Research Paper

A Quest through Self: Relationship between Righteousness, Ethics and Thriving

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ABSTRACT

As the present world witnesses' wounds on the ideas of what is wrong and right, with acts of violence, attacks and corruptions, the present study was conducted to focus on the relationship between righteousness, ethics and thriving. As family ties loosen with the enumerating growth of nuclear families, the study also focuses on the difference between joint families and nuclear families in the context of instilling values and acts of what is right and wrong. The study was conducted on 130 participants selected through snowball sampling across India. Three scales were used to collect data, the righteousness scale, the thriving scale and the Santa Clara (2019) scale for ethics. Statistical operations identified a significant difference in means among joint and nuclear families in relation to righteousness and a positive correlation among righteousness, thriving and ethics.

Being firm on one's own duty rather than performing others duties is always acceptable. It is better to be destructed while performing one's own duties than engaging in others. Mahabharata, the epic saga revolves around the turmoil of familial relationship, the urge to seek extreme power, capturing over one's property and the dynamic change of interpersonal equations; yet it stands strong on mythological as well as philosophical grounds on the basis of the deep roots it lays to the foundation of establishing dharma, following one's own duties, proclaiming the path to liberation. The conversation between Sri Krishna and Arjuna in the battlefield gives a new insight into the ambiguities and inner conflicts of life.

Arjuna, bewildered about whether to fight against his kith and kin approaches his Parth, Krishna for a resolute. Krishna explains to him the importance of duties, the principle of nonattachment, and the virtues of living a purposeful life which leads to reincarnation (moksha).

Righteousness
Etymologically, the word 'righteousness' is derived from 'riht' which means 'right' and 'wis' which refers to a state or condition. Speaking pragmatically, righteousness refers to living in accordance with certain principles that guide our actions, thoughts, and decisions. It

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values one's character and defines who one is as a person. In other words, it is the quality or state of being morally correct and justifiable. The term is used extensively in religious texts to establish a strong psychological impact on the lives of the religious followers and to attribute that a person's action is justifiable and leads a life whose ultimate goal is to unite with God. A wide difference among cultures could be noticed when talking about righteousness. Different religions spread across the globe have different views on righteousness with their core theme being persistent in doing morally correct actions, being ethical, and following the right way of living. As we delve into the topic of morality in depths the term 'morality' becomes important and noticeable in diversified contents. According to Haidt and Kesebir (2010), morality indicates one's actions, which might be 'right' or 'wrong'. In Indian philosophy, the term 'dharma' is given importance and seems to be challenging as it takes into consideration aspects of conceptual distinction- legal, social, moral, and religious. (Chatterjee M, 2016) In general, the term dharma refers to some activities which are connected to God, or fulfilling certain criteria to please god, such as various styles of devotion, prayers, observe and conducting various religious ceremonies to please the Gods, which had its roots in the sacrifices followed in the Vedic periods. In Sanskrit, the term dharma is used in a different way than that we normally understand. The term dharma is constituted of the Sanskrit root word 'dhr' meaning upholding and 'mana'. Thus, holistically speaking the word dharma boils down to something upholding, something sustaining. Dharma sastras which form an integral part of Sanskrit literature are originally concerned with the nature and exposition of moral values in the form of (i) virtue (ii) duty (iii) moral standard (iv) social norm (v) law. The mantra – *Ahimsa satyamasteym sauca samyamevaca atad samasikam proktam dharmasya pancalaksanam* as defined by Manu states that ahimsa (non-violence), satyam (truth), asteym (not stealing), sauca (purity in both mind and body) samyama (controlling of sense organs) are the features of dharma. Many philosophers view Indian ethics as tied with moral standards, for giving happiness to others, we also need , mental happiness ,physical happiness and perfection of the self. The moral virtues observed in the Vedanta philosophy for the ones who wants to be liberated should have the moral virtues of *sama*, *dama, uparati, titiksya sraddha. (samdamadi sadhana sampada*) The classical Indian texts such as Ramayana and Mahabharata give an elaborative insight and idea of what is dharma and how it is interlinked with being righteous. As the battle in the Kurukshetra progresses, Krishna gets into the role of a counselor for arjuna who faces an extreme dilemma, depression, and anxiety to face the kin with weapons. The concept of swadharma refers to adhering to own duty. Sri Krishna advised Arjuna that as a warrior it was his duty to fight the battle as he belonged to the class of Kshatriyas. (how he advises Arjuna to pick up the weapon and fight back) If an individual having courage and strength is not engaged in the protection of the country then the society will not be benefitted. Another mythological text that strengthens the pillars of Indian concepts of morality, dharma is the Ramayana. Often conflict arises between sadhana dharma and visesa dharma. In Ramayana where the story evolves to Kaikeyee sending Rama to the forest and conspired to obtain the kingdom for Bharata, Lakshmana became so angry that he wanted to kill Kaikeyee. In this situation, Rama strongly stood against Lakshmana to perform his duty as a kshatriya, instead he insisted on performing the sadharana dharma like forgiveness, or truthfulness to his father. This illustrates that at situation or it depends on the situation where there arises question of following one's duty of class or the duty of self. In Buddhism, the teachings of Buddha, the term dharma is having a connotation of a flow, like waves in a sea. Buddha's teaching concentrates on *sila* (morally good conduct), truth and good. The teachings of buddha revolves around true nature and reality. As he witnessed pain and suffering and searched answers to questions of reaching the path to end the pain, his teachings were focused on the realization or acceptance that suffering existed and

attachment to worldly affairs is the root cause to this suffering. But this suffering could be ceased and there is a universal to end this suffering and escape the cyclic existence of suffering. Dharma is one of the three refuges or three jewels on which Buddhists resolve to rely as a part of the standard initiation into the faith. The Buddhist traditions of four noble truths (Arya satya), the noble eightfold path (*aryastanga-marga*).

Human behavior is influenced a variety of factors. To explain why an individual responds to a situation in a moral way and why another does not, it is important to keep in mind the factors which lead to the resultant behavior. With the interaction of psychological and social factors, an attempt can be made to understand a phenomenon. The social factors include age, gender, family type. The psychological factors include personality, attitude, social cognition.

Ethics

The term 'ethics' has its origin in the Greek word 'ethos' which means 'way of living'. The branch is specifically concerned with human conduct, i.e. how individuals behave in a society. Thus, ethics can be defined as the subjective way of carrying out activities in consideration with the principles which are considered to be acceptable by the society. It carefully investigates a rational justification for moral judgments; it studies what is morally right or wrong, just or unjust. ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, justice and crime. Richard William Paul and Linda Elder (1987) defines ethics as a set of concepts and principles that guide us in determining actions which are harmful or harmless to creatures. The Cambridge dictionary of philosophy states that the word ethics is used interchangeably with morality. And sometimes it is used more narrowly to mean the moral principles of a particular tradition, group or individual. There exists a clear-cut distinction when viewing ethics from the western perspective and that from the eastern perspective, especially how Indian philosophers have viewed it. Looking into the western arena, the Kantian ethics is an important sphere to emphasis on. Kant was absolutely against performing actions which are against societal standards even if it brought happiness. for Kantians, there are two questions to ask ourselves, whenever we decide to act. Firstly, can I expect that everyone will act according to my will? Secondly, does my actions are at par with the guidelines of human conduct in general? Again, if the answer is no, we must prohibit ourselves from performing those actions. Kant's theory facilitates the grounding for the deontological theory which states that, the rightness or wrongness of actions does not depend on their consequences but on whether they fulfill our duty. This manifest in modern day human rights, where protesting for human rights can have a bitter consequence on the individual (capital punishment), but as humans of this world, it stands as our responsibility to fulfill our duty. As discussed for righteousness in Indian tradition, dharma is the term that is used for ethics as well. When speaking of Indian ethics, the roots can be traced back to the Vedas, particularly the rig Veda. One of the central ethical concepts of the rig Veda is the 'rts; a conception of unifying order or moral law, pervading all things. With the introduction of Vedas, and the other mythological texts, the concept of 'karma' comes into play. Karma, in Indian philosophy is the law by which one's present actions determine one's future consequences. Boiling down to an example, if you do something today that may harm others, you will be the one who would face it's consequences in the long run. The Rig Veda associates the goal of life with happiness with materialistic bonds, the Upanishads on the other hand sees life more as a holistic form, to be liberated from the materialistic bonds and the shackles of worldly existence. The Upanishads lay emphasis on the realization of the self for the attainment of *brahman*. In addition, good conduct is extremely necessary for the attainment of man's metaphysical good (identification of the self with brahman). In today's

world too, ethics play an important role in fostering social harmony, protecting human values. With adhering to the principles of good conduct such as honesty, integrity and fairness for others, the present-day witnesses' various movements and protests against incidents of discrimination of race, religion, socioeconomic background. The ethical standards of individuals help to prevent discrimination, exploitation, and discrimination of human rights.

Thriving

Brown et al, 2014 defines thriving as a psychological state that represents a high level of well-being along with high levels of performance with a particular context or domain. Sarkar and Fletcher (2014) defined thriving as a sustained high level of functioning and performance that is not necessarily dependent on the occurrence of a potentially traumatic event. Su et al (2014) stated that to thrive in life is not only marked by feeling of happiness, or a sense of accomplishment, or having supportive and rewarding relationships, but is a collection of all these aspects. In general understanding, thriving refers to the ability of an individual to sustain his well-being even after facing with ambiguities. A dynamic paradigm of variables interplays with the concept of thriving. Resilience is one such concept which is tied to the domain of thriving. The ability to bounce back even after being tested in the hardest way in the reality, where one's patience, capabilities are tested. When an individual is encountered with an adversity the extent to which he has the ability to bounce is determined by the presence of *resilience*. Thus, it can be well understood that thriving and resilience are interwind, in the sense that they both give explanations of human perseverance and the ability to come out of a traumatic event, perceiving an ambiguous situation as a challenge rather than a threat. Questions may arise as to how being morally correct can lead to a flourishing life? Although being morally correct indicates taking the best route possible in a challenging situation, maintaining virtues and ethical grounds even when the situation calls off for so, an individual through his actions can lead a purposeful and meaningful life, which finally results in a flourishing life.

REVIEW OF LITERATURE

Family structure and righteousness

There have not been many extensive studies regarding family type and righteousness or morality. A study in 2021, by Bapu Kondapur aimed at assessing the cognitive and moral developments among school children who belonged from joint (68%) and nuclear families (76%). The study indicated that there has been a significant difference in joint and nuclear families in cognitive and moral development aspect. Although the limitation of the study was that it only assessed the school children in the rural areas of Bijapur. Thus, the study only concentrated on a particular age group and a particular area. A study by Farooq and Ali(2018) on 222944 elementary level students of a district in Pakistan revealed that girls belonging to joint families were more morally advanced than boys of nuclear families. Thus, the study focused on both gender and family aspects. Another research study by Prajapati aimed to find out the psychological well-being amongst joint and nuclear families. There has been no significant difference between the psychological well-being of joint and nuclear families. Thus, the study indicated that psychological well-being does not depend on the structure of family that one is brought up in. According to Goodwin et al. (2015), moral character is not only a fundamental dimension of personality but is predominantly a important dimension. Again, if it is a predominant dimension, then most of the social factors and consequences of personality accrue to the moral character. A study by Strtohminger and Nichols,2014 points out morality as the highest standard of self-evaluation and individuals

with moderate to high moral values tend to survive and find meanings in various aspects of life.

Righteousness and thriving
Saraglou, Trompette and Dernelle (2015), found out that there exists a positive relationship between righteousness and virtues which finally lead to the development of thriving. The sample are correlated with self and other reported honesty, forgiveness and generativity. A longitudinal study conducted by Peterson and Seligman (2004) across a 12– 18-month period of time concludes that spirituality and religious transformation finally leads to development of virtues and prosocial behaviors and a high sense of thriving.

Gleason and Narvaez (2019) through a study points out that the development of a child through the early developmental years, the social support received and the familial structure as well the personality type pays a major importance in shaping the coping styles of the child. Not only that, it also plays a major role in the development of virtues and which in turn strengthens his capacity of staying firm to his position even when situations do not permit so.

Righteousness and ethics
A study by Jeong, Hyemin (2013) focuses on the development of virtues lead to the identification of morality within individuals and that the development of virtues is a process through which all individuals go and it depends on multiple factors which enable the individual to act in accordance to the virtues gained. A study by Swanton (2010) reveals that ethics are tied with moral perceptions and that there does exists certain cultural influences which shape an individual's action in continuing an ethical act.

There has been very little research on the areas of righteousness, ethics and thriving and in determining their relationships. Family ties tend to break and a cultural shift has been seen from the joint family structure to a nuclear family structure, weakening the social support previously received from members of the family. Ethical considerations also have an impact on thriving. In the present scenario where the modern world witnesses act of violence, moral issues and surging cases of depression, the present study aims to emphasis on the relationship between family type and righteousness as well as the relationship between ethics and thriving.

Objective
The objective of the study is to determine whether there exist any differences in mean between family type in relation to righteousness and relationship between righteousness, ethics and thriving.

Hypothesis
1) Hypothesis 1 (H1): There will be differences in mean between family type (joint and nuclear) in relation to righteousness.
2) Hypothesis 2 (H2): There will be a relationship between ethics and thriving.
3) Hypothesis 3 (H3): There will be a relationship between righteousness and ethics.
4) Hypothesis 4 (H4): There will be a relationship between righteousness and thriving.

METHOD

Sample

A snowball sample of 130 participants were selected for the study, all across India. The study consists of 78 male participants, or 60% male participants, and 52 female participants, or 40% female participants from the age range of 18-60. Most of the responses were recorded from participants from the age range of 21-25. The family structure was also taken into consideration, which revealed a predominance of nuclear families at 62.3% and joint families at 37.6%. the responses were also received from rural, urban and suburban settings, with 38% responses from the urban areas. The educational qualification was considered with a high concentration on the undergraduate or bachelor's level.

Tools used

Three scales related to righteousness, ethics and thriving were used for the study. The righteousness scale was used. The scale consisted of 30 items related to ideals and how an individual perceives these ideals. The responses ranged from Highly Possible to Highly Impossible and is scored on a Likert scale ranging from 4 to 1.

The Santa Clara ethics scale was established by, is a 10-item measure developed for assessing the ethical engagement and interest. The items consist of four response categories ranging from strongly disagree to strongly agree scored on a Likert scale from 1 to 4. The mean was found to be 31.70, and SD of 4.19. the scale also had a split half reliability r=.76 and internal reliability (Cronbach alpha =.83). The scale aimed at assessing what an individual would do when faced with a situation which generally calls off for an ethical decision making. it also aims to understand the virtues present in the individual.

The Thriving scale was developed by Diener e consisted of 10 items, the response categories ranged from Strongly Disagree to Strongly Agree, scored on a Likert scale from 0 to 5. It assesses how an individual perceive themselves and about their subjective wellbeing and life satisfaction.

Two qualitative items were determined to be the characteristics and qualities of a moral individual.

Procedure

The variables of righteousness, ethics and thriving were determined. The three scales of righteousness, thriving and ethics fere complied into forms A, B and C and a consent form was prepared as well. The participants were approached in a virtual medium, providing Google forms. The participants were required to read the instructions carefully prior to beginning to respond. Demographic details were collected, all the items were made compulsory. The form was circulated through various social media platforms and the data was collected in a span of 20 days. After the data was collected, it was compiled into an excel document, responses were coded and statistical tests were conducted.

Two statistical operations; two sampled t-test assuming unequal variances between family type in relation to righteousness and Pearson's correlation between righteousness, thriving and ethics was conducted.

RESULTS

The raw data as shown in the table, consisted of 130 responses, out of which 49 data represented joint family structure and 81 data represented nuclear family structure.
Statistical tests and analysis for determining the mean differences between family type and righteousness were conducted. A two-sampled t test assuming unequal variances were conducted between joint family and righteousness, and nuclear family and righteousness, as shown in table 1.

Pearson's correlation was done through correlation matrix between the three varibles, viz; righteousness, ethics and thriving is shown in table2.

Table 1 Independent t-test between family type and righteousness

	Joint family				Nuclear family					
Variable	N	M	SD	V	N	M	SD	V	t	P
Righteousness	81	76.15	19.4	378	49	78.375 19.72			389.82	1.48	0.003*

Note. N= Number of joint families, nuclear families. M= Mean, SD= Standard Deviation, V= Variance. All analysis is two-tailed. *p<.001

A two-sampled t test assuming unequal variances is shown in the above table. The mean scores of righteousness concerning joint and nuclear families were found to be 76.15 and 78.375 respectively, and was found to be statistically different and significant at .001 level. (t= 1.48; p<.001)

Table 2 Inter-correlations between Righteousness, Ethics and Thriving.

	Righteousness	Ethics	Thriving
Righteousness	1		0.2761***
Ethics	0.071**		
Thriving	1	0.545**	1

Note. *p<.001, **p<.05, ***p<.01

A Pearson product moment- r correlation was conducted between ethics and thriving. A regression analysis was performed to obtain p values for all the correlations which are pertinent to the study. The results show a positive correlation among all the three variables although they vary in their intensities. There exists a strong positive relationship between ethics and thriving (r= .545), in comparison to the correlation between righteousness and thriving(r=.27). A strong but comparatively weaker relationship exists between righteousness and ethics. (r=.07)

The p values in relation to righteousness and thriving was found to be significant at the .01 level which naturally clarifies it as significant at the 0.05 levels, p<.01. whereas the p values in relation to righteousness and ethics and ethics as thriving were found to significant at the .05 levels; p<.05.

A regression analysis was also conducted to obtain the p values of all the 6 correlations which are pertinent to the study and are found to be significant at the .05 levels.

DISCUSSION

The objective of the study was to find out the mean differences between family type; joint and nuclear family and righteousness and whether there exists a relationship between righteousness, ethics and thriving.

As the review of literature is self-explanatory in this context, ethical grounds and considerations for dealing positively with adverse situations and maintain the optimal level of functioning. In case of family type as well, the previous works already suggests that there exists a significant difference in means between the joint family structure and the nuclear family structure. Heredity as well as environment plays a major and important role in developing values, ethics and morality. The results of the present study also support the literature and speaks for the differences in family type and righteousness and the relationship between ethics and thriving.

(I)Accepting the H₁ hypothesis: There exists a difference in means between family type in respect to righteousness.
Indian mythological texts provide a descriptive view of the importance of familial ties in building an individual who is high on moral grounds and has virtues. The Gita, an epic saga provides a clear insight on the role of parents and the upbringing of a child. How a child behaves, his values, the reaction towards adversities, character strength, spiritual admiration is determined by family structure and environment to a large extent. Sri Krishna talks about how parental values, spiritual paths familial support shapes the moral identity of a child, which in turn allows the child to grow up to be a fully-functioning human being. In the present study a two sampled t-test assuming unequal variances has been conducted, represented in table 1, where results indicated a significant relationship, with t-test scores of 1.48 and p<0.01 between the family type, i.e. joint family and nuclear family to righteousness. Righteousness, as already defined is the ability to live in accordance with *morally right* principles which guide our thoughts and actions. As we are focussing on the Indian culture for the present study, the role of family and family type stands as an important parameter for the assessment of righteousness. India, as a one of the most relevant representatives of collectivistic culture focusses majorly on the family type for the right upbringing of the child, and inbuilding the values and ethics which could lead the child in living a life which is morally correct and take decisions which do not lack ethical considerations. Going back to western views regarding the development of a child, the ecological systems play a crucial role here. A child's development is not only attributed to his biological factors but also to his environmental factors (Bronfenbrenner, 1977). The family is the first social context a child is exposed to and is very important in forming the morality of the child, as it is the first area where the child gets acquainted with values and norms. Family serves as a social unit where a child first gets accustomed with the norms and values. A joint family is an institution where grandparents live with their children and grandchildren, which may include extended family members as well. The core essence of a joint family is a familial structure where a husband, wife stays together with their children and grandchildren. Atkins, Hart and Ford (2010) conducted a longitudinal analysis on an American sample in 1979, and found that a family environment high in cognitive thinking and social bondages correlated positively with the formation of a moral identity and voluntary participation in various social-helping activities. As a joint family involves the participation of many members, the factor which stays important is the fixed distribution of resources. The resources are not available in abundance and it in turn provokes the child to be *considerate* in using the available resources and inculcate the value of partaking.

Family cohesion or the *emotional* bond that members have towards one another play a major role in building values. In joint families, where conflicts are less, with a strong love and value for members, the moral values of love, empathy, respect, compassion and integrity are instilled within the members. Trommsdorff, (2018) noted that moral values are the result of the interaction of heredity and environment. In case of nuclear families, the children are brought up in an environment which requires very little interaction with parents as the *worklife* balance becomes crucial here. The parents also face a dilemma on fostering the needs of the child and attending to the economic aspects of the family altogether. With the changing structure of the society, the number of nuclear families are growing at a rapid rate. Various social and economic factors play a major role for the rapid growth of nuclear families especially in the urban areas.

Speaking of the Indian family system, the joint family embeds members such as grandparents, who has proved to be a major source for social support. The grandparents who are aging see their grandchildren as their primary source of support, as they take care of the child when the parents are at work. The Indian myths and tales of Panchatantra and jataka which instils moral values through stories have been told to children by their grandparents. The Panchatantra through animal stories speaks of important values which help in further character development and strength of children, '*mitra bheda'* (loss of friends), ; '*mitra laabha'* (gaining of friends), ' *suhrud bheda'* (causing discord between friends), '*vigraha*" (separation and sandhi) are the key practices portrayed by the Panchatantra. In contrast, nuclear families majorly focus on the well-being of the child in cost of interpersonal bonds, cohesion and sense of belongingness. Studies have shown that children belonging to the nuclear families suffer from isolation and are more likely to suffer from separation anxiety and depression (Manalel,2014). The social network ties of individuals seem to loosen as the individual lacks the ability to form *meaningful relationships*, resulting from the lack of social support and communication within the family. Integrity is a non-negotiable ethical value in Indian families. Honesty, transparency are gradually infused within individuals from a very young age, with the properties of reinforcement and punishment. Reinforcements within the family by elders allow individuals to practice empathy, respect, kindness, benevolence not only in the constraints of the family but in the society as a larger community. The joint family also promotes the value of compassion, which is a feeling, an emotion that arises when we are confronted with another's sufferings and feel motivated to relieve that suffering. The family in which an individual is brought up becomes a strong source for spreading the values of taking care and working for the welfare of others. It has been noted that majority of the respondents belonging to the joint family system responded that there is a highly possibility there they would return the favour once asked from others, and would even step out of their way for the sake of helping others (items 2,9) (68%).

Accepting H₂: There exists a relationship between ethics and thriving.
Ethics, having its root in the Greek word, typically refers to being morally good or bad, or character or conduct. The results from table 2, the correlation matrix; indicate that there exists a positive relationship between ethics and thriving, r=.54; p value<.05, signifying a statistically significant relationship. A study by Holian, (2006) suggests that emotional intelligence serves as an important tool for ethical decision making. The *cognitive component* of emotional intelligence is more likely to contribute to ethical behaviours and ethical actions. Individuals high in emotional intelligence are able to manage their emotions and react less aggressively to behaviours of others asserting to more ethicality. Being ethical often calls for compromising one's own needs and preferences for the betterment of others or society, thus one can often end up in uncertainties and thriving is defined by the ability of

the individual to combat uncertainties and lead a meaningful life. When an individual chose to be unethical in grounds of humanity or religious and spiritual aspects, questions arise about his perception of life and about the related purposes and meanings of life.

Accepting H₃: There exists a relationship between righteousness and ethics.
The study also found significant relationship between righteousness and ethics. Table 2, with correlation matrix, r=.07, p<0.05. as ethics refer to the moral principles which serves as a guideline to an individual's actions and morality or righteousness refers to being morally correct or justifiable. An empirical study by Chambless, 1993 suggests that individuals who are high in maintaining their virtues in challenging situations are more comprehensive in developing strong rationales. In the present study too, it has been seen that participants who respond positively to items in the righteousness scale, also respond positively to the items present in the ethics scale. For instance, participants (57%) who respond positively to standing firmly to the decisions made guided by their own convictions (item 19; form a) also responded positively to doing everything in life as valuable and worthwhile (item 5, form c). This might be because participants who were morally aware of what they are doing whether right or wrong tend to act according to the ethical standards. For instance, if an individual found a purse lying on the ground, they would try their best to return the purse, showing the virtue of honesty and following the action which is morally correct.

Accepting H₄: There exists a relationship between righteousness and thriving.
A correlation had been found between righteousness and thriving in the study. Table 2, with correlation matrix shows that, r= .27; p<0.01. Being right in decision making or in various prospects of life which provide a choice of good and bad, develops a sense of fulfilment and purpose in life. In the present study too, participants tend to respond positively to the items which concern their honesty (item no7, form A; righteousness) and also to items which concern maintaining fairness, integrity, honesty in times of crisis. (item no3, form B; Thriving). A study by Moore and Baker (2019) on 445 Dutch employees suggest that there exist a strong relationship between personal strengths and values and workplace thriving. It suggests that factors outside the workplace such as social support, information available aim at better coping of employees within the organization. As a significant proportion of the participants samples for the study (32%) are engaged in workforces and are found to be highly correlated with righteousness, it can be predicted that they are successful in their professional field as they are better to make effective decisions and bring about a change in the concerned organisation.

In addition to the quantitative data which has been collected, two qualitative items were present during the collection of data and in the form set. The qualitative items primarily dealt with the characteristics of a righteous person and what morality meant to the respondent. But on a more in-depth level, the items provided an insight into perceptions, the effect of environmental and social influences on the views of these holistic concepts. The core themes mainly revolved around the what is morally correct and the qualities of a moral person concentrated on the values that had been acknowledged by all the cultures around the world. The core messages were' morally correct', 'ethics', 'honesty', 'kind', and 'what is acceptable' no significant distinctions could be made between the responses of individuals belonging from the joint and nuclear family, the responses concentrated on doing and being good, upholding one's values and consciousness. This also lays a ground to leading a meaningful life as when one looks back at the instances there are no feelings of guilt about what could have been done. The uncompromising feature of the self and the standards of morality lay a stable ground for the foundational upbringings of an individual in the Indian

context which speaks of doing the morally right thing irrespective of adversities and challenges. The qualities of an ethical individual had age-old values of honesty, justice, and fairness.

Limitations and scope for future research

In the present study the data was completely collected through an online mode, which becomes a source for discrepancy of the data collected. The participants might not have read the items carefully, which might result in response bias. As the theme of the study was based on a socially acceptable issue, the participants might have responded in a socially desirable manner, which might have also influenced the result of the study. The number of participants were more from the nuclear family, in comparison to the joint family, selecting a nearly equal number of data related to the family structure can bring about more significant results. The age group which was seen dominating the study was young adults, the age group of late adults saw less participation, focussing on an equally distributed age group in the future researches can provide an insight on how righteousness, ethics and thriving is related to an expanding age group. In future researches the relationship between expanding nuclear family type and righteousness and ethics can be assessed and looked upon in greater depths.

Practical implications

The present study aimed at lowering the gaps between the relationship of family structures and being morally correct, with relationships of ethics, thriving and righteousness. It can be said from the results that joint families do provide a positive impact on the development of moral values and the quality of time spend with the individual at an early age prompts a route for developing virtues and ethics. With parents giving quality time and instilling the moral values, children can develop a sense of what is morally right and wrong. As the changing world witness's violence, attacks and corruptions the ethical values can enhance the quality of the relationships that one in engaged in. even in organisations that one is involved as well as familial relationships, thriving plays an important role which makes one sustain through the tough times and lead a purposeful life, which in turn lowers the risk of comorbidity.

CONCLUSION

One of the major strengths of the study focusses on the differences among joint and nuclear family on righteousness as there has not been much research on these areas. It contributes to the present literature that is present, for future studies to be conducted. The study also aimed to add to the literature concerning the relationship between ethics and thriving and righteousness and thriving. The study had discussed on why it is important to have strong moral values which further develop into character strengths, integrity and compassion. Looking from a Humanistic view, the goal is to lead a life where one is aware what they are doing and derive a meaning out of it. The study establishes a relationship among righteous, ethics and how these factors result in developing a sense of purpose in one's life and in overcoming situations which call for ambiguity.

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