# Human Values and Ethics in Workplace

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

FACILITATOR **Guide**

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# FACILITATOR GUIDE

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

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*Divine Love Boldly in Action*
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## Acknowledgements

# Preface

There has been a growing recognition that improvements in water and sanitation services threatening the eco-systems can not be accomplished by technical and regulatory measures alone but needs to be complemented by advocacy, awareness and education initiatives. The existing imbalance in the water and sanitation sector could be reversed if the fundamental change in behaviour, personal attitudes and the underlying values that prompt such inappropriate behaviour are properly understood.

Human values are an essential element and the positive qualities can shared. When practiced at work, they are internal motivators to do the best and reinforce good character, morality and ethics. Ethical behaviour is a by-product of practicing human values. Human values and ethics have a significant role to play in the achievement of the Millennium Development Goal targets for safe water, sanitation and improvement of the slum conditions.

Human Values based Water, Sanitation and Hygiene Education (HVWSHE) is an innovative approach to facilitate such change among the users. HVWSHE plays a strategic role in bringing out positive attitudinal changes towards hygienic and healthy living and the application of water and sanitation in a wise and sustainable manner.

Capacity building for Human Values and Ethics in the Workplace optimizes the human potential and empowerment by improving leadership and performance in every aspect of water education, water supply and sanitation as well as brings about a new ethic in water and sanitation management. To optimize the ability as a Facilitator for human values and ethics, it requires to be a good role model and to have a broad understanding of the issues related to water education, water supply and sanitation.

The Facilitator Guide for "Human Values and Ethics in the Workplace" has been developed within the framework of HVWSHE, an initiative of Water for African Cities Programme and Water for Asian Cities Programme of UN-HABITAT and is based on the research and experiences from stakeholder consultations in the water related education, utility and Government sectors in Africa and South Asia as well as the outcome from various workshops organised in 13 countries.

The Facilitator Guide provides detailed facilitation guidelines for conducting "Human Values and Ethics in the Workplace" workshops and discussion groups. Within the framework of the Guide, appropriate spaces allocated for personalized stories, 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, team building, organization development, work policies and procedures. The PowerPoint presentation documented in the book enables the Facilitator to present as core material and exercises to a group of any size and can be used as resource material for a wide variety of venues such as leadership/management training and awareness programmes.

The Guide Book has been designed to provide an understanding of human values and ethics in water and sanitation and enable the working adults to be leaders and practitioners of human values and ethics in the water and sanitation related activities by developing and strengthening the core capacities. This Facilitator Guide is immensely useful as a Resource Material to guide others and to foster an environment that supports and encourages to practice.

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# 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 (The 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 |
| UWSEIP | Urban Water Supply and Environmental Improvement Project (Madhya Pradesh, India) |
| WAC | Water for African/Asian Cities Programme |
| WATSAN | Water and Sanitation Sector |
| WSSPMO | Water Supply and Sanitation Program Management Office (Philippines) |

Human values emphasize the responsibilities that enable the aspiration of "water, sanitation and hygiene for all" to be protected, safeguarded, and fulfilled.

Human values have their roots in a single, universally-held premise: the inherent dignity of every human being.

Capacity-building efforts for human values and ethics, with a specific focus on the Millennium Development Goal (MDG) targets related to "Water for Life," carry the potential for a fundamental breakthrough and qualitative leap forward.

A focus on human values evokes the inner source of motivation for ethical and moral choices - bringing about changes of attitude from the inside out, with changes of behaviour to follow.

When human values are brought forth, a new level of shared meaning occurs, leading to aligned, effective action and results.

Meeting the MDG targets for water and sanitation requires the power of compassion, 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.

# Using this Facilitator Guide



Participants at a group session on
*Human Values and Ethics in the Workplace* (HVEW)
held in Bhopal, India, October 2005

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.

In support of these goals, this *Facilitator Guide* is designed to give you an understanding of human values and ethics in a water and sanitation context. It will enable you to assist working adults to be leaders and practitioners of human values and ethics in their water-related work, by developing and strengthening six core capacities:

1.  Increase awareness about the importance and role of human values and ethics at work
2.  Identify and draw from human value strengths in all work activities
3.  Define the need for ethics at work and generate creative ways to strengthen the 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 the work environment and establish guiding principles based on human values
6.  Make the commitment to be a champion of human values and ethics in the workplace

This *Facilitator Guide* includes: how to prepare for your role as facilitator; facilitation guidelines and tips for each page of the *Individual Guide* (including all PowerPoint slides, exercises and examples); an "HVEW Exercise Toolkit" for selecting and using individual exercises in a wide variety of HVEW venues; website links and resource papers; and space to write your personal notes, stories and examples to use in group sessions.

This *Facilitator Guide* has been designed to be used as resource material for facilitating different kinds of group sessions – either by focusing on one capacity at a time (using the unit-by-unit structure of the *Individual Guide*) or by utilizing selected exercises from the "HVEW Exercise Toolkit" to construct customized learning agendas. The variety of venues includes:

1.  *Conducting workshops:* having participants read the *Individual Guide*, answer questions, and discuss their insights in half-day, full-day, or 1-1/2-day sessions

2.  *Leading discussion groups:* bringing people together for a short time, either formally (such as staff meetings) or informally, and selecting individual units or Toolkit exercises to read, answer questions, and discuss insights

3. *Integrating material into leadership/management training programmes:* selecting individual units or Toolkit exercises to augment such programmes with a foundational understanding and practice of human values and ethics

4. *Conducting awareness programmes:* selecting individual units, Toolkit exercises, or materials from the *Resource Materials* section to create an understanding and appreciation of human values and ethics in the workplace with a wide variety of people, such as community leaders or those who interact with water consumers

5. *Team-building, organisation development, and incorporation into work policies and procedures:* selecting individual units, Toolkit exercises, or materials from the *Resource Materials* section to "institutionalize" the practice of human values and ethics into the day-to-day functioning of groups and organizational policies and practices

When selecting individual units from the *Individual Guide,* you will find that each unit includes awareness-raising concepts along with exercises for self-inquiry, group discussion and practical application. Each unit takes approximately 1½ to 2 hours to complete, and after Unit #1, the other five units can be conducted in any sequence. When you wish to select individual exercises, the "HVEW Exercise Toolkit" section of this *Facilitator Guide* provides a roadmap to assist you in this process.

To develop your ability to facilitate human values and ethics, this *Facilitator Guide* contains five main sections:

**Section I: Introduction.** This section provides background information about the role of human values and ethics in water-related work.

**Section II: Facilitator Preparation.** This section gives detailed information for preparing to facilitate a large variety of group interactions and venues.

**Section III: Page-by-Page Guidelines for the *Individual Guide*.** This section provides facilitation guidelines for each page of the *Individual Guide*, with background ideas for introducing key concepts and assisting participants to have the most insightful inquiry and practical discussions.

**Section IV: HVEW Exercise Toolkit.** This section provides two detailed roadmaps for how to use the individual exercises contained within a unit for a variety of different venues. These "Toolkit" roadmaps address many purposes for group sessions focused on human values and ethics, such as: understanding and personalizing key concepts; cultivating strengths and confidence; generating creative ideas and putting the concepts into practice.

**Section V: Resource Materials.** This section contains additional information and aids to enhance your knowledge and proficiency for facilitating HVEW sessions and helping the participants' to integrate its concepts into their water-related work. Of particular note are the quotes for poster charts, website links, and resource papers.

Most importantly, assisting others to develop and strengthen their capacity with human values and ethics in their water-related work takes more than a thorough study of these materials, guidelines and resources. Equally important is having a sincere intention and personal experience of applying human values and ethics in your own day-to-day work. By sharing your personal experience of living human values and ethics in the workplace, participants in your group sessions will place greater trust and credibility in you as a facilitator, and thereby in the HVEW capacity-building as a whole.

# Section I
# Introduction

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



## What are human values?

Human values are the positive, desirable qualities of character – such as honesty, integrity, tolerance, responsibility, compassion, 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.

## 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)

## 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."*

## *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."



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[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

## 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 sustainable 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".

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

## *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.

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[5] IUNMD, page 14

[6] World Bank: "Global Monitoring Report 2004"

[7] IUNMD, page 16

## 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:

> "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]:

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[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

[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

*"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."*

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[13] Speech delivered at the University of the Philippines, 31 August 2004

## 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.



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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

**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**<br><br>*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.*<br><br>(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.*<br><br>(Municipal Corporation Official, Jabalpur, India)<br><br>*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.*<br><br>(Planning Department Executive, AAWSA, Ethiopia)<br><br>*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.*<br><br>(Education Sector Head, Ethiopia) | Determination<br>Equality<br>Humanity<br>Initiative<br>Integrity<br>Perseverance<br>Respect<br>Responsibility<br>Right use of money and resources<br>Understanding |
| **2. Poor Quality Work**<br><br>*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.*<br>(ADB: "2003 Annual Report")<br><br>*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.*<br>(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.*<br><br>(Public Health Supervisor, Indore, India)<br><br>*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.*<br><br>(Municipal Corporation, Jabalpur, India)<br><br>*We must address the resentments that the workers have that keep them from working and doing a good job.*<br><br>(Water and Sanitation Official, Gwalior, India) | Brotherhood<br>Dedication<br>Devotion<br>Enthusiasm<br>Fulfilment<br>Helpfulness<br>Perseverance<br>Sacrifice<br>Self-confidence<br>Self-respect<br>Sincerity |

| 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**<br><br>*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 develop-ment agencies but are often not held accountable for implementing them. The people rarely see or know about these policies.*<br>(ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries," December 2002)<br><br>*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.*<br>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.*<br>(Public Health Official, Jabalpur, India)<br><br>*Pro-poor governance should be addressed.*<br>(Municipal Commissioner, Jabalpur, India)<br><br>*Without supporting each other no one can overcome the problems. Hence, helping others means helping ourselves.*<br>(Branch Manager AAWSA, Ethiopia)<br><br>*Computer systems will increase transparency and responsiveness.*<br>(WATSAN workshop participant, Bhopal, India)<br><br>*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.*<br>(UWSEI Engineer, Gwalior, India) | Accountability<br>Brotherhood<br>Honesty<br>Integrity<br>Morality<br>Responsibility<br>Right Conduct<br>Selfless Service<br>Transparency |
| **4. Political Interference**<br><br>*[Other than the PRC and the city of Phnom Penh,] most elsewhere there continues to be political interference in tariff setting.*<br>(ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries," December 2002)<br><br>*The Millennium Development Goals are a test of political will to build stronger partnerships.*<br>(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.*<br>(Commercial Manager, AUWSA, Tanzania)<br><br>*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.*<br>(UWSEIP Engineer, Indore, India)<br><br>*Where to put the hand pumps is a big battle. Politicians want them near their houses, rather than where they might be most needed.*<br>(UWSEIP Community Development Expert, Jabalpur, India) | Conscience<br>Concern for the Welfare of All<br>Duty<br>Fairness<br>Higher Goals<br>Selfless Service |

| Obstacles<br>UN-HABITAT and ADB Comments | Stakeholder Comments<br>WATSAN and Education Sectors | Missing<br>Human Values |
|---|---|---|
| **5. Limited Awareness in Civil Society**<br><br>*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.*<br>(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.*<br>(UWSEIP Community Development Expert, Jabalpur, India)<br><br>*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.*<br>(Municipal Corporation Official, Indore, India) | Awareness<br>Caring<br>Determination<br>Dialogue<br>Empathy<br>Equality<br>Justice<br>Refusal to hurt |
| **6. Delays in Implementation**<br><br>*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.*<br>(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.*<br>(Municipal Corporation, Indore, India)<br><br>*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.*<br>(UWSEIP Engineers, Bhopal, India) | Character<br>Morality<br>Proper use of money and time<br>Responsibility<br>Right conduct<br>Selfless service |
| **7. Corruption**<br><br>*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.*<br>(ADB: "Asian Water Supplies: Reaching Urban Poor")<br><br>*Corruption can undermine projects significantly, sometimes irreparably. To change corrupt practices requires strong and focused political will.*<br>(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.*<br>(UWSEIP Engineer, Indore, India)<br><br>*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.*<br>(Municipal Corporation Official, Jabalpur, India)<br><br>Corruption is illegal acts for one's own benefit or the benefit of others, or illegal acts that will deny benefit to others.<br>(AAWSA Executive, Ethiopia) | Conscience<br>Courage<br>Fairness<br>Honesty<br>Integrity<br>Justice<br>Respect<br>Self-control<br>Transparency<br>Truth |

| Obstacles UN-HABITAT and ADB Comments | Stakeholder Comments WATSAN and Education Sectors | Missing Human Values |
|---|---|---|
| **8. Insufficient Tariffs**<br><br>*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.*<br>(ADB: "Impact Evaluation Study on Water Supply and Sanitation Projects in Selected Developing Member Countries", December 2002)<br><br>*Consumers accept and understand the need for higher tariffs only if the water supply services are adequate and reliable…*<br>(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.*<br>(Municipal Corporation Official, Indore, India)<br><br>*We need the moral courage, character and strength to collect the proper fees so we can use it to better serve the people.*<br>(STEM Engineer, Bangalore, India) | Concern for the welfare of all<br>Equality<br>Fairness<br>Good citizenship<br>Higher goals<br>Respect for resources<br>Responsibility<br>Unity |
| **9. Long Procurement Processes**<br><br>*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.*<br>(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.*<br>(Water and Sanitation Engineer, Jabalpur, India)<br><br>*The payments must be made within the timeframe, but normally they are not and so the contractors do not do good work.*<br>(UWSEIP Engineer, Gwalior, India) | Caring<br>Determination<br>Discipline<br>Duty<br>Initiative<br>Proper use of time and resources<br>Respect<br>Responsibility |
| **10. Lack of Faith in the Participatory Processes**<br><br>*Perhaps the greatest obstacle to successful participatory development is convincing institutional players that it is indeed possible.*<br>(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.*<br>(Municipal Corporation Official, Jabalpur, India)<br><br>*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.*<br>(Mayor, Indore, India) | Broad-minded<br>Cooperation<br>Fairness<br>Good citizenship<br>Respect<br>Trust |

## 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:

> *"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."*

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

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]:
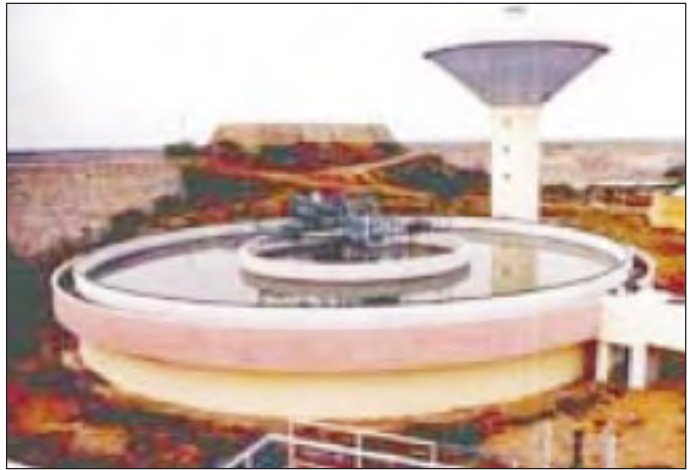
- *Faith in what one was doing with devotion coupled with role appreciation and professionalism was considered a prime value.*

- *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*

- *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.*

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

## 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 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.*

- *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.*

## 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 pro-cesses, 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 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."*

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[18] UN Millennium Declaration

[19] Ibid.

[20] IUNMD, page 2

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."*



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[21] Ibid.

*"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
"The Campaign to Make Poverty History"
3 February, 2005





*"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

# Section II

# Facilitator Preparation

# Roles of the Facilitator



Participants at a group session on
*Human Values and Ethics in the Workplace* (HVEW)
held in Hyderabad, India, November 2005

Being a facilitator of this capacity-building offers you a rich and unique opportunity to grow personally and professionally as you lead group sessions and other programmes. You may find times when you feel personally challenged when putting this material into practice in your own work. We encourage you to be honest about this as a facilitator – be a fellow participant in learning how to put human values and ethics into practice in your workplace. Ultimately, your authenticity, courage and dedication will provide you with the greatest source of inspiration in your facilitation responsibilities.

Whether you are using these materials to conduct a workshop, discussion group, or other programme such as team building or organizational development, there are many benefits to bringing together a group to work through the exercises, such as:

1. By sharing their own answers to the exercises out loud, people can gain clarity and confidence in what they think and feel about the material.

2. By hearing others' answers, people can broaden their own perspectives and deepen their own understanding.

3. By forming a community with others, people can gain confidence and give support to each other in ongoing development and practice.

When planning a group session or other programme, the facilitator has two roles: administering the capacity-building programmes; and facilitating the group exercises and learning. You may wish to divide these roles between two people.

**The administration role.** This role is to take care of the "logistics" that happen *before* and *after* a group session:

• Informing potential participants that a workshop or discussion group is to be held

• Keeping a record of who plans to attend (and who does attend)

• Securing a meeting place

• Securing the equipment and supplies needed for the group session

• Establishing and communicating the time and place for everyone to meet

- Setting up the room ahead of time

- Distributing the *Individual Guides* or selected portions of the workbook material to participants

- Optional: Compiling and distributing any notes that the group wants to receive after the workshop or discussion group

**The facilitation role.** This role is to take care of what happens *during* a group session and to provide support to participants *after* the group session:

- Starting the workshop or discussion group on time

- Explaining the intention and agenda of the group session

- Setting the tone and guidelines for open, constructive group learning

- Keeping the group on track with the agenda and timing

- Leading the group through each exercise of a unit

- Facilitating the self-inquiries and sharing within each exercise

- Working with participants so that everyone experiences the benefits of the capacity-building

- Being available to support the participants after the group session and/or create support partners, teams, or networks within the group

# Learning about Water, Sanitation, and Human Values



There are two ways to optimize your ability to be a facilitator for human values and ethics capacity-building. The first is to be a good role model who practices human values and ethics in your own work, day-by-day. This gives you the credibility to speak from personal experience as you guide others to develop and strengthen their capacity for living in accord with human values and ethics in their own field of work.

The second is to have a broad understanding of the issues related to water education and water supply and sanitation, both globally and in your local area. You can gain this understanding from your own practical, professional experience in the field, and from your own reading and discussions with others in the field.

Appendix 4 contains ten articles related to human values, values-based education, ethics, and water and sanitation. If you want to do further in-depth reading, beyond what you will find in this *Facilitator Guide*, below are website links from which you can gain a wealth of information and knowledge. To supplement this resource list, you will also find an extensive list of website link references and descriptions in Appendix 2.

***For information about water and sanitation***

UN-HABITAT: Water and Sanitation Programme
*http://www.unhabitat.org/programmes/water/default.asp*

UN-HABITAT: Water for African Cities Programme
*http://www.un-urbanwater.net/home.html*

UN-HABITAT / ADB: Water for Asian Cities Programme
*www.unwac.org*

UN-HABITAT: "Unheard Voices"
*http://www.unwac.org/showhtml.php?filename=unheard_voice&PHPSESSID=1f19de12b415b1f434c318c8d8c5768c*

ADB: Asian Development Bank Water Programme
*www.adb.org/water*

ADB: Asian Development Bank "Water Champions"
*www.adb.org/water/spotlight/default.asp*

World Bank: Water Supply and Sanitation
*http://www.worldbank.org/html/fpd/water*

IRC: International Water and Sanitation Centre
*www.irc.nl*

### *For information about human values and water education*

UN-HABITAT: "Human Values in Water Education"
*http://www.unwac.org/pdf/human_values.pdf*

### *For detailed stakeholder input to the "HVEW" programme*

Global Dharma Center: "HVEW Full Workshop Report"
(Contains the complete notes from stakeholder consultations in Africa and India about the needs for and current practices of human values and ethics in the water education and water supply and sanitation sectors)
*www.globaldharma.org/hvew.htm*

# A Model of Adult Learning



Participants at a group session on
*Human Values and Ethics in the Workplace* (HVEW)
Addis Ababa, Ethiopia, September 2005

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

Based on experience gained through stakeholder interactions with over 550 people, pilot workshops with over 170 participants, and evaluation feedback from people in 13 countries in Africa and South Asia, the capacity-building approach for human values and ethics has been based on the following:

1. The most important initial capacities for leaders and workers to develop and strengthen in themselves are to:

    ☐ Increase their awareness about the importance and role of human values and ethics at work

    ☐ Identify and 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

    ☐ Practice and encourage others to have a purity and unity of thought, word, and action

    ☐ Recognize how to positively influence their work environment and establish guiding principles based on human values

    ☐ 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 concepts, stories, and examples organized into six units (one for each core capacity) to assist an individual participant in a capacity-building effort

    ☐ The *Facilitator Guide* contains background information and papers, facilitation guidelines for each page of the *Individual Guide*, and additional stories and examples (drawn from stakeholder consultations and other sources). This guide enables a facilitator to conduct group sessions and to integrate the exercises into a wide variety of venues and 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 approach used for this capacity-building can be effective across cultures and sectors, while also allowing the participants to customize the discoveries, discussions, and actions to their own country culture and circumstances.

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

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

7. To ensure "in the field" applicability and practicality, holding a workshop is only one of a wide variety of possible group sessions for integrating human values and ethics throughout the adult working population in the water education, supply and sanitation sectors:

   ☐ Other ways to integrate the language, concepts and approaches of human values and ethics include: team-building, organization 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 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."

In addition, 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, ideas and experience of the participants, rather than 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

The success of the adult learning methodology used in this *Facilitator Guide* 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 |

Comments from workshop attendees also demonstrate that the evocative methodology of "knowledge acquisition and creation, introspection, and dialogue" was well received and effective:

1. In one of the group sessions, 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 workshop, an experienced professor from the WATSAN sector recognized 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.

## 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 requires, in the majority of people, changes in thinking, attitudes, and behaviour. To successfully implement this type of capacity-building it is important 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 them. 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 environment 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 "Human Values and Ethics in the Workplace" 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 in the water education and water supply and sanitation sectors must have a multi-pronged approach that includes both immediate practicality as well as support for long-term change.

The immediate impact of employing the capacity-building for human values and ethics is demonstrated in the action plans by professionals attending the group sessions. For example, at the beginning of each session, 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 session, they were asked to make a commitment to a specific change in attitude and/or behaviour that people they worked with would see as a result of their attending the session. Some of their responses included:

- Educator workshop in Arusha, Tanzania:

  o *A more positive attitude towards others: concern for others, awareness of other's needs (the willingness to help them)*
  o *Responsibility towards assignments given to me*
  o *Listening to whoever speaks*
  o *Patience at the work place*
  o *Sacrifice my work space for the good of others*

- WATSAN workshop in Madhya Pradesh, India:

  o *The public will see that I am discipline/devoted to the work with sincerity.*
  o *More tolerance at the workplace.*

o *I will be now teaching as to how to have good ethical values like: discipline, sincerity, honesty, justifying person, impartial and courageous.*

o *From today I will have faith in my subordinates and try to satisfy the people who are suffering from problems*

o *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.*

In conclusion, throughout the stakeholder consultations and pilot workshops held in both Africa and South Asia, positive support for human values and ethics was received. 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.

# Conducting Group Sessions



Participants at a group session on
*Human Values and Ethics in the Workplace* (HVEW)
held in Hyderabad, India, December 2005

## 1. Facilitating group discussions

Throughout this *Facilitator Guide*, there will be three options for how to facilitate group discussions:

- Facilitating the entire group together
- Facilitating with sub-groups
- Facilitating a combination of the large group and sub-groups

### *Facilitating the entire group together*

For some exercises, you will keep everyone together while you introduce and facilitate the group discussion. The advantages of keeping everyone in the full group include:

- You can maintain control of when to start each exercise and how much time you give the participants to share their stories and experiences.
- Everyone can hear what everyone else has to say.
- You can more closely monitor that everyone gets a chance to share and participate.
- You can see when a conversation has finished early and it's time to move on to the next exercise; you can also see if some extra time is needed before you move on.

Typically, groups of 5-20 people can have an open, flowing discussion where most everyone can have the time to express their ideas. If you have a group with more than 20 participants, it works best if you create a selection process for sharing in an orderly fashion, such as:

1. "Go around the circle" – Start with one person and have each person share in turn, without being interrupted. We suggest giving participants the option of "passing" if they have nothing they want to say, with the option of speaking up later if they wish.
2. "Passing the card" – Pass around a card (or the microphone or other object) to signify whose turn it is to speak; this process doesn't have to go around a circle. *Only the person with the card can speak*.
3. "Call on someone" – You call on each person to speak from among those who raise their hands to share.

*Facilitating with sub-groups*

Depending on the size of your group, for some exercises it is best to break into smaller sub-groups of 3-5 people for them to discuss their insights and experiences. The advantages of using sub-groups include:

- As with the large group, you can maintain control of when to start each exercise and how much time you give the sub-groups to share among themselves.
- It gives everyone a more equal chance to share their insights, experiences, questions, points of view, etc.
- It gives participants who are quiet, or shy about speaking in a larger group, a more comfortable way to share.
- You can change the composition of the sub-groups from one exercise to another so participants have a chance to listen to a variety of insights, stories and experiences.

When this option is used, it is best to introduce the specific exercise among the large group first and then have the participants form smaller sub-groups of 3-5 people to share their individual insights and experiences. Before putting them into sub-groups, be sure and let them know how much time they have to share, so that everyone in the sub-group has a chance to speak.

*Facilitating a combination of the large group and sub-groups*

For some exercises, you will have sub-group discussions and then bring everyone back into the large group for participants to share the "best insights" that were discovered in the sub-groups. The advantages of using a combination of sub-groups and large group include:

- Participants are able to share in their smaller sub-groups while still getting a chance to hear from others in the large group.
- By sharing the "best insights" in the large group, participants are exposed to a wider range of ideas they might not have heard in their sub-group.
- You can change the composition of the sub-groups from one exercise to another so participants have a chance to listen to a variety of insights, stories and experiences.

If you do this, it is important to let the sub-groups know ahead of time how much time they have for sharing, so everyone has enough time to share before returning to the large group.

## 2. Working with very talkative or very quiet participants

Here are some suggestions for eliciting the "even" participation of everyone, especially if you have a few people who are speaking much more than the others.

1. If only a few are consistently speaking and the rest of the group tends to be quiet, use the "go around the circle" or the "pass the card" techniques… or call on those who have not spoken to give their views.
2. If one or two people tend to talk "on and on" – telling long stories or never getting to the point of their sharing – you might talk to them privately and remind them to:
   - Summarize their thoughts and briefly share their views
   - Honour the time available for all to share
   - Listen patiently and openly to others
3. Ask the quieter participants to read aloud some of the material in the *Individual Guide*. This might give them a more comfortable experience of speaking that could eventually lead to more sharing of their own ideas.

## 3. Choosing the composition of groups

Your choice as to the composition of groups depends on how homogeneous you want your group to be. Each choice has its own advantages. For example, when you are planning a group session, you can invite:

| | |
|---|---|
| Members from the *same workgroup/function* (to have similar situations to discuss) OR members from a *variety of workgroups/ functions* (for a diversity of situations) | Members from the *same profession* (to have similar situations to discuss) OR members from a *variety of professions* (for a diversity of situations) |
| Members from the *same organization* (to have similar mission and work perspectives to discuss) OR members from a *variety of organizations* (for a diversity of work focuses) | Members from the *same level* in an organization (to have similar "authority" perspectives to discuss) OR members from a *variety of levels* in the organization (for a diversity of "authority" experiences) |

## 4. Getting the necessary equipments and supplies

Depending on the type of group session you will be having, you will need one or more of the following items:

- LCD projector for PowerPoint Slides
- Flip-chart board and paper with markers
- Whiteboard with markers
- Tape for hanging flip-chart paper
- Name tents or name tags

- Writing pads
- Pens/pencils
- Envelope for participants when using Unit 6
- Posters with human values and ethics quotes

## 5. Setting up the room

The most important feature of the room set-up for workshops and discussion groups is the ease in working together as a large group as well as forming sub-groups of 3-5 participants. We encourage you to use your imagination and be creative to find unique ways to set up the environment for your group session.

The room set-up can also be adjusted to accommodate the local customs of various cultures around the world. For example, if participants are accustomed to sitting on the floor, or if is customary for men and women to sit separately, we encourage such customs to be honoured.



Participants at a group session on HVEW held in Hyderabad, India, October and November 2005

# Facilitation Guidelines



Educators at the HVWSHE Centralised Training
in Arusha, Tanzania, July 2005
share their strategic plans

These guidelines will become more meaningful to you as you gain experience in actually using the *Facilitator Guide* materials. Therefore, we encourage you to refer back to them from time to time to refresh your skills for facilitating group sessions and other programmes.

## 1. Deciding on the sequence and timing of each unit

There are six units in the *Individual Guide*, one for each "capacity" that is essential for integrating human values and ethics into one's practical, day-to-day work:

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*

Unit 1 lays the foundation for all of the other units. After Unit 1, the sequence of the subsequent units is a recommended order, if you have the opportunity to cover all remaining five units with a group. However, Units 2 through 5 can also be used "independently" within in any sequence, based on the time available and needs of the group.

Each unit takes approximately 1-½ hours for presentation, exercises, and discussion. In some cases, if a group gets more deeply involved with the conversations prompted by the exercises, a unit could take 2 hours.

## 2. Starting a group session

In general, each time you are working with a group we recommend that you:

- Remind participants to turn off their cellular/mobile phone ringer and beepers.
- Point out any other reminders that relate to your specific facility or situation, such as the location of toilets, arrangements for lunch, breaks and ending time, etc.

- Give the participants an overview of the material you will be using (such as the Individual Guide or excerpts), as well as the purpose, topics and schedule for the group session you are having.
- If participants have already had some experience with this capacity-building, you may want to ask them to share how they have applied human values and ethics in their work as a way to create a positive atmosphere for the group session.

## 3. Sharing your enthusiasm and experiences

As a facilitator, it is important that you bring to the group your own enthusiasm, experiences and examples of putting human values and ethics into practice. In addition, we encourage you to:

- Always keep in mind that each participant will have his/her own unique ways of expressing human values and ethics in their workplace.
- Lead through your own experience and example, while following the guidelines for leading the group through each unit and exercise.
- Keep your focus during the group sessions on the participants' own insights and experiences and avoid becoming the "answer/expert" person.
- Share *your own* experiences from similar inquiries or situations – as inspiration, not as "advice." For example, start with, "I once faced a similar situation…"
- Encourage everyone to find their own unique individual answers, rather than relying on you or others in the group to articulate them.
- Keep any comparisons or contrasts "neutral" – just notice the differences and avoid any tendency in yourself or in the group to judge one as better or worse.

## 4. Nurturing group learning

To create an environment for effective group learning, you need guidelines that evoke the wisdom of each individual. As such, we suggest that you post the following chart in your group meeting room and review it with the group at least once per meeting. If a group is getting bogged down, off the track, or dominated by a person or two, refer the group to these "Learning Guidelines" as a reminder for sustaining a healthy climate for learning.

| Learning Guidelines |
| --- |
| • Care enough to hear fully from each person (no side conversations) |
| • Be authentic in sharing your thoughts and insights |
| • Honour the time available for all to share – stay focused |
| • Listen patiently and openly; welcome all points of view |
| • Uplift and encourage everyone's confidence |
| • Give the "headline" of your thoughts before the details |
| • Share *your own* personal experiences rather than talking about others' situations |
| • Respect differences and avoid criticism of others |
| • Honour confidentiality |

## 5. Introducing and facilitating each unit and exercise

The next section of this *Facilitation Guide* titled "Section III – Page-by-page Guidelines for the *Individual Guide*" gives you detailed guidelines, tips, stories, and examples to assist you in preparing for and leading group discussions and workshops.

In alignment with research studies using personality assessments, there will be some participants in your group sessions who will want to have a full understanding of the purpose of each exercise before you conduct the exercise. There will be other participants who will want to experience the exercise first and later gain an understanding of the purpose of the exercise. In order to maintain a balance between these two preferences, it is recommended that you make it a habit to clearly state the purpose of each unit before you begin that unit. Then, you can alternate between both approaches as you conduct each exercise, always using the feedback of the group to guide you in the right balance between the two.

## 6. Closing a group session

If you will be conducting a group session with a selected number of units, rather than using all six units in succession, Unit 6 contains a "visioning exercise" that is a good exercise to conduct at the end of your group session. For example, if you are conducting a three hour session with Units 1 and 3, this is a good exercise to end the session and create a way to follow-up with the participants. To use this exercise, briefly introduce the "Power of Visioning" slide on pages 129-130 and then conduct the exercise on pages 131-132.

When you are closing a group session, use it as an opportunity to express your sincere gratitude for the commitment that each person has to create an environment and be a champion for human values and ethics in their workplace.

Also, page 139 contains quotes from several well-known personalities. Using one or more of these quotes, or inspiring quotes of your own choosing, is a good way to complete a session and leave the participants with an inspiring message.

Depending on your time available and if it is appropriate to the group session you are conducting, you may want to have one or two people express their views on the group session and how they will use it in their work.

## 7. Using the evaluation form

To assist you in continuing to learn and improve your capacity to facilitate group sessions using this capacity-building material, as well as to document the impact and effectiveness of the group sessions, we highly advise conducting an evaluation at the end of your group sessions. Appendix 3 contains a form we have used and found valuable in guiding our efforts.

Whether you are conducting a group session using all six of the units, or a selected portion of the units, you may want to use the evaluation form. Therefore, at the end of each unit, we have placed the following reminder:

(Note: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

## 8. Conducting follow-up after the group session

Capacity-building for human values and ethics is an on-going, evolving process. Therefore, it is important to find ways to follow-up after your group sessions. Some examples you may want to consider:

- Throughout the exercises in this guide, there will be opportunities for you to collect valuable information from the participants in your group sessions. We encourage you to pro-actively collect and use this data in a variety of ways, such as:
  o Compiling it into a follow-up report to be distributed to the participants
  o Assisting and guiding you in future capacity-building work
  o Performing follow-up assessments
  o Compiling research data to share with others
  o Gathering stories and examples to use in future group sessions

- In Unit 6, the first exercise is to have the participants write a letter to themselves and place it into a self-addressed postal envelope, which they are to give to the facilitator. This letter gives you an opportunity to follow-up either via postal mail with a letter, an evaluation process or future work together. As has been suggested in this guide, even if you conduct only a short series of units, it is recommended that you end with this exercise as a way to create a follow-up opportunity.

- Encourage those who are sponsoring the capacity-building to conduct follow-up sessions during their staff or quarterly meetings or future training. An example agenda you could recommend would be:

  o One week before the follow-up meeting, ask people to formulate and send to you any questions they have about human values and ethics in the workplace.

  o One week before the follow-up meeting, ask 3-4 people to prepare 15-minute talks on subjects related to human values and ethics in the workplace. 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"

  o During the follow-up meeting:

    1. Let each person give their talk and then spend a few minutes discussing their ideas.

    2. (If applicable…) Pass out the envelopes with the letters each person wrote from Unit 6; let each person read what he/she had written. 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.

    3. Read and discuss the answers / ideas in response to questions.

    4. Identify areas that are challenging and ideas about how to address those challenges with human values.

    5. Take time to discuss how the group can work together to continue developing a culture for human values and ethics. Identify specific actions that can be taken.

## 9. Using the aids and resources in this guide

In this *Facilitator Guide* you will find an extensive amount of aids and resources in both "Section IV – HVEW Exercise Toolkit" and "Section V – Resource Materials" to assist you in your capacity-building efforts:

Section IV. HVEW Exercise Toolkit: This section will provide you with a roadmap for how to use the individual exercises in a variety of ways beyond group discussions and workshops.
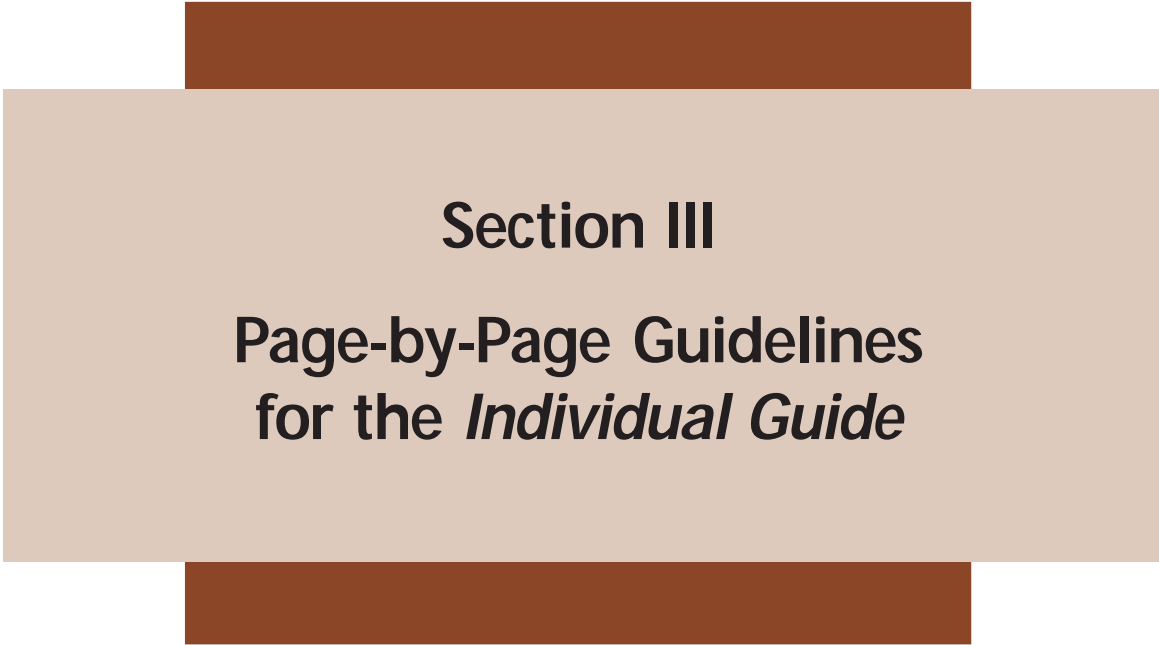
Section V. Resource Materials: This section contains the following appendices:

Appendix 1. Quotes for Poster Charts: This appendix contains quotes that you can use to make poster charts to hang in the area you will be conducting group sessions or capacity-building processes.

Appendix 2. Website Links: This appendix contains website links that will enable you to further research and learn about the challenges and progress in the water education and water supply and sanitation sectors.

Appendix 3. Evaluation Form: This appendix contains a sample evaluation form and process you can use in your group sessions.

Appendix 4. Resource Papers: This appendix contains articles and papers that you can use as resource material to support your capacity-building efforts.

# Section III

# Page-by-Page Guidelines
# for the *Individual Guide*

## Facilitation Guidelines

On the following 5 pages, participants are given a brief overview of the background and needs that have led to creating this capacity-building programme on "Human Values and Ethics in the Workplace." It is not necessary to have participants read this during your workshop or group discussion time; however, you may wish to summarize or highlight a few key points in your opening comments about the overall nature of this capacity-building and the specific purpose of the programme you are conducting.

After the Background section, starting with the "Using this *Individual Guide*" section, on the <u>left hand page</u> you will find the actual page in the *Individual Guide* that you will be facilitating. <u>At the bottom</u> of that page, you will find the corresponding page number in the *Individual Guide*.

On the <u>right hand page</u> you will find specific facilitation guidelines related to the *Individual Guide* page, as well as space to write your own notes, stories and examples.

We encourage you to write your own notes, stories, and examples in the space provided *ahead of time* (to prepare) and after a session (with ideas for the next time you facilitate).

Remember, each unit of this *Individual Guide* has been designed so that it can be combined with other units or used as a stand-alone unit. If you intend to cover only selected units with a group, you can use page 11 of the *Individual Guide* to show participants which units you will be covering and point out the additional units they may wish to read and complete on their own time.

When participants are first exposed to this capacity-building on human values and ethics in the workplace, it is best to start with Unit 1 to lay a strong foundation for their understanding of human values and how it relates to the water education, supply and sanitation sectors. After that, you can use the subsequent units 2-6 in any sequence.

In "Section IV: HVEW Exercise Toolkit" you will find even more ways to use the individual exercises that are contained within each of the six units. And in "Appendix 1: Quotes for Poster Charts" you will find ideas for making posters to display HVEW concepts.

*Your Notes, Stories and Examples*

Educators from the HVWSHE Centralised Training
in Arusha, Tanzania, July 2005
taking a fieldtrip to a bore-well site

# Human Values and Ethics in the Workplace

*Improving leadership and performance in the
water education, 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 targets for safe water and sanitation would have a profound effect on virtually all of the other MDGs and in many cases, achieving the water targets 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 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.*

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[1] UN-HABITAT: "Water and Sanitation in the World's Cities," 2003

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

**PAGE 7 of the *Individual Guide***

"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, and to bring about a new water-use and management ethic. 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 *Individual Guide* focuses on the capacity-building of human values and ethics as it relates to the working adult – to improve leadership and performance, as well as contribute to good governance and a new ethic in water-use and management. 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

## B. Need for human values and ethics in the water education, water 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:

- *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.*

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 their field of work. Participants from these workshops 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 energized.*

- *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:

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

In addition to the importance of human values and ethics in the formal and informal education system, they offer a significant contribution to developing the attitudes and behaviour – in school children, parents, and the community at large – for a new water-use ethic:

Eventually value-based water education approaches would help the individual consumer to:

- *Develop a sense of duty and responsibility for the economic use of water.*

- *Develop a sense of accountability for the misuse and unsustainable consumption of water.*

- *To be aware that all human beings cause and contribute a lot to the scarcity and depletion of water and also to conserve it.*

- *Adjust the way he / she uses water in the family, in the surroundings and in the community he/ she belong to.*

- *Understand the important statement that "water is life" and act accordingly.*

- *Enhance character development and promote self-governance in using water at any time.*

<div align="right">

Hailu Dinka
Department of Curriculum, Addis Ababa Education Bureau, Ethiopia
"Human Values in Water Education" – UN-HABITAT

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**PAGE 10 of the *Individual Guide***

## C. Overall Purpose, Objectives and Activities

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 Guide contains six units, which can be used in a wide variety of venues. 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 to challenging situations in their water-related work – 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 water management at the workplace.

**Unit 3 – Recognizing and Practicing Ethics in the Workplace.** Participants will explore what "ethics" means in the water education, supply and sanitation sectors, 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, and 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, water-related challenge they are facing.

**Unit 5 – Fostering a Group Environment for Human Values and 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 their environment.

**Unit 6 – Being a Champion of Human Values and 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.

# 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 the water education, supply and sanitation sectors, and to help bring about a new ethic in water use and management. 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 and water 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.



Participants at a group session on Human Values and Ethics in the Workplace (HVEW) held in Bhopal, India, October 2005

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.

**PAGE 12 of the *Individual Guide***

## Facilitation Guidelines

The purpose of this page is to let the participants know the varied ways they can use the *Individual Guide* even beyond the group session or workshop you will be conducting.

This page also reinforces the attitudes and initiative they will need in order to get the most from this capacity-building.

Depending on the duration and purpose of your session, you may want to read and discuss this page or you may want to have the participants read it on their own at a later time.

## Tips

In any learning environment, it is not enough to simply understand a concept; there must be an intention and motivation to put new insights into practice, and then follow through with action that leads to results.

This process of going from awareness to intention, motivation and action is especially important in this capacity-building with human values and ethics, given the significance of the work the participants are engaged in: helping to meet the challenge of supplying water and sanitation to all citizens, the poor as well as the wealthy, and creating a new ethic for water use and management.

Personal initiative is essential to meeting such challenges, and that initiative is needed to learn the most from this capacity-building programme.

*Therefore, encourage everyone to be assertive in their participation in order to get the most out of the material in their Individual Guide.*

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*Your Notes, Stories and Examples*

# 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 your 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 <u>read about</u> the territory?*

  - *Someone who has <u>visited</u> the territory themselves?*

  - *Someone who has <u>lived</u> in the territory?*



Participants at a group session on Human Values and Ethics in the Workplace (HVEW) held in Addis Ababa, Ethiopia, September 2005

**PAGE 13 of the *Individual Guide***

## Facilitation Guidelines

The purpose of this page is to set a clear framework for the capacity-building, which is to be a <u>living example</u> of human values and ethics, and only then begin to guide others. Given the many challenges in the water-related fields of work, it is imperative to practice human values and ethics in order to be credible and effective and only then begin to guide others.

*In the large group, have the participants imagine that they are planning a trip into a native traditional territory for two weeks. Methodically ask them what kind of guide they would want to accompany them, using the 3 choices given on the slide. Select several participants to share their views about which type of guide they would prefer and why.*

In the pilot workshops, 99% of the participants strongly indicated that they would prefer to have a guide who has "lived" in the native territory. However, one person stated he would prefer someone who had only read a book because that guide might be more adventurous.

Openly accept and reinforce these diverse answers, as they too indicate the desire to put human values and ethics into practice.

## Example

In research conducted by GDC with over 35 top business, education and government leaders who demonstrate human values in their leadership, their answers to the question, "what advice would you give to aspiring leaders" were consistently the same:

"The power of example is important; you must practice what you preach. This is a most essential quality."

"You must first put yourself in order; after that everything will follow."

"I feel that if I can demonstrate the values I feel strongly about, then automatically others can observe that and they can learn from it."

"Every time you do something ask yourself, 'Is this right? Is it the correct behaviour?' In doing this you will start to see many things."

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### Your Notes, Stories and Examples

## 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 implicit / hidden human value 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**

**PAGE 14 of the *Individual Guide***

## Facilitation Guidelines

The purpose of these two slides is to let the participants know the agenda and purpose of your work together. The first three check marks in the top slide represent (in order) Units 1, 2, and 4; the last mark pertains to <u>all three</u> units. The check marks in the lower slide represent (in order) Units 3, 5, 6.

If you are conducting a shorter group session with only selected units, be sure to create a PowerPoint slide that shows the participants only those topics you will be covering.

*In the large group, give the participants an overview of the units you will be covering and personalize the topics to their specific work.*

This is always a good opportunity to reinforce your commitment that each participant become a "champion" for human values and ethics. One way you might express that commitment would be, "Just imagine what a positive difference it could make if every person here were to go back to work and be a strong supporter for human values and ethics."

## Tips

As you explain the agenda, be sure to personalize it to the specific work the participants are engaged in – whether it is water education or water supply and sanitation. The more you can relate this opening agenda to their day-to-day work, the better it will help them to apply its practical benefits.

For example:

- If you are conducting a group session for educators who are teaching water, sanitation and hygiene education, be sure to discuss the role that human values and ethics can play in helping to create a new water use ethic in children, their families, and society. For more background information related to this, read Resource Paper #6 "Values-Based Approaches to Community Water Education".

- If you are conducting group sessions for the utilities sector, you can bring out the importance of serving those who do not have proper water and sanitation facilities. For more background information related to this, read Resource Paper #9 "Global Water Supply and Sanitation Assessment 2000 Report".

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*Your Notes, Stories and Examples*

## In our work together…

 We will be focusing on how human values and ethics impact the way <u>you</u> do <u>your</u> work in water-related education, supply or 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**

## Facilitation Guidelines

For leaders or managers, it is easy to focus on others and look for ways that they need to improve, while losing sight of the need to review and analyze their own motivations, attitudes and behaviour.

However, the purpose of the *Individual Guide* is to spend quality time practicing self-inquiry and introspection to become aware of how to better practice human values and ethics at work personally, while also assisting and guiding others.

Throughout workshops conducted with diverse cultures in Africa and South Asia, the participants consistently commented that this was a new experience for them, one that they found valuable to improving their work and leadership.

*In the large group, use this slide as an opportunity to reinforce that the material in the Individual Guide is focused on what human values and ethics mean personally and practically at work.*

This list will also give the participants an overview of the many diverse ways that human values and ethics impact their work – and thus affect their ability to help achieve "water and sanitation for all."

*Read the story about "phone calls" to the group as it provides a good example of looking at one's own attitudes and behaviour – one that participants easily relate to. It can also stimulate a short discussion about the importance of making the Individual Guide material personally applicable to every aspect of work.*

Applying insights from this capacity-building even to these seemingly small details at work prepares and strengthens a person for applying it to the larger challenges associated with water education and water supply and sanitation.

*Your Notes, Stories and Examples*

## 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?*

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- *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**

## Facilitation Guidelines

The purpose of this question is to remind yourself and the participants of the "larger purpose" of why you are focusing on capacity-building for human values and ethics in the workplace, so that together you can all strengthen your ability to work towards the goal of "water and sanitation for all."

*In the large group, give the participants a brief period of quiet reflection to write down their answers in their Individual Guide. Then call on participants to share what they have written.*

*Write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

This is an excellent opportunity to express your appreciation to the participants for their dedication and hard work towards achieving, in some way, the larger purpose that is on the flip-chart.

## Tips

If you are not aware of the current needs for water, sanitation and hygiene around the world and in the local area where you will be facilitating your group session, be sure and take some time to get educated. For more background information related to this, read Resource Paper #9 "Global Water Supply and Sanitation Assessment 2000 Report".

For more in-depth research, "Appendix 2 – Website Links" contains website links where you can get up-to-date information about the challenges and progress in the water education and water supply and sanitation sectors.

Depending on the experience of the participants related to "Human Values Water, Sanitation and Hygiene Education," if you have resource materials that would improve their awareness and knowledge, be sure and make it available during or after your group session.

## Your Notes, Stories and Examples

# 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"



Participants at a group session on *Human Values and Ethics in the Workplace* (HVEW) held in Bhopal, India, October 2005

## 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

**PAGE 17 of the *Individual Guide***

## Facilitation Guidelines

In the large group, read the first two paragraphs of the top box, giving the objectives and agenda for this unit. If you wish, you can also read the quote in the upper box, which will introduce the concept of human values as it is being used throughout this guide.

Often, knowing the definition of and history behind a word helps us to understand its meaning. Such is the case with "values," as shown in the first slide.

The definition of "values" given here is broader than the term "human values" (which will be covered on the next slide). In this slide, values mean *any* attitudes, feelings and convictions that are strong or important – such values could range from "selflessness" to "greed" or from "conservation" to "materialism."

Any of these kinds of values could be imbedded in a society's culture, some of which represent "human values" and some which do not.

Sometimes people ask whether selfishness, or being status-conscious would be considered values. We would say yes, but (as you will see), not the human values we speak of in this capacity-building.

In the same manner, people might comment on the "decline of values" they see in their culture – for example, as related to a water-use and conservation ethic. This is why we are focusing on "human values," as they represent the highest ideals of humankind, across all cultures.

See Resource Paper #6 "Values-Based Approaches to Community Water Education" and Resource Paper #7 "Teaching Managers Human Values" for more information on the topic of human values.

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*Your Notes, Stories and Examples*

## 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

## 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 Rights"

**Your Notes**

**PAGE 18 of the *Individual Guide***

## Facilitation Guidelines

*In the large group, use these two slides as an opportunity to define human values and underscore how they are universal, desirable qualities that represent the highest ideal of a person.*

Because human values are part of our human nature, there is no need to "pour them into" a person – as if something new needed to be added. Rather, the task is to "draw them out," especially if they are not currently being expressed in a person's attitudes and behaviour at work. This is an especially important point to emphasize, as it underlies the entire approach to this type of capacity-building.

The UN ideals stated in their 1945 Charter and 1948 Declaration of Human Rights in the lower slide – "(to) live together in peace with one another as good neighbours" and "act towards one another in a spirit of brotherhood" – provide clear examples of how human values reach across the world's wide variety of cultures and times in history.

## Tips

People sometimes ask, "If human values are inherent in every human being, why do some people behave contrary to human values?" Our answer is that the tendency to practice human values at work can sometimes be "suppressed" in our work environment by dishonest leaders, negative attitudes and peer pressure.

Yet human values are still inherent in each person, ready to be evoked under the proper conditions. Even in those people who behave in a most abusive way, we can still say that human values are "inherent." Although they might be suppressed in that person's consciousness – suppressed does not mean non-existent.

How to create the conditions in which human values can be brought out in each person – especially to help meet the critical needs for water and sanitation – is what this capacity-building is all about. The first step, however, is to gain confidence that no matter what the outer behaviour seems to be, the potential to express human values is there in each person.

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*Your Notes, Stories and Examples*

## 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**

## Facilitation Guidelines

The idea of human values as *fundamental* values has also been stated in the UN Millennium Declaration and a UN Millennium Project Task Force document. As can be seen in the two quotes on this slide, within the scope of human values such as *freedom, equality, solidarity, tolerance, respect for others*, and *shared responsibility* lies the "moral and ethical imperative" for water-related education, supply and sanitation.

*In the large group, explain that this slide presents one way that human values have been recognized by the United Nations as fundamental to all societies and basic to international cooperation. It provides another level of credibility as to why human values are essential to the efforts to achieve "water and sanitation for all" and the water-related Millennium Development Goals.*

## Tips

You can also refer to the "Introduction" section in this guide for further examples of how human values and ethics are a key part of the UN mission and activities.

The story in the lower box is a follow-up response by a pilot workshop participant from Addis Ababa, Ethiopia several months after his participation. His response represents a personalization of the sometimes-abstract principles of the universality of human values to day-to-day life.

## Your Notes, Stories and Examples

## Human values in your culture

☐ Make a list of human values found in your <u>country culture</u> that are *most important to you*

☐ Make a list of human values found in your <u>cultural heritage or native traditions</u> that are *most important to you*

☐ Make a list of human values found in <u>successful</u> water education initiatives and 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 traditions have the same, or different, human values expressions as other cultures or traditions?

**Your Notes**

## Facilitation Guidelines

The first slide presents three questions that are designed to elicit examples of human values from the participants themselves. In this way, they can identify more closely with human values as they have grown up in their society and their cultural heritage or native traditions.

In the same way, asking for examples of human values as they relate to successful water supply and sanitation projects and water education initiatives begins to increase their awareness of the types of human values that contribute to successful water-related projects and initiatives.

*In the large group, give the participants a brief period of quiet reflection to write down their answers in their Individual Guide. (Participants can use the list of human values on page 21 of their Individual Guide to stimulate their ideas, if needed.)*

*Then ask each of the three questions, one-by-one and call on participants to share what they have written.*

*Write the participant responses for each question on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

## Tips

Be sure to study the list of human values on page 21 of the *Individual Guide* so that you are well acquainted with a wide variety of human values found in workplaces around the world.

If a participant gives an answer that you are not sure is a human value, ask them to further explain what they mean by the word. Be prepared to help them see how it may or may not be a human value. For example, in one workshop a participant stated the word "justification" as a human value. Upon deeper inquiry, we discovered that he meant, "helping another person to walk on the right path", which is an example of practicing human values.

See the following page for facilitation guidelines related to the second slide and the list of 100+ human values found worldwide.

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### Your Notes, Stories and Examples

## 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 |

**PAGE 21 of the *Individual Guide***

## Facilitation Guidelines

The list of human values on this page has been compiled from workshops conducted around the world – North America, Europe, Africa, and Asia.

*In the large group, give the participants a few minutes to compare their list of human values from their country culture, cultural heritage, native traditions, and successful water-related projects to this list and examine how or why their own list might have similar or different expressions of human values. Then ask participants to share what they have written.*

*You can ask people to add human values to this list if they are missing* – human values they personally find important in their culture or traditions. Emphasize that the number of positive, human qualities found universally is quite large, and this is a list that represents human values we have found especially applicable and essential to the workplace.

Use the participant responses to help them see that even when there are differences among our human values expressions, they don't create strong tensions among people. In fact, just the opposite is true: by having a foundation of human values for our work, we feel a unity that supersedes our differences and can be a platform for resolving disputes harmoniously.

Given the often-divisive issues related to water and sanitation, and the need for pro-poor governance, the ability to recognize and draw out common human values is an essential capacity for anyone striving to meet the critical water-related needs of today.

*Your Notes, Stories and Examples*

## Human values in well-known people

- Who is a well-known person in your country who is a good example of someone practicing human values?

  - *It could be a <u>historical</u> person or a <u>contemporary</u> person*

  - *It could be a person involved in <u>water education or water supply and sanitation</u>*

- What human values are they most known for in their lives and work?

- What human values would <u>you</u> like to be known for in your workplace?

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*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

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**Your Notes**

## Facilitation Guidelines

One of the ways we recognize and learn to practice human values is through role models – those people we highly esteem whose lives exemplify positive values and their impact in the world. By asking participants to recognize role models from their own culture, they can identify more closely, from their own personal experience, with the positive nature of human values.

The question about who might be role models in the water education or water supply and sanitation sectors gives the participants a chance to see the practical, tangible impact that human values can make in their own field of work.

*In the large group, give the participants a brief period of quiet reflection to write down their answers in their Individual Guide. Then ask them to identify well-known people in their country and each of the human values they are known for. Write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

When participants begin to identify well-known people and their related human values from their own culture, typically there is a great deal of enthusiasm and can be a very inspiring moment in the group session.

*As a way to complete this exercise and create an atmosphere of open sharing among the participants, go around the room and ask each individual to stand up, one by one, and identify one or two human values he or she would like to be known for in their workplace. Write each participant response on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

## Tips

This is an excellent time to emphasize to the participants, "Just as these people have made a long-lasting positive impact in your life, you too can have a lasting impact on others when you practice human values at work." Also see Resource Paper #4 "Water for Life: One Leader Can Make a Difference" for stories.

Depending on the type of work you are doing with the participants, you may want to capture their answers on a piece of paper for later review and follow-through.

## Your Notes, Stories and Examples

## Your own practical experience

☐ What is a challenging situation you <u>faced in the past</u> 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

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**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

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## Your Notes

Situation title...

Describe the situation...

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

## Facilitation Guidelines

This exercise is an opportunity for the participants to work in pairs and for each person to become aware of how he or she is already practicing human values in their water-related fields of work.

*Explain each step of the exercise and then read the example in the lower box to give the participants a "model" for how to share their ideas. If you wish, you can also tell a personal story from your own experience. Then have people divide into sets of two. (Sometimes you may have to go around the room and identify how people should divide up into pairs.)*

*Remind the participants that this is an important listening exercise as each person should listen closely to their partner's story to learn how they applied one or more human values to their challenge. Tell them that in the debriefing afterwards they will be sharing what they <u>heard</u>, and not what they told.*

*Give the participants a total of 10 minutes (5 minutes each) to share their challenging story and how they applied human values to their situation.*

*After 10 minutes, bring the full group back together. To complete the exercise, ask several participants to <u>share not their own stories, but what they heard from their partner</u>. Ask them to <u>briefly</u> describe the details of the story and to focus mainly on how their partner put human values into practice. At the end of each story, be sure to re-emphasize specifically which human values they put into practice.*

## Tips

Often when telling a past story it is easy to get caught up in the specific details, especially if the situation was quite challenging. Encourage the participants to keep the details of their story brief and to instead focus on how they applied human values to solve their challenge. As they share their own stories, and listen to that of a partner, they can see how human values have played a role in their past success.

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### *Your Notes, Stories and Examples*

## 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**

**PAGE 24 of the *Individual Guide***

## Facilitation Guidelines

An important way to bring out the concerns and doubts that the participants might have about the practicality of what they are learning is to ask them to voice the challenges and obstacles they see in putting human values to work.

And by identifying the needs and practical benefits they see for human values in the water education and water supply and sanitation sectors, they can end this first unit with confidence that what they are learning is both relevant and important for their work.

*In the large group, give the participants a brief period of quiet reflection to write down their answers in their Individual Guide.*

*You may want to read the examples given in the lower box to stimulate the participants' thinking. You can also refer to the "Introduction" in this Facilitator Guide for more needs and benefits statements from educators and WATSAN professionals.*

Then ask the group to share their answers to each question one-by-one. Write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.

## Example

In his book entitled *Leading Out Loud,* Terry Pearce, an international business consultant who focuses on leadership communications, speaks about the importance of discussing challenges and obstacles:

*"Resistance and disagreement are natural responses to a call for change. Before making the call, you need to consider what people are thinking and feeling about the issue. You need to consider what their natural mental and emotional resistance to the change might be. Contrary ideas and feelings of discontent are present whether you acknowledge them or not. By bringing them to the surface, you establish your ability to be empathetic, and you demonstrate your willingness to become a partner rather than an adversary."*

(Note: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

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### Your Notes, Stories and Examples

# 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 participa-tion, 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



Participants at a group session on
*Human Values and Ethics in the Workplace*
(HVEW) held in Addis Ababa, Ethiopia,
September 2005

## 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

**PAGE 25 of the *Individual Guide***

## Facilitation Guidelines

*In the large group, read the first two paragraphs of the upper box, giving the objectives and agenda for this unit. Then begin this unit by explaining the first slide.* You'll notice some very important distinctions in the wording of this slide:

1. We say that <u>all</u> human values are inherent strengths, because they are a part of our human nature.

2. To help build everyone's confidence with human values, we do not use the term "weakness" to describe human values that we do not often draw from. Instead we describe them as <u>implicit</u> or <u>hidden</u> strengths that we have not yet exercised.

It is also important to emphasize the last bullet point and to give your own examples.

1. When have <u>you</u> drawn upon one of your explicit human value strengths to bring forth one of your implicit/hidden strengths?

2. When have <u>you</u> faced a challenge where you drew upon one of your implicit/hidden human value strengths to solve it?

## Tips

As we discussed in "A Model for Adult Learning" (page #39): *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.*

This Unit gives you as a facilitator the opportunity to support and reinforce these concepts. See Resource Paper #3 "Real Change Happens Within" and Resource Paper #2 "Human Values and Ethics in WATSAN" for insights and inspiration.

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### Your Own Stories, Examples and Notes

## 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 <u>day-to-day work</u>?*

  ☐ *What human values do you draw from <u>when facing a challenge</u> at work?*

☐ Select 2-3 human values that are your strongest

## Implicit/hidden strengths

☐ Examining the human values that <u>you did not circle</u>, place a *check-mark* by…

  ☐ the human values you are <u>least aware of</u> in your day-to-day work

  ☐ the human values you <u>rarely</u> draw from when facing a challenge at work

☐ Select 2-3 human values that you want to bring out more often

**Your Notes**

## Facilitation Guidelines

This exercise provides an important foundation for each person to gain the self-awareness and confidence they need to apply human values in their water-related education, supply and sanitation work. It gives two different starting points for discovery: day-to-day work, which can sometimes be routine; and facing a challenge, which sometimes evokes more extraordinary efforts.

*In the large group, state the instructions for the top slide and then give the participants a brief period to do the exercise. Be sure to emphasize that they may circle as many words as they wish – there is no minimum or maximum.* (They are to use the list of human values found on page 27 of the *Individual Guide*.)

*After the participants have had some quiet time, then have them select (from the items they circled) 2-3 explicit human value strengths they most often draw from in their work.*

*Then, give the instructions for the lower slide, asking them to review the words they did not circle. Remind them that these do not signify "weaknesses," but rather the implicit/hidden human values they draw from less often. As before, have them reflect on their water-related work from two different starting points: day-to-day work, which can sometimes be routine; and facing a challenge.*

*After they have had some quiet time to identify as many implicit/hidden human value strengths as they wish, then have them select and write 2-3 of those implicit/hidden strengths they want to bring out more often in their work.*

*Once the participants have completed this exercise, have them either write on their name tent or card, the whiteboard, or the back of their nametag: (1) their explicit human value strengths on the left side; and (2) their implicit/hidden human value strengths on the right side.*

*Then have each person stand up, one-by-one, and tell the group both their explicit and their implicit/hidden human value strengths. You'll find that this will create a transparency within the group that can help to bring out deeper self-reflections in future exercises.*

### Your Own Stories, Examples and Notes

## 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 |

**PAGE 27 of the *Individual Guide***

## Facilitation Guidelines

This list of human values is the same as the participants used in Unit 1. It is repeated here for ease and convenience in doing this exercise.

Depending on the type of work you are doing with the participants – especially if you are working on a long-term capacity-building initiative – you may want to capture their explicit and implicit/hidden human value strengths on a piece of paper for later review and follow-through to guide your future work.

## An Optional Exercise

If you have the time, you can do an additional exercise to help the participants discover ways they can apply their implicit/hidden human value strengths. Have the participants identify the challenges and needs for human values in their water-related work (if applicable, refer back to the list generated in Unit 1). Then have them brainstorm creative ways they could apply one or two of their implicit/hidden human value strengths to those challenges and needs.

*Your Own Stories, Examples and Notes*

## 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**

**PAGE 28 of the *Individual Guide***

## Facilitation Guidelines

This exercise gives the participants the opportunity to apply their human value strengths – both explicit and implicit/hidden – to a challenging water-related situation.

The issues surrounding the lack of revenues needed to maintain water quality and to expand services, especially to the poor, can seem to be quite overwhelming. Yet an approach with human values provides new creative energies and ideas for finding practical solutions.

*Divide the full group into two major workgroups. Tell one of the major workgroups that they will be addressing issue #1 ("Willingness to pay"); tell the other major workgroup that they will be addressing issue #2 ("Effectiveness of the system"). (Thus, you will be covering pages 28, 29, and 30 of the Individual Guide at the same time.)*

*Ask the participants to be aware during their discussion of how this kind of analysis will give them a new set of "entry points" for generating creative solutions based on human values.*

## Tips

This exercise gives the participants an opportunity to explore and bring out their creativity. At this point, it is important to encourage them to think of as many creative solutions as possible, rather than attempting to analyze whether the solutions are practical.

You may want to collect their ideas at the end of this exercise and compile them into a report that can be sent as a follow-up to your group session.

You can also use this exercise as a template for a creative brainstorming session in which you identify specific issues relevant to the participants' work situations and how human values can be applied.

*Your Own Stories, Examples and Notes*

## 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 human value strengths in this situation?

- How would you bring out the missing human values in this situation?

Human values that are missing:

- *Faith in the system*
- *Honesty*
- *Awareness of using money well*
- *Responsibility for water usage*
- *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

**PAGE 29 of the *Individual Guide***

## Facilitation Guidelines

*Assign this issue to the first workgroup. If you have more than 6 people in that workgroup, you may want to organize them into sub-groups of 3-5, even though they will be working on the same issue. This ensures that everyone will have a chance to voice their views and their human values in the sub-group discussions.*

*Give each sub-group 15 minutes to complete the following:*

1. Review the overall description of the issue (the paragraph above the three bullet-points).

2. Make a list of the human values that are missing in the situation.

3. Make a composite list of the human value strengths of each sub-group member (1-2 from each person).

4. Generate creative ideas for how they could apply their human value strengths on their list to improve the challenging situation.

5. Generate creative ideas for how they could bring forth the missing human values in the situation.

## Tips

If you are doing this as a stand-alone exercise where the participants have not identified their human value strengths, before starting this exercise have them review the list of 100+ human values found on page 27 of their *Individual Guide* and circle two human values they feel are their strengths at work.

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## Your Own Stories, Examples and Notes

## 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 human value strengths in this situation?

- ❑ How would you bring out the missing human values in this situation?

Human values that are missing:

- ❑ *Honesty*
- ❑ *Ownership*
- ❑ *Right use of resources*
- ❑ *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**

## Facilitation Guidelines

*Assign this issue to the second workgroup. If you have more than 6 people in that workgroup, you may want to organize them into sub-groups of 3-5, even though they will be working on the same issue. Again, this ensures that everyone will have a chance to voice their views and their human values in the sub-group discussions.*

*Give each sub-group 15 minutes to complete the following:*

1. Review the overall description of the issue (the paragraph above the three bullet-points).

2. Make a list of the human values that are *missing* in the situation.

3. Make a composite list of the strengths of each sub-group member (1-2 from each person).

4. Generate creative ideas for how they could apply their human value strengths on their list to improve the challenging situation.

5. Generate creative ideas for how they could bring forth the missing human values in the situation.

After 15 minutes, bring all the sub-groups back into the large group. For the first issue, ask one of the sub-groups to present the following:

- Their list of missing human values

- 2-3 creative ideas for how they would apply their human value strengths

- 2-3 creative ideas for how they would bring forth the human values that are missing.

*Depending on your time available and the number of sub-groups, ask 1 or 2 more sub-groups to share the human values they saw missing and any new creative ideas that* <u>*have not already been expressed*</u>*. Be sure to re-state and point out the specific human values they are applying as creative solutions to their issue.*

*Then repeat this debriefing for the second issue.*

(<u>NOTE</u>: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

## Your Own Stories, Examples and Notes

# 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"



Participants at a group session on
*Human Values and Ethics in the Workplace*
(HVEW) held in Bhopal, India, October 2005

## 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"

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## Facilitation Guidelines

👫 *In the large group, read the first two paragraphs of the top box, giving the objectives and agenda for this unit. If you wish, you can also read the quote in the upper box, which discusses the need for strengthening the environment for human values and ethics in the water and sanitation sector.*

You may want to mention that the "force field analysis" tool they'll utilize in this unit – which might be familiar to some of the participants – is also a constructive tool they can use to strengthen human values and ethics in their regular, day-to-day work.

The first slide in this unit gives the definition of and brief history behind the word "ethics," to help the participants understand its meaning in a broader context.

## Tips

Depending on the purpose of your group session, you may want to gather and share more resource materials on the practice of ethics in the water education, supply and sanitation sectors.

For more information, see Resource Paper #8 "The Role of Professional Ethics in Water Management" and Resource Paper #2 "Human Values and Ethics in WATSAN."

*Your Own Stories, Examples and Notes*

## Ethics and human values (1)

- How would <u>you</u> define ethics for your own field of work, related to water education, supply 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**

## Facilitation Guidelines

This exercise starts by asking people to identify from their own ideas and experience what "ethics" means to them in the context of their field of water-related education, supply and sanitation work. From there, they will identify examples of ethical and unethical behaviour and relate those to human values.

*Divide the full group into two major workgroups. Tell one of the major workgroups that they will be addressing the question of ethical behaviour; tell the other major workgroup that they will be addressing the question of unethical behaviour. (Thus, you will be covering pages 32 and 33 of the Individual Guide at the same time.)*

*Assign the first slide (ethical behaviour) to the first workgroup. If you have more than 6 people in that workgroup, you may want to organize them into sub-groups of 3-5, even though they will be working on the same question. This ensures that everyone will have a chance to voice their views in the sub-group discussions.*

*Give each sub-group 15 minutes to complete the following:*

- Write a definition of ethics for their field of work
- Identify specific examples of ethical behaviour
- Identify human values that are present in their examples

*To stimulate their thinking, you may want to read the examples of ethical behaviour, and their related human values found in the lower box.*

*For both parts of this exercise, record the definitions and/or their examples on a flip-chart, and then post that flip-chart in the room so it can be visible throughout your group session. You may also want to collect their ideas at the end of this exercise and compile them into a report that can be sent as a follow-up to your group session.*

Save the last question, about the relationship between ethics and human values, for a full group discussion near the end of the exercise.

## Your Own Stories, Examples and Notes

## Ethics and human values (2)

☐ How would <u>you</u> define ethics for your own field of work related to water education, supply and 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?

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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

**PAGE 33 of the *Individual Guide***

## Facilitation Guidelines

*Assign the second slide (<u>unethical</u> behaviour) to the second workgroup. If you have more than 6 people in that workgroup, you may want to organize them into sub-groups of 3-5, even though they will be working on the same question. Again, this ensures that everyone will have a chance to voice their views in the sub-group discussions.*

*Give each sub-group 15 minutes to complete the following:*

- Write a definition of ethics for their field of work

- Identify specific examples of <u>unethical</u> behaviour

- Identify human values that are <u>missing</u> in their examples

*To stimulate their thinking, you may want to read the examples of unethical behaviour, and the human values that are missing in the lower box.*

*After 15 minutes, bring the sub-groups back into the large group. Ask one of the sub-groups for each exercise to present the following:*

- Their definition of ethics

- 2-3 specific examples of ethical behaviour (plus their related human values) or unethical behaviour (plus the human values that are missing)

*Depending on your time available and the number of sub-groups, ask 1 or 2 more sub-groups for each exercise to share any ideas that <u>have not already been expressed</u>.*

*As a whole group, ask them what they have learned about the relationship between ethics and human values from this exercise. Call on several people to give their views.*

## Tips

Point out to the participants how this exercise can help them to address unethical behaviour in a new way. By analyzing the human values that are missing and seeking ways to bring out those human values, it can bring forth new solutions. Most importantly, this approach will focus on helping the people involved to improve their character, morals and ethics, thus addressing the source of the problem, rather than the symptoms.

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*Your Own Stories, Examples and Notes*

## 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 <u>hindering</u> your group to practice human values and ethics ("forces against")*

  ☐ *Identify forces that are <u>helping</u> 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:**

## Facilitation Guidelines

This exercise gives the participants the opportunity to apply their own human value strengths to a challenging water-related situation.

The challenge of establishing an environment for human values and ethics in a workgroup can be complex, such as: the people in a group can vary widely in their receptiveness and practice of human values; there can be political and resource pressures on the group; and so on.

The force-field analysis (originally made popular by the sociologist Kurt Lewin), is a simple yet powerful way to identify the forces working for and the forces working against having an environment conducive to practising human values and ethics.

*Divide the large group into sub-groups with 3-5 people. Give the instructions in the upper slide and then give the sub-groups 10 minutes to do their analysis and document their ideas. Review the example in the lower slide so everyone understands the type of analysis they are doing.*

*Emphasize that the analysis should be of forces that currently exist in their present situation (not forces they would like to see in the future).*

*Be sure to mention that part of the "forces against" could include human values that are missing in the present situation. Part of the "forces in favour" could include human values that are currently being practiced in the work environment.*

## Tips

As an alternative, you can facilitate this exercise in the full group, using the flip-chart at the front of the room to record the ideas given by participants. This can help save time if you need to, and gives you the chance to influence the quality of analysis.

You can describe this technique as a variation on the game called "tug of war" – where two teams pull on a rope in opposite directions, and the stronger team wins. This technique identifies the forces tugging in each direction – towards or away from achieving the goal of "creating an environment in your workgroup that encourages and requires human values and ethics."

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*Your Own Stories, Examples and Notes*

## Practical, creative ideas

☐ Based on your "force field analysis"…

1. *What are some creative ideas for <u>minimizing</u> the "<u>forces against</u>"?*

2. *What are some creative ideas for <u>maximizing</u> the "<u>forces in favour</u>"?*

Ideas for minimizing 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 maximizing 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 minimizing the "forces against"**

**Ideas for maximizing the "forces in favour"**

## Facilitation Guidelines

This is the second part of the "force field" exercise, where participants generate creative ideas to influence both the positive and negative forces in their environment. There are two kinds of creative ideas possible that would change the balance of forces and help them to reach their goal:

1. Ideas that would <u>minimize or negate</u> the power of the "<u>forces against</u>"

2. Ideas that would <u>maximize or expand</u> the power of the "<u>forces in favour</u>"

*Divide the full group into sub-groups with 3-5 people. Give the instructions in the upper slide and then give the sub-groups 15 minutes to generate their creative ideas. Review the example in the lower slide to stimulate their creative thinking and add more ideas from your personal experience. Be sure to emphasize that their goal is to "create an environment in their workgroup that encourages and requires human values and ethics". Also emphasize that their creative ideas should include ways to minimize the forces against as well as maximize the forces in favour.*

*For both parts of this exercise, record their analysis and creative ideas on a <u>flip-chart</u>, and then post that flip-chart in the room so it can be visible throughout your group session.*

## Tips

As an alternative, you can facilitate this exercise in the full group, using a <u>flip-chart</u> at the front of the room to record the ideas given by participants. This can help save time if you need to, and gives you the chance to influence the quality of creative ideas.

This exercise gives the participants an opportunity to explore and bring out their creativity. At this point, it is important to encourage them to think of as many creative solutions as possible, rather than attempting to analyze whether the solutions are practical.

Depending on the type of work you are doing with the participants, you may want to capture their analysis and creative ideas in a notebook for later review and follow-through to guide your future work.

(<u>Note</u>: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

*Your Own Stories, Examples and Notes*

# 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
UN-HABITAT Expert Group Meeting
2001



Participants at a group session on
*Human Values and Ethics in the Workplace*
(HVEW) held in Arusha, Tanzania, July 2005

## 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

## Facilitation Guidelines

This unit focuses on "living the human values" in a personal way, by focusing on a concept we call "human values hygiene" and by ensuring a unity of thought, word and action. This is essential for building relationships in the workplace based on trust and respect.

*Methodically ask the participants if there is anyone who is "100% perfect" in living by human values at work. Then ask if there is anyone who is "0% perfect" in living by human values at work.*

These questions help make the point that no one is perfect and neither is anyone a total failure when it comes to living and practicing human values at work. We, and those we work with, are all on a journey of improvement that requires daily discipline.

This is why we have created the concept of "human values hygiene." Just as we need to practice personal physical hygiene every day, we must also practice good human values hygiene each day. It helps us to develop our strength so we can apply human values even in the most difficult work situations related to water education, supply and sanitation.

For inspirational papers, see Resource Paper #1 "Human Values Sensitive Project Planning" and Resource Paper #3 "Real Change Happens Within".

*Your Own Stories, Examples and Notes*

## 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**

## Facilitation Guidelines

The comparison between the purity of water and the purity of living the human values makes sense when you see that with polluted water, the actual molecules of water ($H_2O$) are only intermingled with the dirt particles (creating "polluted water") – the essential nature of the $H_2O$ water molecules is still there. In the same way, we have an essential human nature that contains human values (our pure $H_2O$), though our lives may seem "polluted" to some degree by tendencies ("dirt particles") to not live by them.

Yet there is much we can do to develop a purity of what we think, say and do in accord with our human value strengths. This requires us to cultivate positive habits and remove negative habits on a daily basis.

*In the large group, read the upper box and then read the lower box as an example of how a professional in the WATSAN sector practiced human values hygiene.*

## Story

You may want to tell a brief story to illustrate these points. One of our favourite analogies is this:

*"What would happen if you had a tub of dirty polluted water and you started filling it to overflowing with pure water? The concentration of dirt in the water would, over time, become less and less and the water in the tub would become more and more pure. In this same way, no matter how difficult the behaviour and attitudes of some people at work may be, if we can focus on stopping the negative habits and reinforcing the positive habits, we can have confidence that over time we can in fact improve the situation."*

## Your Own Stories, Examples and Notes

## Practicing human values "hygiene"

- ☐ To cultivate positive habits:

  - ☐ *What habits <u>at work</u> best support you in living human values?*

- ☐ To remove negative habits:

  - ☐ *What habits would you be willing to <u>give up</u> 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**

## Facilitation Guidelines

It is important that we apply and cultivate positive habits for human values while we are at work. As an added benefit, when we consistently and consciously practice human values in our work, it helps us to strengthen and reinforce human values in all other areas of our life.

These questions help the participants to make positive use of the large amount of time they spend at work to cultivate human values habits such as: helping peers and subordinates to grow in human values and do their best work; treating customers and clients with sincere caring; seeking win-win solutions to problems; and practicing patience even in crises.

*In the large group, give the participants a brief period of quiet reflection to write down their answers in their Individual Guide. Then ask the group to answer each question one-by-one. Remind the participants that this is a good time to listen and learn from each other.*

*You may want to read the examples given in the lower box to stimulate the participants' thinking and tell a personal story from your own experience.*

*Write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

Depending on the type of work you are doing with the participants, especially if you are working on a long-term capacity-building initiative, you may want to capture their answers on a piece of paper for later review and follow-through to guide your future work.

*Your Own Stories, Examples and Notes*

## 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*

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## Facilitation Guidelines

The purpose of the upper slide is to point out that most people have a strong, good feeling when others are sincere in saying what they mean and when they follow through with what they promise to do. And most people have a strong negative reaction to others who don't say what they mean or do what they say.

*In the large group, methodically ask the participants each of the questions in the upper slide. Help them to identify their feelings and reactions in both of these cases. This interaction will emphasize the importance and impact of having a unity of thought, word and action – particularly when they imagine how others would react if they themselves do not practice such unity.*

The lower box introduces the focus of trust, which is one of the key issues in improving leadership in the water-related education, supply and sanitation sectors, where there has often been a severe lack of trust among government, NGO's, private industry, and the civil society.

*Use the question of "Why is trust among stakeholders important" as a way to lead the group in discussing the many different ways that a unity of thought, word, and action can positively impact their work day-to-day*

## Example

one of the Asian Development Bank's evaluations of water supply and sanitation projects, they highlighted an NGO-lead project in Andhra Pradesh, India (more information can be found in the "Introduction" section of this guide):

*"(these average delays of projects) … 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."*

In an interview with the Director of the NGO who lead this project in India, he said several times that the "number one factor" to its success was the strong trust they built among the diverse stakeholders by practicing human values.

*Your Own Stories, Examples and Notes*

## 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**

## Facilitation Guidelines

It is one thing to know that unity of thought, word, and action is important. But, it is another thing to actually practice it – especially given the enormous pressures that sometimes exist in the field of water-related education, supply and sanitation.

Therefore, it is important for participants to take a close look at their attitudes and behaviour and decide at least one way they can strengthen this discipline. This strength will pay off when they are facing tough challenges to this kind of personal integrity at work.

In addition, the ways we assist others to express a unity of thought, word, and action can be quite varied. It can be done in a way that positively supports people; or it can be attempted in a way that blames, criticizes, and belittles people. The former way is done with a good sense of human values; the latter is done with an attitude of judging others.

*With this in mind, give the participants a brief period of quiet reflection to write down their answers in their Individual Guide. Then ask the group to answer each question one-by-one. Remind the participants that this is a good time to listen and learn from each other.*

*You may want to read the examples given in the lower box to stimulate the participants' thinking and tell a personal story from your own experience.*

*Write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

Depending on the type of work you are doing with the participants – especially if you are working on a long-term capacity-building initiative – you may want to capture their answers on a piece of paper for later review and follow-through to guide your future work.

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*Your Own Stories, Examples and Notes*

## Your own practical experience

- What is a challenging situation YOU ARE CURRENTLY FACING in your water-related education, supply 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 recognize 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

## Facilitation Guidelines

This exercise is an opportunity for the participants to work in pairs and for each person to become aware of how he or she can apply human values to a current challenge they are facing in their water-related fields of work.

*Explain each step of the exercise and then read the example in the lower box to give the participants a "model" for how to share their ideas. If you wish, you can also tell a personal story from your own experience. Then have people divide into sets of two. (Sometimes you may have to go around the room and identify how people should divide up into pairs.)*

*Remind the participants that this is an important listening exercise as each person should listen closely to their partner's story to learn how they could apply human values to their challenge. Tell them that in the debriefing afterwards they will be sharing what they heard, and not what they told.*

*Give the participants a total of 10 minutes (5 minutes each) to share their challenging story and how they could apply human values to their situation.*

*After 10 minutes, bring the full group back together. To complete the exercise, ask several participants to share not their own stories, but what they heard from their partner. Ask them to briefly describe the details of the story and to focus mainly on how their partner could put human values into practice. At the end of each story, be sure to re-emphasize specifically which human values they could put into practice.*

## Tips

Often when telling a current challenging story it is easy to get caught up in the specific details and emotions. Encourage the participants to keep the details of their story brief and to instead keep their emphasis on how they could apply human values to solve their challenge.

You may want to collect notes about their challenging situations and use them for later review and follow-through.

(Note: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

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*Your Own Stories, Examples and Notes*

# 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."

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



Participants at a group session on
*Human Values and Ethics in the Workplace*
(HVEW) held in Bhopal, India, October 2005

*"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

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## Facilitation Guidelines

*In the large group, read the first two paragraphs of the top box, giving the objectives and agenda for this unit. If you wish, you can also read the quote in the upper box which speaks about the positive impact that human values and ethics can have on development activities.*

This unit will help the participants to discover many practical insights about guiding and supporting others (especially peers and subordinates) to practice human values and ethics in *their* work.

*Read the two quotes in the lower box and then give some examples – either using those to the right or some of your own – that illustrate the process of fostering an environment for human values and ethics in groups of people working on water-related education, supply and sanitation.*

## Examples

Based on stakeholders consultations with WATSAN professionals in Madhya Pradesh, India, we gathered these examples of how they are fostering an environment for human values and ethics:

- *One officer went to a politician and asked him to pay for his water so he could be a model for his neighbours to start paying. The one leader in the cluster is the one we look for. If they begin to pay for their water, then the others will too.*

- *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. We tell them, "If you work hard then we will give the work."*

- *The mayor has good human values; he is honest and people can go to him directly.*

- *We are developing a transparent system to show what we are to do, how we are doing it, 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 and help them.*

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*Your Own Stories, Examples and Notes*

## 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**

## Facilitation Guidelines

Most everyone has some experience leading others at work – whether formally as a manager, supervisor, or group/team leader or informally as an influence on others. By having the participants share their own experiences of encouraging, guiding and requiring others to practice human values and ethics, it makes the ideas presented later in this unit more tangible and relevant. And, it gives the participants a chance to acknowledge what they have already been doing to create an environment for human values and ethics.

When it comes to helping other people recognize their own human value strengths, it is important to keep in mind that human values are inherent in each person, so the focus is to evoke and elicit them. The more we can strengthen our awareness and confidence that each person has the capacity for human values and ethics, the more effective we will be in our ability to guide others.

*This is a good exercise to either put the participants into sub-groups of 3-5 people to discuss their answers, or keep the participants in the large group and solicit their answers.*

*You may want to read the example given in the lower box to stimulate the participants' thinking and/or tell a personal story from your own experience. Remind the participants that this is a good time to listen and learn from each other.*

*If you put people into sub-group, give them 10 minutes to discuss their answers, then bring everyone back together and select several sub-groups to share their answers with the full group.*

*Write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session.*

Depending on the type of work you are doing with the participants – especially if you are working on a long-term capacity-building initiative – you may want to capture their answers on a piece of paper for later review and follow-through to guide your future work.

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### Your Own Stories, Examples and Notes

**hp**
i n v e n t

- 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 <u>awareness of personal values</u>, not awareness of organization values

| Clarity of organizational values | High | 4.9 | 6.3 |
|---|---|---|---|
| | Low | 4.9 | 6.1 |
| | | Low | High |
| Numbers refer to *commitment to work*, on a 7-point scale | | Clarity of personal values | |

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## Facilitation Guidelines

These two slides are important for a facilitator to study ahead of time. They present two key points to discuss with the participants:

1.  Slide 1 shows the discovery that Hewlett Packard (an international electronics manufacturing company) made when they studied their 200 highest-performing managers: it is important to have groups of people align on a set of values that will guide them in their work together. This was not a prescribed process; it was a practice that these top-200 managers conducted with each group they worked with, drawing from the values that each person in the group felt were important.

2.  Slide 2 shows research conducted by Barry Posner, Dean of the Santa Clara University Business School, USA. In his research, people were asked to rate their commitment to their work as well as their clarity about their organization's values and their personal values. Those who were neither clear about their organization's values nor about their own values, rated their work commitment at 4.9 (out of 7.0).

As can be seen in the upper left box of the chart, greater clarity about their organization's values had no effect on an increase in job commitment, as it remained at 4.9 out of 7.0. However, those with greater clarity about their personal values had a level of job commitment more than 25 percent higher at an average of 6.2 out of 7.0.

These studies point out that a higher commitment to work is strongly influenced by having clarity of our personal values, not values imposed by our organization. Thus, the ideal is to elicit shared values in a group that are drawn from the human value strengths of each of the members of that group. This is the main point to emphasize in order to set up the exercise on the next page.

When it comes to work in the field of water-related education and supply and sanitation, it is imperative to bring out the strongest possible commitment to doing good work. When we draw out the human values that are most important to each person, it creates an environment to elicit this high level of commitment.

*Your Own Stories, Examples and Notes*

## 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"

- ☐ Have each person give one specific, tangible example of how your guiding principles could 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**

## Facilitation Guidelines

This exercise is designed to give people a chance to practice how to develop a set of guiding principles for a workgroup based on human values. If you are facilitating a group of people from the same workgroup or organization, they can take the results of this exercise back to their workplace and apply the guidelines they develop to their actual work. Otherwise, this exercise gives the participants an opportunity to practice creating a set of guiding principles based on human values.

*Before starting the exercise, read the example in the box to the lower left.* It presents a realistic picture of both the power and the difficulty of operating by a set of guiding principles in a group. Similar kinds of attitudes and pressures can occur in many situations that people face in the water education and water supply and sanitation sectors. It takes people who can stand strongly together for common human values to overcome these pressures.

*If possible, also share a personal experience you have had of creating and working with guiding principles based on human values.*

*Divide the large group into sub-groups with 3-5 people. After the sub-groups have been formed, read and explain the instructions in the slide and <u>read the two examples of "guiding principles" on the next page</u> before getting them started in their discussions.*

*Give the sub-groups 20 minutes to formulate their set of "guiding principles" based on the human value strengths of each person. Have them include tangible ways they can put these principles into practice in their water-related work. Have each sub-group write their "guiding principles" on a large piece of flip-chart paper.*

*After 20 minutes, bring the sub-groups back together and have a person from each sub-group share their "guiding principles" and the tangible examples of how they can put them into practice in their day-to-day work. Then hang each flip-chart on the wall.*

*Take the time to notice, and point out to the group, the level of enthusiasm people have when developing and sharing guiding principles based on the human value strengths of each person.*

## Your Own Stories, Examples and Notes

**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**

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## Facilitation Guidelines

The process of creating guiding principles based on the human value strengths of each person in the group can be an inspiring experience. But, keeping the guiding principles alive and active in their day-to-day work is the challenge they will face.

Before concluding this exercise, if you have time you may want to brainstorm with the group ways that they can create and keep guiding principles, based on human values, active in their workgroup.

If you do not have time to do this type of brainstorming with the group, be sure and conclude by giving some suggestions of your own, based on your own experience if possible.

Some ways we have found to keep guiding principles alive and active in the workplace are:

- Have the group create a poster that can be prominently displayed in their working area. This could be a group effort where everyone contributes their artistic talents.

- Have someone read the guiding principles aloud at the beginning of each staff meeting or important gathering.

- When a new person comes into the workgroup, go through this exercise again, giving them an opportunity to add their human value strengths to the guiding principles. In this way, the guiding principles are an evolutionary process, not just a one-time exercise.

- Anytime there is a major decision or new policy to be made, as a group consult your guiding principles to be sure it is in alignment with them. If it is not, discuss how the decision or policy could be altered so that it is congruent with your guiding principles.

## Tip

If you are doing this as a stand-alone exercise where the participants have not identified their human value strengths, before starting this exercise have them review the list of 100+ human values found on page 27 of their *Individual Guide* and circle two human values they feel are their strengths at work.

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*Your Own Stories, Examples and Notes*

## Your sphere of influence

☐ Name some of the people who you interact with and influence in your day-to-day work:

Your peers          Your subordinates

Your boss           Your customers

People in the       *Your students*
   community        *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**

## Facilitation Guidelines

Sometimes people feel they have little impact on others, when in fact they can and do have far more than they realise. Other people may be aware that they have an influence on others, but have not reflected seriously about the quality of that influence. This exercise is designed to help the participants become more aware of the quantity and quality of their influence as it relates to human values in the water education, supply and sanitation sectors.

*In the large group, explain the exercise and give the participants a brief period of quiet reflection to write down their answers in their Individual Guide.*

*You may want to read the examples given in the lower box to stimulate the participants' thinking and/or tell a personal story from your own experience.*

*In the large group, begin by taking the time to explore, in as much depth as possible, the number of people that they interact with and influence in their work.*

*Then ask for volunteers to share their answers to each of the last two questions one-by-one: how they already practice human values and what impact it has; and how they can bring human values more explicitly into their everyday conversations.*

*Help the participants to be as specific as possible in giving their examples and consistently re-state and re-enforce the human values they are currently practicing.*

*You may want to write the participant responses on a flip-chart and then post that flip-chart in the room so it can be visible throughout your group session, or collect their ideas at the end of this exercise and compile them into a report that can be sent as a follow-up to your group session.*

### Tips

The exercise on the following two pages will broaden their exploration of how their work can impact the critical needs of the water education and water supply and sanitation sectors.

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### Your Own Stories, Examples and Notes

## Your sphere of influence

☐ How might your work positively impact any of the following, 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, understanding and trust 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**

## Facilitation Guidelines

SThis exercise will work with pages 48 and 49 of the *Individual Guide* at the same time. The purpose of this exercise is to connect the participants to their potential contribution to fulfilling the Millennium Development Goal targets related to water and sanitation.

The lists on pages 48 and 49 show key success factors for achieving the MDG targets (see the "Background" section of the *Individual Guide*). Yet, these targets have to be achieved "one village and town at a time." So the efforts of this capacity-building with human values and ethics is important for both local and global achievements.

Giving people a tangible way to explore and experience the impact they can have is one way of inspiring and motivating their long-term efforts to integrate human values and ethics into everything they do in their water-related work.

*In the large group, ask the participants to look over the lists on pages 52 and 53 and select at least one or two ways that their water-related work might have a positive impact.*

*If you have time, before you begin this exercise, read to the group the examples on both pages 52 and 53 of the Individual Guide and discuss the types of impact that are both needed and portrayed in the examples.*

*Give the participants 10 minutes to quietly reflect and write down their ideas in their Individual Guide.*

*Then bring the large group back together and ask people to share what they've written. Invite people to listen carefully to each other and take notes in their own Individual Guide as they get new insights and ideas for themselves about the "sphere of influence" they can have in their own work.*

*End the exercise with an expression of appreciation and confidence for their work with human values and ethics to help achieve the MDG targets for water and sanitation.*

### Your Own Stories, Examples and Notes

## Your sphere of influence

☐ How might your work positively impact any of the following, 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**

## Facilitation Guidelines

Below are two stories we have found inspiring to illustrate the power of positive influence. These stories are from the Asian Development Bank's "water champions" stories:"

*Rebecca Ravalo is the 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.'*

*"Mr. Shaoxia Cheng is the Director of the Project Management Office of the Sanjiang Plain Wetlands Protection Project in the People's Republic of China. 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.'"*

## Tips

You may want to read aloud or have the participants read silently the full paper related to these stories – Resource Paper #4 "Water for Life – One Leader Can Make a Difference." And you can find more stories at: *www.adb.org/water/spotlight/default.asp*

(Note: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

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*Your Own Stories, Examples and Notes*

# Unit 6: Being 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



Participants at a group session on
*Human Values and Ethics in the Workplace*
(HVEW) held in Arusha, Tanzania, July 2005

## 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 ———————"

## Facilitation Guidelines

*In the large group, read the first two paragraphs of the top box, giving the objectives and agenda for this unit. If you wish, you can also read the quote in the upper box which describes a leader who has been a champion for human values in the WATSAN sector.*

This unit taps into the "power of visioning" and provides a way to focus each person on the tangible, practical ways they intend to carry forth the insights and ideas they have gained from the programme.

*Methodically share the lower slide, pointing out the key aspects of visioning. Either share an example or story of your own to illustrate the power of visioning in your life or work, or use the story given here as told by Debra Miller, Co-founder of the Global Dharma Center.*

For an inspirational paper, see Resource Paper #5 "Universal Access to Water: Making the Impossible Possible".

## Story

*"When I was a child, I grew up in a low-income family with five children. Today, myself and all of my siblings have either a full college education or good career training, and all of us have achieved a much higher standard of living than when we grew up. One day I met a lady from Mumbai, India who is a strong activist working with the people in the huge slum dwellings there. Knowing her depth of experience in helping the poorest of the poor to improve their lives, I told her about my family experience and asked her if she could explain why we were able to improve our lives. She said, 'Your parents were able to see a better future for you, they were able to instil in you a sense of aspiration.' Her answer helped me to see and understand, from my own experience, the power of visioning. Even though my parents could not afford to pay for our higher education, my mother nonetheless always encouraged us to study diligently so we could go to college. She instilled in us the aspiration of getting a good education and career even though she herself could not afford it. It was through her ability to envision a better future for us that we were each able to create it for ourselves."*

*Your Own Stories, Examples and Notes*

## Your personal vision

- Write a vision of your "human values future" in your water education, supply or sanitation work:

    - Imagine that it is four months from today

    - How are you practicing 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**

## Facilitation Guidelines

A primary way to support the participants in putting their insights and ideas from this capacity-building to work is to provide follow-up. This exercise is one good way to do that.

The purpose of this exercise is to have the participants envision and write a letter to themselves describing their "human values future," put it into a self-addressed postal envelope, and give it to you. Your job is to either mail the envelopes to each person approximately 2 months after the group session or use it as a follow-up evaluation. Then, each participant will receive in the mail or in their evaluation their own statement of their goals and intentions for living human values and ethics at work, as well as guiding others to do the same.

*In the large group, give the instructions in the slide and read the examples in the lower box to simulate the participants' ideas. Emphasize that they should write about something NEW they want and plan to do, not just a continuation of what they've already been doing.*

## Tips

As discussed in "Part 6. Closing a group session" of the "Facilitation Guidelines" section, this is a good exercise to conduct at the end of a group session if you are only going to cover a select number of units or exercises from the toolkit. For example, if you are conducting a 3-hour session with Units 1 and 3, this is a good exercise to end the session and create a way to follow-up. You can briefly introduce the "Power of Visioning" slide on page 50 of the *Individual Guide* and then ask them to write their letters and give them to you with their self-addressed postal envelopes.

However, if you plan to do the entire Unit 6, see the Facilitation Guidelines for the next page before the participants complete this "visioning" exercise.

(Note: If this is the final exercise you will conduct for a group, see "Appendix 3" of this *Facilitator Guide* regarding the evaluation form and process.)

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*Your Own Stories, Examples and Notes*

## Your commitment

☐ What is one positive attitude or behaviour change that people will see in you when you return from this group session?

- *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

## Facilitation Guidelines

*If you will be conducting the entire Unit 6, have the participants add the answer to the question on this slide as a "P.S." in their visioning letter to themselves before they put their letter in the self-addressed postal envelope.*

*Read the examples in the lower box to simulate the participants' ideas, asking them to seriously consider the kind of positive change they are committed to as a result of their participation in this capacity-building.*

## Tips

If you have the time, you may want to have each participant stand up and share with the group their answer to this question. This is a good way to have them state before the group an immediate, visible, positive change they are committed to make in their attitude or behaviour as a result of their participation in the human values and ethics capacity-building.

Depending on the type of work you are doing with the participants – especially if you are working on a long-term capacity-building initiative – you may want to capture their statements on a piece of paper for later review and follow-through to guide your future work.

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*Your Own Stories, Examples and Notes*

# Imagine this global news report, 01 January, 2020…

"Twenty years ago, some thought the challenge was difficult while others thought it near impossible… But today, January 1, 2020, 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.'"

"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

**PAGE 53 of the *Individual Guide***

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[1]' – 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."

## Facilitation Guidelines

As a preparation for the exercise on the next page, this "Global News Report" is a good example of a long-term vision for the water education and water supply and sanitation fields of work. It has been designed to inspire people to consider what is possible.

You might go around the room and have one person read a paragraph, then another person read the next paragraph, and so on. Or you can have one person read the entire vision statement.

## Tips

Note how the vision is written *as if it has already occurred.* This is an important visioning technique to give a sense of reality and life to the vision. Have people imagine they are in the year 2020 and that this news report is *truly* happening, and the good news is *real*.

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

**PAGE 54 of the *Individual Guide***

## 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**

## Facilitation Guidelines

The purpose of this visioning exercise is to help participants see, in real terms, how their present-time work in local situations could contribute to achieving – and eventually exceeding – the global Millennium Develop-ment Goal targets for water and sanitation This tangible feeling of being part of a larger effort can help sustain the motivation and meaning gained from this capacity-building as people deal with day-to-day challenges at a very local level.

By having the participants imagine they are speaking to their grandchildren, it puts them into a "future" frame of mind. Ask them to imagine it is the year 2020 and they are looking backwards in time. What is their story of how the "turning point" was achieved, and what role did they play in that history, however large or small it may seem.

This is an exercise aimed at bringing together the best of what each person can offer to create a "group vision" of a turning point in the history of providing water, sanitation, and hygiene for everyone and provides an inspiring and uplifting way to end your group session.

*In the large group, give the instructions to the exercise, read the examples in the lower box, and then give the participants 10 minutes to quietly reflect and write their "turning point" vision in their Individual Guide.*

*When they are complete, if it is possible, have everyone stand in a circle around the room. Then go around the circle and have each person speak their vision, letting each person's vision contribute to the growing story of this turning point.*

*As an option, you can use a tape-recorder and have each person speak into the recorder when they share their vision. This will give them the feeling of "publicly declaring their vision," and provide material that you can collect and use in your future work together.*

*(Note: If this is the final exercise you will conduct for a group, see "Appendix 3" of this Facilitator Guide regarding the evaluation form and process.)*

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*Your Own Stories, Examples and Notes*

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





"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
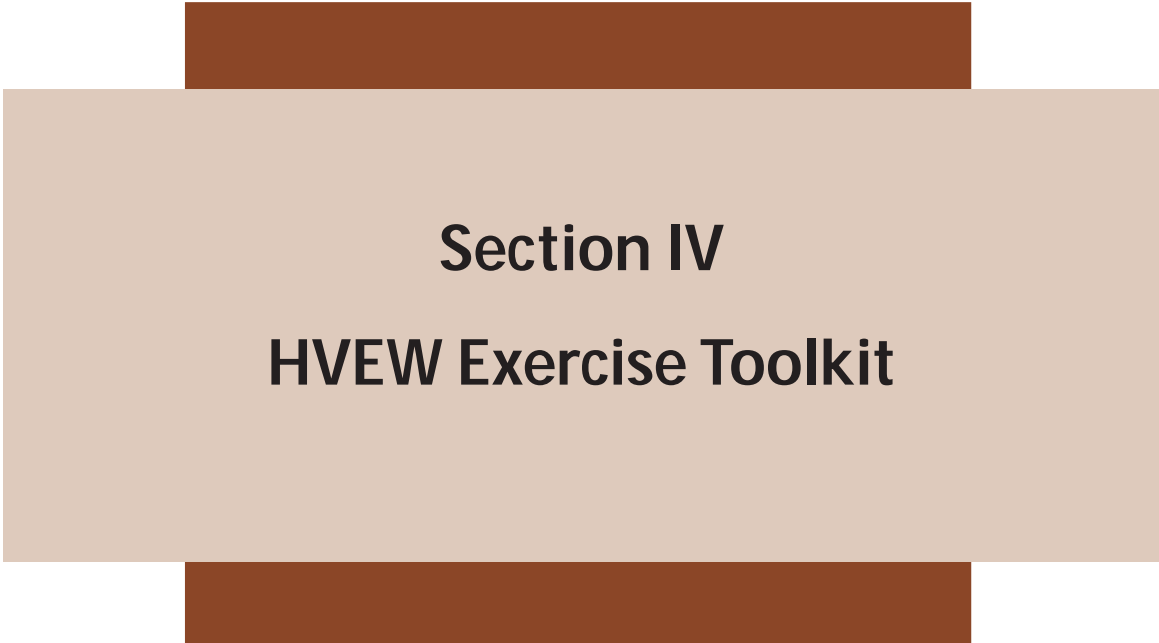
PAGE 56 of the *Individual Guide*

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## Facilitation Guidelines

As you bring your group session to a close, you may want to use these inspirational quotes, or other quotes of your own choosing, to leave the participants with an inspiring and uplifting message.

Also, when you are closing a group session, use it as an opportunity to express your sincere gratitude for the commitment that each person has to create an environment and be a champion for human values and ethics in their workplace.

Depending on your time available, you may want to have one or two people express their views on the group session and how they will use it in their work.

*Your Own Stories, Examples and Notes*

# Section IV

# HVEW Exercise Toolkit

# HVEW Exercise Toolkit

Each of the six units in the *Individual Guide* contains exercises that can be used separately to meet specific needs, circumstances, and venues. For example, a set of exercises extracted from Unit 2 (pages 85-90) and Unit 3 (pages 97-100) can be put together for a group problem-solving session where it's important to generate creative solutions based on human values and ethics.

There are two "roadmaps" in this section to assist you in selecting the right exercises from among the 21 exercises available:

**Table 3: "Capacities" Roadmap**. Each of the six units of the Individual Guide addresses a key capacity for human values and ethics, and each unit contains a number of exercises. You can select individual exercises based on which capacity (or capacities) you want to strengthen in a group session:

1. Increase awareness about the importance and role of human values and ethics at work
2. Identify and draw from human value strengths in all work activities
3. Define the need for ethics at work and generate creative ways to strengthen the 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 the work environment and establish guiding principles based on human values
6. Make the commitment to be a champion of human values and ethics in the workplace

**Table 4: "Levels of Engagement" Roadmap**. The "Model of Adult Learning" for this programme is based on the awareness that for the learning process to result in practical change and achievement, it must not stop at "new understanding" but actually lead people through different levels of engagement. Therefore, you can select exercises based on which level(s) of engagement you want to strengthen in a group session:

1. <u>Awareness</u> – *Introducing key human values and ethics concepts*
2. <u>Aspiration/Intention</u> – *Personalizing key human values and ethics concepts*
3. <u>Motivation</u> – *Cultivating human values and ethics strengths* and *building confidence with human values and ethics*
4. <u>Action</u> – *Generating creative ideas* and *putting key human values and ethics concepts into practice*

The final level of engagement – "Actualizing Results" – requires follow-through after the group sessions. For ideas about this, see Part 8, "Conducting follow-up after the group session," within "Section II: Facilitation Guidelines."

At the end of this section is **Table 5: Toolkit Quick Reference.** You can use this table to quickly determine how each exercise relates to (1) the six capacities and (2) the four levels of engagement.

**Table 2**, on the following page, gives you five examples of how you might use this "HVEW Exercise Toolkit" – one example for each type of venue you might use when leading a group session. To follow the examples, refer to the Table 5: Toolkit Quick Reference.

**Table 2:** Examples of Using the Roadmaps and Quick Reference

| Venue | Capacity you want to strengthen | Level of engagement you want to strengthen | See pages |
|---|---|---|---|
| *Conducting workshops* | Unit 5 capacity: Positively influence the work environment by establishing guiding principles based on human values | <u>Action</u> – *Generating creative ideas* and *putting key human values and ethics  concepts into practice* | 117-122 |
| *Leading discussion groups* | Unit 4 capacity: Practice and encourage others to have a purity and unity of thought, word, and action | <u>Aspiration/Intention</u> – *Personalizing key human values and ethics concepts* | 101-106 109-110 |
| *Integrating material into leadership/management training programmes* | Unit 3 capacity: Define the need for ethics at work and generate creative ways to strengthen the environment for human values and ethics | <u>Action</u> – *Generating creative ideas* | 97  -100 |
| *Conducting awareness programmes* | Unit 1 capacity: Increase awareness about the importance and role of human values and ethics at work | <u>Awareness</u> – *Introducing key human values and ethics concepts* | 63-67 71 |
| *Team-building, organisation development, incorporation into work policies and procedures* | Unit 2 capacity: Identify and draw from human value strengths in all work activities | <u>Motivation</u> – *Cultivating human values and ethics strengths* | 79-84 |

**Table 3:** "Capacities" Roadmap

**Introduction:** Human values and ethics in the workplace

| **If you want to:** | |
| --- | --- |
| • Identify a deeper meaning and higher purpose for the participants' work | Pages 13-27; 61-62 |

**Unit 1 capacity:** Increase awareness about the importance and role of human values and ethics at work

| **If you want to:** | |
| --- | --- |
| • Introduce the concept of human values | Pages 63-67, 71 |
| • Relate and personalize human values to the participants' culture and work | Pages 69-74 |
| • Help the participants' discover how they are already applying human values in their work | Pages 75-76 |
| • Identify challenges, needs and benefits for bringing out human values and ethics in the participants' workplace | Pages 77-78 |

**Unit 2 capacity:** Identify and draw from human value strengths in all work activities

| **If you want to:** | |
| --- | --- |
| • Help the participants' to discover their human value strengths | Pages 79-84 |
| • Give the participants' a case situation to practice creatively applying their human value strengths | Pages 85-90 |

**Unit 3 capacity:** Define the need for ethics at work and generate creative ways to strengthen the environment for human values and ethics

| **If you want to:** | |
| --- | --- |
| • Explore the relationship between ethics and human values | Pages 91-96 |
| • Relate ethical and unethical behaviour to human values | Pages 93-96 |
| • Have the participants' generate creative ideas for improving their environment with human values and ethics | Pages 97-100 |

**Unit 4 capacity:** Practice and encourage others to have a purity and unity of thought, word, and action

| **If you want to:** | |
| --- | --- |
| • Introduce the concept and instil the need for cultivating positive human values habits | Pages 101-106 |
| • Identify ways to cultivate positive human values habits | Pages 105-106 |
| • Introduce the concept of having unity in thought, word and action to build trust | Pages 107-108 |
| • Improve the participants' unity of thought, word and action | Pages 109-110 |
| • Have the participants' generate creative ways they can apply human values to a current challenging situation | Pages 111-112 |

**Unit 5 capacity**: Recognize how to positively influence the work environment and establish guiding principles based on human values

| If you want to: | |
|---|---|
| • Bring out the participants' current experience for encouraging human values and ethics in others | Pages 115-116 |
| • Introduce the concept and help the group develop a set of guiding principles based in the human value strengths of each person | Pages 117-122 |
| • Help the participants' discover how they are already influencing others through human values and ethics at work | Pages 123-124 |
| • Help the participants' identify how human values can help them to have a broader influence in their work | Pages 125-128 |

**Unit 6 capacity:** Make the commitment to be a champion of human values and ethics in the workplace

| If you want to: | |
|---|---|
| • Introduce the concept of envisioning a new future based in human values | Pages 129-130 |
| • Help the participants' strengthen their ability to envision a new future for themselves based on human values | Pages 129-134 |
| • Help the participants' strengthen their ability to envision a new future for the world based on human values | Pages 129-130; 135-138 |

<div align="center">

**Table 4:** "Levels of Engagement" Roadmap

</div>

**Awareness:** Introducing key human values and ethics concepts

| If you want to: | |
|---|---|
| • Introduce the concept of human values | Unit 1, pages 63-67, 71 |
| • Explore the relationship between ethics and human values | Unit 3, pages 91-96 |
| • Introduce the concept of cultivating positive human values habits | Unit 4, pages 101-106 |
| • Introduce the concept of having unity in thought, word and action to build trust | Unit 4 pages 107-108 |
| • Introduce the concept of guiding principles based in the human value strengths of each person | Unit 5, pages 117-122 |
| • Introduce the concept of envisioning a new future based in human values | Unit 6, pages 129-130; 135-136 |

**Aspiration/Intention:** Personalizing key human values and ethics concepts

| If you want to: | |
|---|---|
| • Identify a higher meaning or purpose for the participants' work | Introduction, pages 13-27 Introduction, pages 61-62 |
| • Relate and personalize human values to the participants' culture and work | Unit 1, pages 69-74; 77-78 |
| • Help the participants' discover their human value strengths | Unit 2, pages 79-84 |
| • Relate ethical and unethical behaviour to human values | Unit 3, pages 91-96 |
| • Instil the need for cultivating positive human values habits | Unit 4 pages 101-106 |
| • Improve the participants' unity of thought, word and action | Unit 4 pages 109-110 |
| • Bring out the current experience of the participants' to encourage human values and ethics in others | Unit 5, pages 115-116 |
| • Help the participants' to see how they are already influencing others through human values and ethics at work | Unit 5, pages 123-124 |
| • Help the participants' strengthen their ability to envision a new future for themselves based on human values | Unit 6, pages 120-134 |
| • Help the participants' strengthen their ability to envision a new future for the world based on human values | Unit 6, pages 129-130; 135-138 |

**Motivation:** Cultivating human values and ethics strengths

| If you want to: | |
|---|---|
| • Help the participants' discover their human value strengths | Unit 2, pages 79-84 |
| • Identify ways to cultivate positive human values habits | Unit 4, pages 101-106 |
| • Assist the group in developing a set of guiding principles based in the human value strengths of each person | Unit 5, pages 117-122 |

**Motivation:** Building confidence with human values and ethics

| If you want to: | |
|---|---|
| • Help the participants' discover how they are already applying human values in their work | Unit 1, pages 75-76 |
| • Give the participants' a case situation to practice applying their human value strengths | Unit 2, pages 85-90 |
| • Help the participants' apply human values to a challenge they are currently facing in their work | Unit 4, pages 111-112 |
| • Help the participants' discover how they are already encouraging human values and ethics in others | Unit 5, pages 115-116 |
| • Help the participants' discover how they are already positively influencing others through human values at work | Unit 5, pages 123-124 |
| • Help the participants' identify how human values can help them to have a broader influence in their work | Unit 5, pages 125-128 |
| • Help the participants' strengthen their ability to envision a new future for themselves based on human values | Unit 6, pages 129-134 |
| • Help the participants' strengthen their ability to envision a new future for the world based on human values | Unit 6, pages 129-130; 135-138 |

**Action:** Generating creative ideas

| If you want to: | |
|---|---|
| • Give the participants' a case situation to practice creatively applying their human value strengths | Unit 2, pages 85-90 |
| • Help the participants' generate creative ideas for improving their environment with human values and ethics | Unit 3, pages 97-100 |
| • Have the participants' generate creative ways they can apply human values to a current challenging situation | Unit 4, pages 111-112 |
| • Have the group use their creativity to develop a set of guiding principles based in the human value strengths of each person | Unit 5, pages 117-122 |
| • Have the participants' generate creative ways to envision a new future for themselves based on human values | Unit 6, pages 129-134 |

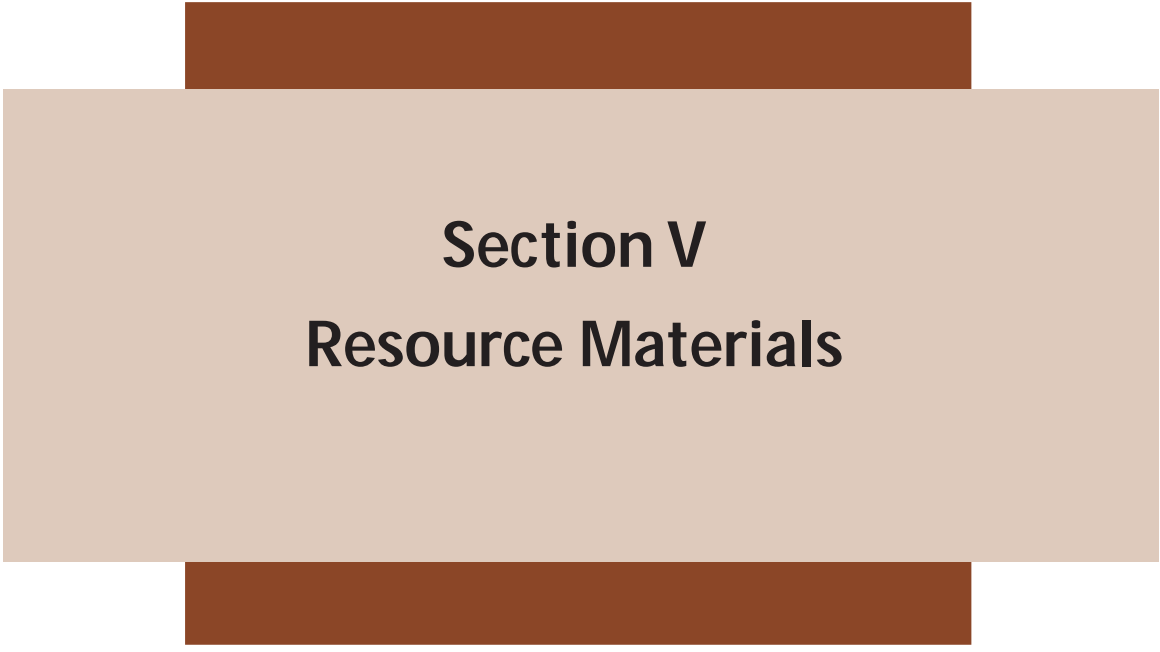| | |
|---|---|
| • Have the participants' generate creative ways to envision a new future for the world based on human values | Unit 6, pages 129-130; 135-138 |

**Action:** Putting key human values and ethics concepts into practice

| **If you want to:** | |
|---|---|
| • Have the participants' acknowledge how they are already using human values in their work | Unit 1, pages 75-76 |
| • Have the participants' practice applying their human value strengths to a case situation | Unit 2, pages 85-90 |
| • Have the participants' generate creative ideas for improving their environment for human values and ethics | Unit 3, pages 97-100 |
| • Have the participants' apply human values to a challenge they are currently facing in their work | Unit 4, pages 111-112 |
| • Help the participants' identify how human values can help them to have a broader influence in their work | Unit 5, pages 125-128 |

**Table 5:** Toolkit Quick Reference

**Levels of Engagement**

| Core Capacities | Awareness | Aspiration/ Intention | Motivation | Motivation | Action | Action |
|---|---|---|---|---|---|---|
| | Introducing key human values and ethics concepts | Personalizing key human values and ethics concepts | Cultivating human values and ethics strengths | Building confidence with human values and ethics | Generating creative ideas | Putting human Values and Ethics into practice |
| **Introduction** <br> Human values and ethics in the workplace | | 13-27 <br> 61-62 | | | | |
| **Unit 1** <br> Increase awareness about the importance and role of human values and ethics at work | 63-67, 71 | 69-74 <br> 77-78 | | 75-76 | | 75-76 |
| **Unit 2** <br> Identify and draw from human value strengths in all work activities | | 79-84 | 79-84 | 85-90 | 85-90 | 85-90 |
| **Unit 3** <br> Define the need for ethics at work and generate creative ways to strengthen the environment for human values and ethics | 91-96 | 91-96 | | | 97-100 | 97-100 |
| **Unit 4** <br> Practice and encourage others to have a purity and unity of thought, word, and action | 101-106 <br> 107-108 | 101-106 <br> 109-110 | 101-106 | 111-112 | 111-112 | 111-112 |
| **Unit 5** <br> Recognize how to positively influence the work environment and establish guiding principles based on human values | 117-122 | 115-116 <br> 123-124 | 117-122 | 115-116 <br> 123-124 <br> 125-128 | 117-122 | 125-128 |
| **Unit 6** <br> Make the commitment to be a champion of human values and ethics in the workplace | 129-130 <br> 135-136 | 129-134 <br> 135-138 | | 129-134 <br> 135-138 | 129-134 <br> 135-138 | |

# Section V
# Resource Materials

# Quotes for Poster Charts

The following pages contain quotes that you can use to make poster charts to hang on the walls when you're conducting group sessions or to hang in your workplace. All of the quotes come from the content in this *Facilitator Guide*. Initially, you may want to read through each of the quotes to become familiar with what is available. You will find that some of the quotes are inspirational and some are instructional.

Creating and hanging poster charts in the workplace and in your group session environment is a good way to create awareness of and reinforce human values and ethics in your workplace. So we encourage you to use your imagination to find the best ways to create and use these quotes.

You may also discover more inspiring quotes of your own, as you develop your capacity-building with human values and ethics, so we encourage you to also create your own poster charts.

If you would like to download an Acrobat PDF file with these quotes, sized one to a page, please visit: *www.globaldharma.org/hvew-quotes.htm*

| | |
|---|---|
| Human values emphasize the responsibilities that enable the goal of "water, sanitation and hygiene for all" to be protected, safeguarded, and fulfilled. | |
| | Capacity-building efforts for human values and ethics – with a specific focus on the MDG targets related to "Water for Life" – carry the potential for a fundamental breakthrough and qualitative leap forward. |
| A focus on human values evokes the inner source of motivation for ethical and moral choices – bringing about changes of attitude from the inside out, with changes of behaviour to follow. | |
| | When human values are brought forth, a new level of shared meaning occurs, leading to aligned, effective action and results. |
| Human values have their root in a single, universally-held premise: the inherent dignity of every human being. | |
| | Meeting the MDG targets for water and sanitation requires the power of compassion, 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. |
| *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, and to help bring about a new ethic in water use and management.* | |
| | *Human values are fundamental to human existence and span across cultures, nationalities and classes. They are the positive, desirable qualities of character – such as honesty, integrity, tolerance, responsibility, compassion, altruism, justice and respect – inherent in all human beings.* |

| | |
|---|---|
| *Human values cultivate an environment of trust, transparency, responsibility, caring, respect, cooperation, quality, and excellence. They are the internal motivators for people do their best in line with good character, morality and ethics.* | |
| | 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. |
| *Ethics can include a consciousness of moral importance and is 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. |
| *Human values are the organising principles of the UN. The Preamble of the UN Charter of 1945 and 1948 "Universal Declaration of Human Rights" state:"*<br><br>*(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."*<br><br>*"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:*<br><br>*"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."* |

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.

UN-HABITAT, Human Values in Water Education, 2003

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

UN-HABITAT, Human Values in Water Education, 2003

*Four essential conditions for evoking human values in adult learning:*

1. *Create an environment that models and exemplifies human values*

2. *Create an environment for experiential learning*

3. Create processes that elicit self-awareness and personal insights

4. Create processes that provide opportunities to practice human values

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*

| | |
|---|---|
| | *Awareness* – "I understand this and find it meaningful to me. |
| | "*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." |
| *Knowledge acquisition and creation:* to gain knowledge, understanding, skill, or behavioural tendency through direct experience.<br><br>Introspection: a reflective look to examine one's own thoughts, feelings, and values.<br><br>Dialogue: the free flow of meaningful conversation from which shared meaning emerges | |
| | *Learning Guidelines:*<br><br>☐ *Care enough to hear fully from each person (no side conversations)*<br><br>☐ *Be authentic in sharing your thoughts and insights*<br><br>☐ *Honour the time available for all to share – stay focused*<br><br>☐ *Listen patiently and openly; welcome all points of view*<br><br>☐ *Uplift and encourage everyone's confidence*<br><br>☐ *Give the "headline" of your thoughts before the details*<br><br>☐ *Share your own personal experiences rather than talking about others' situations*<br><br>☐ *Respect differences and avoid criticism of others*<br><br>☐ *Honour confidentiality* |

You can get the most out of the capacity-building for human values and ethics 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

Human values and ethics impact:

- ☐ *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

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 your 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."

"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*"

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.

UN Millennium Project Task Force for Water and Sanitation

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*

Guiding principles:

  *"(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."

Guiding principles:

*"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."*

Visioning means imagining a tangible and specific idea for a future condition or event. Visioning gives us: a concrete goal to guide and organize our efforts; and a benchmark so we know when to celebrate our success.

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

*Trust between people is based upon whether they each say what they mean and do what they say. Trust depends on unity of thought, word and action.*

*"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
"The Campaign to Make Poverty History"
3 February, 2005

*"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 Indiain
*"Vision to Mission"*
2003

# Website Links

To assist you as a facilitator in your personal capacity-building with human values and ethics in the water education and water supply and sanitation sectors, this appendix provides you with a wide range of resources to do more extensive reading and research. Included with each website link is a description of the information you will find for that link.

## Global Dharma Center

*www.globaldharma.org/hvew.htm*

The Global Dharma Center entered into a small-scale agreement of cooperation with UN-HABITAT in June, 2005. This small-scale cooperation agreement focuses on capacity-building related to "Human Values and Ethics in the Workplace" for the water education and water supply and sanitation sectors. The *Facilitator Guide, Individual Guide* and PowerPoint Slides can be downloaded from this website as well as a "Full Workshop Report," which contains detailed stakeholder input used in the HVEW programme, and other resource material.

## United Nations Human Settlements Programme (UN-HABITAT)

*www.unhabitat.org*

UN-HABITAT is the United Nations agency for human settlements. It is mandated by the UN General Assembly to promote socially and environmentally sustainable towns and cities with the goal of providing adequate shelter for all. The agency's 2002-2003 budget is US$300 million.

The Challenge. The United Nations Millennium Declaration recognizes the dire circumstances of the world's urban poor. It articulates the commitment of Member States to improve the lives of at least 100 million slum dwellers by the year 2020 – Target 11 of Goal No.7 – a task mandated to UN-HABITAT.

The UN-HABITAT strategic vision. The expanded strategic vision is both forward looking and pragmatic, being consistent with social norms and political principles as well as with UN-HABITAT mandates, capabilities and partners' objectives. Its main elements are:

- *Knowledge management and reporting*, expanding the global understanding of urban development, shelter and poverty, and tracking progress in implementing the Habitat Agenda;

- *Advocacy of norms* for sustainable urbanization and urban poverty reduction, carried forward through two global campaigns and a number of global programmes;

- *Technical cooperation* in linking norms and campaign/programme goals to urban poverty reduction activities on the ground;

- *Innovative financing* for urbanization and specific shelter needs of the urban poor; and

- *Strategic partnerships* to leverage resources and coordinate international programme activities that work toward similar ends.

### UN-HABITAT's Water and Sanitation Programme

*http://www.unhabitat.org/programmes/water/default.asp*

The highest priority for UN-HABITAT's Water and Sanitation Programme is improving access to safe water and helping provide adequate sanitation to millions of low income urban dwellers and measuring that impact. In 2000, more than 830 million people in Asia Pacific region did not have access to safe drinking water. More than 2 billion lacked sanitation facilities. This problem is even worse in sub-Saharan Africa where in 2000, over 300 million people in Africa did not have access to safe water and over 500 million were without adequate sanitation. Additionally, low-income urban dwellers have to pay high prices for water sometimes up to 50 times the price paid by higher income groups. This problem has been worsened by a high rate of urbanization. Africa has been experiencing the world's most rapid rate of urbanization at nearly 5 per cent per annum.

### UN-HABITAT Water for Asian Cities Programme

*www.unwac.org*

This programme is co-sponsored by UN-HABITAT and the Asian Development Bank. Its *Vision and Mission* is: *"Ensuring sustainable human settlements with access to safe water and sanitation. 'Water for All.' The poor suffer most from water shortages. Their access to water should be a priority."*

The Water for Asian Cities Programme includes the following components:

- *Promoting urban water demand management.*

- *Promoting integrated urban environmental sanitation.*

- *Income generation for urban poor through community-based water and sanitation services.*

- *Pro-poor urban water governance.*

- *Monitoring of progress towards achieving Millennium Goal targets in the water and sanitation sector in Asian cities.*

### UN-HABITAT Water for African Cities Programme

*http://www.un-urbanwater.net/home.html*

The goal of UN-HABITAT's Water and Sanitation Programme is to contribute to the achievement of the water and sanitation related MDGs/WSSD targets in urban areas, with particular focus on Africa, by supporting the creation of an enabling environment for pro-poor investment. The strategic vision of the UNHABITAT Water for African Cities Programme is to reduce the urban water crisis in cities through efficient and effective water demand management, build capacity to reduce the environmental impact of urbanization on freshwater resources and boost awareness and information exchange on water management and conservation

Goal & Vision. The strategic vision of the UNHABITAT Water for African Cities Programme is to reduce the urban water crisis in cities through efficient and effective water demand management, build capacity to reduce the environmental impact of urbanization on freshwater resources and boost awareness and information exchange on water management and conservation.

## Asian Development Bank

*www.adb.org*

ADB is a multilateral development finance institution dedicated to reducing poverty in Asia and the Pacific. Established in 1966, it is now owned by <u>64 members</u>, mostly from the region. The headquarters are in Manila, Philippines. They have 26 other offices around the world and more than 2,000 staff from over 50 countries.

ADB's overarching goal is to reduce poverty in Asia and the Pacific. It helps improve the quality of people's lives by providing loans and technical assistance for a broad range of development activities. In doing so, they emphasize:

* Promotion of pro-poor, sustainable economic growth
* Social development
* Good governance

In support of the above, ADB concentrates on:

* Protection of the environment
* Promotion of gender and development
* Private sector development
* Regional cooperation

## Asian Development Bank Water Related Web Pages

*www.adb.org/water*

ADB has a comprehensive water policy that recognizes the Asia and Pacific region's need to formulate and implement integrated, cross-sectoral approaches to water management and development. In general, the policy seeks to:

* Promote water as a socially vital economic good that needs increasingly careful management to sustain equitable economic growth and reduce poverty
* Advocate a participatory approach in meeting the challenges of water conservation and protection in the region

The principal elements of the water policy are as follows:
* Promote a national focus on water sector reform
* Foster the integrated management of water resources
* Improve and expand the delivery of water services
* Foster the conservation of water and increase system efficiencies
* Promote regional cooperation and increase the mutually beneficial use of shared water resources within and between countries
* Facilitate the exchange of water sector information and experience
* Improve governance and capacity building

This site includes access to ADB information on: "water champions", country water actions, basic water sector information, ADB's water policy and water operations, ADB water awareness program, and the ADB cooperative fund for the water sector.

## Asian Development Bank "Water Champions" Web Pages

*www.adb.org/water/spotlight/default.asp*

Achieving "Water for All" is ADB's vision for the Asia and Pacific region. This section on "Water Champions" recognizes the important contributions of individuals from the region's developing countries. Water champions initiate or implement water reforms in their chosen field, and are directly involved in improving the water situation in their respective countries.

## World Bank

*www.worldbank.org*

The World Bank is a vital source of financial and technical assistance to developing countries around the world. They are made up of two unique development institutions owned by 184 member countries: the International Bank for Reconstruction and Development (IBRD) and the International Development Association (IDA). Each institution plays a different but supportive role in the mission of global poverty reduction and the improvement of living standards. The IBRD focuses on middle income and creditworthy poor countries, while IDA focuses on the poorest countries in the world. Together they provide low-interest loans, interest-free credit and grants to developing countries for education, health, infrastructure, communications and many other purposes.

The World Bank has made the world's challenge – to reduce global poverty – their challenge. Their work focuses on achievement of the Millennium Development Goals that call for the elimination of poverty and sustained development. The goals provide them with targets and yardsticks for measuring results. Their mission is to help developing countries and their people reach the goals by working with their partners to alleviate poverty. To do that they concentrate on building the climate for investment, jobs and sustainable growth, so that economies will grow, and by investing in and empowering poor people to participate in development.

## The World Bank Water Supply and Sanitation

*http://www.worldbank.org/html/fpd/water*

Improving water supply and sanitation (WSS) is key to the attainment of the Millennium Development Goals. It is at the core of the World Bank's mission to reduce poverty. The World Bank is the world's largest external financier of water supply and sanitation and is recognized as a lead agency in terms of sector knowledge and analytics. This web site provides information on what they do in terms of strategy and policies, lending portfolio, and knowledge and learning. It also presents their work by topic and by region.

The World Bank adopts a comprehensive strategy and policy to sector development. Assistance for WSS focuses on supporting client countries in four areas:

1. Extending WSS services to the urban poor;
2. Improving operator performance;
3. Increasing rural access to sustainable WSS;
4. Better managing the water resource base.

Access to sanitation services is much lower in most countries than access to water supply and sanitation. The World Bank is making a concerted effort to increase the quantity and improve the impact of Bank-funded investments in sanitation and hygiene.

## The Water and Sanitation Program

*http://www.wsp.org*

The Water and Sanitation Program (WSP) is an international partnership of the world's leading development agencies concerned with improving sector policies, practices and capacities to serve poor people. Our goal is to alleviate poverty by helping the poor gain sustained access to water and sanitation services.

WSP's charter created a new Water and Sanitation Council in March 2001 to bring the program in line with other external partnership programs of The World Bank. The Council oversees program activities and guides strategic decisions. The charter outlines how WSP works through the Council to accomplish its objective of working with partners in the field to seek innovative solutions to obstacles faced by poor communities in obtaining sustained access to water supply and sanitation services. It lays out WSP's approach to work programming, which is to develop long-term business plans and annual work programs, explains its relationship with The World Bank, and its governance and funding structures.

Administered by The World Bank, WSP works to meet the Millennium Development Goals for Water and Sanitation: to halve the proportion of people without access to safe drinking water and adequate sanitation by 2015. Over the past two decades, WSP has led or supported many of the advances made within the sector, and actively contributes to the growing understanding of how to translate the guiding principles agreed upon at major international conferences into improved policies and programs.

## Research and Ethics Network Embracing Water

*http://www.svf.uib.no/sfu/renew/*

The World Commission on the Ethics of Science and Technology (COMEST) took the initiative to set up the Research and Ethical Network Embracing Water (RENEW) in November 1999 to identify and encourage best ethical practices in the field of water management, by bringing together various stakeholders from the public and private sectors. Three regional RENEW centres have been selected by COMEST:

- Southeast Asia-Pacific RENEW in co-operation with the Australian National University.
- Nordic-Baltic RENEW in co-operation with University of Bergen, Norway and Norwegian Hydrological Council.
- RENEW-Egypt, Regional Center of Water Ethics, Ministry of Water Resources and Irrigation.

## IRC International Water and Sanitation Centre

*www.irc.nl*

IRC is an independent, non-profit organization by and linked with the Netherlands Government, the United Nations Development Programme, the United Nations Children's Fund, the World Health Organization, the World Bank and the Water Supply and Sanitation Collaborative Council. IRC facilitates the sharing, promotion and use of knowledge so that governments, professionals and organizations can better support poor men, women and children in developing countries to obtain water and sanitation services they will use and maintain (new mission statement 2002). Using its web site, documentation, publications, IRC advocates change and aims to improve the information and knowledge base of the sector.

The following contact resources were documented in a Thematic Overview Paper entitled, "Advocacy for Water, Environmental Sanitation and Hygiene" by Dick de Jong at the IRC International Water and Sanitation Centre, The Netherlands, January 2003. For the full paper and other information, see: www.irc.nl

## Organisations involved in water advocacy

### The Communication Initiative

*http://www.comminit.com*

The Communication Initiative is a partnership of development organisations seeking to support advances in the effectiveness and scale of communication interventions for positive international development. The C.I. strategy includes provision of real-time information on communication and development experiences and thinking, facilitating horizontal linkages between people engaged in communication action, peer commentary on programmes and strategies and taking opportunities to promote strategic thinking on communication and development issues and problems.

### Freshwater Action Network

*http://www.freshwateraction.net*

The Freshwater Action Network is a global network of environmental and developmental Non-governmental and Community Based Organisations working to strengthen civil society's participation in international water policy formulation. FAN's advocacy efforts are geared towards helping members of the network understand international water policies and to co-operate together across the water sectors for more effective and influential participation in freshwater policy making and implementation.

### GWA (Gender and Water Alliance)

*http://216.198.199.82/english/main.asp*

The Gender and Water Alliance is a network of 133 organisations and individuals from around the world with an independent steering committee. It is an Associated Programme of the Global Water Partnership (GWP) funded by the governments of the Netherlands and United Kingdom. Because of the pooled experience and skills contained in this network, the GWA offers a mix of information and knowledge sharing activities such as electronic conferencing, a web site, advocacy leaflets and video, annual reports, capacity building and pilot programmes.

### NGO (Non-Governmental Organizations associated with the United Nations)

*http://www.ngo.org/index2.htm*

The Non-Governmental Organization (NGO) Section of the Department of Public Information (DPI) at United Nations Headquarters serves as the liaison between the Department and NGO associated with DPI. These organizations disseminate information about the UN to their constituency, thereby building knowledge of and support for the Organization at the grassroots level. Currently, close to 1,600 NGOs from all regions of the world are associated with DPI. Its aim is to help promote collaborations between NGOs throughout the world, so that together we can more effectively partner with the United Nations and each other to create a more peaceful, just, equitable and sustainable world for this and future generations.

### UNDESA (United Nations Department of Economic and Social Affairs)

*http://www.un.org/esa/desa.htm*

The Department of Economic and Social Affairs was created as the result of the consolidation of the Department for Policy Coordination and Sustainable Development, the Department for Economic and Social Information and Policy Analysis and the Department for Development Support and Management Services. The main objective of the Department's programme is to promote broad-based and sustainable development through a multidimensional and integrated approach to economic, social, environmental, population and gender related aspects of development. The Department's functions represent a crucial interface between global policies and national action, and between research and operational activities,

thereby facilitating the translation of international agreements to strategies at the country level, and feeding back lessons learned and experiences gained from the country level into the international policy development process. In implementing the programme, the Department will also aim at strengthening linkages between the United Nations and civil society and at developing innovative means of cooperation and modes of partnership in areas of common interest.

## WaterAid

*http://www.wateraid.org.uk*

WaterAid is a charity dedicated to helping people escape the stranglehold of poverty and disease caused by living without safe water and sanitation. WaterAid works in partnership with local organisations in 15 countries in Africa and Asia to help poor communities establish sustainable water supplies and latrines, close to home. WaterAid also works to influence governments water and sanitation policies to serve the interests of vulnerable people.

## Water Policy International

*http://www.waterpolicy.com*

Water Policy International is a small private company which provides expert advise on water resources management reform including policy development and process management. Activities include advice in policy development and implementation, legislative reform and institutional rationalisation. Areas of operation include national governments and international river basins mainly in Africa. Clients include the bi-lateral agencies such as Sida and DFID, a variety of UN agencies and the World Bank.

## WHO (World Health Organization)

*http://www.who.int/about/en*

The World Health Organization, the United Nations specialized agency for health, was established on 7 April 1948. WHO's objective, as set out in its Constitution, is the attainment by all peoples of the highest possible level of health. Health is defined in WHO's Constitution as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.

## WSSCC (Water Supply and Sanitation Collaborative Council)

*http://www.wsscc.org*

The Water Supply and Sanitation Collaborative Council is a leading international organisation that enhances collaboration in the water supply and sanitation sector to accelerate the achievement of sustainable water, sanitation and waste management services to all people, with special attention to the unserved poor, by enhancing collaboration among developing countries and external support agencies and through concerted action programmes.

## Research programmes

### HYGIENE

### Sustainability in hygiene behaviour

*http://www.irc.nl/projects/susthygb/index.html*

This is a three year (2001- 2003) research and exchange project to find out more about the sustainability of changes in hygiene behaviour. Organisations: IRC and 8 project partners: LSHTM (UK), GTZ (Germany), NEWAH (Nepal), COSI (Sri Lanka), SEUF (India), WaterAid (Uganda), CWSA (Ghana) and NETWAS (Kenya). The European Commission and the Dutch Government funds the project.

### School Sanitation and Hygiene Education

*http://www.irc.nl/sshe/index.html*

Implementation of a school sanitation and hygiene education project. Organisations: UNICEF's Education and Water, Environment and Sanitation Programme, IRC and local partners in Burkina Faso, Colombia, India, Nepal, Nicaragua, Viet Nam and Zambia.

### The Global Initiative for Public-Private Partnerships (PPP) in Handwashing

*http://www.wsp.org/english/activities/handwashing.html*

The World Bank [http://www.worldbank.org/watsan/] and the Water and Sanitation Program (WSP) in collaboration with the London School of Hygiene and Tropical Medicine (LSHTM) and other partners, launched this global initiative in 2001, as a PPP initiative to promote handwashing in the state of Kerala, India and in Ghana.

### Hygiene Improvement Framework

*http://www.ehproject.org/Pubs/GlobalHealth/GlobalHealthArticle.htm*

The Hygiene Improvement Framework helps us understand the means to prevent diarrhoea and the obstacles that must be overcome to do so.

Organisation: Environmental Health Project EHP, see also their Hygiene Bulletins [http://www.ehproject.org/Library/HB/HygieneBulletinList.htm] and reports section [http://www.ehproject.org/live/Rptspub.html]


### SANITATION

### Sanitation Connection

*http://www.sanicon.net*

An Internet-based resource giving "access to accurate, reliable and up-to-date information on technologies, institutions and financing of sanitation systems around the world". Topics include: cost/benefit and impact analysis; ecological sanitation; finance; fluxes to oceans; gender; health aspects; human development and poverty; hygiene behaviour; institutional development; legislative issues; low cost sewerage; marine pollution; monitoring and evaluation on-plot sanitation technology; participatory approaches; pollution control; promotion of sanitation; sanitation and fresh water ecology; sanitation for the urban poor; sanitation within integrated water management; school sanitation; solid waste management; stormwater management; wastewater reuse; wastewater treatment technology.

## GENDER

### Mainstreaming Gender in Integrated Water Resources Management

*http://www.genderandwateralliance.org/english/main.asp*

This is an Associated Programme of the Global Water Partnership (GWP) funded by the governments of the Netherlands and United Kingdom. Through the pooled experience and skills contained in this network, the GWA offers a mix of information and knowledge sharing activities such as electronic conferencing, a web site, advocacy leaflets and video, annual reports, capacity building and pilot programmes. In 2002 the Gender and Water Alliance (GWA) advocacy group produced a draft training module for gender ambassadors: advocacy materials that are currently being field tested. The training module consisting of tools and techniques to be used with the four sets of guidelines for gender ambassadors. It focuses on the knowledge and skills of how to deliver the various key messages in mainstreaming gender concerns. It includes guidelines for gender ambassadors cover lobbying, speeches, conferences and exposure visits. Organisations: GWA since March 2000, GWP, IRC and a network of 133 organisations and individuals from around the world with an independent steering committee.

## INSTITUTIONAL/SECTOR REFORM

### Water and Sanitation Cluster of the Business Partners for Development

*http://www.bpd-waterandsanitation.org*

This informal global network, a World Bank initiative, aims to research and promote tripartite partnerships involving the public and private sector and civil society. It also aims to "identify specific lessons learned about partnerships from existing projects which are providing responsive and affordable water services to urban poor and to demonstrate that these can be replicated and scaled up to national and regional levels". The site includes brief information on projects in Argentina, Bolivia, Colombia, Haiti, Indonesia and South Africa, a newsletter (Crystal Clear) and links. Organisations: Générale des Eaux (Vivendi), WaterAid and the World Bank Group.

*Water Aid has done three separate pieces of research:*

### Private sector participation (PSP)

*http://www.wateraid.org.uk/site/in_depth/current_research/157.asp*

Reforms currently ongoing in the water and sanitation sector promote the involvement of the private sector in water supply development and service delivery in both urban and rural areas. WaterAid's case study research on private sector participation asks the following questions: Does PSP serve the poor? If it does, what enables it to do so and how can these factors be strengthened? If it does not, what prevents it from doing so, and how can these barriers be taken down? The research looks into urban and rural experiences of private sector involvement and public utilities in 12 countries. The research project is being done in collaboration with Tearfund and with support from DFID.

### Poverty Reduction Strategy papers (PRSP)

*http://www.wateraid.org.uk/site/in_depth/current_research/400.asp*

In 1999, the IMF and the World Bank agreed the Highly Indebted Poor Country (HIPC) Initiative, providing debt relief to 42 countries around the world on the condition that these countries produce a Poverty Reduction Strategy Paper (PRSP). Out of the 15 countries where WaterAid works, 11 are HIPCs. Many WaterAid country programmes worked to influence governments to prioritise water and sanitation within

the new poverty reduction strategies, and therefore within the allocation of debt relief monies. This scoping study on water sanitation and PRSPs, undertaken in collaboration with the Overseas Development Institute with support from DFID, focuses on five countries. Three other country programmes also produced critiques of the water element in the PRSPs. They also focused on developing monitoring indicators that can be used in assessing the impact of water and sanitation interventions on poverty.

### Financing water and sanitation

*http://www.wateraid.org.uk/site/in_depth/current_research/169.asp*

Financing water and sanitation infrastructure development and water and sanitation service provision continues to be a huge challenge for all development actors. WaterAid.s desk research provides an overview of the issue, as well as looking in more detail at levels of official development aid allocated to water and sanitation.

### Institutional and Management Options Working Group (IMO-WG)of the Water Supply and Sanitation Collaborative Council (WSSCC)

*http://www.wsscc.org/activ/imo/index.html*

The site includes an introduction to the range of basic modes of water supply sector organisation, links to a discussion list and background documents, and gives an overview of research opportunities within IMO-WG. Organisations: WSSCC, IHE and around 200 members from developed and developing countries.

### Public Services International (PSI)

*http://www.world-psi.org*

PSI, the international trade union federation for public sector workers (with a head office in France) has developed a Water Code in the water sector. PSI leads an active anti-privatisation campaign called "No profits from water!" for which it has set a special utilities site. It has a separate research unit, PSIRU [http://www.psiru.org/], Public Services International Research Unit, in the UK. PSIRU has developed set of modules and activities on privatisation and restructuring in the energy and water sectors for use by trade union educators. One of the most active developing country PSI affiliates is SAMWU [http://www.cosatu.org.za/samwu/], the South African Municipal Workers Union, which has been fighting water privatisation for several years.

### Public-Private Partnerships (PPP) and the Poor in Water and Sanitation

*http://www.lboro.ac.uk/wedc/projects/ppp-poor/index.htm*

This is the site of a research project (June 1999 - March 2003) managed by WEDC (UK). It contains project outputs/reports, links to selected Internet sources and publications.

### Scaling up community management of rural water supplies

*http://www.irc.nl/manage/debate/econf.html*

The site consolidates a wealth of resources from a participatory action research and dissemination programme in six developing countries that ran from 1994 to 2002. Organisations involved: IRC, WSSCC, WaterAid, PLAN International, WEDC and SKAT.

# RESOURCE CENTRE DEVELOPMENT/ CAPACITY BUILDING

## Resource Centre Network for Water, Sanitation and Environmental Health (WELL)

*http://www.lboro.ac.uk/well/index.htm*

WELL is a resource centre network providing services and resources in water, sanitation and environmental health from 2001-2005 for the Department for International Development (DFID) of the British government and partner agencies, in collaboration with network partners [http://www.lboro.ac.uk/well/about-well/network-partners.htm] worldwide: AMREF (Kenya), IWSD (Zimbabwe), NETWAS International (Kenya), TREND (Ghana), ICDDR-B (Bangladesh), SEUF (India), EHC (Russia), CINARA (Colombia). WELL will provide a wide range of information and documentation services in water supply, sanitation and environmental health. It will provide these services in partnership with the eight selected resource centres in the South, helping to strengthen their knowledge broking capacity. It also undertakes studies on specific topics in water, sanitation and environmental health. Current themes for information development are: decentralised approaches and management, environmental concerns, environmental interventions for child survival, gender, hygiene promotion, sanitation: the unmet need. Organisations: WEDC, LSHTM, IRC and WELL

## Streams of Knowledge coalition

*http://www.irc.nl/stream/index.html*

The mission of the global coalition of resource centres in the water and sanitation sector is to help to close the gap on unmet needs by achieving equitable access to information, focusing knowledge where it can help to build capacity, and promoting action learning, whereby people benefit from their own experiences. Launched in March 2000 based on an IRC study on what makes a good resource centre. Activities by partners include action research, strategic sector analysis, advocacy, publishing, information support, training, and advisory services. Organisations involved from the South: CINARA from Colombia, CREPA from Burkina Faso, Institute of Water and Sanitation Development (IWSD) from Zimbabwe, NETWAS International from Kenya, Philippine Centre for Water and Sanitation (PCWS) from the Philippines, and Training, Research and Networking for Development (TREND) from Zimbabwe. Organisations involved from the North: IRC International Water and Sanitation Centre from the Netherlands, Programme Solidarité Eau (pS-Eau) from France, Swiss Centre for Development Co-operation in Technology and Management (SKAT) from Switzerland, and the Tampere University's Institute of Water and Environmental Engineering (TUT/IWEE) from Finland.

## Resource Centre Development

*http://www.wsscc.org/source/bulletin/sb22.html*

IRC and partners started in February 2002 a participatory Resource Centre Development programme 2002-2006. This will collaborate on joint in-country scoping studies, sector reviews and joint activity planning. Organisations: IRC, IWSD (Zimbabwe), NETWAS International (Kenya), TREND (Ghana), NGO Forum WSS (Bangladesh), SEUF (India), CINARA (Colombia), COSI (Sri Lanka), NCWSTI (South Africa).

## Water Policy and Management

*http://www.worldbank.org/wbi/sdwater/index.html*

Supports national capacity building for sustainable water resources management, with a focus on formulating water resources management strategies and economic analysis. Also supports sector reform through learning partnerships with client country agencies, World Bank operations and civil society. Key topics include institutional options, tariff reform, economic and environmental regulation, and the design of public-private partnerships to improve services to the poor. Organisation: World Bank Institute.

# Evaluation Form

As a facilitator, it is important to gather honest feedback from the participants at the completion of your group sessions. On the following pages you will find a sample evaluation form. You may use this form as it is, or you can modify it to reflect the types of questions that are better suited to the purpose of your group session.

Typically it is best to let the participants complete this evaluation form anonymously, without asking them to put their names on it. However, another way you can use this evaluation form is to lead a group discussion based on its questions. Sometimes this kind of feedback (where participants can listen to each other and you can ask for clarification) can give you even greater insight about how you might facilitate the programme in the future.

Part I of this form has been designed to highlight the "levels of engagement" discussed in the "Model of Adult Learning" (page 39). The following table is based on 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 to me." | *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 |

Part III of this evaluation form gives the participants a chance to state how they would prioritize human values and ethics in the WATSAN sector. Be sure to customize this section according to the specific work you are doing with the participants.

# Human Values and Ethics in the Workplace

Name of Facilitator: _____     Location: _____

Date: _____

Thank you for giving your honest feedback about this group session, in support of the facilitator's learning about how to offer this material in the most uplifting and effective way. For each statement below, please indicate the level of effectiveness you experienced by circling the appropriate number. Also, please include any additional comments you would like to make.

## Part I. Statements about the GROUP SESSION

|  | Level of Effectiveness (Circle only one) | | | | |
|---|---|---|---|---|---|
|  | *Excellent* | *Very Good* | *Good* | *Fair* | *Poor* |
| 1. The purpose of the session and the objectives of the exercises were clear | 5 | 4 | 3 | 2 | 1 |
| 2. The units were well organised and easy to follow | 5 | 4 | 3 | 2 | 1 |
| 3. The exercises helped me to learn new concepts and skills for how to live the human values at work | 5 | 4 | 3 | 2 | 1 |
| 4. The variety and sequence of exercises kept me engaged and attentive | 5 | 4 | 3 | 2 | 1 |
| 5. The session helped me to apply the concepts of human values and ethics to real work situations | 5 | 4 | 3 | 2 | 1 |
| 6. I was able to get what I wanted / hoped for from this session | 5 | 4 | 3 | 2 | 1 |
| 7. I feel confident I can begin to apply the material from this session in my work | 5 | 4 | 3 | 2 | 1 |
| 8. This session has inspired me to live by human values and ethics at work | 5 | 4 | 3 | 2 | 1 |
| 9. Is there anything you would recommend that to add or change in this group session? | | | | | |
| 10. Is there anything you would recommend to remove from this group session? | | | | | |

## Part II. Statements about the FACILITATOR

| | Level of Effectiveness (Circle only one) | | | | |
|---|---|---|---|---|---|
| | *Excellent* | *Very Good* | *Good* | *Fair* | *Poor* |
| 1. The facilitator clearly communicated the purpose of the session and the objective of each exercise | 5 | 4 | 3 | 2 | 1 |
| 2. The facilitator demonstrated his/her own knowledge and experience of the subject matter | 5 | 4 | 3 | 2 | 1 |
| 3. The facilitator presented the material clearly and understandably | 5 | 4 | 3 | 2 | 1 |
| 4. The facilitator paced the exercises efficiently – neither too fast nor too slow | 5 | 4 | 3 | 2 | 1 |
| 5. The facilitator helped me to focus on gaining the most from my own self-inquiry and self-discovery | 5 | 4 | 3 | 2 | 1 |
| 6. The facilitator encouraged everyone to participate to the degree it was best for each participant | 5 | 4 | 3 | 2 | 1 |
| 7. The facilitator shared his/her own enthusiasm and experiences | 5 | 4 | 3 | 2 | 1 |
| 8. The facilitator listened well to questions and comments from participants | 5 | 4 | 3 | 2 | 1 |
| 9. The facilitator appreciated the variety of perspectives that were shared in the session | 5 | 4 | 3 | 2 | 1 |
| 10. Is there anything you would recommend that the facilitator do differently? | | | | | |

## 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* |
|---|---|---|---|---|---|
| 1. The local water and sewerage authority (urban or rural) | 5 | 4 | 3 | 2 | 1 |
| 2. The local government (urban or rural) | 5 | 4 | 3 | 2 | 1 |
| 3. What is one way you could begin to incorporate "human values and ethics" in your workplace? | | | | | |

# Resource Papers

In this appendix you will find the following resource papers:

#1      Human Values Sensitive Project Planning

#2      Human Values and Ethics in WATSAN

#3      Real Change Happens Within

#4      Water for Life – One Leader Can Make a Difference

#5      Universal Access to Water: Making the Impossible Possible

#6      Values-Based Approaches to Community Water Education

#7      Teaching Managers Human Values

#8      *The Role of Professional Ethics in Water Management*

#9      *Excerpts from the Global Water Supply and Sanitation Assessment 2000 Report*

Resource papers #1 through #5 are designed to add insights and inspiration to your human values and ethics capacity-building. Resource papers #6 through #9 have been selected to provide more in-depth background information about human values, human values-based education, ethics, and the global issues of water and sanitation.

We recommend that you take the time to read and study each of these resource papers to discover useful background information that will assist you in developing your awareness about human values and ethics in the water education and water supply and sanitation sectors. You may also want to copy and distribute some of these resource papers to participants to increase their knowledge and awareness.

Throughout this *Facilitator Guide*, you will find references to these resource papers based on their applicability to the subject being discussed.

# Resource Paper #1

## Human Values Sensitive Project Planning
by Tekalign Tsige, Chief Technical Advisor, UN-HABITAT Water for African Cities Programme, Ethiopia

### Overview of the Project Planning Process

A "project" is a process that passes through several distinct phases called a project cycle. The project phases can be categorized into three broad categories. The first phase includes project identification, formulation and appraisal. The second phase is a critical stage where implementation of the project commences, which includes monitoring and control, and reporting and interim evaluation. The third phase includes end of project reporting, evaluation and termination/ commissioning.

In the case of on-going activities (non-project, repetitive operations), the environment tends to be stable. But in the case of projects, resources and schedules are in a constant state of change, and stakeholders change from phase to phase. For example, at the first phase the dominant roles are those of the consultants and experts who make the study and appraisal of the project. In the second phase, the contractors (in the case of construction projects) play a more significant role.

| DEFINITION OF KEY TERMS |
|---|
| *Human values* are essential elements of human nature and are positive qualities that are shared among people. |
| A *Project* is a process of working to achieve a goal through utilizing skills and talents from multiple professions and organizations. |
| *Project planning* is a process of defining the resource require-ments (time, money, manpower, etc.) for the project. |
| *Human Values Sensitive Project Planning* involves a project planning process that is based in human values. |

The project planning process, therefore, needs to take into account the state of constant changes as well as anticipated problems and uncertainties. The planning process has to: consider the resource requirements at each stage of the project; define the risks and mitigating measures; and clearly identify the results to be attained at the end of the project.

### Negative Impacts of Deficient Project Planning

Water supply projects are designed to achieve specific goals and the end results should produce benefits to the target groups. However, there are always cases where people are negatively affected due to the activities of the projects. In many projects, people located in the project area can be harmed, while the target-beneficiaries of the project are located at a far distance undisturbed. For example, people can be displaced from their original residence area due to either inundation of the land by water or protection of a dam from pollution and environmental degradation. In most of the cases people resist to be removed from their original residence area due to social, cultural and economical factors.

In other cases, attention may not be given to downstream users while building a dam for water supply purposes. There are cases where dam projects remained non-operational due to the violence of downstream users that were not considered and consulted at the stage of project formulation. Furthermore, people found along the water distribution networks can be affected. Sometimes the design of the water distribution systems may not be conducive for women and children who are mostly responsible to fetch water from water supply points. And in some cases the disadvantaged sections of the population are not taken into consideration while fixing the prices of the water.

The above examples show a significant deficiency that can occur in the planning process of the project if human values are not applied. For example, in many cases the internal motivation of compassion and caring for others is not taken into account at the stage of project formulation. Usually the engineering

aspects are given due emphasis at the stage of project formulation and as a result many projects face problems either during implementation or at the stage of operation.

## The Need for Human Values in the Planning Process

As a solution to the problems mentioned above, there is a need to give weight to the human aspect of water projects by involving the elements of human values in the process of project planning. Accordingly, the concept of "Human Values Sensitive Project Planning" should be developed in order to better support and meet the requirements of different stakeholders with a variety of needs.

Professionals who are engaged in project planning need to possess the essential elements of human values. They need to consider the humanitarian aspects of the people who will be affected by the project. This can be done either by mitigating the negative impacts or compensating those who will be affected. They need to care for the poor people by looking at the most cost-effective design of the projects. Among the necessary values that planning professionals should possess in order to produce high quality outputs are: taking responsibility, caring for others, concern, right conduct, prompt action and truthfulness.

There is a need also to consider the sustainability of the water project in order to deliver high quality services on a consistent and reliable basis. The professionals should feel the responsibility of ensuring standard, ongoing service delivery to the public, which includes:

- Non-interruption of water supply
- Sufficient quantity and safe quality of water supply
- Efficient handling of customers complaints
- Transparent and fair price of water
- Caring for the disadvantaged people

## Concluding Remarks

Even though water supply projects may be planned to benefit a certain target population, there are many instances in which they negatively affect other groups of the population. There are many cases where the social or human aspects are neglected or given little importance by the professionals engaged in the planning process, which is usually dominated by the engineering issues of the project. As a result, many project failures have been recorded, either at the implementation stage or operation phase. Therefore, there is a need to involve Human Values Sensitive Project Planning. The professionals engaged in project planning, apart from the technical skills, should be equipped with the essential elements of human values to guide them in their work.

# Resource Paper #2

## Human Values and Ethics in "Watsan"

by Rakesh Nath Tiwary, Community Development Expert, Tata Consulting Engineers (TCE) Ltd., UWSEI Project, Madhya Pradesh, India

Values and ethics are those elements in human beings that guide their behaviour in day-to-day life. These elements are formed within their personality based on the environment in which they were brought up and the kind of experiences they have undergone in their life. This makes the development and the change in the value system in one's life a dynamic process  a fact that motivates the development planners to intervene in a given system in such a way that desired human values and ethics are established among the people who matter. Any project, institution or a whole sector can provide such a set up where such interventions can be taken up. Any urban water supply and environmental improvement project can provide such an opportunity. Some experiences and views in this context have been described herein.

### How have we put human values and ethics into practice within the WATSAN sector?

To get a proper site to install water supply and sanitation facilities, in both rural and urban settings, has always been a problem. Many times, such proper sites fall within private ownership, but must be acquired for the common use. The human value of charity, particularly for providing water to the needy, has always been a part of Indian culture. This, along with the concern for the welfare of all and the duty towards humanity are the human values which come on the fore when people donate land for sites and contribute on behalf of the poor when such contribution is required as a prerequisite for providing WATSAN services.

The human values of trust and togetherness are lived through the participatory planning processes involving the communities. The processes are extended into implementation, monitoring and evaluation by using such techniques whereby the community does not remain just as a user of the services but develops a sense of ownership.

Involving the community in decision making at all the stages of a project is the core principle showing faith in them and believing in the dignity of all. Decisions are taken collectively  most of the time through user groups, women groups, youth and citizen committees  on the issues such as: what are the requirements, where should the facilities be located, how will they be used, and maintained and so on. Wherever these human values-based processes are followed, the result is better in terms of creation, use and maintenance of WATSAN facilities.

The human values of awareness and sharing are integrated into the project through community awareness programmes, campaigns and workshops, whereby communities as well as other stakeholders are not only kept informed but are made aware of the components of the project. Educational and awareness materials are developed after conducting studies on the existing level of awareness and practice behaviour of the communities.

In a society ridden with caste, class, and religious differences, when the poor lower caste person serves water to us in his/her own vessels, it not only establishes the human values of brotherhood, equality and respect for others but also generates a sense of dignity among the poor.

The need for ethics comes into the fore in the context of fetching the water from the common source without coming in the queue, breaking the pipe lines for personal use, getting illegal connections, and not paying for the Municipal services. When reminded that these are unethical, some people realize it and change their behaviour. For example, in one rural setting where the community members used to spit on the hand pump platform and wash their dirty clothes, children and youth planted flowers and plants

revered by villagers around the platform which changed the community behaviour because it was unethical to put any sort of dirt around them.

**The benefits of human values and ethics for leaders working with urban water supply and environmental improvement projects**

At present, there is a crisis in human values and ethics at the workplace and in the water sector itself. It results in dishonest practices, selfish behaviour, improper use of time and money, mistrust of each other at the workplace and so on. When workers stop respecting their leaders and community at large, and collaborate with corrupt elements in the society to give them undue advantages, the programmes and institutions naturally collapse, leading to financial and moral crises. This has happened in all walks of life, including the water sector over the years. It is now part of the responsibility of the leaders working in this sector to re-establish the human values and ethics which have gotten subdued, but have not died.

The benefits of human values and ethics for leaders working with WATSAN projects and institutions would be in the form of the following:

* Proper office management with everybody keeping time.
* Teamwork, where everyone contributes to one's total capacity.
* Healthy competition for the benefit of the community.
* Comprehensive planning involving the beneficiaries.
* Optimum and judicious use of available resources.
* Generation of new ideas and openness to undertake experiments in the benefit of the programme.
* Institutionalization of value based practices.
* Trust in government programmes by the community.
* Self satisfaction of having contributed to the noble cause.
* Good quality of work.

There can be many more benefits in latent form as human values and ethics become part of the normal behaviour contributing in every respect of life.

**How human values and ethics at the adult level can promote a new water use and management ethic in the country**

The prevalent concept of "Water as Commons" (that is, "water is a free gift of nature and thus, should be available to everyone freely"), plus the "welfare state" concept, has run the show to a large extent in rural as well as urban areas. Now it is high time that the concept of "Water as Commodity" and that too, as a very precious and scarce one has to be established. Users must save water, share their resources to get and maintain water and sanitation services, be considerate that others also get water, and develop the practice to pay for the services on time so that the system can be sustained. A holistic thinking has to be developed about how a poor water supply and sanitation service affects the wages of poor families and the whole life cycle, thus aggravating the poverty situation at the ground.

Human values like self-control, proper use of money and resources, right conduct, good citizenship, humanity and holistic thinking do exist among the adults of the society. These need to be re-established and generated in the context of WATSAN from top to bottom at management/ implementation levels as well as among community leaders. These human values and ethics can provide the base to establish a new water use and management ethic, such as: potable water should not be misused or wasted; water is to be conserved and saved; any wastage or leakage has to be reported to the proper place; getting WATSAN services has a cost and it has to be paid.

All these issues are related to human values and ethics in life and can be resolved by living and promoting them. They cannot be achieved by any other means except for making people aware of them and educating them in this regard. At the management level, creating a disciplined and dutiful team for a WATSAN project would be a clear indication of the acceptance of these human values where they should be established at whatever cost and at all levels, including communities.

**The need for continued capacity building with human values and ethics at the adult level**

Values and ethics are formed largely through upbringing, culture and experience of an individual. Though a large part of values and ethics already exist by the time one attains the adulthood, these can be changed, reformed and established, as it is a highly dynamic process in the life of an adult.

There are examples when people, highly unethical and valueless in behaviour, have taken a U-turn to uphold human values and ethics in the later parts of their lives. Similarly, people have left human values and ethics when they have found it difficult to practice in their environment. It is indeed a challenge to inculcate human values and ethics in the adults and sustain them as a part of their behaviour, particularly when this "colourful" world allures them to do away with these "old" traits. But human values and ethics never die and there are people who practice it and can start practicing if they are made aware about it and a suitable environment is created for them.

Capacity building is not a one-time event, particularly when it has to be built at the attitude and practice level. It has to be emphasized time and again. Adults learn those things which have immediate practical relevance to them and they relate everything with their earlier experiences. The capacity building interventions of human values and ethics have to visualize its practical importance and needs, which it can easily do. But it is a difficult proposition to establish it among those who have lived without human values and ethics and yet prospered.

The right people those who have experienced the power and role of human values can take it up further. Such people are in abundance and can make change possible provided they are identified and put together in a system. Adults learn from the experience of others also. Continued events and access to those examples where adherence to human values and ethics have made considerable changes in the situation can help adult learners to relate it in their situations and learn.

# Resource Paper #3

## Real Change Happens Within
by Kaveri Dutt, Community Development Expert, Tata Consulting Engineers (TCE) Ltd.,
UWSEI Project, Madhya Pradesh, India

*Yesterday I was clever.*
*That is why I wanted to change the world.*
*Today I am wise.*
*That is why I am changing myself*
                              – Chinmayanand

Almost all of us strive to change the immediate world around us. Most of us even follow the philosophy of "Think Globally and Act Locally." Yet, it is common knowledge that, despite the best of intentions, experts, workers and stakeholders do not always manage to inculcate a sense of integrity and responsibility for long-term sustainability and maintenance of the infrastructure work that they undertake.

When facing the current challenges of our water and sanitation infrastructure, most of the time stakeholders are left thinking such things as, "What went wrong?" "What happened?" The most common practice that ensues is the "blame game," where we proceed to make a large list pointing to what is wrong: "political will, administration, bureaucracy, government, the public, etc." We talk about these entities as if there is no human content in them  whereas they are in reality the embodiments of collective human action and decision making.

In a world that is gripped with the disease of greed rather than a respect for true needs, corruption and dishonesty in the disbursement of duty becomes the order of the day. The tragedy is that no matter what the interpretation, most people miss the forest for the trees, since ultimately the fact is that human beings are the ones responsible for the doing or undoing, which usually goes unaddressed and unresolved.

It is in this context that I have quoted Chinmayanand's statement  to show that real change requires a deep understanding, not from knowledge alone, but from the wisdom that comes only from the maturity of our spiritual, moral and ethical character and nothing else.

## Focusing on internal change

For the urban water and sanitation project, which is to be implemented in four cities within the state of Madhya Pradesh, India, the main mandate for implementation is as follows:

1. Water supply
2. Sewerage system
3. Storm water drainage
4.  Solid waste

Over and above these components, the project has an all-encompassing additional issue of community development: attempting to address poverty reduction, area improvement and community initiative. Within this additional issue, the first concern related to water is that of preserving and purifying it.

For example, many water professionals chase after the fact that water is wasted because of pilferage and leakage. However, an equal issue that gets very little attention is measuring how much water is wasted by the middle class when they throw away the water that has been stored the day before, or keep the wash basin tap open while they are brushing their teeth or going through other ablutions. If the value of water is realised by all those involved in the process, then a new appreciation will arise for the effort it

takes to supply it, for the costs involved in bringing water to our washbasins, and for the fact that droughts and water shortages do not dramatically happen in just a day. Thus, when the value of water is understood and optimally utilised, the issue of water wastage can become a thing of the past.

The most challenging issue, however, is that we must bring out human values and ethics in each working adult in order to promote a new water use and management ethic as well as a new work ethic in our country, where corruption has become the order of the day. Realistically, reversing the order may be a long journey, but it is most certainly possible. We must never lose sight of the fact that this is the land of Gandhi and Buddha, where such initiatives and success have happened throughout history.

On a personal basis, most of us, when and if we get a chance  usually on our way back home (when our mental energies are at our lowest)  we realise and recognise that unless human values and ethics become an integral part of how we work, no amount of improvement in the infrastructure will be a success.

## So where do we start?

One of the approaches that could be taken to help bring about this internal change based in human values is to conduct personal interviews with all the stakeholders  e.g. engineers, draftspersons, Municipal Corporation counterparts, community  asking them to identify the points in which their consciences have said something and they have had to work contrary to that… and the repercussions of doing their work when they are going against their conscience.

We could also ask the stakeholders what they consider to be the ideal process and methods, based on human values, to achieve the best results. If copious notes of each person's ideas were taken and internalised, then we would undoubtedly be able to come up with creative methods whereby we bring out human values amongst those involved. We could ask simple questions, such as:

- In your role, what is the best way to design the water supply system, given the present human conditions and other resources available?
- In your role, what is the best way to design the sanitation and sewerage system, given the present human conditions and other resources available?

One way to reinforce the new attitudes and behaviour that happen as a result of this internal change is to have the adults be accountable to the youth  that is, without creating a defensive situation, create an adolescent parliament where the implementers of a water project have an open and live telecast through the local cable television network. This would give those who are responsible for the work an opportunity to demonstrate their commitment to be a champion of human values. This type of demonstration on behalf of human values is an opportunity that we should maximise in any way possible.

Additionally, institutionalising an award at different levels for incorporating human values and ethics could be an additional incentive. In fact the prospect of being nationally and internationally known for having conducted exemplary work may motivate the possibility of the very change we wish to achieve.

In the ultimate analysis, the internal process, or force of doing "good" will result in "bringing out" the best that human values and ethics have to offer us in our work with water and sanitation.

# Resource Paper #4

## 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 millions die every year from diseases 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 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".

# Resource Paper #5

## 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," 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. Abdul 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
- 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?

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

- 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.

# Resource Paper #6

The following article is from UN-HABITAT: *Water Education in African Cities: Report of an Expert Group Meeting, Johannesburg, South Africa, 30 April–2 May, 2001*

## Value-Based Approaches to Community Water Education
by Pireh Otieno, Programme Officer, UN-HABITAT African Water Network
Nairobi, Kenya

## Introduction

There are many compelling reasons why changing the way we view and interact with water can make a significant difference in African cities. These include growing water scarcity, increasing competition between various users, increasing number of deaths from water borne diseases and, continuing degradation of the ecosystem.

### Water Scarcity

As the population grows and becomes more urban, and as water use per capita increases, water available for human consumption, for social, economic and cultural needs and for environmental requirements is rapidly becoming scarcer. Already, over 200 million Africans live in water scarce countries (Population Reports, XXVIII,No.3 Fall 2000).

Globally, it is estimated that by 2025, another 2.5 billion humans will inhabit an Earth where a great many of the 6 billion already here lack safe drinking water, have inadequate sanitation, live in water-scarce or food-short countries, and are increasing water consumption and pollution at unsustainable rates (Stockholm Water Front, No.3 October 2000). In Africa, the number will rise to about 700 million, of whom half will live in countries that face severe shortages for most of the year.

### Competition among Users

Due to growing scarcity, competition between various users has intensified. In the recent years, withdrawals of fresh water have grown in all categories of demand - for irrigated agriculture, industrial use, and household purposes. In many African cities, freshwater demand for household use is expected to outpace the capacity to provide it.

### Water Borne Diseases

Currently, about 2.3 billion people suffer from diseases linked to water (Population Reports, XXVIII,No.3 Fall 2000). The World Health Organization (WHO) estimates that diseases caused by unsafe drinking water and lack of water for sanitation and hygiene kill 5 million people yearly. These numbers include 3 million young children who die from mostly water-borne diarrhoeal diseases. Majority of the deaths are concentrated in the developing world (UNEP and World Bank, 1998). Water quality deterioration as a direct result of industrialization, urbanization and intensification of agriculture is already worsening the situation.

### Degradation of the Ecosystem

As people withdraw freshwater for direct use, less is available to maintain wetland ecosystems and the millions of species they shelter. Over 20 per cent of the approximately 10,000 freshwater fish species in the world are either endangered or are already going extinct because their habitats are being threatened (Population Reports, XXVIII, No.3 Fall 2000).

The challenge we face, as we reflect on these problems, is how to maintain sufficient supplies of freshwater for human uses (agriculture, household, and industrial uses) and natural ecosystems in the face of increasing scarcity and growing competition between various water users.

## Current Patterns in Water Use

The current patterns in water use in various sectors do not reflect the above realities.

In the agricultural sector, irrigation consumes three quarters of the world's available freshwater; in the poorest countries, the proportion is 90 per cent. Much of that water is wasted and most is lost in the countries that can least afford it. In many African countries, for example, half of all irrigation water evaporates or seeps away through unlined ditches. (The Economist, 1992)

This consumption pattern also applies to the industrial sector. For instance, in the city of Nairobi, industrial water use currently accounts for close to 36 per cent of the total demand. Studies indicate that nearly 800!oof the industrial water demand comes from 17 major industries, with 1 industry consuming 6% of the total city's demand (UNCHS (Habitat), 2000). The introduction of recycling and re-use of wastewater in these industries could drastically reduce the water demand. The water thus saved could then be channeled to other areas of the city, particularly to the peri-urban settlements housing disadvantaged sections of the society.

At the household level, particularly in urban areas, consumption per capita is quite considerable in upper and middle class districts. In these districts, some households use between 360-500 litres a day per person. In contrast, poor households in informal settlements have limited access to fresh water - often down to or even below 20 litres a day per person. This corresponds to the amount used in one or two toilet flushes in the better off districts. However, inadequate water tariff systems in many cities force the poor to pay more for the little they receive. In social terms, this means that poor people are subsidizing the better off.

Lastly, in many cities, over half of the water put into distribution pipes is lost through leakage, waste and illegal connections.

## Past Approaches to Water Education and Development

The above examples show the urgent need for a fundamental reconsideration of the current water-use ethic in our cities. However, as Fruhling (1996) notes, we still tend to think that increasing water demand is best solved by just delivering more; if existing sources do not yield what is needed, we simply drill new wells or build canals and pipelines to transfer water from where it can be found. We continue to use potable water in flush toilets and contaminate lakes and rivers. And we still think that water scarcity in Africa, for example, is caused by insufficient rain, perhaps related to changes in the climate.

Past approaches to water education have reflected the conventional ways of water development and use. The emphasis has been to develop appropriate policy, legislation and institutional framework to create an environment conducive to water resources development and management. Strategies and key priority areas for action are then identified based on the framework. Resources are then invested to translate strategies into actions geared to improve water supply and sanitary services (See Figure 1)
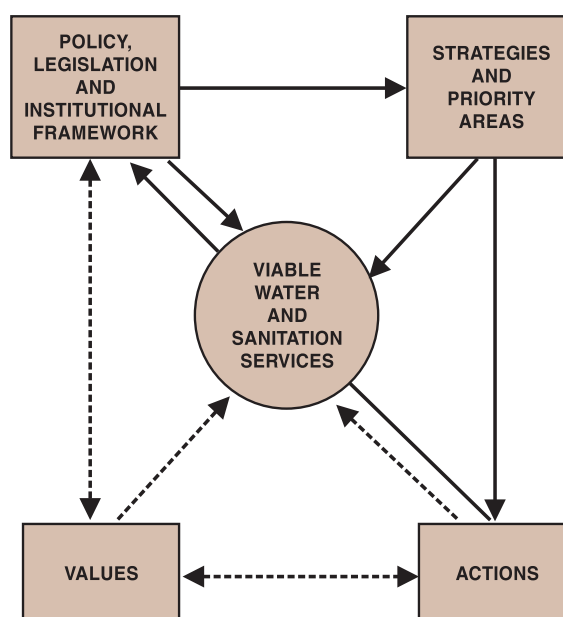


**Figure 1**: Framework for Integrating Values Based Approach to Water Education

However, after many years of water development efforts, more than a billion people still lack drinking water and nearly three billion have no access to sanitary services.

Because much of the misuse and destruction of water resources is the consequence of individual decisions based on the prevailing attitudes and values of water users, one cannot help but conclude that the consumer's values are decisive factors in creating a new water-use ethic.

This is the missing link in the current approaches to water education and development.

## Values Based Approach To Water Education

### The Context

While technical knowledge and conventional approaches must obviously play a central role in solving the water problems mentioned above, experience shows that factors in the wastage and misuse of water are not limited to formal I knowledge about water. It is also obvious that imparting only formal knowledge on the physics and economics of water is unlikely to encourage a caring, sharing society with a responsible attitude to water usage.

A significant additional contribution is the attitude of the water user and the development of a personal value system, which would enable the user to understand and respond to the element of personal responsibility in individual water usage. This leads to awareness of the effects on the community at large of individual actions which in turn leads to positive national attitudes to water. In this sense, a change in the values of an individual water user provides the essential impetus that ensures genuine change in community and national attitudes. This is the basis of a values based approach.

### Definition of Value

In this context, it is pertinent to differentiate between two uses of the term value. First, value as it relates to qualitative notions and perceptions of social, economic, religious or utilitarian benefits attributed to certain things. For example, water is valued by people according to varying perceptions of its worth or usefulness. Such perceptions differ greatly from one region to another and from time to time depending on the extent of water availability and the socioeconomic conditions of the concerned region.

Where water is scarce, its necessity for sustaining basic life processes is more obvious, and hence its value is perceived to be very high. For example, among the pastoralist communities in North Eastern Kenya, the quantity of drinking water available for humans and animals takes top priority. On the contrary, in many formal settlements in Nairobi where water is readily available, supplies of drinking water are often taken for granted. In such environments, some people do not even think of water until there is a crisis. This is often too late.

Second, and in the context in which value is used in this paper, the term connotes a principle, a standard or quality of anything that makes it desirable. Such values include honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice, respect and others

### Categories of Values

Values can be categorized, among 'others', as follows:
o  Cultural values
o  Religious/spiritual values
o  Experience-based values
o  Scientific values

### Cultural Values

Inherent in all cultures are values - ideals and shared beliefs that weld a community together. Such values include sharing and caring for one another, hospitality, self-respect and integrity, among others.

The role of culture in attitudes and values to water conservation and management is significant. In many traditional African societies, there was an intimate relationship between culture and values biased to the conservation of nature and the environment. Conservation and utilization of natural resources such as water, forests, land and wildlife were controlled by traditional management systems.

For example, among the Samburu and Borana communities of Kenya there were social controls enshrined in cultural norms and rules regarding access to and usage of natural resources. The norms and rules prohibited water pollution and activities that endangered the environment. To cut a tree from its trunk was like cutting off one's head. Only branches could be used for the construction of Manyattas (traditional houses) and for firewood. Such controls led to the careful utilization of the resources and ensured sustainability and peaceful co-existence of people and nature. To interfere with nature in any way, one needed permission from a committee of elders.

Values based approaches are therefore, not new to Africa. Regrettably, due to rural-urban migration, these traditional values are eroded, resulting in a more selfish approach to water usage in the urban areas, based on a perceived personal survival ethic. Values based approaches are likely to reawaken and stimulate such traditional values in the conservation and management of water resources.

### Religious Values

Most basic values are inherent in all religions. Such values are concerned with the transformation of the inner life and character of human beings as well as the organization of society.

Human nature has a spiritual dimension that finds expression in all spheres of life. The spiritual impulses set in motion by the world's religious systems have been the chief influence in the civilizing of human character. Through the teachings of religion, great segments of humanity have learnt to discipline their baser propensities and to develop qualities - such as compassion, trustworthiness, generosity, humility, courage and willingness to sacrifice for the common good  that conduce to social order and cultural advancement. Drawing on the spiritual inclinations of individuals provides the motivational impetus that begets and sustains positive action.

### Experience-based Values

These are values that originate from the experiences gained through interactions between individuals in society.

### Scientific Values

Methods of science allow people to become more objective and systematic in their approach to problem solving and in the understanding of social processes. They have allowed humanity to construct a coherent understanding of the laws and processes governing physical reality, and to a certain degree, the workings of society itself.

## Basic Human Values

There are basic and universal human values, which are inherent in all human beings irrespective of their race, ethnicity, culture or religion. These are Love, Peace, Truth, Right Conduct and Non-Violence. These values include in a balanced way the profound moral insights of the world's great enduring civilizations. They encompass a range of other values of practical importance in daily living. For example:

| Love: | Caring for fellow human beings and nature; friendship and sympathy; tolerance; humanism. |
|---|---|
| Peace: | Awareness of dignity of individual; self-disciple; self-respect; integrity. |
| Truth: | Quest for knowledge; spirit of inquiry; discrimination of truth and false; respect for human diversity. |
| Righ Conduct: | Cleanliness; hygienic living; self-reliance; honesty; equality and equity; conservation of nature and the environment. |

All these values are not tangible but their importance in generating a unified approach to social change cannot be ignored. In water education, they can significantly contribute to a better understanding of water as a key social, economic and environmental resource and facilitate the development of a new water-use ethic in African cities.

## Why Value-Based Approaches?

At the community level, 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 honor, thereby avoiding habits of dependency and progressively eliminating conditions of gross economic disparity. An approach to development that incorporates value-based approaches will also more likely lead to enduring changes in both individual and collective behaviour.

With regard to water education, value-based approaches are useful in:

- Putting the responsibility for water conservation and management where it belongs - into the hands of consumers. It highlights the fact that it is people who use/misuse water. People waste and pollute water, industry owners contaminate water; the wealthy monopolize available water at the expense of the poor and the less powerful; ignorance and misconceptions of the value of water on the part of the poor leads to wastage and results in unnecessary hardships.

- Getting better knowledge and gaining insight into why people view and use water in particular ways and modifying human attitudes, expectations and behaviour so that they are in better agreement with water realities.

- Changing social values and systems of governance on the use and management of water within the home, agriculture, commerce and industry. This is likely to significantly reduce the cost of institutional policing of water usage, which has also been ineffective in most cities.

- Developing a shared vision, collective action and common destiny on water conservation and management.

**Suggestions on Integrating Value-based Approaches Into Non-Formal Education - Some Community Experiences In Kenya**

Water management practices and experiences among Kenyan communities can provide an insight into the potential opportunities of introducing value-based approaches into non-formal water education.

Although these experiences are drawn from a rural setting, they demonstrate the role values based approaches can play in developing a new water-use ethic in African Cities.

- Consumers' Responsibility for Water Management and Conservation – Kinna Community Water Project

Kinna Community Water Project is a gravity flow water supply system located in the arid district of Isiolo in North Eastern Kenya. The project was implemented with financial support from PLAN International at the cost of Kshs. 4 million. The community contributed about 25% of project finishing through labour and local materials. It involved laying of a 1 km pipeline from the source (a natural spring) to communal water standpoints.

The project serves about 2,700 households (approx. 12,000 people) within Kinna Market and outlying areas through seven water kiosks. It also serves four primary schools, one secondary school and an administration police camp. Instead of handing the management into the hands of the consumers, the donor established a Micro Planning Unit (MPU) to run the project. The community views the project as belonging to the donor because they feel left out in its management. Poor sense of ownership among the consumers led to vandalism of pipes and taps to divert water into individual farms at night. Due to this, many households at the lower ends of the pipeline were not served. There has also been allegations of corruption and embezzlement of project funds.

If the consumers had values of caring and sharing, integrity, and equity, there would be no vandalism of pipes and taps because they would be sensitive to the other households' needs. Likewise, honesty would rule out corruption in the management of project funds.

Due to lack of a values based approach, education has focused on improving security at night to reduce water theft and changing the previous management committee to avoid further corruption. These solutions may be viable in the short run, but a longer-term solution requires integrating values based approach into water education to reduce the cost of policing and turnover in management.

- *Lack of Community Participation in Project Planning  Oldonyiro Community Water Supply*

Oldonyiro Community Water Supply is a turbine driven gravity flow water supply system located in the arid district of Isiolo in North Eastern Province of Kenya. Italian donors through the local Catholic parish implemented the Project. It abstracts water from Ewaso Nyiro River. The Project serves Oldonyiro Parish and the surrounding communities. The water is used for domestic as well as irrigation purposes.

The Project is a typical top-down approach, using food for work strategy to draw local labour. Due to lack of community participation in project planning, no provisions for livestock watering communal water points were provided for in a community that entirely depends on livestock for their livelihood. The community therefore breaks the pipes to water their livestock.

The supply line (rising main) also passes through an elephant track leading to destruction of pipes. Had there been consultations, this could have been avoided.

The local population does not identify with the project and see it as belonging to the local parish. They therefore, depend entirely on the local parish for maintenance and management of the water system.

Values such as humility and respect for others would make the project implementers to consult with the local community at all stages of project planning and development.

- *Lack of Community involvement in Catchment Protection – Manooni Earth Dam Water Project*

The dam is located in Matiliku Division of Makueni District, Eastern Province of Kenya. It was constructed by the Machakos Integrated Development Project (MIDP) in mid-1980s and is fed from runoff during the rainy season. It serves communities in the two divisions of Matiliku and Mulala.

The two divisions are served by two branch management committees which function independently of each other. Each branch has its own revenue collection and management system with no responsibility for catchment protection. The communities within the catchment area are not served by the water and feel left out. They therefore started to encroach into the catchment by grazing their livestock within the dam perimeters. This has created tensions between them and the beneficiary communities.

Values such as sharing and equity would make the project implementers to provide water services to communities within the catchment area to avoid such conflicts.

- *Upstream-Downstream Conflict Resolution through Clan Elders – Kithiomi Mukuyuni Water Project*

The Project is located in Mbooni Division of Makueni District, Eastern Province of Kenya. It is a gravity flow system consisting of a spring from Mbooni Hills boosted by a sand dam. The gravity main component of the project was implemented with funding from the Catholic Diocese of Machakos. The sand dam project was recently constructed with funding provided by the Community Development Trust Fund (CDTF).

It supplies water to an estimated population of 10,000 people. Water is distributed to user communities through kiosks and individual connections.

Competition between upstream communities who control the catchment and use the water for irrigation and the downstream communities who use the water for domestic purposes led to a lot of tensions. At one point, the upstream communities destroyed the water supply intake when the provincial administration banned irrigation to allow downstream communities to receive enough water.

The intervention of the provincial administration did not solve the issue until the two communities called together respected elders to resolve the matter through traditional conflict resolution mechanisms.

## Opportunities for Integrating Value-Based Approaches Into Non-Formal Water Education

How can we stimulate and transform values into practical water management and conservation tools in our cities? How can we promote cultural values beyond community boundaries into the development arena? What strategies can be used to integrate and reinforce basic human values in non-formal water education?

The following strategies can be used to integrate value-based approaches into non-formal water education:

- Mounting awareness campaigns to promote values based approaches in ongoing community group activities.
- Developing a range of channels to reach a wide variety of audiences/different segments of the community. These include launching promotion activities through printed T-shirts, stickers, flyers, and labels with water conservation tips and disseminating information on values based approaches to water education through print and audio-visual media.
- Collating, disseminating and sharing of 'best practice' and 'case studies' on values based approaches to water education.
- Introducing awards to celebrate and promote achievements in values based approaches.
- Supporting values based pilot projects e.g. water recycling, storm water harnessing for toilet flushing and washing cars.

## Challenges

Three main challenges face the integration of values based approaches into non-formal water education in our cities. These include:

- Presenting values based approaches to water education as an essential ingredient for long-term viability of business in commerce and industry.
- Presenting values based approaches as a means of survival in inadequately served informal settlements.
- Promoting water saving initiatives among the more affluent segments of the community who can afford to waste water. Why shouldn't they misuse it when they can afford it?

## Conclusion

Values based approaches to water education are critical in changing peoples' understanding of water as a key social, economic and environmental resource and to facilitate the development of a new water use ethic in African cities. Water supply does not run dry when it is drawn from the well of human values.

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# Resource Paper #7

## Teaching Managers Human Values
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## Abstract

*The authors are convinced of the necessity in a human dimension in managerial decision-making. The problem is to define values in a human context. We have suggested a framework for understanding the origins and scope of human values. We trace values to theistic, humanistic and empirical origins, and connect these to individual, sociological and ecological levels of application. We have illustrated our framework with a case study of a systematic approach to teach human values to managers in India. While this approach is mainly using a theistic approach, we recommend that other approaches to values can be included in courses teaching human values to managers.*

Human values are necessary in today's management. Business is no longer confined to a national state but is really borderless. Hence business from the international viewpoint, cannot be regulated by governments unless international agreements can be reached. In this "lawless land" the responsibility of the executive is greater than ever. Which values does s/he promote in her/his actions and decisions? Which responsibility does s/he take? Only towards the bottom line or also towards the growth of mankind?

On a national level we find similar concerns with ethics and values in management. Being a generator and facilitator of human material wealth, does her/his responsibility towards human values end there? We do believe that the manager of today has a wider responsibility than that. We believe that it is in the interest of the managers themselves to have a heightened awareness of the values of humankind and also to promote them.

## I. Human values: what are they?

Like most basic areas of human knowledge and experience, the concept of human values defies definitions. Yet it can be instinctively felt, cognitively grasped, discussed as a shareable experience, and thus made a valid area of enquiry. This enquiry is a major under-current of the wisdom literature of all the ancient civilisations and of the later day philosophers, scholars and great leaders of social and political movements. The profusion of ideas, divergent approaches and intermixing of several strands of thought make the effort of conceptualising human values a daunting task for modern scholarship. However, for a clearer understanding of the scope, significance and interrelationship of these ideas it is necessary to have a conceptual framework for classifying them. In the following paragraphs we make a humble attempt at this difficult academic endeavour.

Classical literature does not make a distinction between values and human values. Perhaps there was no need for it then. Philosophical ideas on value enquiry were directed towards finding the nature, meaning and purpose of human existence. In the present century search for a theory of values has become a separate branch of modern philosophy and has been called axiology. Although the different realms of this value enquiry cover all areas of human concern like ethics, religion, art, science, social science, law etc., no separate or special significance is attached to the term human values.

One main approach to this classical value enquiry we would like to call the ideal-normative approach. In the Western tradition it is represented by Plato's formulation of the absolute values of Truth, Goodness and Beauty. They are conceived as having independent existence of their own and are used as ideal norms for value judgement at the relative level of human existence. In the Indian tradition absolute values are

related to the absolute reality whose nature is described as Sat,Chit and Anand. Attainment of a state of eternal bliss by the realisation of identity of the individual self with the universal Self of this absolute reality is the highest and ultimate object of human striving.

Closely related to this absolutist perception is the theistic view which may be called a sub-group of the idealistic-normative approach. It is based on a metaphysical belief system which accepts the reality of a divine cosmic order and faith in the authority of a creator God who is also the upholder of all values. The basis of all ethical, social and other human values is sought in the enduring truths, either revealed or obtained through super conscious insights of sages, contained in the sacred religious literature. Although differing in their belief systems, rituals and customs, the great world religions have a large area of agreement on the basic moral values, conceptions of personal virtues and social group behaviour based on humanistic values of love, brotherhood, caring and sharing. Many leaders of the Indian renaissance, e.g. Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore and Mahatma Gandhi, were inspired by the absolutist-theistic value system and used it as the basis for their efforts towards the spiritual, social and political rejuvenation of the Indian society.

In recent times the term 'human values' has been used for this theistic approach to value system (Chakraborty, 1995a,b; Swami Ranganathanand, 1991). This is perhaps because of the need to highlight the universal humanistic aspects of this value approach, as against the merely speculative, mystical, or life-denying ascetic aspects. In the modern interpretation of theistic value approach the authors have shown its relevance and significance to the managers and other professionals. Another reason for the use of adjective 'human' before these values may be to distinguish this value approach from the modern, so-called scientific, approach to human phenomena and associated values. Interpreted in its narrow sense this scientific approach robs man of the dignity of his divine association, his spiritual nature and reduces him to a biological organism of a random collection of atoms. It denies any meaning and purpose to life and rejects all considerations of faith, belief, feeling and intuitive religious perceptions. This mechanistic, deterministic interpretation makes man merely a malleable automaton, to be 'programmed' to meet the demands of the existing socio-technological order, through manipulation of his lower order needs and desires.

In the second sub-group of the idealistic-normative approach to human values we would like to place all the different strands of humanistic thoughts, ranging from love and compassion of Buddha to the radical humanism of Marx. Included in this sub-group are the ideas of humanists having varying degrees of theistic, non-theistic and atheistic leanings but attaching prime importance to man and to human values. As Fromm (1981, p. 148) points out "There is a remarkable kinship in the ideas of the Buddha, Eckhart, Marx, and Schweitzer: their radical demand for giving up the having orientation; their insistence on complete independence; their metaphysical skepticism; their godless religiosity, and their demand for social activity in the spirit of care and human solidarity" (emphasis added).

These humanist ideas and movements developed as protests against oppressive constraints on human spirit of freedom, creativity and dignity, imposed by religious dogmas or by dehumanising social or technological orders at their day. They developed a new ethics of man based on interconnectedness of humankind, love and respect for life, the joy of sharing and caring, and the faith in man to shape his own destiny. They find deep reflections in the literary traditions of both the East and the West over the last few centuries (Bharati, 1990), and gave rise to different kinds of social and political theories, like liberalism and socialism, for the betterment of humankind, particularly of the oppressed and the exploited. In recent times it has led to the declaration of Universal Human Rights by the United Nations. The term human values has generally been understood in this context of humanistic thoughts.

The second main approach to human values we would like to call the empirical-purposive approach adopted by modern psychologists and other social scientists like Rokeach (1973), Schwartz (1994) and Mukherjee (1965). It views the of values as a distinct component of the total human personality, which

guide or affect attitude and behaviour of the individual and social groups. In Schwartz's view values are "responses to three universal requirements with which all individuals and societies must cope: needs of individual biological organisms, requisites of coordinated social interaction and requirements for smooth functioning and survival of groups" (Schwartz, 1994, p. 21). This approach is non-normative and is not based on any religious, philosophical system of ideas or world view, nor on any social-political ideology. Identification of values, their classification, and search for inter-relationships between them is based on empirical methods of observation, attitude surveys, statistical validation techniques etc. Conceptualisation of human values based on the findings of empirical research is fast becoming a distinct area of social science research.

These empirical studies and researches on human values are not merely idealistic or intellectual exercises. They are purposive in the sense that the knowledge gained by them is sought to be utilised for practical purposes in diverse areas like, management science (leadership and team building, human resource development etc.), socio-political policy decisions (welfare programmes, race relations, positive action programmes for minorities, population control programmes, environmental policy etc.). Hence the use of the term purposive in the descriptive title 'empirical-purposive' for this approach to human values.

Another way of classifying the different approaches to human values could be in terms of the level of aggregation they focus their attention on. These levels may be called the individual, the sociological and the ecological. The first level focuses on the individual human being, taken as an independent entity. Some illustrative value terms referring to this level are survival values, character, personal virtues, aesthetic appreciation, human rights, salvation, self-realization, etc.

At the second level individual values are subordinated to the sociological values. It is concerned with operation of values at the collective level of human society and includes values associated with family and other social institutions and professions; caring and sharing, sense of social responsibility, social and economic justice, sarvodaya, values of humanity and human interconnectedness, etc. Similarly the ecological level subordinates the first two and consists of values from the standpoint of human beings as a part of the total ecological system. In the reports commissioned by the Club of Rome there is a concern for developing a "new world consciousness..., a new ethic in the use of material resources, a new attitude towards nature, based on harmony rather than on conquest ... a sense of identification with future generations" (Mesaroric, M.D. and Pestel, E., 1974, p. 148) to avoid global catastrophe caused by unrestrained economic growth. "For the first time a demand is being made for an ethical change, not as a consequence of ethical belief but as the rational consequence of economic analysis" (Fromm, 1988, p. 149). Human values perceptions from this perspective focus on the inter-dependency of human beings and nature and include expressive terms like respect for and harmony with nature, concept of Mother Earth, sustainability, conservation etc.

We thus arrive at a two-dimensional matrix for the classification of human values concepts. One dimension of this matrix consists of the different approaches and the other of the three levels of aggregation, shown as the horizontal and the vertical columns of the table below.

| Approach Level | IDEAL-NORMATIVE Theistic Humanistic | | EMPIRICAL-PURPOSIVE |
|---|---|---|---|
| Individual | x | x | x |
| Sociological | | x | x |
| Ecological | | | x |

**Table 1:** Two-dimensional classification framework of human values

It needs to be emphasised that the categories in this proposed classification scheme are far from being exclusive. In fact they very much overlap. For example many of the humanistic approaches have theistic foundations and many items of the empirical approach are reformulations of the idealistic approach. What is being implied in the classification is the identification of the main emphasis or main focus of the approach. The entries in the matrix indicate what we consider to be the main level(s) of aggregation which a particular approach focuses on. In our view the theistic approach focuses mainly on the individual level in its quest for making a "good" man, whereas the humanistic approach is concerned with both the "good" man and the "good" society. This is not to deny the sociological and ecological concerns of the theistic approach; however we feel that these concerns are secondary to that for the individual. On the other hand the different empirical approaches together cover all the three, individual, social and ecological levels.

The progression in the above matrix, both in the vertical and the horizontal directions, has a chronological order. The earliest human value perceptions were related to the individual level. The growing complexities and tensions of the human societies enlarged the scope to include the sociological considerations as its second focus. And the disastrous impact of the rapid technological developments, coupled with the population explosion, of the present century has made ecological concern as the third focus. Once again this chronological flow has no exclusivity.

The philosophical speculations and beliefs of the earliest civilisations, including the aboriginal civilisations in existence today, have remarkable sensitivity and insights about the nature and man's relation to it. However it is only in the recent times that the theme has acquired an urgency to prompt development of a concerted approach to human values in relation to ecology. Similarly many of the later day humanistic values have been traced to the earliest Upanishadic idealistic-theistic views on life and its value (Devaraj, 1988). Yet there is a general chronological flow from the absolutist, theistic view of human values to the humanist view and finally to the present day empirical view.

## II. Can human values be taught?

The question of interest to us is if human values can be taught to modern managers in any systematic way and, if so, to what effectiveness. S.K. Chakraborty, Management Centre for Human Values, Indian Institute of Management, Calcutta, has since 1983 been giving workshops on the theme "Human Values" on an in-house basis in many companies and as open workshops for managers from different companies and academics, mainly from India, but also from abroad. The impetus for this development is said to have come from managers at various management development programmes given at Indian Institute of Management in Calcutta, asking for Indian insights that could be valuable for organizations and management.

The objective of the workshops is to enhance in course participants the sensitivity to and sustenance of the value-system, which Chakraborty has distilled from what he calls "the Indian ethos", based on studies of Buddhist, Vedantic and Yogic literature together with Indian epics and Pauranic literature. It is claimed that Indian values are found in the deep-structure of the Indian psyche, as reflected in these sources. The basic idea is purification of the mind, partly through a mind-stilling technique, and partly through practice of nourishing noble thoughts (e.g. compassion, friendliness, humbleness), and rejecting wicked ones (e.g. greed, jealousy, arrogance). Such practice will reveal the "divine", or "higher self", within the individual and s/he will be able to perceive the same in others. The goal is that in a management setting these practices will have repercussions on business life, more specifically in respect of the individual, improved cooperation, non-attachment to the selfish rewards of the work, increased creativity, service to the customer, improved quality, creating an ethico-moral soundness, cultivating self-discipline and self-restraint, and enhancing generosity (Chakraborty, 1991, pp. 19-20).

The content of the workshops varies according to the duration. There are three modules, the first one lasting three days and the next two lasting two days each. Each module elaborates on different principles. Module I, also called the "foundational module", develops the basic concepts and practices. It is argued that managerial effectiveness is dependent on a sound values system, undergirding the superstructure of skills, which in turn emanates from a pure mind. The factors influencing a pure mind are discussed in terms of higher and lower self, disidentification and re-identification with the latter and the former respectively, the guna, karma, samskaras, nishkam karma and other theories. The first steps of the mind-stilling technique relating to these principles are given at this stage. Module II focuses on leadership and teamwork and elaborates on a number of principles from the Vedantic and Buddhist literature connected to the theme. Additional steps in the mind-stilling techinque are also introduced. Module III covers the topics stress, counselling and communication. The main issue here is to identify with one's innermost self, which is ananda, as the basic remedy for stress-generating influences. A few more steps are included in the mind-stilling process in this module. These modules can be taken separately or jointly. In the annual workshop at the Management Centre for Human Values all three modules are offered integrally.

The workshops are promoted directly and indirectly: directly through mailing of pamphlets to selected companies, and indirectly through the network of previous course participants on the workshops. Initiatives to the in-house workshops can come from top management, HRD (personell) department, open workshop participants who want to bring in the workshop to the company, persons who have come in contact with Chakraborty's ideas, etc. The participation in the workshops are mostly on a voluntary basis, whereas there could be occasions when managers have been asked by the CEO or someone high up to attend the workshops.

Following our categorization of human values above, these workshops would fall into the "ideal-normative" approach, with theistic leanings. The source of the values taught at the workshops are derived from the sacred texts of Indian wisdom literature, and the values are claimed to have an eternal and universal character to a great extent. It is normative in the sense that the values are something people ought to have from the ideal perspective, not accepting certain values, or disvalues, just because people are having them. The basic foundation of values is taken to be divine, implying a theistic approach, whereas the humanistic elements are found in caring values, concern for others, love and compassion. The level of focus is mainly on the individual in terms of personal virtues. It is stated that in order to change the environment we must start with ourselves. Thus, more aggregated human levels (organizational, political, societal, ecological, global) are not neglected, but the starting point is the individual.

## III. Participant responses

The participants are asked to submit on the last day of the workshop plans of action which they would like to implement in the six months to follow. We have such plans of actions from a total of 208 participants who attended seven in-house workshops and one Annual International Workshop, held between August 1995 and February 1996  (see Table 2).

TISCO and TELCO belong to the well established and highly reputed Tata Group of Companies in India, while the others are leading public sector undertakings / government organisations. Managers belonging to senior and middle management cadre normally participate in these in-house workshops. The rank during the workshops can vary; some are pure peer-groups and at some there can be a superior-subordinate relationship during the same workshop. The annual international workshop, on the other hand, attracts top and senior practitioners, owner-managers, academia, consultants, and government officials from India and abroad. The respondents whose plans of action would be analysed thus represent a cross section of highly educated,motivated and successful persons in their chosen spheres of activity. The responses/ data which constitute their plans of action, however, have certain built in limitations :

| Serial No. | Workshop | No of participants |
|---|---|---|
| 1 | Tata Iron and Steel Company (TISCO) | 22 |
| 2 | Tata Engineering and Locomotive Limited (TELCO I) | 32 |
| 3 | Bokaro Steel Plant (BSP) | 23 |
| 4 | Ordnance Factory Ambajhari (OFAJ) | 17 |
| 5 | Tata Engineering and Locomotive Limited (TELCO II) | 23 |
| 6 | Hindustan Aeronautics Limited (HAL) | 17 |
| 7 | Indian Farmers and Fertilisers Company Limited ( IFFCO ) | 32 |
| | *TOTAL* | *166* |
| 8 | Annual International Workshop (IIMC ) | 42 |
| | *GRAND TOTAL* | *208* |

**Table 2:** Workshops examined

1. We can only make inferences from the immediate time at the end of the workshop;
2. We can only study the managers' responses to, and expectations of human values, not how they are reflected in their behaviour;
3. We do not know whether there has occured any changes in the managers' attitudes towards human values, as we don't have data from them prior to the workshop;
4. We do not know how honest their attitudes are due to perceived group pressure from peers, super/ subordinates, from the course leader, desire to give a good (or bad) impression or other possible factors.
5. The answers are given spontaneously without forewarning and therefore may not be well thought out ideas.

The analysis of the plans of action meant to understand the intentions of the participants, and make inferences from their statements the extent to which these workshops have influenced human values in managers. The intended actions are analysed with reference to (a) the contents of the workshop, and (b) the purpose of, and the direction in, which they want to make use of the contents, inputs, knowledge and skills they have learnt from the workshops.

## A) Content Analysis

A content analysis of the responses shows that the most frequent item figuring in almost all of the course participants' plan of action is the resolve to practice the mind-stilling and breathing exercises taught in the course as an essential experiential practice for Chitta-Shuddhi and for communion with the higher Self. Its enthusiastic reception may have also been prompted by the urgent need for maintaining a calm mind in the tension ridden life of practicing managers.

The next most common resolve relates to the practice of a cluster of values and value-principles emphasised in the course. It includes, (i) cultivation of values related to higher self and suppression of disvalues associated with lower self, (ii) practice of nishkam karma (self-less action) in work-life as well as personal life, (iii) practice of giving model of life based on the concept of five fold debts (deva rin, rishi rin, pitririn, nri rin, and bhuta rin) (iv) cultivation of satwaguna over rajoguna, and (v) introspection to examine, and to rearrange one's career goals, life styles, attitudes and value systems in the light of the above noted paradigm of higher values.

Some responses indicate a desire to propagate and share the ideas learnt in the course with members of the family as well as members of the work-group. A smaller number of responses show the desire to learn more about these ideas by reading the sacred wisdom literature of India, like Gita, Upanishhads, writings of Vivekanand, etc.

One can conclude from this content analysis that the value concepts of Indian psycho-spiritual tradition have been well received. They have had a positive impact on the participants as indicated by their resolve to internalise them and to use them as a basis for self-development.

## B) Purpose/Direction Analysis

A perusal of the plans of action indicated that the purpose of the participants was to apply the knowledge gained by them for development of the self, members of his/her workgroup, viz, superiors, colleagues, and subordinates, and of his/her family members and friends. They also wanted to transmit or communicate the knowledge they gained to the members of their workgroup, family and friends. The purpose thus was three-fold (development of self, workgroup members, and of family and friends): and, the direction two-fold (toward workgroup members, and toward his/her family and friends). Juxtaposing the purpose and direction, a table is prepared containing relevent particulars and percentage analysis.

As stated, two values (percentages) have been calculated, viz. number of participants with 50% or more plans aimed at self-development; and, number of plans aiming at self-development as a percentage of total number.of plans. For example, in the first workshop included in the table (TISCO, N=22), 50% of participants had their plans aimed at self-development (column 2), while 75% of the total number of plans discernible from the statement of the participants of the workshop were meant for self-development (column 5).

The most forceful and consistent finding from above relates to the self in terms of both the number of participants focussing on themselves, and also the number of plans made for their own development. In all, 69% of participants had 50% or more of their plans aimed at self-development (column 2) and 84% of the plans of actions envisaged related to self -development (column.5) such as those discussed under the content analysis.

The first three workshops in the first category, viz. the percentage of participants with focus on self, are IFFCO (97%), IIMC (88%) and TELCO-I (87%). TELCO-II, IFFCO, and TELCO-I workshops occupy the top three positions with 96, 96 and 90 percentages respectively in the second category, viz. the percentage of plans aimed at self-development. The remaining three workshops have corresponding percentages as follows: BSP (48% of participants, and 80% of plans being self-oriented), OFAJ (24 and 66), and HAL (24 and 54). Even in the case of OFAJ and HAL workshops which have lowest percentage of participants with 24 each, also have more than 50 percent plans each (66 and 54%) aimed at self-development. It thus appears that self-orientation in terms of the percentages of participants and of plans of action cuts across, and permeates, all the eight workshops covered.

The other finding deserving attention relates to the desire of the participants to use their knowledge gained through the workshops for the development of their workgroup members, i.e. superiors, colleagues

| Workshop | No. of participants with major focus on | | | Number of Plans of Action Focusing on | | | | Plan to Communicate Knowledge to Others | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Self Develop-ment | Others | Total | Self Develop-ment | Other Persons | | Total | Within Org. | Outside Org. | Total |
| | | | | | In Org. | Outside Org. | | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 1. TISCO (N=22) | 11 (50%) | 11 (50%) | 22 | 85 (75%) | 14 (12%) | 15 (13%) | 114 | 15 (52%) | 14 (48%) | 29 |
| 2. TELCO (N=32) | 28 (87%) | 4 (13%) | 32 | 89 (96%) | 3 (3%) | 1 (1%) | 93 | 2 (67%) | 1 (33%) | 3 |
| 3. BSP (N=23) | 11 (48%) | 12 (52%) | 23 | 92 (80%) | 18 (16%) | 5 (4%) | 115 | 11 (48%) | 12 (52%) | 23 |
| 4. OFAJ (N=17) | 4 (24%) | 13 (76%) | 17 | 29 (66%) | 11 (25%) | 4 (9%) | 44 | 7 (29%) | 17 (71%) | 24 |
| 5. TELCO (N=23) | 18 (78%) | 5 (22%) | 23 | 61 (90%) | 4 (6%) | 3 (4%) | 68 | 1 (100%) | nil | 1 |
| 6. HAL (N=17) | 4 (24%) | 13 (76%) | 17 | 37 (54%) | 25 (37%) | 6 (9%) | 68 | 15 (88%) | 2 (12%) | 17 |
| 7. IFFCO (N=32) | 31 (97%) | 1 (3%) | 32 | 147 (96%) | 4 (2.5%) | 2 (1.5%) | 153 | 5 (63%) | 3 (37%) | 8 |
| TOTAL | 107 (65%) | 59 (35%) | 166 | 540 (82%) | 79 (12%) | 36 (6%) | 655 | 56 (53%) | 49 (47%) | 105 |
| 8. MCHV (N=42) | 37 (88%) | 5 (12%) | 42 | 215 (87%) | 21 (9%) | 11 (4%) | 247 | 5 (38%) | 8 (62%) | 13 |
| GRAND TOTAL | 144 (69%) | 64 (31%) | 208 | 755 (84%) | 100 (11%) | 47 (5%) | 902 | 61 (52%) | 57 (48%) | 118 |

Table 3: Analysis of plans of action from course participants on workshops for human values

and subordinates of the participants. On the whole, 31% of participants had their plans primarily aimed at the deveopment of their workgroup members (column 3). Eleven percent of the plans of action were aimed at such development (column 6). However, the public sector organizations, OFAJ, HAL and BSP, show significantly higher interest in their workgroup members. This can bee seen in both the number of participants with major focus in their plans on others (76, 76 and 52 % respectively, column 3), and in the number of plans of action focusing on others persons in the organization (37, 25 and 16 %, column 6). The inferences are that the public sector managers perceive -as compared to their counterparts in private sector - higher need for training of others and lower need for themselves. This difference may be indicative of a different organizational behaviour and social thinking in these organizations with respect to individual and group focus. It may indicate that the managers in the governmental organizations consider themselves less needy in development than their subordinates ("I'm OK but you're not"). Or it may indicate a sincere concern of the managers in the governmental sector for their fellowmen. Such difference in organizational behaviour could stem from factors connected to the difference in ownership influencing the organizational culture. However, the responses in our data are too inconclusive for us to make any definite conclusion on this point.

## IV. Our conclusions

Chakraborty's innovative approach to value education for practising managers is impressive. He has culled out selected psycho-spiritual values from the traditional wisdom literature of India, suitably reinterpreted them and woven them together to form a coherent theory of human values. This theory is then utilised to explain the problems and tensions of both personal and work life of modern professionals and to indicate the way for a better quality of life. That this approach finds deep resonance in the hearts and minds of Indian managers is evident from our observations of the course participants' enthusiastic, and at times deeply moving, articulations at the conclusion of the workshops.

At the beginning of section II we raised the question whether human values can be taught and with what degree of effectiveness. Judging from the course participants responses, Chakraborty's approach seems to have met with mostly deep appreciation. Such response undoubtably provides a fertile soil for reexamining and developing one's human values. To that extent it is evident that the workshops have been effective in influencing the human values of the course participants. However, it is difficult to reach any conclusion as to what extent the course objectives have been interiorised by the course participants and the general learning effects of the workshops in the daily lives of the participants. What are the effects in the managers' work and family lives, and do their decisions reflect an increased awareness of human values? Neither can we draw any conclusions about the duration of the effects, i.e. whether it will last for a day or week and then vanish, or if the effects are stable and enduring.

It is also evident from the responses and the stated objectives of the course that the main focus is on the self; self-awareness, self-analysis and self-development. It is consistent with the view that the individual is the cornerstone of all changes and transformations at the organizational as well as the societal levels. While the necessity of this self-development as a precondition for the value transformation in society may not be in doubt, the emphasis on it may convey the message that it is also sufficient for all the value problems of today's living.

At the organizational level the difficulty may be posed in terms of two distinct, though related, categories of intra-personal and inter-personal values. The latter are of vital significance to managers' organizational role of a team leader, a change agent or a member of a work group. A heightened sensitivity to personal virtues, which is very effective at the intra-personal level, in itself may not be sufficient for values needed for effectiveness at the inter-personal level. Additional emphasis on humanistic values like human warmth, friendliness, acceptance of the other person as s/he is, trust, empathy etc., may help bring about a better value balance. As indicated in our study, the emphasis on the inter- and intra-personal levels, as also the extent to which other approaches to human values should be emphasized, may have to be adjusted depending on the type of organization that is approached.

The manager significantly affects, and is affected by, the value culture of the society, through the mediating agency of organizations and other social institutions. Proper appreciation of this value dynamics requires understanding, and interiorisation, of the operation of human values at the societal and ecological levels of our categorization. It is not clear as to what extent values at these levels can be developed and nourished through the present structure and approach of the human value workshops. An evaluation of the impact of the workshops, including long-term effects and effects on different levels of human values, may help clarify the position and lead to suggestions for expansions and alterations in the course contents as well as the methodology of the workshops.

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**Notes**

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# Resource Paper #8

**From: The European Water Association**
http://www.ewaonline.de/pages/ethics.htm

## The Role of Professional Ethics in Water Management
by Claus Hagebro and Peter Matthews, The European Water Association (EWA)

## Ethics in society

The recent legal case in South Africa between the SA State and 39 international medical companies producing AIDS medicine gave reason to a lot of publicity and discussion of morals and ethics. Well knowing that these companies are acting within a free market economy it suddenly became a problem for many people that the companies would not allow production of cheap copy-medicine. Because it was a question of seriously sick people who could not afford to buy the expensive medicine the companies were supposed to act according to moral principles and accept an income loss.

The reason for this change in attitude towards companies and institutions may be the result of the situation after the collapse of communism in Europe. Marxism was opposed to the free market economy/capitalism and provided criticism. After its disappearance the market economy was left alone and after some time many people found out that the market economy also had some negative side effects. In this way a New Criticism of the market economy has developed. At the same time society has become very complicated. It is difficult to identify or understand all the conditions in relation to e.g. medical production. The public relates to simple messages. Therefore ethical principles are becoming increasingly important. We judge the company on the image and the way it introduces itself and on how it is presented in the press.

Some time ago an article by William Warner discussed the influence of religion on wastewater treatment. The article described by means of examples how religious beliefs can direct behaviour relating to health and hygiene. The author stated that the number of people infected by faecal-related diseases continues to grow and he asked if hygiene is controlled better under the myths of religion than the facts of science. His own answer was: probably not – but he added that if all religions commanded: wash your hands after being in the toilet such a single disciplining taboo would have a major positive impact.

## Trust of experts

The communities at large no longer automatically trust experts as they used to do. Environmental professionals are no exception. There is a general development that organisations have to become environmentally certified and demonstrate responsible governance, indeed ethical governance. Environmental ethics is not just the subject of academic study, it is the stuff of newspaper editorials as demonstrated above. Most people have an instinctive view that water is a human right and that its supply should probably be free. However, it is recognised that water service charges can be levied for the cost of treatment and carriage of water and wastewater. There is a powerful element of trust, when these policies are provided by utilities. When the service fails or the resources are misused, not only do customers suffer, but also they feel that the trust has been broken.

From the above it seems that there is an increasing demand for simple messages or rules to guide our general behaviour in relation to e.g. water management. Such rules could help to make the statement "make water everybody's business" from the World Water Vision come true. It seems that one success factor would be ethical behaviour at a corporate and personal level in water management

### The concept

At the Water Associations Worldwide seminar at the World Water Forum in The Hague, the European Water Association (EWA) introduced the idea of ethical behaviour of water professionals. At the seminar we presented some generally accepted basic principles formulated as "Ten Commandments" which could serve as the foundation on which new water ethics could be developed. Furthermore, it was suggested to introduce an oath to be taken by individual members when they enter the water management profession. Finally EWA offered to take the lead on behalf of the Water Associations Worldwide for the further development of these ethical principles.

Since The Hague a small task group developed the idea of a Code of Ethics for the European Water Association and its national member associations. It worked in conjunction with a similar working group in the Chartered Institution of Water and Environmental Management (CIWEM), which serves UK and Eire. A number of changes have been made:

- The Code is now one which can be adopted by a professional body and its individual members which would be expected to comply with it
- It is less evangelical and more practical
- There is the possibility to broaden the issue to include all environmental activities to allow for the diversity of our organisations and to state the commitment of water professionals to the wider environment. However, the Code is very easily expressible in water terms and that version will be presented here.

There is some merit in adopting the same wording throughout all organisations to ensure harmony across Europe but it is recognised that, in practice, there may be variations. For example, some may wish to express the principles in a paragraph rather than ten bullet points; others may wish to choose a slightly different form of words to aid understanding – for example, the words 'ensure' and 'promote' may replace each other just like some may wish to replace 'water' with 'environment' to emphasise the focus of their organisation. So at the heart of the acceptance of the Code of Ethics by the water associations is acceptance of the principles.

### The Code of Ethics

The following text is the Code of Ethics in the "water version". As mentioned above the text can easily be broadened to cover "environment" in a general way.

"Individual Members of the Professional Association will be expected to use their influence to the fullest extent and to behave to the best of their ability to maintain a sustainable water environment in the following way:

- Promote that the use of water resources is fair, equitable and sustainable and takes account of the needs of a diverse environment
- Never knowingly or deliberately over-exploit water resources
- Never knowingly or deliberately cause the water environment to be damaged or nuisance to be created by the discharge of unacceptable quantities of any substance or energy in any form
- Recognise that in contributing to the provision of water services they provide an important contribution to human well-being
- Promote that the uses of the water environment do it no harm or to the life within it and wherever possible enhance it
- Embrace the needs of the community
- Promote the concepts of integration of the management of the wider environment.

- Use their wisdom in serving the community and constantly strive to learn more
- Serve as an example to others for responsible environmental behaviour
- Never engage in corrupt practice and maintain a high standard of professional behaviour, which will serve as an example to others."

The task group reported to the annual Council meeting of the European Water Association held this year (2001) in Vannes, France. The Council adopted the Code of Ethics as a set of principles and agreed that the 29 national member associations should report to the Council meeting next year in Germany on how they would implement the principles at national level.

## Implementation

As one would expect, there has been a great deal of debate about the commitment, which is going to be required from the associations and their individual members. The association members will now deliberate over the next year. Some may want to shorten it; others may want to express it in broader terms embracing the wider environment in order to reflect the role that water has in an integrated environment and the practical fact that many associations have members in sectors other than water. In the very end what has been agreed is what the EWA has always expected from its members. It is just that these expectations have now been articulated and recorded more clearly. It is very much an aspiration and a clear signal to the wider community about the behaviours which modern professional (water) environmentalists must adhere to.

Finally, it should be added that several of the EWA National Associations are already working on the implementation of the Code. CIWEM has acted as the pathfinder and adopted the Code at its Council meeting already in April. Also, Germany is very active and has engaged professional assistance for the final formulation and presentation to its members.

## Conclusion

The European Water Association promised in The Hague to take the lead on behalf of the Water Associations Worldwide. The result of the last year's work has now been presented and continued discussion and implementation is on the way in Europe. It has been an interesting project for those of us taking part in the discussions. It has been a useful process trying to formulate and agree on these ethical principles which after all do not bring very much new ideas but first of all bring down on paper formulation of some commonly agreed guidelines for good professional behaviour. It is believed that the contribution of learned, skilled and dedicated individuals is crucial to the achievement of a healthy environment and thriving community. Our behaviour as water professionals should serve as an example to the community as part of our contribution to a sustainable environment.

The other member associations of the WAW are invited and encouraged to take on this process and discuss it back home in their organisations.

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(1)  William S. Warner (2000): The influence of religion on wastewater treatment: a consideration for experts. WATER 21, August 2000.

# Resource Paper #9

## Global Water Supply and Sanitation Assessment 2000 Report

The WHO and UNICEF Joint Monitoring Programme for Water Supply and Sanitation (JMP) provides a snapshot of water supply and sanitation worldwide at the turn of the millennium using information available from different sources. From 2001 the JMP database for both historic data and future projections will be periodically updated. All assistance in identifying unused and new data to improve the estimates presented here is welcome.

## Global Water Supply and Sanitation Assessment 2000 Report

1. The Global Water Supply and Sanitation Assessment 2000

This chapter presents the main findings of the Global Water Supply and Sanitation Assessment 2000. It also outlines the background, methodology and limitations of the Assessment.

### 1.1 Main findings

The percentage of people served with some form of improved water supply rose from 79% (4.1 billion) in 1990 to 82% (4.9 billion) in 2000. Over the same period the proportion of the world's population with access to excreta disposal facilities increased from 55% (2.9 billion people served) to 60% (3.6 billion). At the beginning of 2000 one-sixth (1.1 billion people) of the world's population was without access to improved water supply (Figure 2.1) and two-fifths (2.4 billion people) lacked access to improved sanitation (Figure 2.2). The majority of these people live in Asia and Africa, where fewer than one-half of all Asians have access to improved sanitation and two out of five Africans lack improved water supply. Moreover, rural services still lag far behind urban services. Sanitation coverage in rural areas, for example, is less than half that in urban settings, even though 80% of those lacking adequate sanitation (2 billion people) live in rural areas some 1.3 billion in China and India alone. These figures are all the more shocking because they reflect the results of at least twenty years of concerted effort and publicity to improve coverage.

One positive finding of the Assessment 2000 is that sanitation coverage appears to be higher than would be expected from the findings of earlier assessments. This is because the consumer-based survey data in the Assessment 2000 account for households that provided their own sanitation facilities, especially in Asia and Africa. These facilities were not covered by the provider-based data used in previous assessments.

Although an enormous number of additional people gained access to services between 1990 and 2000, with approximately 816 million additional people gaining access to water supplies and 747 million additional people gaining access to sanitation facilities, the percentage increases in coverage appear modest because of global population growth during that time. Unlike urban and rural sanitation and rural water supply, for which the percentage coverage has increased, the percentage coverage for urban water supply appears to have decreased over the 1990s. Furthermore, the numbers of people who lack access to water supply and sanitation services remained practically the same throughout the decade.

The water supply and sanitation sector will face enormous challenges over the coming decades. The urban populations of Africa, Asia, and Latin America and the Caribbean are expected to increase dramatically. The African urban population is expected to more than double over the next 25 years, while that of Asia will almost double. The urban population of Latin America and the Caribbean is expected to increase by almost 50% over the same period.

Although the greatest increase in population will be in urban areas, the worst levels of coverage at present are in rural areas. In Africa, Asia, and Latin America and the Caribbean, rural coverage for sanitation is less than one-half that of urban areas. In those three regions alone, just under 2 billion people in rural areas are without access to improved sanitation, and just under 1 billion are without access to improved water supply.

This report uses international development targets to highlight the challenges faced by the sector in reducing the coverage gap (see Box 1.1). To achieve the 2015 target in Africa, Asia and Latin America and the Caribbean alone, an additional 2.2 billion people will need access to sanitation and 1.5 billion will need access to water supply by that date. In effect, this means providing water supply services to 280 000 people and sanitation facilities to 384 000 people every day for the next 15 years.

Projected urban population growth, especially in Africa and Asia, suggests that urban services will face great challenges over the coming decades to meet fast-growing needs. At the same time, rural areas also face the daunting task of meeting the existing large service gap. To reach universal coverage by the year 2025, almost 3 billion people will need to be served with water supply and more than 4 billion with sanitation.

Poor water supply and sanitation have a high health toll (Boxes 1.2 and 1.3), whereas improving water and sanitation brings valuable benefits to both social and economic development (Box 1.4). The simple act of washing hands with soap and water can reduce diarrhoeal disease transmission by one-third. Hygiene promotion, therefore, is an important priority.

Adequate quantities of safe water and good sanitation facilities are necessary conditions for healthy living, but their impact will depend upon how they are used.

## BOX 1.1  International Development Targets for Water Supply and Sanitation Coverage

Indicative targets for water supply and sanitation coverage were developed by the Water Supply and Sanitation Collaborative Council (WSSCC) as part of the process leading up to the Second World Water Forum, The Hague, 1722 March 2000. The targets were presented in the report VISION 21: A shared vision for hygiene, sanitation and water supply and a framework for action (1). The targets to be achieved are:

- By 2015 to reduce by one-half the proportion of people without access to hygienic sanitation facilities, which was endorsed by the Second World Water Forum, The Hague, March 2000.

- By 2015 to reduce by one-half the proportion of people without sustainable access to adequate quantities of affordable and safe water, which was endorsed by the Second World Water Forum and in the United Nations Millennium Declaration.

- By 2025 to provide water, sanitation, and hygiene for all.

The VISION 21 report stresses the indicative nature of these targets and the need to consider them in local context. Such targets are nevertheless helpful in assessing the magnitude of the task ahead in meeting the water and sanitation needs of the poor. These targets build upon the target of universal coverage established for the International Drinking Water Supply and Sanitation Decade 19811990, which was readopted as the target for the year 2000 at the World Summit for Children in 1990.

Coverage targets themselves have been criticized as failing to focus on the changes that contribute progressively to health and development and as being too simplistic, dividing the world into those who "have" and those who "have not." The Assessment 2000 report represents a first step in moving towards a breakdown according to means of provision, in addition to overall coverage estimation.

## BOX 1.2  Health Hazards of Poor Water Supply and Sanitation

- Approximately 4 billion cases of diarrhoea each year (2) cause 2.2 million deaths, mostly among children under the age of five (3). This is equivalent to one child dying every 15 seconds, or 20 jumbo jets crashing every day. These deaths represent approxi-mately 15% of all child deaths under the age of five in developing countries. Water, sanitation, and hygiene interventions reduce diarrhoeal disease on average by between one-quarter and one-third (4).

- Intestinal worms infect about 10% of the population of the developing world (2). These can be controlled through better sanitation, hygiene and water supply (5). Intestinal parasitic infections can lead to malnutrition, anaemia and retarded growth, depending upon the severity of the infection.

- It is estimated that 6 million people are blind from trachoma and the population at risk from this disease is approximately 500 million. Considering the more rigorous epidemiological studies linking water to trachoma, Esrey et al. (4), found that providing adequate quantities of water reduced the median infection rate by 25%.

- 200 million people in the world are infected with schistosomiasis, of whom 20 million suffer severe consequences. The disease is still found in 74 countries of the world. Esrey et al. (4), in reviewing epidemiological studies, found a median 77%reduction from well-designed water and sanitation interventions.

- Arsenic in drinking water is a major public health threat. According to data from about 25 000 tests on wells in Bangladesh, 20% have high levels of arsenic (above 0.05 mg/l). These wells were not, however, selected at random and may not reflect the true percentage (6). Many people are working hard in Bangladesh, West Bengal and other affected areas to understand the problem and identify the solution.

## BOX 1.3  Cholera Epidemics

Cholera is a worldwide problem that can be prevented by ensuring that everyone has access to safe drinking-water, adequate excreta disposal systems and good hygiene behaviours.

Major health risks arise where there are large concentrations of people and hygiene is poor. These conditions often occur in refugee camps, and special vigilance is needed to avoid outbreaks of disease.

Most of the 58057 cases of cholera reported in Zaire in 1994 occurred in refugee camps near the Rwandan border. A decrease to 553 cases in Zaire in 1995 reflected the stabilization of refugee movement.

A cholera epidemic that began in Peru in 1990 spread to 16 other countries in Latin America. A total of 378 488 cases were reported in Latin America in 1991.

Ten years later, cholera remains endemic following its absence from the continent for nearly a century

Source: (7)

## BOX 1.4  Health Benefits of Improved Water Supply and Sanitation

**Water Supply and Health**

Lack of improved domestic water supply leads to disease through two principal transmission routes (8):

**Waterborne disease transmission occurs by drinking contaminated water.** This has taken place in many dramatic outbreaks of faecaloral diseases such as cholera and typhoid. Outbreaks of waterborne disease continue to occur across the developed and developing world. Evidence suggests that waterborne disease contributes to background rates of disease not detected as outbreaks. The waterborne diseases include those transmitted by the faecaloral route (including diarrhoea, typhoid, viral hepatitis A, cholera, dysentery) and dracunculiasis. International efforts focus on the permanent eradication of dracunculiasis (guinea worm disease).

**Water-washed disease occurs when there is a lack of sufficient quantities of water for washing and personal hygiene.** When there is not enough water, people cannot keep their hands, bodies and domestic environments clean and hygienic. Without enough water, skin and eye infections (including trachoma) are easily spread, as are the faecaloral diseases.

**Diarrhoea is the most important public health problem affected by water and sanitation and can be both waterborne and water-washed.** Adequate quantities of safe water for consumption and its use to promote hygiene are complementary measures for protecting health. The quantity of water people use depends upon their ease of access to it. If water is available through a house or yard connection people will use large quantities for hygiene, but consumption drops significantly when water must be carried for more than a few minutes from a source to the household (9).

**Sanitation and health**

Sanitation facilities interrupt the transmission of much faecaloral disease at its most important source by preventing human faecal contamination of water and soil. Epidemiological evidence suggests that sanitation is at least as effective in preventing disease as improved water supply. Often, however, it involves major behavioural changes and significant household cost.

Sanitation is likely to be particularly effective in controlling worm infections. Adults often think of sanitation in adult terms, but the safe disposal of children's faeces is of critical importance. Children are the main victims of diarrhoea and other faecaloral disease, and also the most likely source of infection.

Child-friendly toilets, and the development of effective school sanitation programmes, are important and popular strategies for promoting the demand for sanitation facilities and enhancing their impact.
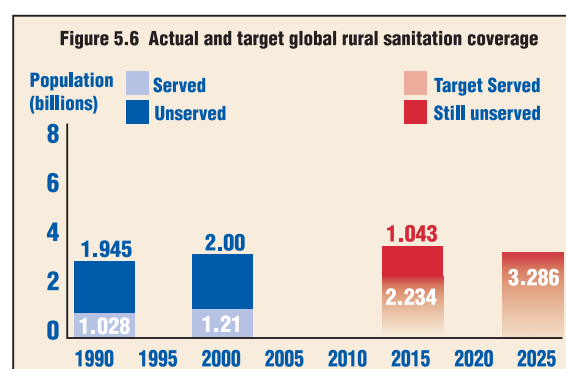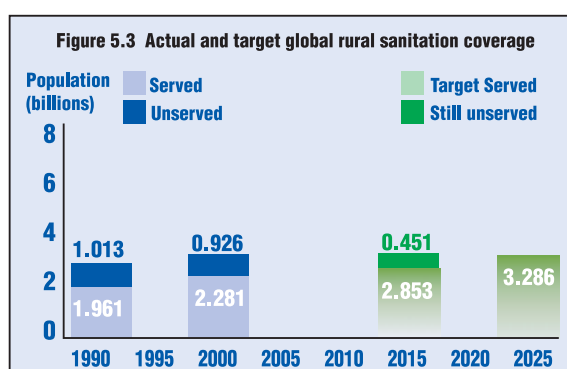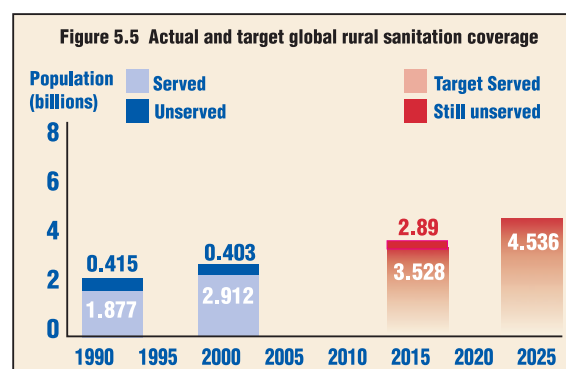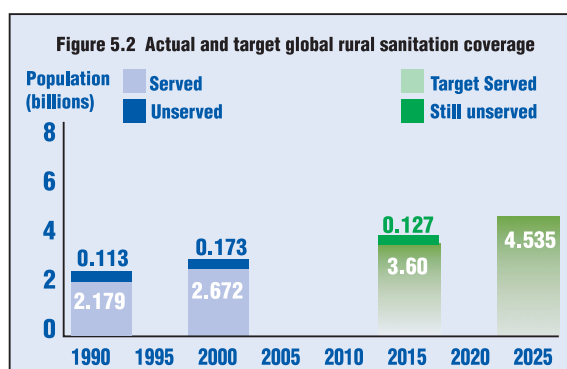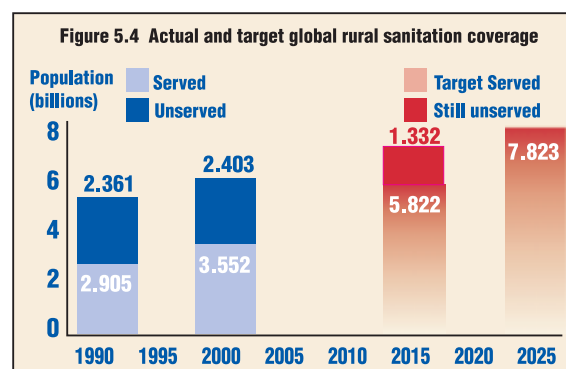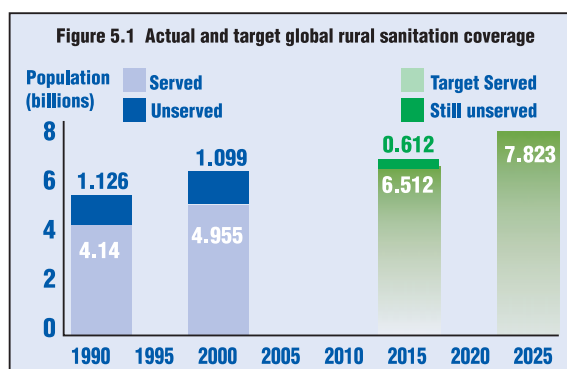
## 5. Challenges, future needs and prospects

### 5.1 Future prospects

At present, sanitation coverage worldwide is still consistently lower than water supply coverage (cf. Figures 5.1 and 5.4). Rural coverage shows most disparities between regions, but is generally lower than urban coverage (cf. Figures 5.2, 5.3, 5.5 and 5.6). Globally, Asia has the lowest overall figures for coverage: almost two-thirds of those without access to improved water supply, and approximately 80% of those without access to improved sanitation, live in Asia (Figures 2.1 and 2.2). And in Africa, despite its much lower population size compared with Asia, lives almost one-third of the global population without access to improved water supply. Africa also has the lowest percentage coverage for improved water supply, with only 62% of the country's population having access (Table 5.1).

Global population projections suggest that the world population of 6.055 billion in 2000 will increase 20% to 7.105 billion by 2015, and to 7.825 billion by 2025, a 30% increase. There will be enormous strains on existing services, and substantial further service provision will be needed to meet the population increase and address the backlog.

To achieve the international development target of halving the pro-portion of people without access to improved sanitation or water by 2015 (Box 1.1), an additional 1.6 billion people will require access to water supply (Figure 5.1) and about 2.2 billion will require access to sanitation facilities (Figure 5.4). For water supply, that includes approximately 1.018 billion additional people to be served in urban areas (Figure 5.2) and approximately 581 million to be served in rural areas (Figure 5.3). The corresponding information for sanitation is shown in Figures 5.4–5.6. To achieve these goals will require immense effort and investment. If the change over the 1990s is used as a guide to future progress (see Section 2.2), then least progress might be expected in the area of rural sanitation. There has been massive investment in water supply since 1980, but the health benefits have been limited by poor progress in other areas, especially in the management of human excreta. The lack of good excreta management is a cause of sickness and disease, a major environmental threat to global water resources, and a fundamental stumbling block in the advancement of human dignity.



Figure 5.1 Actual and target global rural sanitation coverage



Figure 5.4 Actual and target global rural sanitation coverage



Figure 5.2 Actual and target global rural sanitation coverage



Figure 5.5 Actual and target global rural sanitation coverage



Figure 5.3 Actual and target global rural sanitation coverage



Figure 5.6 Actual and target global rural sanitation coverage

There are many barriers to expanding access to improved sanitation services. Some are listed in Box 5.1.

The reasons for apparent low demand need to be understood, to determine whether changes can be brought about through political, financial or technical means, or simply by improving information. People may want sanitation very badly, yet be powerless to express that desire in financial or political terms. Some may want safe excreta management facilities, but not at the prevailing price. Others may not want the available "improvements" at any price.

Cultural beliefs have a strong impact on sanitation, and even on the possibility of talking about sanitation. In many cultures, the handling of excreta is considered a taboo and viewed as disgusting or a dangerous nuisance, not to be discussed. No one wants to be associated with excreta. Those who reduce its offensive characteristics for others may be stigma-tized by association. Problems cannot be solved if people do not want to talk about them andbe associated with their solution. In many contexts, taboos including modern technological ones block the safe recovery of valuable agricultural resources from human wastes (16). To counter the excreta taboo, education promoting sanitation and hygiene should link the value of excreta (faeces and urine) with ecology and health protection.

Three principles are fundamental to the creation of socially, economically and ecologically sustainable sanitation systems:

- Equity: All segments of society have access to safe, appropriate sanitation systems adapted to their needs and means.

- Health promotion and protection from disease: Sanitation systems should prevent users and other people from contracting excreta-related diseases and should interrupt the cycle of disease transmission.

- Protection of the environment: Sanitation systems should neither pollute ecosystems nor deplete scarce resources (15).

Other factors to be borne in mind in implementing sanitation programmes are listed in Box 5.2. Achieving the 2015 target for sanitation will require an enormous increase in percentage coverage.

The coverage target most likely to be achieved by 2015 is that of rural water supply. This is because

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**BOX 5.1 Sanitation – Barriers to Progress**

Barriers to progress in sanitation include:

- Lack of political will.
- Low prestige and recognition.
- Poor policy at all levels.
- Weak institutional framework.
- Inadequate and poorly used resources.
- Inappropriate approaches.
- Failure to recognize defects of current excreta management systems.
- Neglect of consumer preferences.
- Ineffective promotion and low public awareness.
- Women and children last.

Source: (15)

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**BOX 5.2. Implementation of Sanitation Programmes**

The implementation of effective sanitation programmes should:

- Help to prevent environmental pollution and degradation.
- Provide impetus for the development of a range of systems that are applicable to different cultural and environmental conditions.
- Treat sanitation as a major field of endeavour in its own right, with sufficient investment to revitalize training programmes and professional standing.
- Create a demand for systems that move increasingly towards safe reuse and recycling of wastewater.
- Encourage governments, nongovernmental organizations, the private sector and donors to review their sanitation policies.
- Involve in the design process people for whom the systems are being built.

Source: (15)

of the projected decline in rural populations, and the relatively high existing levels of rural water supply coverage compared with rural sanitation coverage (cf. Figures 5.3 and 5.6). Urban services face the greatest overall challenges, with more than a billion additional people needing access to both water supply (Figure 5.2) and sanitation (Figure 5.5) over the next 15 years, if coverage targets are to be met. Indeed, just to maintain the present percentage coverage in urban areas up to the year 2015, an estimated 913 million additional people will need access to water supply, and an additional 834 million will need access to sanitation. This effort is equivalent to building the water supply and sanitation infrastructure to serve approximately three times the population of Northern America.

## 5.2 Future needs and services

There are four major challenges facing the water supply and sanitation sector in the years to come:

- Keeping pace with a net population growth of more than a billion people over the next 15 years (Box 5.3; 17).
- Closing the coverage and service gap, with emphasis on sanitation which lags considerably behind water supply.
- Ensuring sustainability of existing and new services.
- Improving the quality of services.

The magnitude of these challenges can be seen clearly in the context of the international development targets described in Box 1.1. Whether or not these targets are realistic, they are helpful in quantifying the challenges faced by the sector in reducing the coverage gap.

Table 5.1 shows the practical implications of adopting the VISION 21 target of halving the fraction of the global population without improved sanitation and water supply by 2015 (1). To allow a more detailed region-al analysis of needs over the next 15 years, the VISION 21 target has been applied to regional rural and urban populations. However, this report does not imply that all regions and countries of the world should have the same target. The table has been subdivided into urban, rural and total components, each of which is further subdivided between water supply and sanitation. In Table 5.1, 2015 target water and sanitation coverages for urban, rural and total populations were obtained by halving the fraction of the population without access to improved water or sanitation, as appropriate, for each region. The "additional population to serve" figures were obtained from the corresponding differences between the target population to have access and the current 2000 population with access, for each region. This figure represents the additional

---

### BOX 5.3  Population Growth

The world population surpassed the 6 billion mark in 1999. From 1804, when the world passed the 1 billion mark, it took 123 years to reach 2 billion people in 1927. By 1960, 33 years later, the world supported a total population of 3 billion people. Since then the world population has grown at a pace of more than a billion people every two decades. It took 14 years to reach 4 billion in 1974; 13 years to pass the 5 billion mark in 1987; and only 12 years later, by 1999, the population reached 6 billion people.

Medium population growth projections by the United Nations  taking into account the HIV/AIDS epidemic  indicate that it will take another 12 years to add one more billion to the world population, reaching 7 billion people by 2011. From then on, the population growth trend will change, increasing the time required to add an additional 1 billion people and generating an inflection point in the population growth curve. It will take 15 years to pass the 8 billion mark in 2026 and another 24 years to reach 9 billion people by the middle of the 21st century.

All population growth is expected to occur in developing nations, as developed regions are projected to see their population decrease by 6% over the next 50 years. Meanwhile, the rural population is expected to stabilize at around 3.2 billion (from 2.97 billion today), indicating that the growing population will settle in urban areas. The challenge is to provided the basic infrastructure required by nearly 2 billion people in urban areas in the developing world, while at the same time reducing the proportion of people without access to water supply and sanitation services.

Source: (17)

population that must be served if the fraction of urban population without improved services in the region is to be halved by 2015. The assumption is that services for those who are already served will be sustained. This is optimistic, as there are still huge constraints affecting the sustainability of water supply and sanitation services, including funding limitations, insufficient cost-recovery and inadequate operation and maintenance (Section 3.1). This suggests that, in addition to the great demand for constructing new systems, there will also be a need for substantive investments in capacity building, and operation and maintenance.

## Table 5.1 Population coverage required by the 2015 International Development Target

| URBAN | 2000 urban population (millions) | 2000 urban population with access (millions) | 2000 urban coverage | 2015 target urban coverage | 2015 urban population (millions) | 2015 target urban population to have access (millions) | 2015 target additional urban population to serve (millions) | 2015 target increase in urban population to be served |
|---|---|---|---|---|---|---|---|---|
| **Water supply** | | | | | | | | |
| Africa | 297 | 253 | 85 | 93 | 501 | 464 | 210 | 63 |
| Asia | 1352 | 1254 | 93 | 96 | 1943 | 1873 | 619 | 49 |
| Latin America and the Caribbean | 391 | 362 | 93 | 96 | 504 | 486 | 123 | 34 |
| Oceania | 21.3 | 21.0 | 98 | 99 | 25.7 | 25.5 | 4.5 | 21 |
| Europe | 545 | 542 | 100 | 100 | 566 | 564 | 22 | 4 |
| Northern America | 239 | 239 | 100 | 100 | 278 | 278 | 396 | 16 |
| **Global** | 2845 | 2672 | 94 | 97 | 3817 | 3690 | 1018 | 38 |
| **Sanitation** | | | | | | | | |
| Africa | 297 | 251 | 85 | 92 | 501 | 462 | 211 | 84 |
| Asia | 1352 | 1055 | 78 | 89 | 1943 | 1730 | 675 | 84 |
| Latin America and the Caribbean | 391 | 340 | 87 | 93 | 504 | 471 | 131 | 39 |
| Oceania | 21 | 21 | 99 | 99 | 25.7 | 25.5 | 4.5 | 21 |
| Europe | 545 | 537 | 98 | 99 | 566 | 561 | 25 | 5 |
| Northern America | 239 | 239 | 100 | 100 | 278 | 278 | 39 | 16 |
| **Global** | 2845 | 2442 | 86 | 92 | 3817 | 3528 | 1085 | 44 |

| RURAL | 2000 rural population (millions) | 2000 rural population with access (millions) | 2000 rural coverage | 2015 target rural coverage | 2015 rural population (millions) | 2015 target rural population to have access (millions) | 2015 target additional rural population to serve (millions) | 2015 target increase in rural population to be served |
|---|---|---|---|---|---|---|---|---|
| **Water supply** | | | | | | | | |
| Africa | 487 | 231 | 47 | 74 | 577 | 425 | 194 | 84 |
| Asia | 2331 | 1736 | 74 | 87 | 2404 | 2097 | 361 | 21 |
| Latin America and the Caribbean | 128 | 79 | 62 | 81 | 127 | 103 | 23 | 30 |
| Oceania | 9.1 | 5.7 | 63 | 81 | 10.4 | 8.5 | 28 | 49 |
| Europe | 184 | 161 | 87 | 94 | 154 | 154 | 0 | 0 |
| Northern America | 71 | 71 | 100 | 100 | 66 | 66 | 0 | 0 |
| **Global** | 3210 | 2284 | 71 | 85 | 3337 | 2853 | 581 | 25 |
| **Sanitation** | | | | | | | | |
| Africa | 487 | 220 | 45 | 73 | 577 | 419 | 198 | 90 |
| Asia | 2331 | 712 | 31 | 65 | 2404 | 1569 | 857 | 120 |
| Latin America and the Caribbean | 128 | 62 | 49 | 74 | 127 | 94 | 32 | 51 |
| Oceania | 9.1 | 7.3 | 81 | 91 | 10.4 | 9.4 | 2.1 | 28 |
| Europe | 184 | 137 | 74 | 89 | 154 | 137 | 0 | 0 |
| Northern America | 71 | 71 | 100 | 100 | 66 | 66 | 0 | 0 |
| **Global** | 3210 | 1210 | 38 | 79 | 3337 | 2294 | 1089 | 90 |

| TOTAL | 2000 total population (millions) | 2000 total population with access (millions) | 2000 total coverage | 2015 target total coverage | 2015 total population (millions) | 2015 target total population to have access (millions) | 2015 target additional total population to serve (millions) | 2015 target increase in total population to be served |
|---|---|---|---|---|---|---|---|---|
| **Water supply** | | | | | | | | |
| Africa | 784 | 484 | 62 | 82 | 1078 | 889 | 404 | 83 |
| Asia | 3683 | 2990 | 81 | 91 | 4347 | 3971 | 980 | 33 |
| Latin America and the Caribbean | 519 | 441 | 85 | 93 | 631 | 588 | 147 | 33 |
| Oceania | 30.4 | 26.7 | 88 | 94 | 36.1 | 33.9 | 7.3 | 27 |
| Europe | 729 | 703 | 96 | 100 | 719 | 718 | 22 | 2 |
| Northern America | 310 | 310 | 100 | 100 | 343 | 343 | 39 | 11 |
| **Global** | 6055 | 4956 | 82 | 91 | 7154 | 6542 | 1599 | 32 |
| **Sanitation** | | | | | | | | |
| Africa | 784 | 471 | 60 | 82 | 1078 | 881 | 410 | 87 |
| Asia | 3683 | 1767 | 48 | 76 | 4347 | 3299 | 1532 | 87 |
| Latin America and the Caribbean | 519 | 402 | 78 | 90 | 631 | 566 | 163 | 41 |
| Oceania | 30.4 | 28.4 | 93 | 97 | 36.1 | 34.9 | 7 | 23 |
| Europe | 729 | 674 | 92 | 97 | 719 | 868 | 25 | 4 |
| Northern America | 310 | 310 | 100 | 100 | 343 | 343 | 39 | 11 |
| **Global** | 6055 | 3652 | 60 | 81 | 7154 | 5822 | 2175 | 59 |

Some of the conclusions that can be drawn from Tables 5.1 and 5.2 are striking:

- To meet the 2015 development target of halving the fraction of the population without services in Africa, Asia, and Latin America and the Caribbean, the number of people served by water supply must increase by 1.6 billion (32%), and those served by sanitation must increase by 2.2 billion (59%).

- For water, this means providing services for an additional 107 million people each year, or 292,000 every day, until 2015. Considering that only 816 million people gained access to improved water services during the 1990s, the pace has to be accelerated over the next 15 years.

- For sanitation, the challenge is even greater, with services to be provided for an additional 145 million people each year until 2015, or 397,000 every day until 2015. During the 1990s, only 75 million people a year gained access to improved sanitation services.

- Rapid urban growth means that more than half of the additional services must be in urban areas, despite the higher current levels of coverage. The lower levels of service in rural areas also mean that nearly half of the improvements will need to come in rural areas, even though the rural population will grow more slowly than the urban population.

- Most of the work will be in Asia. The absolute needs in Asia outstrip those of Africa, and Latin America and the Caribbean combined. This does not mean that the needs of the poor are any more acute in Asia than elsewhere, only that the majority of people without access to water supply and sanitation services are in Asia.

- Current progress is inadequate to meet the targets. Something will have to change dramatically if the targets are to be met. In reality, as highlighted at the World Water Forum in The Hague (1), a wide range of issues would need to be resolved, and the majority of these are institutional and social, rather than technical.

The estimated population growth in the next 15 years is 1.1 billion people, 88% of whom will live in urban areas. After 2015, all the population expansion will be concentrated in cities. If global expenditure and approaches in water supply remain the same as during the past decade, by 2015 water supply services will be provided to an additional 739 million urban dwellers and 489 million rural inhabitants. Considering that the current urban and rural populations without improved water service are 173 million and 926 million, respectively, and that by 2015 the urban and rural populations will grow by 972 million and 127 million,

| Table 5.2 Distribution of additional population to be served to meet the 2015 International Development Target | | | |
|---|---|---|---|
| Region | Urban% | Rural% | Total% |
| **Water supply** | | | |
| Africa | 13.1 | 12.1 | 25.3 |
| Asia | 38.7 | 22.6 | 61.4 |
| Latin America and the Caribbean | 7.7 | 1.5 | 9.0 |
| Oceania | 0.3 | 0.2 | 0.5 |
| Europe | 1.4 | 0.0 | 1.4 |
| Northern America | 2.4 | 0.0 | 2.4 |
| **Totals** | **63.6** | **36.4** | **100** |
| **Sanitation** | | | |
| Africa | 9.7 | 9.1 | 18.8 |
| Asia | 31.0 | 39.4 | 70.6 |
| Latin America and the Caribbean | 6.0 | 1.5 | 7.4 |
| Oceania | 0.2 | 0.1 | 0.3 |
| Europe | 1.2 | 0.0 | 1.1 |
| Northern America | 1.8 | 0.0 | 1.8 |
| **Totals** | **49.9** | **50.1** | **100** |

respectively, it is obvious that the past pace of providing improved services will be insufficient to cope with the projected population growth. Unless the pace is increased, the number of people without access will increase sharply. To achieve the 2015 target, the annual investment in water supply should be increased by 31% (39% for the urban water sector and 19% for the rural water sector).

In sanitation, the numbers are even more dramatic as the current coverage level is low. In urban areas, 1.085 billion additional people should be provided with sanitation service, requiring a 28% increase in effective annual expenditure. In rural areas, the global target is to provide an additional 1.1 billion people with sanitation service, implying a quadrupling of the annual progress achieved over the 1990s. To achieve the total sanitation target by 2015 would require that the annual expenditures of the 1990s almost double.

Table 5.2 shows the urban-rural distribution of the additional population for which services must be provided to meet the 2015 international development target.

## 5.3 Ways to face the challenges

While water, sanitation and hygiene promotion interventions are clearly linked in their effects, the problems addressed by each are fundamentally different. Water supply, sanitation and hygiene promotion require differ-ent skills and approaches, and a style that works well for one may not work for another.

To most people, and especially to the poor, the need for a convenient and safe water supply is self-evident. It is not hard to "generate demand" for drinking water supply among the poor; they already calculate the time it costs to fetch water, and are often willing to pay vendors far more than affluent families pay the public utility for superior service. There is no lack of demand for water supply among the poor or anybody else, and historically this is almost always the first priority for communities. The current challenges in water supply involve the development of appropriate institutional, economic and financial arrangements to attract initial investment and ensure continued sustainability. These challenges are usually met through collective efforts by governments, commerce, community, or civil society; they almost always involve sharing resources (such as water treatment works or handpumps), regardless of the technology or scale of the system.

In contrast, the construction and maintenance of sanitation facilities is often an individual or household affair. In some cases, sanitation systems mirror community water supplies, with an extensive piped network in the urban environment. By and large, however, such solutions are too expensive for the people currently without service, and would require a radically improved water supply service to function. On-site sanitation (pit latrines, septic tanks, etc.) is appropriate for the unserved population in many rural areas, and is increasingly common in periurban and urban areas. On-site sanitation is, however, a household affair and its develop-ment consequently requires a different promotional approach from that required for water supply. Experience suggests that a marketing approach is needed. That is, there should be a focus on developing and distributing products that match consumer demands in both quality and price. This in turn requires understanding the reasons why people want sanitation, which may differ significantly from the agendas of national or international agencies (see Box 5.4). To be successful, sanitation programmes need to provide education for behavioural change and to ensure community participation. Because of high levels of illiteracy, conventional train-ing methods may be ineffective. Many local projects are not

achieving the expected results because of a failure to provide effective education.

The importance of hygiene (the behaviour of individuals in the management of excreta and cleanliness) has only recently returned to the fore in the sector. Concerns about hygiene and the use, rather than simply the construction of latrines are not new. What is new, is the rapid increase in epidemiological evidence pointing to the importance of relatively small behavioural changes in protecting families from faecal-oral disease (reviewed in 17).

There is an increasing consensus that much of the health benefit of water supply and sanitation comes from the changes in hygiene they pro-mote. People wash more often when water taps are conveniently located on their property, and people are more likely to practise safe excreta disposal when there is a nearby latrine. Yet other practices,

<div style="border:1px solid #ccc; padding:8px;">

### BOX 5.4  Why people want latrines

A survey of rural households in the Philippines elicited the following reasons for satisfaction with a new latrine. The reasons are listed in order of importance, starting with the most important:

- lack of flies;
- cleaner surroundings;
- privacy;
- less embarrassment when friends visit;
- reduced gastrointestinal disease.

These results are echoed in other parts of the world. Candid personal reflection, even by health sector professionals, often reveals that health is a less intense motivator for sanitation than dignity, convenience and social status.

Source: (7)

</div>

such as hand-washing with soap and preventing contamination of drinking-water, are also important, and these behaviour changes do not come about automatically through the provision of hardware. Promoting and motivating people to make these changes requires skills that differ from those required to develop and manage an effective water supply system, or to promote a successful sanitation facilities programme. Ironically, while epidemiologists agree about the importance of hygiene improvement for health protection, it is at present often not well understood and is not sufficiently documented. None of the data presented in this report directly describes or reflects hygiene practices. While the observation of hygiene behaviour has become an increasingly well-documented field (e.g. 18), these observations are not routinely included as a component of household surveys.

From the above, it is clear that water supply, sanitation and hygiene are not simply "collective goods," but rather affect each person as an individual. This means that progress in the sector requires a focus on results at the household level. The need to focus on household results is precisely why the use of household survey data in this report is so important. A focus on the household has been recognized as critical in sanitation and environmental health (19). In setting priorities, and establishing "next moves" to improve services, the question must always be: "How does this affect the individual household?" The household-centred approach is not merely an evaluation method. As the data in this report show, individual households are the primary actors in the extension of sanitation coverage  sometimes even without the knowledge of the for-mal "provider" agencies. To build on household capacities and initiative, there must also be a household-centred approach to implementation. (19). In setting priorities, and establishing "next moves" to improve services, the question must always be: "How does this affect the individual household?"

Access to house connections for water supply and sewerage, hand-pumps or latrines is not random. Overwhelmingly, those currently not served by improved water supply and sanitation are the poor and powerless. Not surprisingly, public health statistics for water-related and sanitation-related disease also vary with income, leading to the painful conclusion of Hardoy, Cairncross & Satterthwaite

The relationships between health and services are complex, and involve many other factors besides simple access to environmental services; but bad water supply and sanitation certainly contribute to the cycle of disease, poverty and powerlessness. Interventions in water supply and sanitation, through their impact on health and development, are powerful elements of efforts to enable the poor to escape poverty. Even

among the relatively powerless, those with the least power suffer the most. Children and women are the most affected by failures in water supply, sanitation and hygiene promotion. The major portion of the burden of death and disease falls upon children under five years of age; the major burden of care falls upon the mothers, although they may not be explicitly targeted with messages such as the need for safe disposal of stools from children under five. Similarly, there are 40 million refugees and 100 million people displaced from their homes within their own countries as a result of disaster, civil war and conflict. These populations face problems with water supply and sanitation that they may already have solved in their own homes.

Despite the grim statistics of inadequate coverage presented in Chapter 2, this report also reflects the tremendous capacity of society to solve these problems. Simply maintaining a given percentage of coverage often reflects extensive mobilization of skills and resources to keep pace with population growth. Although considerable resources are being provided by external agencies to the water supply and sanitation sector, these are still insufficient. While sanitation coverage in rural India is still far too low, planners were shocked when they first recognized the significance of individual and household investment. Government-funded sanitation could only reach 2% of the population in the 1980s, but household surveys revealed that four times as many households had made the decision to invest in basic sanitation themselves without government assistance. This suggests that governments and external support agencies, including nongovernmental organizations and the private sector, need to understand how water supply and sanitation improvements actually come about; how their activities can help or hinder the process; and need to learn how to work with that.

According to information provided by governments to this Assessment about US$ 16 billion have been spent annually in constructing new water and sanitation facilities over the past 10 years. Yet at the end of the 10 years, huge numbers of people are still without services. In contrast, US $11 billion is spent each year in Europe on ice cream, US $17 billion is spent each year in Europe and the United States on pet food, and US $105 billion is spent each year in Europe alone on alcoholic drinks (15). National budgets for armaments are also large. Water supply, sanitation and hygiene are low-cost essentials compared with these items. It should not be beyond human capacity to achieve a safe, reliable water supply, and sanitation and hygiene for all.

Lack of water supply, sanitation and hygiene causes both social and individual problems. There is increasing consensus that solutions are only achieved in a local context, in which the appropriate mix of government, private sector, individual and civil society contributions must be locally appropriate; that all sectors have a part to play; and that the part must be locally determined. In contrast, much of the debate during the 1990s focused upon the limits of governmental capacity to provide water supply and sanitation services. Some have seen the private sector or civil society (led by nongovernmental organizations or the community itself) as the preferred provider of the services that government could not provide in a more efficient and more accountable way. The evidence is only now beginning to trickle in and the results are mixed.

For example, preliminary studies show that multinational companies are playing an increasing role in water supply in developing countries, and it is plausible that the private sector outlook promotes greater efficiency. These same studies suggest, however, that multinationals are not necessarily bringing much new capital investment to the sector. In any discharge of responsibility from the public to the private sector, care must always be taken to ensure that enforceable regulatory, contractual mechanisms are in place to meet public objectives, and to provide the private sector with sufficient stability to attract continuing investment in extending and upgrading service. Without such mechanisms, it is unrealistic to expect the private sector to invest in services and not maximize their return or investment. Similarly, field studies have suggested that community-managed systems are not necessarily more effective or fairer than systems run by traditional government agencies.

Much of the rhetoric on both sides of the public-private debate has been confused because it does not always consider the full diversity of the private sector. While large multinational water companies are significant players, many other players are much smaller in size. These include local water vendors, contractors and masons who build latrines. While none of these smaller actors may bring in large amounts of capital, all can have a direct impact upon the quantity and quality of services provided.

## 5.4 Sustaining the solutions

This section considers how solutions can be sustained in institutional, financial and natural resource terms. Sustainable development has been usefully defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (21). While many aspects of sustainability have been explored by a number of authors, there are two principal ones of concern to hygiene, sanitation and water supply:

- **Functional sustainability**: Can the institutions and finances carry on long after the initial excitement of system inauguration? Or will the system collapse into disuse because essential funds or skills for operation and maintenance cannot be found?

- **Environmental sustainability**: Will system operation damage the environment (and thereby health and prosperity) for future generations? Will other environmental changes damage the water resource to the point where future services become difficult or impossible to maintain?

These questions are explored in greater detail below, starting with issues of functional sustainability. Some of the factors with implications for the sustainability of water supply and sanitation systems are examined in Box 5.5.

One of the hardest lessons for the water supply and sanitation sector is that making the initial capital investment is often the easiest part of the job. It is often relatively easy to find the resources (money, labour, materials and organization) for one big push to build something. It is, however, much more difficult to maintain a truly sustainable system. A number of principles illustrate this point (see Box 5.6). No service is sustainable in the long run if its costs cannot be recovered; to the extent that recurrent costs are subsidized directly by the state, the system's users are hostage to political whim. On the other hand, this does not mean that all users must necessarily pay the same share of the cost, or even that the cost of each user's services must be recovered from that individual user. In practice, some degree of cross-subsidy is inevitable due to the complexity of calculating

> **BOX 5.5 Sustainable Water Supply and Sanitation Systems**
>
> A series of meetings across Africa led to the conclusion that important factors determining the sustainability of water supply and sanitation projects included:
>
> - Community participation in all stages of project planning, design, implementation, management and operation, with consideration of gender issues.
> - Political commitment.
> - Intersectoral coordination, collaboration and cooperation.
> - Adequate institutional frameworks.
> - Human resources development in all its forms and at all levels.
> - Self-improvement of communities.
> - Better hygiene and sanitation.
> - Improved information management.
> - Improved environmental sanitation in communities.
> - Use of appropriate technologies.
> - Involvement of the private sector through sound regulatory and controlling mechanisms.
>
> Source: (22)

the costs of individual household service. More importantly, some degree of cross-subsidy from wealthier to poorer users is desirable to ensure access for all, and thus minimize disease and maximize public health benefits.

Institutional sustainability and the mobilization of individual resources for water supply and sanitation depend upon the existence of a reliable and fair legal framework. The enormous energy that individuals

and families can mobilize for water supply and sanitation depends greatly upon the security of their future. No family will invest in sanitation if they will not benefit from it; for example, if they fear eviction. Similarly, the problem of groundwater depletion in south Asia and other parts of the world has much to do with poorly defined property rights between drinking-water consumers and those who irrigate agricultural fields. These examples are symptoms of the overall complexity of many aspects of water-related law and regulation.

There has been increasing recognition of the need to treat water as vulnerable and scarce resource, especially since the Dublin conference (24). Domestic water supply plays a small role in the water balance of most countries, and water consumption for irrigation often exceeds domestic consumption by a factor of ten or twenty. Uncontrolled irrigation, on the other hand, can play a major role in eroding the sustainability of domestic water supply. This is apparent in parts of south Asia, where the water table in some areas has dropped dramatically because of over-pumping for heavily subsidized irrigation. As the water table drops, domestic water wells and boreholes dry up and water supplies fall into disuse. In other areas, exploitation of relatively good quality groundwater for irrigation may occur alongside expensive treatment of contaminated surface water for domestic supply. Resolution of this type of conflict has lead to the recognition that integrated management approaches are important, particularly integrated water resource management.

> ## BOX 5.6  Sustaining Operation and Maintenance through Good Resource Management
>
> At the beginning of the 1990s, following an extensive consultation process, the Operation and Maintenance Working Group established crucial principles that were aimed at improving the sustainability of water supply and sanitation services. They are:
>
> - The provision of safe water is a service and requires a service-orientated attitude on the part of the agencies involved. Water should be managed as a commodity: its use should be financially sound, but subject to legal and regulatory controls to ensure its conservation, protection and well-balanced use.
> - Water and sanitation services should normally be set at a level that users are willing to finance, operate and maintain.
> - Water supply and sanitation systems should be managed and operated in accordance with the principles of good business practice. The form of management will vary according to the local situation. The agency should adopt an open policy and be fully accountable to its customers.
>
> The Working Group also considered that Governments should have a legitimate concern to satisfy the basic needs of disadvantaged segments of their population, and may require agencies to provide services through special financial arrangements, possibly on a temporary basis, to promote public health and economic development.
>
> Source: (23)

## 5.5 Need for monitoring

The use of household surveys in the Assessment 2000 greatly improved our understanding of coverage. But coverage statistics are only part of the story, and the assessment questionnaires sent out to country representatives illustrated many other issues: institutional relations, cost, intermittency of water supply and so on. More work is therefore needed to develop and apply indicators and techniques to help clarify the current situation. While national statistics are helpful to national planners and international agencies, they are of limited value in setting priorities for practical action. For this, a more local picture is crucial and this picture cannot be built up from simple coverage statistics.

Ideas about monitoring and assessment have developed significantly during the 1990s. The routine collection of data for possible use only by a distant project manager or official is no longer considered adequate, and it is increasingly recognized that monitoring needs to be designed and implemented with a view to answering specific practical questions. Shordt (25) noted four important developments in thinking about monitoring for water supply and sanitation:

- More groups and stakeholders have been brought into the processes of data collection, analysis, interpretation and use.
- There is an increased emphasis on monitoring behavioural change.
- With the development of participatory appraisal and qualitative research techniques, a wider range of strategies, and measurement tools to support the strategies, has emerged.
- There is increased emphasis on the timely use of results of monitoring and evaluation.

## BOX 5.7 Issues to address with Improved Sector Monitoring

### Water supply

*Equity* What portions of the city or district are not served at all? What portions of a city's population pay what charges to private vendors selling water obtained from the utility? How are intermittency and hours of service distributed across the city? In rural areas, do different socioeconomic groups have different access to wells or taps?

*Quality of service* What is the type of access to water supply and sanitation services? What type of technology is used? How effective are the services provided through these technologies? What is the quantity of water used per person a day? How clean and safe is the water at the point of distribution? How safe is it at the point of consumption? What are the water quality parameters of greatest concern to the consumer, and how can progress in improving these be gauged?

*Sustainability* How sound is the physical, institutional, financial and environmental basis of the water supply? Are there short-, mid- or long-term threats to its functioning in terms of physical, institutional or financial constraints? How effective and realistic are plans for cost recovery? Are capital costs and operation and maintenance costs affordable?

*Efficiency* How efficient are the services? What proportion of the time is the water supply out of service? For what fraction of the population? How predictable is down-time? Can consumers plan around it? In piped systems, what are the amounts of physical and non-physical (apparent) losses?

### Sanitation

*Use* Sanitation facilities are a means to an end, and not ends in themselves. Are sanitation facilities used? By whom? Are there differences by age and gender? As young children are the most likely to be infected and also the most vulnerable, safe disposal of children's stools is critical. Does the population always use toilets, or are there frequently conditions under which no suitable sanitation is available?

*Ultimate disposal* It all has to go somewhere, so where does it go? Is sewage treated before discharge? How are latrine contents removed, and where do they go? Are the contents biologically safe at the time of removal?

*Sustainability* How sound is the physical, institutional, financial and environmental basis of the sanitation system? Are there short-, mid- or long-term threats to its functioning? How effective and realistic are plans for cost recovery? What is the level of pollution originated by the treatment and disposal system?

### Hygiene

*Behaviour* Are hands washed after use of the toilet? Is soap or another aid used when hands are washed? (The use of soap, earth or mud with water has a dramatic effect on the effectiveness of transmission control.)

**Box 5.7** illustrates some of the questions that can be answered through better sector monitoring. While some of the data from assessment questionnaires sent to country authorities make an important start on a number of these issues, more objective information is needed. As with coverage, it will be important to validate these results from a household perspective.

The questions listed in Box 5.7 are important not just for a formal regulated system, but also for the informal systems used more frequently by the poor and most vulnerable. Finding indicators or techniques with which to answer the questions in Box 5.7 is challenging, however. Many of these questions can be answered only by the providers of services (concerned ministries, national water supply and sanitation agencies, water authorities, local services), whereas others would be more reliably obtained through population-based surveys. Such surveys are increasingly conducted at the country level and are extremely useful for determining water supply and sanitation statistics. But there are still huge problems concerning comparability of core data, uniformity of indicators and their definition, and concentration of surveys in some regions or countries.

An important challenge lies in building and sustaining the capacity to monitor progress, and to use the results of monitoring, in these areas. This challenge is already being addressed by the African Water Utilities Partnership in its work on the development of benchmarking and performance indicators (Box 5.8). While benchmarking statistics are helpful for the utility, other work must be done at the household and community level, and will require training of skilled people. Fortunately, training in such techniques will pay off for other sectors in development, as many face similar issues of assessing and monitoring sustainability.

## Box 5.8  Performance Indicators for African Water Supply and Sanitation Utilities

Twenty-one water and sanitation utilities in Africa participated in a project assessing key performance indicators. The project is managed by the Water Utility Partnership and the intention is to extend the programme to all utilities. The data will be used as a management tool for enhancing the performance of the utilities. The indicators measured and the range of some results were:

1.  Source of water.

2.  Annual water production (14 – 967 million $m^3$).

3.  Service coverage (7 – 100%).

4.  Per capita production.

5.  Per capita consumption (41 – 217 l/day).

6.  Average domestic consumption.

7.  Unaccounted for water (10% – 59%).

8.  Hours per day of service (10 – 24).

9.  Average tariff (8 – 402 US cents/$m^3$).

10. Working ratio.

11. Collection efficiency (6 – 115%).

12. Staff per 1000 connections (4 – 45).

13. Unit production cost (5 – 101 US cents/$m^3$).

14. Personnel cost.

15. Distribution of production costs.

**Key lessons learned from the programme:**

- Many utilities have difficulty in collecting and maintaining records related to the performance indicators.
- The quality of the data need to be cross-checked, as many of the utilities are not happy with the quality of their own data.
- There is a need to address concerns among utilities that they are providing confidential information which may be made public.
- There is a slow response to questionnaires and evidence of lack of commitment on the part of some utilities.

1 The benchmarking programme promoted by the World Bank has a larger spectrum and includes indicators not presented in this box. For additional information visit: http://www.worldbank.org/html/fpd/water/topics/bench network.html

Source: (26)

# PowerPoint Presentation

# Human Values and Ethics in the Workplace

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

1

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# 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 <u>read</u> <u>about</u> the territory?*
- *Someone who has <u>visited</u> the territory themselves?*
- *Someone who has <u>lived in</u> the territory?*

2

# Our agenda together

➤ Living in the native, traditional territory

- *Identifying the relevance and benefits of human values at work*
- *Discovering your explicit and implicit / hidden human values strengths*
- *Developing trust by expressing purity and unity of thought, word, and action*
- *Applying human values in a practical way at 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*

A-2

# In our work together...

➢ We will be focusing on how human values and ethics impact the way <u>you</u> do <u>your</u> 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*

5

# The overall purpose of this workshop

➢ <u>*What if...*</u> the goal of "water, sanitation, and hygiene for all" is achieved?...

- *What would that mean to the people in your country, and your local region?*

6

*"Human values emphasize the responsibilities that enable the aspiration of 'water, sanitation and hygiene for all' to be protected, safeguarded, and fulfilled."*

# Unit 1:
# The Nature of Human Values

A-4

# *Values*

- "Value" – from the Latin "valere": "to be strong", "to be worth"
  - *Values are feelings and convictions regarding what is of "strong worth" (i.e. "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

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# *What are human values?*

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

10

# 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 Rights"

# 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
on Water and Sanitation

# Human values in your culture

➢ Make a list of human values found in your <u>country culture</u> that are *most important to you*

➢ Make a list of human values found in your <u>spiritual / religious / native traditional culture</u> that are *most important to you*

➢ Make a list of human values found in <u>successful</u> water education initiatives and water supply and sanitation projects

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# Human values in your culture

➢ How do those human values compare with a list of human values found in workplaces around the world?

➢ Why does your country have the same, or different, human values expressions as other country cultures?

14

A-7

# Human values in well-known people

➢ Who is a well-known person in your country who is a good example of someone practicing the human values?

  • *It could be a <u>historical</u> person or a <u>contemporary</u> person*

  • *It could be a person involved in water education or water supply and sanitation*

➢ What human values are they most known for in their life and work?

➢ What human values would <u>you</u> like to be known for in your workplace?

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# Your own practical experience

➢ What is a challenging situation you <u>faced in the past</u> 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

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A-8

# *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?*

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*"Meeting the Millennium Development Goal targets for water and sanitation requires the power of compassion, commitment, conscience, and character… a spirit of humanity that spans generations and works for the well-being of all."*

18

A-9

# Unit 2:
## "Living" Human Values at Work

19

# Explicit and 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*

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A-10

# 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 <u>day-to-day work</u>?*
- *What human values do you draw from <u>when facing a challenge</u> at work?*

➢ Select 2-3 human values that are your strongest

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# Implicit/hidden human value strengths

➢ Examining the human values that you <u>did not circle</u>, place a *check-mark* by…

- *the human values you are <u>least aware of</u> in your day-to-day work*
- *the human values you <u>rarely</u> draw from when facing a challenge at work*

➢ Select 2-3 human values that you want to bring out more often

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A-11

# 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 neighborhoods, 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*

# 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 human values strengths in this situation?*
- *How would you bring out the missing human values in this situation?*

A-12

# 2. System effectiveness

➢ Some collectors mis-read the meter in return for a small "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 human values strengths in this situation?*
- *How would you bring out the missing human values in this situation?*

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*"Human values have their roots in a single, universally-held premise: the inherent dignity of every human being."*

# Unit 3:
# Recognizing and Practicing Ethics in the Workplace

27

# Ethics

➤ <u>Ethos</u>: Greek word for "character" and "customs" (traditions)

➤ <u>Ethic</u>: "a set of moral principles; a guiding philosophy; a consciousness of moral importance (a *work* ethic, a *conservation* ethic)"

➤ <u>Ethics</u>: "the discipline of what is good or bad, with moral duty / obligation; principles of conduct governing an individual or group"

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A-14

# Ethics and human values

➤ How would <u>you</u> define ethics for your own field of work, related to water education, supply and 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?

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# Ethics and human values

➤ How would <u>you</u> define ethics for your own field of work, related to water education, supply and 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?

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# 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 <u>hindering</u> your group to practice human values and ethics ("forces against")*

- *Identify forces that are <u>helping</u> your group to practice human values and ethics ("forces in favour")*

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# Force field analysis

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

32

A-16

# *Practical, creative ideas*

➢ Based on your "force field analysis"…

- *What are some creative ideas for <u>minimizing</u> the "<u>forces against</u>"?*

- *What are some creative ideas for <u>maximizing</u> the "<u>forces in favour</u>"?*

33

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*"A focus on human values evokes the inner source of motivation for ethical and moral choices – bringing about changes of attitude from the inside out, with changes of behaviour to follow."*

34

A-17

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

35

# 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

36

A-18

# 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

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# Practicing human values "hygiene"

- To cultivate positive habits:
  - *What practices <u>outside of work</u> best support you in living human values?*
  - *What practices <u>at work</u> best support you in living human values?*
- To remove negative habits:
  - *What habits would you be willing to <u>give up</u> that hinder your ability to live human values at work?*

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A-19

# 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:
  - <u>*Do not*</u> *say what they really mean?*
  - <u>*Do not*</u> *do what they say they will do?*

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# 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, within budget, and with high quality*
  - *Serving those who currently lack safe water and*
  - *sanitation*
  - *Creating a new water use and management ethic*

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A-20

# *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?

41

# *Your own practical experience*

➢ What is a challenging situation <u>YOU ARE CURRENTLY FACING</u> in your water-related education, supply 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

42

A-21

*"When human values are brought forth, a new level of shared meaning occurs, leading to aligned, effective action and results."*

43

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

44

A-22

# *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 to become aware of their human value strengths?

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**hp**

**i n v e n t**

➢ 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* shows that the prime factor for increasing commitment to work is _awareness of personal values_, not awareness of organization values

| CLARITY OF COMPANY VALUES | | |
|---|---|---|
| **High** | 4.9/7.0 | 6.3/7.0 |
| **Low** | 4.9/7.0 | 6.1/7.0 |
| | **Low** | **High** |
| | CLARITY OF PERSONAL VALUES | |

from research by Barry Posner

(Numbers refer to "level of commitment to work" based on a 7 point scale)

\* by Barry Posner, Dean
Santa Clara University
Business School USA

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# Establishing a set of "guiding principles"

> 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 "workgoup"

> Have each person give one specific, tangible example of how your guiding principles could be put into practice in day-to-day work

48

A-24

# 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."*

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# Guiding principles: a practical example *(2)*

➢ *"(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."*

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A-25

# *Your sphere of influence*

➤ Name some of the people who you interact with 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?

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# *Your sphere of influence*

➤ How might your work positively impact any of the following, 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, understanding and trust 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*

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A-26

# *Your sphere of influence*

➢ How might your work positively impact any of the following, 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*

*"Capacity-building efforts for human values and ethics, with a specific focus on the MDG targets related to 'Water for Life,' carry the potential for a fundamental breakthrough and qualitative leap forward."*

A-27

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

55

# 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 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 _____."

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A-28

# *Your personal vision*

➢ Write a "vision" of your "human values future" in your water education, supply or sanitation work

- *Imagine that it is now four months from today*
- *How are you practicing 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

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# *Your commitment*

➢ What is one positive attitude or behaviour change that people will see in you when you return from this group session?

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A-29

# Creating a "turning point"

➤ Write your vision of a "turning point" in history for providing water, sanitation and hygiene for all through human values and ethics:

- *Imagine that it is now the year 2020*

- *What is the story that you will tell your grandchildren – what happened and the role you played in it?*

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*"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

60

A-30

*"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
"The Campaign to Make Poverty History"

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*"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)*

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