sustainable life for plants and animals would be achieved
No pollution in the city
Dignity would be raised

Human values found in the Ethiopian country culture:

Hospitality
Obedience to elders
Respect
Tolerance
Independence
Freedom
Don't take what isn't yours
Forgiveness
Honesty
Proud of ourselves
Equality
Help each other in times of hardship

Human values found in the cultural heritage or native traditions:

Love all people
Right to religion
Fear of God
Fear of evil things
Caring for others
Helping disadvantaged
Helping the poor
Being patient

Famous Ethiopian people who exemplified human values:

Emperior Menlik 2nd

Bringing people together
Freedom and independence
Good diplomat
Tolerance
Respect others
Understanding
Modernisation

© 2005 UN-Habitat and Global Dharma Center

Zereya Yakab
Taught the value of monastic and family life

Huile Glselassie
Dedication to win security
Endurance

Ethical behaviour:
Professionalism
Integrity
Confidentiality
Honesty
Serving the customers with quality
Performing duties without partiality
Giving respect for customers
Bounded in guidelines

Unethical behaviour:
Discrimination
Partiality
Imposing on others
Prejudice and bias
Corruption – illegal acts for own benefit or benefit of others or illegal acts that will deny benefit to others
Carelessness
Misusing resources
Selfishness
Lack of consistency
Dictatorship

Ways to encourage others to practice human values at work:
Give recognition
Trust
Respect
Caring
Be a role model
Openness

Below is a sample of the "need for human values and ethics" given by various participants:

(Water Quality Control Service) The most important situation is "the health and life of others depends on us." Therefore, these are the most important human values in our day-to-day life: caring for others, loving others as we love ourselves, honesty, patience, understanding others

(Technical Section Head Branch Office) Responsibility and customer handling.

(Head, Research and WDM Service) Situations that need the application of human values and ethics in my field of work:
- Managing the manpower assigned in the service and the budget
- Service rendered to other work units in the organization
- In working with other organizations outside the utility
- In working with high consumers with regard to WDM

© 2005 UN-Habitat and Global Dharma Center

(Technical Customer Service Worker) Situations that need the application of human values and ethics:

- Free and attractive working atmosphere
- Readiness to serve others
- One has to know customer is coming to him to get his assistance or help
- Satisfaction for other is satisfaction for ourselves

(Customer Service) The most important situations that need the application of human values and ethics are:

- Respect to customer
- Understanding of the matter
- Solving the problem
- Being trustful

(Branch Office) Human values most needed:

- Dedication – work hard to reduce customers dissatisfaction
- Honesty – be loyal to your people and justice
- Fairness – administer your staff equally and equality; human beings are equal
- Resource – resources are limited, plan for now as well as for tomorrow (next generation)
- Patience – listen to customers complaints
- Conservation – conserve water it is “LIFE”

(Electrical Workshop) First making awareness, hard working (proper use of energy) and understanding to easily solve the problem and follow-up the machines day to day working (boosting pumps and motors).

(Department Head) Human values required at my workplace:

- At time of management crisis or at time of crisis management
- When there is serious dispute between the management and labour (union)
- When there is dissatisfaction with subordinates
- When and where work discipline is violated

(Planning and Project Department) Lack of sufficient infrastructure for water and sanitation services. Therefore, there is a need for large investment and proper use of existing facilities. This involves many stakeholders like donors, contractors, consultants, suppliers, users, and other governmental and non-governmental organizations. Therefore, the values needed are:

- Wisdom
- Proper use of resources
- Dedication

(General Service Division)

- When people need your help be considerate and help them.
- For a critical situation to save the life of others, if you can actually stop it, you have to decide immediately without hesitation.
- Create awareness for your people at work, where there is a dangerous situation.
- Help others do their work.

(Water Production Process) Responsibility of dedication for dams and equipment and for treatment plant process.

(Legal Services) Human values are needed for rule of law and system observance.

- Relationships with lawyers (internal)
- Relationships with customers

© 2005 UN-Habitat and Global Dharma Center

- Vertical relationships with our bosses
- Horizontal relationships with other equivalent departments
- Relationships with judges, police, public prosecutors, registrars
- Relationships with some public institutions

(Finance Manager) Areas where human values are needed:
- In making decisions that relate with staff or customers
- Provision of customer services
- Situations/actions that are not binded by rules or regulations
- Communication – oral with customers and staff

(Head Branch) Areas where human values are most needed:
- Reception of customers
- Handling of complaints
- Fair distribution of water in each town
- Serving customers in their order of application (first come – first served)
- Understanding the global theory that 'customers are always right'
- Fast and clear decision making

(Internal Audit Head) The most important situations that need the application of human values and ethics:
- Creation of an environment for mutual understanding among subordinates and between supervisors and subordinates
- Appreciation of positive things, encouraging people to speak, listening while they speak
- Some informal associations
- Trying to understand their (subordinates) personal problems
- Respecting people's views

(Administration and HRM Department) The most important situations:
- Follow the rules
- Honest
- Self-confidence
- Knowledgeable
- Trustful
- Understanding
- Intuitive
- Justice
- Integrity
- Higher achievements
- Harmony
- Ethics

(Vehicles and Equipment Maintenance Division) Situations where human values are most needed:
- Technical capacity
- Communication among technicians
- Honesty
- Integrity for work

(Supervisor of Mechanical Workshop) The most important human values in my workplace are:
- Awareness
- Concentration
- Cooperation
- Discipline

© 2005 UN-Habitat and Global Dharma Center

- Friendship
- Initiative
- Proper use of energy
- Proper use of resources
- Proper use of time
- Responsibility
- Understanding
- Etc.

(Superintendent) The most important situation that needs the application of human values and ethics in my field of work is: keeping the environment friendly.

(Research and Water Demand Management Service – Sanitary Engineer) The most important situation that needs the application of human values and ethics:

- Capability of doing his/her job in the proper way
- Self-confidence and responsibility
- Understandable
- Motivations
- Etc.

(Hydro-geologist) In general all people at different positions really require the application of human values and ethics. People at various leadership levels and people working in service giving positions.

(Construction Supervisor Civil Engineer) The most important situations that need the application of human values are:

- Care for customers
- Care for service quality (quality of work)

(Branch Manager) To live peacefully always consider all human values. Without supporting each other no one could overcome all problems. Hence, helping others means helping ourselves. Areas that need human values:

- Tolerance to tempered customers requiring new connections, maintenance, etc. of their water pipe
- Loyalty is needed to customers to render equal services
- Needs dedication at work during times of challenges at work: such as scarce resources of labour, budget and bad working environment

Examples of where participants have already applied human values and ethics in their work:

Below is a sample of how the participants have applied their human value strengths to challenges they've faced in their field of work

Title: Car accident
Description: It was a serious car accident which I have never seen before. The driver was drunk and killed two persons.
How human values were applied: I took care of the injured persons and was cooperative to find people around that place to take the injured persons to the hospital.

Title: Lack of vacuum truck
Description: Because of maintenance, many of the branch offices vacuum trucks were in the mechanical workshop. Because of this the customers who needed this service were in problem.

© 2005 UN-Habitat and Global Dharma Center

How human values were applied: To solve this problem, we tried to ask for the cooperation from other branch offices. We openly discussed the matter and had concern for the welfare of all and helpfulness.

Title: I was a committee member in 2003
Description: It was a time of restructuring and reallocating all manpower of our organization according to their qualification, year of service, competence at workplace, work discipline, ethics, etc. (example: prone or suspected of corruption). Unfit workers were supposed to leave the organization (a very challenging assignment).
How human values were applied: My explicit human values of justice, honesty, fairness and commitment helped me to forward a very positive proposal for decision by higher bodies and acceptable by most workers.
Hidden human values: I wish I could have developed tolerance and patience in order to overcome this serious and nerve-breaking situation.

Title: Problem in the work (Head Administration and Accounting Section)
Description: For the past time, the bill cashier who took the bill for sale to the district and he has to give the cash daily to the main cashier. After a week he has to return the bill to the bill custodian, but he didn't come at the exact time and return the bill. So when he came for the next time, I asked him why he was late. His answer was not acceptable.
How human values were applied: I advised him not to do this for the next time and to accept his duty and regulations. I applied the human values of responsibility and self-confidence

Title: Gender problem at work (Electrical Workshop)
Description: I am a female electrician at the department of electrical workshop. When I am going to the electrical maintenance at different pump stations I see so many surprising faces. In front of me are people who think, "How can she solve the problem, she is a female!" They also say "Don't touch this and don't do this" and so on.
How human values were applied: I apply first of all self-control and patience with self-confidence. After all I can do everything that I have been taught, females can make things easily.

Title: Assistance from local people who are affected by our project (Planning Department)
Description: The project was intended to explore more water from a well-field which is owned by local farmers. The farmers needed to be displaced and paid a compensation for the land taken. The project was commenced before settling all compensation payments because of urgency. If the project is delayed a lot of consequences would occur like contractors claims, delay of completion which would affect supply of water for new settlements who lived for many years without water. The farmers resisted the construction unless paid. The payment procedure would take a long time by its nature.
How human values were applied: Wisdom and understanding were the human values applied. The representatives of the farmers were gathered. The company was convinced to make a formal commitment to pay the compensation and also let some of the important people be involved in the work. Therefore, without problem the project was completed.

Title: Customer's complaint
Description: A customer came to my office and shouted about water supply interruption in his residence that lasted for more than a week.
How human values were applied: I listened to the customer patiently. I understood the problem and explained to him my concern and responsibility to solve the problem. He admitted and was satisfied with my approach.
Hidden human values: Self-control while the customer was shouting and insulting both me and the organization.

© 2005 UN-Habitat and Global Dharma Center

Title: Labour crises
Description: There was a labour crisis in our organization where the labour union members and leaders were fighting each other for power of labour leadership implicitly by doing so to get the upper hand for the replacement of employees.
How human values were applied: At that time I managed with some of my friends by identifying the problem and balancing the cases of all parties. For those challenges we have paid sacrifices.

Title: Patience development (General Service Division)
Description: An employee every time comes to the office and leaves early. He sometimes does not even come to the office. I was aware that he had a relationship with my executives and I told them about the situation. I did not any disciplinary action against him because my action would be reversed. I wrote to the Finance Department to reimburse his salary back to the company for the days he was absent. He reacted now. I tried to calm him down and told him to behave properly. I told him I would take a drastic measure against him. Even then, he did not correct himself. He continued as usual. I did not take a disciplinary action in consideration of his family. In the final analysis, he wrote a resignation paper to the organization. He was granted permission to leave the organization.
How human values were applied: I was aware he was doing some other jobs in other organizations. I considered his family not to penalize him. I was confident enough that no one was in a position to reverse my action because I reimbursed the money to the organization for the days he was not on his job. I honestly took the action without any bias. He understood his guiltiness and left the organization for good.

Title: Restructuring period (Technical Worker of the Branch Office)
Description: There was a re-structuring in our authority. At that time I was a committee member for selecting workers who were good and bad. There was a criteria (which was subjective for us):

- A worker has to be initiative
- A worker has to be non corrupted
- A worker has to be a change activator

How human values were applied: In this case the committee was in a big challenge to be fair, justice and tolerant. To decide on human lives was a big challenge. As far as possible, the committee faced this challenge using the three values mentioned.

Title: Understanding the customer's need
Description: The situation is water shortage. A customer has come up with complaints at my office.
How human values were applied: Values I used to solve the plaints were:

- Patiently hearing the customer complain
- Understanding the problem
- Taking the responsibility to solve the problem
- Show concern to solve the problem.

The result is that the customer is satisfied.

Title: Institutional challenge personally faced (Legal Services)
Description: I and my partner were waiting to enter into a high level government cabinet meeting. This meeting was so critical and decisive in the scope and direction of the institution. We waited for 2 hours and finally we were told that we are not allowed to attend the meeting to explain the agenda, which was already public for discussion. My partner felt upset and lost control over himself.
How human values were applied: I remained patient and broad-minded and asked him to be so. He refused to do so. Nevertheless I remained patient.

Title: Not keeping the schedule of job (Information and Technology Service)
Description: A problem with both hardware and software occurred so the work didn't finish on time and we couldn't keep the schedule.

© 2005 UN-Habitat and Global Dharma Center

How human values were applied: By being devoted to knowing the specific problem and then clarifying it with the others who were maintaining the hardware and software, I cooperated with them.

Title: (Administration and HRD Department)
Description: We put out a policy not to pay overtime pay (extra time the employee spends on the job) for six months. Then the employees challenged us for their overtime pay.
How human values were applied: We gathered them and discussed with them that if we pay the overtime, we are going to cut other organizational planned works. Finally they decided not to take their overtime pay. This required understanding each other.

Title: Husband and wife dispute
Description: One day a lady customer came to my office and asked me to move her water meter from one corner to another corner in her compound. I ordered my staff to react as per her request. The 2nd day a man came to my office and told me that our staff moved his water meter without his knowledge (he being the owner). Same day after he came, the lady again came to the office crying. The man then came again before she left my office. I then understood that they were divorced.
How human values were applied: I tried to get them to avoid their differences by using the very cultural values and ethics that a husband and wife should follow, but unfortunately I failed.

Title: Obstacles in the workshop (Supervisor of Mechanical Workshop)
Description: There was a critical maintenance work in our workshop. But there wasn't any inputs organized to start and complete the work fastly. After we started the work the workers were complaining. The two of them were not in good health at that time. The others were underloaded that is why they were complaining.
How human values were applied: I was coordinating all the human resources patiently including facing hardships. I have done a fair distribution of manpower and other resources for the different groups and after that we have completed the work after 3 consecutive days and half night work. My explicit human values were patience and cooperation. My hidden values were fairness and love.

Title: A discussion held on job performance (Internal Audit Head)
Description: While discussing the performance of a certain job assignment with a subordinate we couldn't understand each other and the misunderstanding kept on building upon itself. Then the subordinate decided to terminate the contract with the organization and told me that he has decided to do so. At this point I was not happy about his decision.
How human values were applied: Using my explicit value of straight-forwardness I have started all over again and explained to him why I said all that I said. Eventually I succeeded in convincing him to abandon his decision without compromising my objective. Here my hidden value of helpfulness helped me to bring out my explicit value.

Title: Driver disappeared with project car
Description: Once I was heading a project and one day the driver just disappeared from the office with the car. The first thing that came to my mind was that something bad has happened to him, maybe an accident. In the afternoon we went to where he lives but nobody knows about him. We applied the case to the near-by police station. The next day I reported the issue to the Administration. On the third day the driver came by himself with the car. What a relief.
How human values were applied: The human values I applied were soft-heartedness, patience and responsibility.

Title: Pipe breakage at CT Site
Description: A pipe broke that supplied 20-25% of the city population and it was 2 days before holiday. Also there was a shortage of water. We needed the repair work to start immediately.

© 2005 UN-Habitat and Global Dharma Center

How human values were applied: We worked more than 16 hours a day while also managing the supply of water in the city. For this issue I used the human values of dedication, patience, coordination, responsibility and hard-working.

Title: Pretext (Supervisor)
Description: When people give me false reasons for not doing their assignments or some job, I am always angry (remember my explicit value is truth).
How human values were applied: I could be more patient and tolerant. What I wish is to respect others and listen to their problems and if possible give solution.

Title: A customer whose water line is disconnected (Branch Office)
Description: A customer came to our office with a gun and harassed all of the employees he met. He was angry and insulted. He requested us to reconnect his line without paying his liability and without any condition.
How human values were applied: I tried to explain all of the steps that we took before the disconnection of his line. I tried to listen to him with patience. I didn't say anything that was impolite. I told him that we love him and he will remain our customer.

Title: Job diligence
Description: Workers don't come on time and don't perform their day to day activities on time. They need daily supervision.
How human values were applied: I tell them why they have come and advise them to come on time. I give them responsibility.

Title: Absence in workshop
Description: The workers did not come on time and left before completion of work time. The head decided to discuss about absenteeism with the workers to resolve the problem and for giving awareness about time utilization, respect for heads and completion of work on time.
How human values were applied: The explicit human value strengths I applied to this situation were: discipline, dedication and proper use of human resources.

© 2005 UN-Habitat and Global Dharma Center

VI.2 India pilot workshops

VI.2.1 UWSEI Workshops for Madhya Pradesh, India, 19 and 21 October 2005

The fourth and fifth pilot-tests of the 1-day workshop on *Human Values and Ethics in the Workplace* were conducted with a total of 50 people in Madhya Pradesh, India. These workshops included: Municipal Commissioners, a Mayor in Council official, PHED Officers and Engineers, NGO representatives, and UWSEI project staff working at the city and state level from all four project cities of Bhopal, Indore, Gwalior and Jabalpur.

The first workshop held on 19 October, 2005 was abbreviated to 3 hours, rather than the scheduled 5-6 hours of productive session time, due to a meeting with the UNSEIP project director, for which ¾ of the workshop participants were called to attend. This truncated the "practical application" sections of the workshop contained in units 3 and 4. Thus, this pilot test did not accomplish the "full test" objectives of the pilot test series, and we feel that the workshop effectiveness was diminished thereby. The second workshop held on 21 October, 2005 was well attended for the entire time, and thus gave us a better assessment of the overall workshop design and effectiveness.

Madhya Pradesh, India Workshop Participants – 19 October 2005

Madhya Pradesh, India Workshop Participants – 21 October 2005

© 2005 UN-Habitat and Global Dharma Center

Participant Workshop Evaluations

The participants gave the following ratings for the workshop on **19 October 2005**:

Part I. Statements About The Workshop	Level of Effectiveness					
	Excellent	Very Good	Good	Fair	Poor	AVG.
1. The purpose of the workshop and the objectives of the exercises were clear	44%	44%	12%			4.3
2. The workshop was well organised and easy to follow	33%	50%	13%	4%		4.1
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	40%	40%	12%	8%		4.1
4. The variety and sequence of exercises kept me engaged and attentive	29%	42%	25%	4%		4.0
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	21%	63%	8%	8%		4.0
6. I was able to get what I wanted / hoped for from this workshop	16%	44%	32%	8%		3.7
7. I feel confident I can begin to apply the material from this workshop in my work	24%	36%	40%			3.9
8. This workshop has inspired me to live by human values and ethics at work	36%	36%	28%			4.1

9. Is there anything you would recommend that we add to or change in this workshop?

Incorporation in Part II
Apart from merely ethical values, some practical considerations of real life should also be incorporated, which should be contradictory so that real analysis can be done
With regular intervals we should arrange to evaluate ourselves in a correct way
"Ethics and Human Values" if percolated from higher level to lower level, it will be effective
More details on the exercises are required
This is very good model
Excellent nothing is required to change
Inclusion of interesting stories and dialogues, depicting the concept of workshop
Very useful workshop, translation to be done in Hindi also
The follow-up of this training
The workshop should be restricted up to 2 pm (reduce the time from)
Local language may give better results
It seems more theoretical
No everything is complete
Duration should be 4 hours only – behaviour change should be addressed
The workshop should follow with more practical stories from you so that participants can relate with the vocabulary
It should be translated to Hindi also

10. Is there anything you would recommend that we remove from this workshop?

OK No No No No Nil
Make it more simple to understand its matter
No, all units are useful

© 2005 UN-Habitat and Global Dharma Center

Part II. Statements About The Facilitator	Level of Effectiveness					
	Excellent	Very Good	Good	Fair	Poor	AVG.
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	57%	39%	4%			4.5
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	48%	48%	4%			4.4
3. The facilitator presented the material clearly and understandably	48%	39%	13%			4.3
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	48%	35%	17%			4.3
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	32%	50%	14%	4%		4.1
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	36%	45%	18%		--	4.2
7. The facilitator shared his/her own enthusiasm and experiences	32%	41%	23%	4%		4.0
8. The facilitator listened well to questions and comments from participants	54%	33%	13%			4.4
9. The facilitator appreciated the variety of perspectives that were shared in the session	39%	52%	4%	4%		4.3

10. Is there anything you would recommend that the facilitator do differently?

Inclusion with some examples with details of native country of participants
Discussion in small groups may make the workshop more effective
There should be a translator also
This type of programme should also be designed for policymaker/politician
One translator to be given for Hindi language
Individual presentation by every participant and interaction thereafter
More of sharing by the participants
Should create a problem and then derive at a solution

© 2005 UN-Habitat and Global Dharma Center

PART III. What level of priority would you give for capacity building for "human values and ethics" in:	*Very High*	*High*	*Medium*	*Low*	*Very Low*	AVG.
The ADB-funded UWSEI project	55%	30%	15%			4.4
The municipal water and sewerage authority	38%	48%	14%			4.2
The municipal corporation	43%	43%	10%	5%		4.2

What is one way you could begin to incorporate "human values and ethics" in your workplace?	
Honest effort to achieve the result oriented goals *Sporadic effort will be useless and ethics and values can't be taught in workshops/seminars.* *Workplaces can't be differentiated from the general perspective of the society so instead of improving "ethics and values" at workplace, the effort should be to make it part of school education* *By participation of stakeholders and by dissemination of information* *Cooperation, proper use of resources, result orientation* *By sharing with our colleagues the things, including the material, we have picked up from this workshop* *Sincerity, honesty and obedience* *Appreciation and dedication to the duty* *Listening to others patiently*	*Will try to strengthen the confidence level* *By improving self values and ethics and will use your workbook for exercise with others* *Exchange ideas with subordinate and concerned politician* *Very good* *Hold discussion with others on the workshop* *By making the subordinate staff first understand the human values, then appreciating it and finally adopting them* *Taking cognizance of views of colleagues* *Express my views without fear* *Reduce the gap between the public and the agency* *Concern for the welfare of all* *Working for the satisfaction of the stakeholders* *By trying to understand the people and appreciate the values of an individual* *Cleaning and sweeping of the city*

© 2005 UN-Habitat and Global Dharma Center

The participants gave the following ratings for the workshop on **21 October 2005**:

Part I. Statements About The Workshop	**Level of Effectiveness**					
	Excellent	**Very Good**	**Good**	**Fair**	**Poor**	**AVG.**
1. The purpose of the workshop and the objectives of the exercises were clear	36%	45%	18%			4.2
2. The workshop was well organised and easy to follow	65%	35%				4.5
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	36%	64%				4.4
4. The variety and sequence of exercises kept me engaged and attentive	30%	70%				4.3
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	45%	18%	36%			4.1
6. I was able to get what I wanted / hoped for from this workshop	20%	50%	30%			3.9
7. I feel confident I can begin to apply the material from this workshop in my work	30%	70%				4.3
8. This workshop has inspired me to live by human values and ethics at work	55%	45%				4.5

9. Is there anything you would recommend that we add to or change in this workshop?

Nothing No Nil No None at the moment

To add some more ways to cultivate and develop the human values

We will have to do lots of brain storming on that to change or add to any of the workshops

10. Is there anything you would recommend that we remove from this workshop?

Nothing No Nil No

Although the sequence of exercises was very interesting, however, the time period may be reduced and some more innovative methods be incorporated to enhance the human values and ethics

No – Except incorporate how one can show how human values have a rationale – why they should be practised

© 2005 UN-Habitat and Global Dharma Center

Part I. Statements About The Facilitator	**Level of Effectiveness**					
	Excellent	**Very Good**	**Good**	**Fair**	**Poor**	**AVG.**
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	64%	36%				4.6
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	40%	40%	20%			4.4
3. The facilitator presented the material clearly and understandably	30%	60%	10%			4.3
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	20%	70%		10%		4.0
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	45%	36%	18%			4.3
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	60%	40%				4.6
7. The facilitator shared his/her own enthusiasm and experiences	45%	45%	9%			4.4
8. The facilitator listened well to questions and comments from participants	64%		36%			4.3
9. The facilitator appreciated the variety of perspectives that were shared in the session	40%	50%	10%			4.3
10. Is there anything you would recommend that the facilitator do differently? *No No Nothing* *To involve more and more persons in such workshop* *The facilitator is very effective and does not need any change* *Introduce role playing with a little more time for each session*						

PART III. What level of priority would you give for capacity building for "human values and ethics" in:	***Very High***	***High***	***Medium***	***Low***	***Very Low***	AVG.
The ADB-funded UWSEI project	55%	27%	18%			4.4
The municipal water and sewerage authority	55%	18%	27%			4.3
The municipal corporation	55%	36%	9%			4.5

What is one way you could begin to incorporate "human values and ethics" in your workplace?	
Team spirit and sincerity *Sincerity, devotion, love, justice and implementation* *Holding head higher* *Simple living and high thinking*	*Amongst the team members and with the stakeholders Appreciation* *By motivation, awareness, etc.* *By appreciation and friendship atmosphere* *By devotion/discipline and honesty*

© 2005 UN-Habitat and Global Dharma Center

Outputs from the Workshop

On the following pages are the outputs from each of the two Madhya Pradesh workshops, given separately.

Workshop on 19 October 2005

What would it mean to India and your local region if the goal of "water, sanitation and hygiene for all" were achieved?

- Healthy equitable society
- Safe and high quality of water for all
- Better economy of health for all
- Minimum needs fulfilled
- Healthy environment
- Reduced disease and death
- Poverty cycle would be changed
- Healthy habits

Human values found in the India country culture:

- Community feeling
- Non-violence – do not hurt anyone
- Respect
- Obedience
- Kindness
- Compassion
- Tribal societies – faith treatments – blind faith
- Religious beliefs
- Forgiveness
- Everyone is alike
- Worship of living and non-living
- No lies
- Dedication
- Fear of supernatural power

Human values found in the cultural heritage or native traditions:

- All the world is one
- Wasting water is against religion
- Service to people (selfless)
- Cooperation

Human Values Found in Famous People in India:

- Include all
- Non-selfish
- Sacrifice
- Devotion
- Service to people/poor/diseased
- Kindness
- Inner/Outer Freedom
- Brotherhood
- Broader outlook
- Awareness of human race

© 2005 UN-Habitat and Global Dharma Center

Explicit Human Value Strengths:

Brotherhood
Calmness
Concern for all
Cooperation
Dedication
Determination
Devotion
Duty
Helpfulness
Honesty
Initiative
Kindness
Morality
Optimism
Patience
Respect
Responsibility
Satisfaction
Self-confidence
Self-control
Self-respect
Sincerity

Hidden Human Value Strengths:

Achieve higher goals
Appreciation
Awareness
Calmness
Courage
Dialogue
Faith
Forgiveness
Friendship
Higher goals
Holistic thinking
Honesty
Patience
Proper use of resources
Proper use of time
Responsibility
Self-confidence
Tolerance

Examples of Unethical Behaviour:

Transfer the responsibility to others – human values that are missing are fairness, tolerance, sacrifice and duty

Relationship of Human Values and Ethics

Human values are an essential element of human nature. Ethics is the science of human values. Ethical behaviour is the practice of human values in the workplace.

© 2005 UN-Habitat and Global Dharma Center

Forces working against or in favour of a work environment based on human values and ethics:

Forces against	Forces in Favour
People's attitudes Political interference Resource crunch Caste-based consideration Groupism	Awareness Dedication Determination to achieve goals Cooperation from all sections Unity of purpose
Selfishness Lack of responsibility Self-praise to individual identity	Team spirit Leadership Loyalty
Political Illegal orders and directions from powerful personalities Non-cooperation of colleague Groupism	Self-confidence Laws and rules Education and strong will Social and spiritual environment
Poverty Caste conflicts Illiteracy Policy Malfunctioning systems Attitude Confusion Criminalization	Policy Attitude Experience Best practices Information Tools Money Plan
Political Delegation force Mining paper Unauthorized report by staff Cheating	Rules and regulations Staff report Examination Daily work Other authority execution
Breaking of rules and regulations Overambitions Improper quality of material Lack in decision making Improper planning Political interference	Rules and regulation manual Moral values Disciplined leadership Punctuality Team-spirit Welfare of employees

© 2005 UN-Habitat and Global Dharma Center

Ideas for creating a stronger work environment based on human values and ethics:

Ideas to minimize negative forces	Ideas to maximize positive forces
Making people or benefactors aware Transparency Channelling effective people to create favourable environment Imparting responsibility Trust Diluting identity on part of a leader Recognition	Settling/framing a code of right conduct Capacity building Giving opportunity to the right persons Sharing information and knowledge at all levels Open discussion at common platform
Stop hasty decision making Discipline working Optimum use of resources with proper planning	Seeking public opinion Team working Inviting expert opinion
Positive attitude By privatizing the project we can solve the lack of funds	Have get-togethers to refresh the employees and fill the communication gap Leaders should set the example Creative workshops for employees Giving incentives to the employees
Persevere to bring changes in the people's attitudes (negative) By trying to evolve a consensus as far as possible about the activities and to evolve a total transparency By addressing resource crunch by optimal utilisation of resources By talking to all sections and evolving a consensus that particular activity is meant for the welfare of all public in general By eliminating any particular bias and fostering a thinking that we are working for common goal and minimising communication gap	
Better awareness Organize the poor Women's group Training Community pressure Exposure Dialogue Convergence Advocacy Demonstration Information Job opportunities Transparency Right to information Communication Money Community participation Women's empowerment Good democratic governance	Community mobilization Governance Community participation Women empowerment People's organization Space for advocacy Opportunities Capital building Successful model Coverage Political will MDG mandate Indicators Economic liberalization Infrastructure

© 2005 UN-Habitat and Global Dharma Center

<u>Personal commitments</u> to minimizing negative forces and maximizing positive forces (as stated by individuals in "letters" to themselves):

Commitment to minimize negative forces	Commitment to maximize positive forces
	Women empowerment and adult education.
Tolerance *Try to complete the work within the time limit* *Arrange a meeting of the staff and ask them not to tolerate the work and complete the work on the same day*	*Concern for the welfare of all* *Obtain opinion of the residents* *Try to get additional budget to develop the area*
Political interference	*Public cooperation*
For the individual responsibility of the sub-ordinate staff to avoid corruption	*We will keep the transparency in the work*
Transparency and accountability *Suitable provision in law for corruption* *Capacity building programme for educating human values*	*Capacity building programme and compulsory education for all*
Will try to make efforts for capacity building against political interference	*Will try to strengthen the confidence level of environment around me*
Break the groupism at work site *By fixing responsibility of myself as well as of subordinates*	*Work with team spirit and dedication* *Encourage subordinates to do right things without fear and support them* *Transparency in working*
All the units concerned with the outputs of the project should sit together with positive mind to take final decisions to minimise the time taken in un-useful plans which are discarded finally	*Public opinion should be sought in the matters concerned directly with them, from time to time, through quick surveys and opinion polls before executing the plans*
Minimising the gap between the higher level and the lower level *Reducing the political interference*	*Awareness to all* *Respect/acceptance of ideas at each level*
Formalization of community based organisation	*Leadership being of women*
Organise and aware of the community	*Capacity building of community in different places*
Awareness regarding the project under progress	*Getting faith of people towards the project to be executed for essential activity like water supply and sewage system*
Persevere to change negative attitudes of people *Work towards broad consensus on the works in the wider sections of society*	*Promote awareness among people around me* *By promoting cooperation from all sections of stakeholders* *Determination to achieve goals*
Events for dialogue between stakeholders	*Organise community and pressure building techniques*
Making people or beneficiaries more aware of their rights thus bringing transparency and reducing unnecessary interference	*Crating better opportunities and rewarding the right persons*
Confrontation *Imparting responsibility to all* *Channelizing people/subordinates of negative attitude* *Diluting individuality*	*Providing opportunities to right persons* *Framing of well defined code of conduct* *Sharing knowledge with all* *Team spirit*

© 2005 UN-Habitat and Global Dharma Center

Commitment to minimize negative forces	Commitment to maximize positive forces
Submissiveness	
Hear and take cognizance of views of colleagues *Fearless to express your views*	*More hard work*
Appreciation to good work	*Motivate to justly our duty working in the organisation*
I want to bring management in my life to maximize the values	*I will enter in hilarious mood to my office*
Appreciation for minimising neg. forces	*Dedication for maximising positive forces*
Minimizing the communication gap between the public and policy makers	*Strengthen the willingness of people to participate in the activities which are basically designed for their betterment*
To change our attitude	*Regular training for the job*
Dissemination of information through locally based camps in the slum *Encourage to develop a self-community fund*	*Organize public awareness programme* *Regularise staff orientation programme for the project staff* *Right people to project place*
Listen to all and take self decision	*Work with sincerity, dedication and honesty*
To get the clear ideas, requirements, participation from the community's. *Get the trust and best optimum results and put into the field results*	*To give an identity and publicity to the ideas put forth by subordinates, fellow workers and get the maximum/optimum output/best results so that the person giving idea shall also get appreciation*

<u>Personal commitments</u> to a change in attitude/behaviour:

- *From tomorrow we will make relation between ethics and human values and particularly improve hidden values.*
- *Will increase doing my works – own self.*
- *Inform the team-mates on the relevance of values in workplace; request them to keep the office clean.*
- *Optimism, faith, gratitude*
- *Self-confidence*
- *Change in emotional attitude*
- *Compassion*
- *Positive attitude towards community*
- *More appreciation for colleagues and open discussion*
- *Calmness*
- *Motivate colleagues*
- *Start sitting late in the office*
- *I will sleep less*
- *Sincerity in working*
- *Set up new achievable goal with more confidence*
- *I will change in myself by calmness and patience*
- *Working with patience and dedication*
- *Develop more of patience and more proper use of resources (i.e. support staff available)*

© 2005 UN-Habitat and Global Dharma Center

Workshop on 21 October 2005

What would it mean to India and your local region if the goal of "water, sanitation and hygiene for all" were achieved?

Life would be comfortable
People could concentrate on work and family
Quality of life would be improved
People would be healthy
There would be hygienic conditions
There would be peace and harmony
It would add dignity to life
Local government bodies would be strengthened

Human values found in the India country culture:

Community feeling
Non-violence – do not hurt anyone
Respect
Obedience
Good citizenship
Healthy living
Peace
Unity
Respect
Love
Non-violence
Morality
Self-control
Equality
Fear of supernatural power

Human values found in the cultural heritage or native traditions:

Work as worship
Truth
Broadmindedness
Tolerance
Inner silence
Respect for elders

Human Values Found in Famous People in India:

Mahatma Gandhi: simplicity, truth, honesty, non-violence, respect
Rajiv Gandhi: initiative, determination, broad vision
Gautama Buddha: non-violence, peace, equality
Swami Vivekananda: religious equality, determination, courage, self-confidence, believing in humanity

The Need for, and Benefits from, Human Values and Ethics:

- Teamwork: respect, involvement, participation, high quality guidance are needed, which leads to: work accomplished with quality; enhanced output; higher motivation and perseverance
- Sincerity, honesty, strong team are needed, which leads to delivering the goods (goals); personal satisfaction; work output gets appreciated
- Vision and foresight, to do best planning are needed, which leads to money and time used well; completing projects in a timely, prompt way

© 2005 UN-Habitat and Global Dharma Center

- Patience and tolerance are needed, which leads to doing the job better; more harmony and less irritation and upset in a group
- Sharing (experience, knowledge, etc.) is needed, which leads to work being done faster and with better quality
- Kindness and compassion are needed, which leads to mutual satisfaction; mutual help and benefit; everyone is energised
- "You can't achieve anything without human values."

Explicit Human Value Strengths:

Appreciation
Concern for all
Cooperation
Dedication
Devotion
Discipline
Duty
Faith
Friendship
Happiness
Helpfulness
Honesty
Initiative
Justice
Kindness
Proper use of money
Proper use of resources
Purity of heart
Respect
Sincerity
Tolerance
Truth
Unity

Hidden Human Value Strengths:

Concentration
Dialogue
Discipline
Enthusiasm
Faith
Healthy living
Initiative
Kindness
Patience
Proper use of energy
Proper use of resources
Proper use of time
Satisfaction
Self-control

Examples of Ethical Behaviour:

Serve the public – concern for the welfare of all
Cooperation from the public
Courage and determination to do the work

© 2005 UN-Habitat and Global Dharma Center

Dialogue with the public No discrimination
Faith in the pubic, staff, and oneself – confidence is then built
Sympathy to the public
Using power responsibly
Justice for the public – no harm

Examples of Unethical Behaviour:

No loyalty (lack of trust, honesty, devotion, duty, responsibility, respect)
Lack of proper use of resources (lack of respect, awareness, communication, sharing, justice)
Lack of sincerity (lack of dedication, devotion, duty)
Partiality (lack of fairness, equality, justice, faithfulness, loving, broadmindedness, quality)

Examples of "Guiding Principles" for a Workgroup

"We the champions of human values in the project for Urban Water Supply and Environmental Improvement (UWSEI) are committed as good citizens to respect the faith, truth, justice, for whom this project is envisaged in a holistic manner and with proper use of all resources made available under this project."

"(1) To work for the public with courage and determination by having good dialogues with the public and giving them proper justice without any discrimination. (2) We can help them with our quality work, by teaching them the value of time and showing them how to be sincere and responsible. (3) Guiding principles: sincerity, discipline, devotion, love, justice, and implementation."

Debrief of Case, #1

Ethical issues:	Possible Solutions:
No faith in system Lack of honesty No awareness of use of proper money No responsibility for what people use "Why pay?" – lack of justice Lack of personal consequences for not paying	Staff should show sincerity in their work Honesty will build faith in the system Work with people to maintain the system Show appreciation to the people who are willing to pay Give Incentives (discounts) to show that appreciation Forgive the past; amnesty for part of overdue bill Bring people into the system with a sense of belongingness – community feeling, being part of the system Build awareness that paying bills helps others; also awareness of costs of producing good water Use money collected to help people in that ward Bring out the justice and equality by having everyone pay Publish a recognition of those who pay all, on time

© 2005 UN-Habitat and Global Dharma Center

Debrief of Case, #2

Ethical Issues:	Possible Solutions:
Honesty is missing There is a lack of responsibility, duty and willingness There is discrimination	Create motivation and faith in the system through transparency and awareness that the money will be used for the betterment of the system Even staff should know how much is spent for making good water There should be a sense of duty, responsibility, honesty, sharing and understanding

Forces working against or in favour of a work environment based on human values and ethics:

Forces against	Forces in Favour
Dialogue may be one-sided Blind faith Complaints and inquiries Hurting others No sacrifice Lack of understanding Lack of patience Partiality Infrastructure deadlines People having vested interests	Sincerity Devotion Honesty Discipline Proper justice Love Humanity Forgiveness Quality engineers

Ideas for creating a stronger work environment based on human values and ethics:

Ideas to minimize negative forces	Ideas to maximize positive forces
Make polite dialogues with higher authorities, the public, politicians Never be partial Make good balance between public and the implementing authority Hear with patience even if you are to sacrifice Never try to hurt	Holistic thinking Be human Forgive the past and love Use of time for constructive work

<u>Personal commitments</u> to a positive Vision of a Human Values Future (as stated by individuals in "letters" to themselves):

- *After attending the HVEW, to improve leadership and performance, I will make myself disciplined to improve the quality of living lifestyle. It will help me dedicating to my duties with sincerity.*
- *My human values at work are: devotion, sincerity, optimism and tolerance. After six months and after practising these values, I foresee the project will be on schedule; there will be no delays. By practicing the human values and ethics at the workplace, I think there will be a lot of improvement at the workplace.*
- *On duty, give courage to all the government servants of my team and keep honesty with others and make justice for the public. Also, improve our staff and create brotherhood of all. We work with self-confidence, self-control and satisfy for the pupil who is suffering from problems and make honesty in my work.*

© 2005 UN-Habitat and Global Dharma Center

- *I dare to dream that we will practice and I will facilitate the "bringing out" process of human values both on a one to one basis and formally using innovative ways, in the interest of the project.*
- *Appreciate the contribution of every actor in the project while meeting and dealing with all segments of society.*
- *Facilitate fearlessness and individual dignity by saying and spreading that "truth and justice will triumph".*
- *I shall be determined to continue with my existing values of caring, balancing and moving towards higher goals of achievements. I shall continue to enhance my holistic approach to overcome problems as well to develop a positive attitude. I shall be guiding my co-workers to be practical in dealing/working/planning for the work related with the project and to see what has to be done for whom and how.*
- *This is the way I will work from today till next six months:*

  Concern for the welfare of all
  Cooperation from public for our work
  Courage to do the work
  Determination to do the work
  Dialogue with the public
  Justice to public without partiality
  Never to discriminate the public
  Faith on public 1st
  Faith on your staff 2nd
  Then faith on yourself and confidence will never let you down
  Use of the administrative power and responsibility you have been allotted
  Sympathy
- *If these human values are strictly followed by me, my staff will definitely be my follower and I can be a good leader:*

  I will try to work for the people more courageously.
  I will try to develop more faith in the system by increasing transparency in the work.
  I'll try to be more justice and impartial.
  I'll be more punctual and sincere.

<u>Personal commitments</u> to a change in attitude/behaviour:

- *The public will see that I have got discipline/devoted to the work with sincerity.*
- *More tolerance at the workplace.*
- *I will be now teaching as to how to have good ethical values like: discipline, sincerity, honesty, justifying person, impartial and courageous.*
- *From today I will have faith in my subordinates and try to satisfy the people who are suffering from problems, to make him happy and concern for the welfare of all.*
- *Standing taller – holding head higher!*
- *More sincere, loving and responsible towards the work and the people among whom I have to work. I'll be more energized too.*
- *One of the positive attitudes I shall start using is use of more communications tools in day-to-day life.*

© 2005 UN-Habitat and Global Dharma Center

VI.2.2 UNICEF/STEM Workshops in Hyderabad, India, 17 and 18 November 2005

The sixth and seventh pilot-tests of the workshop on *Human Values and Ethics in the Workplace* were conducted as a 3-hour module during a five-day programme, "Change Management for Engineers – Rural Water Supply & Sanitation Sector (RWSS)", supported by UNICEF, sponsored by the State Water & Sanitation Mission (SWSM), government of Andhra Pradesh, and conducted by the Centre for Symbiosis of Technology, Environment and Management (STEM).

A total of 48 people participated in the pilot workshops, which included Engineers at the AE, AEE, EE and SE levels in the RWS Department, who are responsible for organising, planning and implementing the sectoral reforms planned under the RWSS. During the workshop, the participants were highly engaged and participated openly and sincerely.

One of the consistent evaluations given about the workshop is that they wanted it to be longer, and it should also be conducted at a broader level, as expressed in statements like these:

- *The time allotted is not sufficient; kindly give us more time.*
- *The time spent for the workshop is insufficient; I request to spare more time as required, i.e. at least 2 days.*
- *Please make it bigger and longer as to benefit more people*
- *This type of workshop should be conducted at all levels of the organisation (i.e., head to bottom) once every 5 years.*

Hyderabad, India Workshop Participants – 17 November 2005

© 2005 UN-Habitat and Global Dharma Center

Hyderabad, India Workshop Participants – 18 November 2005

Participant Evaluation of Workshop

The participants gave the following ratings for the workshop on **17 November 2005**:

Part I. Statements About The Workshop	Level of Effectiveness					
	Excellent	Very Good	Good	Fair	Poor	AVG
1. The purpose of the workshop and the objectives of the exercises were clear	52%	43%	5%			4.5
2. The workshop was well organised and easy to follow	33%	43%	24%			4.1
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	48%	38%	10%	5%		4.3
4. The variety and sequence of exercises kept me engaged and attentive	24%	48%	24%	5%		3.9
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	38%	48%	15%			4.2
6. I was able to get what I wanted / hoped for from this workshop	19%	52%	24%	5%		3.9
7. I feel confident I can begin to apply the material from this workshop in my work	29%	52%	19%			4.1
8. This workshop has inspired me to live by human values and ethics at work	40%	50%	10%			4.3

© 2005 UN-Habitat and Global Dharma Center

9. Is there anything you would recommend that we add to or change in this workshop? *No change.* *Up to now, this practice is well.* *The things which were presented, maybe make them more simple so they can be followed by all.* *Elected representatives should also be trained about the human values.* *No change.* *Use the participants as the catalysts for improving more human values and ethics with calling, frequent feedbacks, and correspondence so that they will get involved for upkeep of human values.* *Very good.* *The time allotted is not sufficient; kindly give us more time.* *I do not have enough knowledge to suggest.* *It is very good.*
10. Is there anything you would recommend that we remove from this workshop? *Prefer add some but not curtail; be positive side. Very good.*

The participants gave the following ratings for the workshop on **17 November 2005**:

Part II. Statements About The Facilitator	**Level of Effectiveness**					
	Excellent	**Very Good**	**Good**	**Fair**	**Poor**	**AVG.**
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	56%	33%	11%			4.4
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	47%	41%	12%			4.4
3. The facilitator presented the material clearly and understandably	47%	35%	18%			4.3
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	44%	50%	6%			4.4
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	33%	39%	28%			4.1
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	53%	41%	6%			4.5
7. The facilitator shared his/her own enthusiasm and experiences	44%	44%	11%			4.3
8. The facilitator listened well to questions and comments from participants	61%	22%	11%	6%		4.4
9. The facilitator appreciated the variety of perspectives that were shared in the session	50%	50%				4.5
10. Is there anything you would recommend that the facilitator do differently? *Comparison of human values of different cultures.* *To conduct the same workshop in District level also.* *Their presentation is very excellent.* *Especially nothing.*						

© 2005 UN-Habitat and Global Dharma Center

PART III. What level of priority would you give for capacity building for "human values and ethics" in:	Level of Priority					
	Very High	*High*	*Medium*	*Low*	*Very Low*	AVG.
1. The municipal water and sewerage authority	11%	44%	28%	17%		3.5
2. The municipal corporation	17%	39%	28%	17%		3.6

What is one way you could begin to incorporate "human values and ethics" in your workplace?	*Tolerance of others; gaining knowledge from the intelligent ones without ego; sincerity and punctuality.*
Educate public to stop disposal of garbage in open place; the garbage may be disposed in same place where it is allotted.	*More counselling with superiors; more trust-building up of the subordinates workshop; get together at least once or twice in 3-months to share experiences.*
All are Unity; all are Patience.	*By practicing hard work and keeping in mind "work is worship".*
First learn to cultivate human values and putting them into practice.	*By sensitising them.*
By communication; by unity.	*By conducting gatherings.*

The participants gave the following ratings for the workshop on **18 November 2005**:

Part I. Statements About The Workshop	**Level of Effectiveness**					
	Excellent	Very Good	Good	Fair	Poor	AVG
1. 1. The purpose of the workshop and the objectives of the exercises were clear	35%	40%	25%			4.1
2. The workshop was well organised and easy to follow	45%	55%				4.5
3. The exercises helped me to learn new concepts and skills for how to live the human values at work	40%	40%	15%	5%		4.2
4. The variety and sequence of exercises kept me engaged and attentive	40%	55%	5%			4.3
5. The workshop helped me to apply the concepts of human values and ethics to real work situations	60%	12%	5%	5%		4.5
6. I was able to get what I wanted / hoped for from this workshop	30%	50%	20%			4.1
7. I feel confident I can begin to apply the material from this workshop in my work	25%	55%	15%	5%		4.0
8. This workshop has inspired me to live by human values and ethics at work	60%	30%	10%			4.5

© 2005 UN-Habitat and Global Dharma Center

9. Is there anything you would recommend that we add to or change in this workshop? *The time spent for the workshop is insufficient; I request to spare more time as required, i.e. at least 2 days.* *Please make it bigger and longer as to benefit more people; continue your work – all the best.* *All units are relevant, and thus needed; How the values are expressed in the vernacular can be asked of the participants, for a common level of understanding.* *Practical experience is needed by visiting any village and duly spending at least a day with the public.* *This type of workshop should be conducted at all levels of the organisation (i.e., head to bottom) once every 5 years.* *More concentration is required for how to apply in the field of participants – i.e., water and sanitation fields.* *The time factor may be increased for better understanding of the topics and better participation.* *No change.* *Try to add more examples that has happened in real life.* *By seeing you together I got a thought that giving such a training could be much better if it is for a family who live together than to an individual.*
10. Is there anything you would recommend that we remove from this workshop? *Everything is good.* *Nothing.* *Nothing; just continue the good work.* *It is very good.*

The participants gave the following ratings for the workshop on **18 November 2005**:

Part II. Statements About The Facilitator	**Level of Effectiveness**					
	Excellent	**Very Good**	**Good**	**Fair**	**Poor**	**AVG.**
1. The facilitator clearly communicated the purpose of the workshop and the objective of each exercise	55%	40%	5%			4.5
2. The facilitator demonstrated his/her own knowledge and experience of the subject matter	40%	60%				4.4
3. The facilitator presented the material clearly and understandably	70%	25%	5%			4.7
4. The facilitator paced the exercises efficiently – neither too fast nor too slow	40%	45%	15%			4.3
5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery	30%	55%	15%			4.2
6. The facilitator encouraged everyone to participate to the degree it was best for each participant	55%	30%	10%	5%		4.4
7. The facilitator shared his/her own enthusiasm and experiences	55%	35%	10%			4.5
8. The facilitator listened well to questions and comments from participants	60%	35%	5%			4.6
9. The facilitator appreciated the variety of perspectives that were shared in the session	65%	35%				4.7

© 2005 UN-Habitat and Global Dharma Center

10. Is there anything you would recommend that the facilitator do differently?
I request the faculty to spend more time for the workshop, at least 1 day.
Nothing.
Nothing.
Detailed explanations required.
By comparing this with the European system and communist countries.

PART III. What level of priority would you give for capacity building for "human values and ethics" in:

	Level of Priority					
	Very High	*High*	*Medium*	*Low*	*Very Low*	AVG.
1. The municipal water and sewerage authority	53%	11%	32%	5%		4.1
2. The municipal corporation	58%	5%	37%			4.2

What is one way you could begin to incorporate "human values and ethics" in your workplace?
Create awareness of moral values, human values and ethics and explain its impact on the person and his belief.
First, the participation of all sections of the community has to be taken into confidence, and ill effects of not having human values have to be highlighted; proper guidance and explanation of human values has to be done.
Patience and dedication.
I begin with my field, i.e., water and sanitation work.
People participation.
Honesty, forgiveness, and faithfulness
To be honest at the work, educating them to live together, to share and care.
By trying to impress on them the value of sharing and caring, which gives satisfaction to themselves and to whom they are caring.
To be honest, transparent, forgive, equal-ness, responsible.

© 2005 UN-Habitat and Global Dharma Center

Outputs from the Workshop

On the following pages are the outputs from each of the two UNICEF/STEM, Hyderabad, India workshops, given separately.

Workshop on 17 November 2005

What would it mean to India and your local region if the goal of "water, sanitation and hygiene for all" were achieved?

- Lifestyle would be improved
- Resources could be given to the economy
- Efficiency would be improved
- Rural economic development would be improved
- Mothers would have more time for children
- Girls could go to school
- People, especially women, would be more safe
- We could prevent diseases

Human values in the Indian culture:

- Patriotism
- Unity in diversity
- Brotherhood
- Caring
- Respecting others
- Mother, father, teacher = God
- Respect for family relations
- Non-violence – ahimsa
- Don't waste food, water – treat as God
- Democracy
- Secular
- Respect for religion
- Trust and faith
- Sacrifice

Human values in the cultural heritage or native traditions:

- Forgiveness
- Belief in God
- Love for all
- Help to the needy
- Tolerance
- All are one – All Gods are one
- Compassion
- Faith
- Honesty
- Discipline
- Gratitude
- All are equal before God
- Tolerance of other religions
- Purity

Examples of well-known people and their human values

- Mahatma Gandhi: non-violence, selflessness, honesty
- Swami Vivekananda: strong determination, believe in yourself

© 2005 UN-Habitat and Global Dharma Center

Gautama Buddha: peace, non-violence
Mother Teresa: Caring, compassion, love
SitaRam Seva – Manthani: Vedas
Sathya Sai Baba: Love all; serve all
Honourable President Abdul Kalam: knowledge, inspiring (igniting), participation
Paramahansa Yogananda: where there is love, there is God

What are the doubts, concerns and reservations about practicing human values at work?

People don't believe in them – they have no experience with them
Laziness
Selfishness
Lack of awareness of how they can be used
Shirking responsibility – not me – someone else should do
Dishonesty
Not feeling responsibility for others

What is the need for human values at work?

Need human values in police
Lack of open-mindedness
Human values are needed to achieve anything – to get people involved
Proper use of resources – people are selfish with resources and need to learn how to not waste water
Lack of positive thinking

What are the benefits of human values at work?

Things would work more smoothly
There would be equal distribution
Early implementation
No conflicts
Community development benefits only through human values

Positive habits that can be cultivated for practicing human values at work:

Understand the work that needs to be done first, then do
Do work and solve problems transparently
Have elders outside of work to help guide
Learn from role models and stories
Participate in social activities
Display human values posters at work
Use retired persons' services
Learn to be broadminded, not negative
Give proper guidance to society
Avoid open drainage system
Behave friendly to labourers – that will help build their faith
Resolve grievances with patience
Speaking honestly and caringly
No gossip
Speak in a polite manner
Love others
See God in self and others
Talk less; work more
Treat all humans as equal
Work is worship
Take responsibility

© 2005 UN-Habitat and Global Dharma Center

Listen to others
Find win-win situations

Personal commitments to a vision of practicing human values personally and leading others to practice human values at work (as stated by individuals in "letters" to themselves):

I will:

- Try to believe others more than present
- I won't escape from problems
- I will make my family and others to trust me more with my behaviour change
- I will make and display a human values board at the office
- I will stand behind the others in all their needs with maximum support

I will see some more bright, young faces with a smile in STEM and MINDS and around me.

I will prepare myself to be honest and caring with others and listen compassionately to others and try to solve the problems and to guide the community development of the village. I will prepare myself to be available to my juniors and the villagers where I work to do something good which will help the community.

Some new human values are now known to me from the lecture and I will try to put them into practice. After practicing them I am going to implement them in dealing with all jobs and tell the people about human values. So we come into the world to live for a few days, no one is going to live forever. So try to cultivate the human values and have concern to others.

Speaking honestly and caringly with others; practicing patience and peace, even in crises.

I myself promised one village to give a water reservoir within 3 months, which will be completed by the end of December. I myself will guide my co-workers to work on the right path and do the work with honesty.

I will be broadminded, dedicated to the work, happy with others, helpful to neighbours and be love with others.

I will mobilise and motivate in public the importance and benefits of human values to the people and in my work I will get the public involved and participating.

I have to improve my patience to solve the problems of water supply in the village where there are severe water problems and develop trust in me by fulfilling their requirements.

I will motivate and mobilise the people for the development activities in the village and bring awareness to the people of public participation in development activities.

Sincerity, intimating the information to for their needs/benefits. Timely attending to the necessities at the time of need. Intimating information and education to solve their problem by concerned authorities.

I am living human values with sincerity and honesty; I am leading others by speaking honestly and caringly.

I would like to practice and increase human values to attain nearly 100%. I motivate the people who are in and around me to practice human values.

© 2005 UN-Habitat and Global Dharma Center

I will be living with balanced emotions, more punctuality, sincerity and peace and with much tolerance to others. With a satisfaction and happiness for living with human values. I will help convince others of the advantages they get by practicing human values, so they will realise the openness and value of human values.

I will complete all the work on hand within six months with sincerity, honesty and commitment. I will help the socially deprived youth in search of achieving their goals. I will speak to the community regarding work.

I will be punctual. I won't hesitate that I am going to be transferred to a corner place or may be posted in the field, but will take the job as challenging and perform the duties as per the guidelines strictly and honestly. I will increase the service motto that is inherent in me. I will help make others aware of the repercussions that are going to take place if they move in the wrong direction.

I am having a better environment around me at work and at home as I am practicing all the human values. The society is full of love and harmony. People are better understanding each other and thinking and working for the welfare of others. As I am practicing human values myself, all the people around are following me and the society has become a peace of heaven on the earth.

I am punctual at work and feel the responsibility of the work given and do it forever. I lead the people to be open-minded and share the problems to lead a life with peace of mind in this world.

Will try to think and learn the values of work.

Living the human values at work are punctuality, helping and efficiency. Leading others at work are humility, pleasing and hard work to achieve the goal.

Living human values at work personally by means of punctuality and sincerity. For leading others: by conducting gatherings at villages with public representatives, self-help groups and other people.

I am living happy with my human values practice through yoga. I am leading others by teaching yoga and stress management, continuing the same.

I will lead others by practicing human values myself and telling to others those same values.

© 2005 UN-Habitat and Global Dharma Center

Workshop on 18 November 2005

What would it mean to India and your local region if the goal of "water, sanitation and hygiene for all" were achieved?

Good health
Clean environment
Good social economic values
Have time to understand others' feelings (when their needs are satisfied)
Prevention of disease
Girls can go to school

Human values in the Indian culture:

Sharing information
Sharing and caring for others' needs
Feeling that all are family members
Good relationships
Respect opinions
Respect elders
Faith and morality
Respect for culture
Sincerity
Obedience
Salvation
Tolerance
Respect for tradition
Sacrifice
Helping nature and environment

Human values in the cultural heritage or native traditions:

Feeling "common platform"
Equality
Respect of other religions
Integrity
Unity
Compassion
Charity
Forgiveness
Faith
Sacredness
Altruism

Examples of well-known people and their human values:

Mahatma Gandhi: practicing what he says
Swami Vivekananda: respect for tradition, simple living/high thinking, equality, international fraternity
Mother Teresa: service to society, caring for others, loving affection with others, serving downtrodden in society
Sathya Sai Baba: all are equal, love everybody, love nature
Ramakrishna Paramahansa: service to humanity is service to God
Prime Minister Manomohan Singh: simple living, takes risks to uplift country, sacrifice

What are the doubts, concerns and reservations about practicing human values at work?

People are selfish

© 2005 UN-Habitat and Global Dharma Center

Be selfish to be selfless
Lack of leadership
Egoism
No respect of others' feelings
Lack of commitment
Inequality

What is the need for human values at work?

Maintenance of schemes
Quality of work
Better communication
Timely completion of work
Commitments
Dedication to good work
Positive thinking

What are the benefits of human values at work?

Quality and quantity of work improved
Successful completion
Satisfaction at both ends – agency and society
Fulfil needs of the people
Better service to people
Sustainable maintenance
Good working environment
Timely completion of projects
No waste of money and other resources

Definition of ethics:

A methodology to take up the work with dedicated commitment and people's cooperation so people feel secure.
Ethics and human values are synonymous; ethics is an action verb

Ethical behaviour:

Good for society
Transcend political and other considerations in assessment of true needs
Recognise users as people capable of utilising the services and being accountable
Equality and caring for all
Public is happy

Human values that are present in ethical behaviour:

Dedication
Commitment
Cooperation
Politeness
Security
Confidence
Respect
Caring
Fairness

Unethical behaviour:

Unprofessional
No dedication

© 2005 UN-Habitat and Global Dharma Center

Self-centred
No goals
No sense of time
Caste feelings – inequality and prejudice

Human values that are missing in unethical behaviour:

Enthusiasm
Dedication
Goals and aims
Selfless
Commitment
Coordination
Sharing and caring
Helpfulness
Coordination

When people are unwilling to pay for water and sanitation, the human values that are missing are:

Self-realisation
Sharing
Duty
Selfless
Proper use of money
Honesty
Good governance
Cooperation
Trust

How to apply human values to face this challenge:

Implement the law
Appreciate the people who pay
Bring awareness to the people
Bring transparency
Explain the needs for operation and maintenance
Motivate them to pay
Honest water budgeting
Request people to pay their bills

When the water and sanitation collection system is ineffective, the human values that are missing are:

Honesty
Selfishness
Ownership
Long-term planning
Caring
Transparency

How to apply human values to face this challenge:

Encourage honesty
Public monitoring
Accountability (self and social)
Take ownership to collect bills, make decisions and run the organisation
Give incentives to collect

© 2005 UN-Habitat and Global Dharma Center

Shared leadership
Stay with time schedule to give water
Dedication of workers – give incentives
Raise awareness of workers

Personal commitments to a vision of practicing human values personally and leading others to practice human values at work (as stated by individuals in "letters" to themselves):

I will:

- First understand the people's feelings, "as if I am in their position", by respecting their feelings.
- Speak with them in their way
- Try to tell them in a better way that they can understand
- Never command to do the work, but I'll tell that if you do this how you will be benefited
- Remind them frequently
- Never feel that I am a boss, I am also a person with them

My human values at work will be: responsibility, broadmindedness, cooperation, duty, helpfulness, patience, sharing, accountable, caring, determination, equality, love, proper use of language, balance, concern welfare of all, dedication, forgiveness, loyalty, proper use of time. I will provide awareness in the people about the scheme and provide faith in the people that I am doing my job for the betterment of the people. I will do my level best for the development of the dignity and self-respect of the people. For this I will use my power to generate the sharing and responsibility among the people.

My vision is dedication, sincerity and punctuality in my work. Preserve the human minimum needs and I will help to initiate awareness of minimising needs and their duties for fulfilling the minimum needs.

My vision is:

- I will be honest in my work
- I will encourage my subordinates to be honest
- I will try to work hard for the people
- I will try to motivate the villagers about the human values and ethics; how they are useful in their life
- I will introduce "change management" techniques in my work
- I will try to educate the people about good water and good sanitation

I will listen to others honestly with a smile, without irritation. I will praise the good things in their argument and their making correction if any for good results.

I am promising that I will keep moral values like helping the people, encouraging the people towards advance academics to be followed in other countries, honesty and I will try to bring a good change in people. I will also help people to participate in implementing the government programme. I am promising that I have not done any injustice to the job through to my retirement in service. I will mobilise the people in a proper way.

I will try to explain about human values to our friends. Then I will conduct grama seva (service) in the villages and explain about human values and ask the people to participate in development activities in their village. After implementation of the asset, they must feel it is their own and must maintain it as their own. The villages must co-operate to keep their village clean and hygienic.

© 2005 UN-Habitat and Global Dharma Center

I will give courage to all the government servants to work as a team with honesty and justice on the job. I will try to work hard in a transparent, accountable, punctual and sincere way and develop more faithfully. It is my dream to serve the public with honesty and faithfulness; to encourage and guide the people toward our Vision 2020.

First, I would like to transform for now an arrogant nation to a more helpful nation; try to accommodate people's desires and aspirations; and help others' needs with a human touch. If possible, I will write off some misunderstandings of my people in my mandal. I will be patient hearing their problem and try to solve their problem in a definite time frame. I would like to motivate others to practice human values by: motivating others to follow the ideal goal of selflessness; not to entertain corrupt practices; not to be selfish; and to give a human ear to the people's problems.

I will work with dedication and duty considering the people's feelings and try to uplift the levels of poor people. I will support the elders of all walks of people and I will try to provide the benefits to the people which is given by the government. I will become a part of the people's problems and try to serve them for their better living.

I will utilise all my administrative and professional authority to ensure a strong community-based WW system with the following features:

- All are willing to utilise services and pay – making people recognize self-worth and duty
- There is true participation of the people – equality feeling and sense of inclusion
- Transparency in account maintenance
- Regular/timely addressal of problems – sharing of skills at community level
- Mandatory usage of toilets – better assessment of self, self-dignity, awareness of health

I dare to work among the people to achieve the human values and to step forward brightly.

I would like to say first that in my view there will be no human being without humanity in this world. I am very much impressed by the particular thing you said in the workshop "expand the same humanity to bring them out of isolation to the broad world and enjoy the same humanity as seen in others." In the coming six months I will try to work in this particular area to get good results. But I know that there are so many hurdles I have to cross. But I strongly feel that it is the only way to overcome these hurdles is my strong commitment on this job.

I will live with human values of dedication, determination, honest in serving society. I will lead others to be broadminded, togetherness, concern for the welfare of all, sharing and caring and responsible.

I will give courage and honesty to all the government servants of my team and make justice for the village people. I will try to work for people more dynamic, courageously be more just and impartial, be more punctual and sincere, and develop more faith in the department (RWS) by increasing the transparency in the work. I will have concern for the welfare of all, gain cooperation from the public for our work and use my technical power in the justice and courage.

I will try to work for the people more courageously, be more just and impartial, be more punctual and sincere and develop more faith in the system by increasing transparency in the government work. I will try to participate in female aspects of village activity communities for implementing the scheme.

I will work within my purview with honesty and punctuality. By practicing honesty and punctuality, I will lead the others to follow and I will guide them.

I will adopt human values like dedication, responsibility, honesty, care for others, help others, and spreading of knowledge that is acquired by me in my life to others so as to make them comfortable

© 2005 UN-Habitat and Global Dharma Center

in their life. As I am having a status and sincerity and my moral values make me as a guide and ethical person to follow and hence I will ask everybody to inculcate moral values in their life too.

I will try to work by combining the human values to make the involvement of the people by themselves without asking the same and complete the tasks given to me.

In my work, I can expect the following values to be implemented: patience, time management, cooperate with people, sharing information, and convincing others. With my good practice, I will be able to motivate others to follow and I will explore the human values in the self of all.

© 2005 UN-Habitat and Global Dharma Center

Section VII

Project Completion

In accordance with the plan outlined in the UN-HABITAT/GDC Small Scale Cooperative Agreement, the final steps for completing the project are:

- Complete and submit the *Individual Guide* and the *Facilitator Guide* for publication.
- Complete and submit a strategy for mainstreaming capacity-building on human values and ethics in the workplace.

© 2005 UN-Habitat and Global Dharma Center

© 2005 UN-Habitat and Global Dharma Center