

General Knowledge Today



Ethics & Integrity-1: Ethics and Human Interface



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Essence, determinants and consequences of Ethics in human actions; dimensions of ethics; ethics in private and public relationships

Nature & Scope of Ethics

Ethics {origin from Greek word *Ethikos*} is a key branch of philosophy, concerned with **systematic study of right or wrong human actions & conduct in the backdrop of standards or moral principles set by society**. Thus, it refers to **one's moral character** and the **way in which society expects people to behave in accordance with accepted principles**.

Ethics may also refer to the **rules of conduct** recognized in respect of a particular class of human activities {e.g. medical ethics, business ethics, Hindu ethics etc.}.

The nature & scope of Ethics can be summed up in the below points:

Ethics is a science

Ethics is a science, concerned with a particular sphere of nature that deals with **certain judgments that we make about human conduct**. It also talks about **systematic explanation of rightness or wrongness in a man's life**.

Ethics is a normative science

A natural science or descriptive science is concerned with "what is the case". It deals with facts and explains them by their causes. However, Normative science is concerned with **what ought to be done**. Ethics is a normative science as it deals with norms by which **we can judge human actions**. **Ethics does not deal with facts. Rather, it deals with values and principles**. Therefore, it is clear that ethics is concerned with judgments of value, while natural science deals with judgments of facts. That is why ethics is not a natural science but a normative science.

However, with respect to ethics, there is no clear distinction between science and philosophy. **Ethics is both scientific and philosophical, both normative and descriptive science**.

Ethics is different from morality

Ethics and morality {term *moral* comes from the Latin *moralis*, meaning customs or manners} are often used interchangeably. In earlier times, the scholars used to call ethics a 'science of morals'. However, this was fallen to disuse. **Ethics does not teach how to lead a moral life. Ethics merely help us to justify the right and good** which leads us to achieve our goals. **Morality deals with purpose, motive, intention and choice which are considered right or wrong in the light of customs and manners**.

Another difference between the two is that – the term **'ethics'** is usually applied to persons while **'morality'** to acts and behaviour.



Ethics is a science of values

Ethics is a science of values as it discovers the forms of conduct or behaviour, which have the character of moral obligation. Ethics deals with a phenomena and it observes, classifies and explains them by moral values. It distinguishes moral judgments from logical judgments and aesthetic judgments and reduces them to a system.

Branches of Ethics

The four main branches of ethics include **descriptive ethics, normative ethics, meta-ethics and applied ethics**. They have been discussed in brief here:

Descriptive Ethics

Descriptive ethics deals with what **people actually believe (or made to believe) to be right or wrong, and accordingly holds up the human actions acceptable or not acceptable or punishable under a custom or law**.

However, customs and laws keep changing from time to time and from society to society. The societies have structured their moral principles as per changing time and have expected people to behave accordingly. Due to this, **descriptive ethics is also called comparative ethics** because it compares the ethics or past and present; ethics of one society and other. It also takes inputs from other disciplines such as anthropology, psychology, sociology and history to explain the moral right or wrong.

Normative Ethics

Normative Ethics deals with **"norms" or set of considerations how one should act**. Thus, it's a study of **"ethical action"** and sets out the rightness or wrongness of the actions. It is also called **prescriptive ethics** because it rests on the principles which determine whether an action is right or wrong. **The Golden rule of normative ethics is "doing to other as we want them to do to us"**. Since we don't want our neighbours to throw stones through our glass window, then it will not be wise to first throw stone through a neighbour's window. Based on this reasoning, anything such as harassing, victimising, abusing or assaulting someone is wrong. Normative ethics also provides justification for punishing a person who disturbs social and moral order.

Aristotle's virtue ethics, Kant's deontological ethics, Mill's consequentialism (Utilitarianism) and the Bhagwad Gita's Nishkam Karmayoga are some of the theories in Normative Ethics.

Virtue ethics

Virtue ethics focuses on one's character and the virtues for determining or evaluating ethical behaviour. Plato, Aristotle and Thomas Aquinas were major advocates of Virtue ethics. Plato gave a scheme of **four cardinal virtues viz. prudence, justice, temperance and fortitude (courage)**. His disciple



Aristotle categorized the virtues as moral and intellectual. He identified some of the moral virtues including “wisdom”.

Deontological ethics

Deontological ethics or **duty ethics** focuses on the rightness and wrongness of the actions rather than the consequences of those actions. There are different deontological theories such as **categorical imperative, moral absolutism, divine command theory** etc.

First famous deontological theory is **Immanuel Kant's Categorical Imperative** or **Kantianism**. Kant said that the *human beings occupy special place in creation* and there is an *ultimate commandment* from which all duties and obligations derive. **The moral rules, as per Kant, should follow two principles viz. universality and principle of reciprocity.** By universality, he meant that a moral action must be possible to apply it to all people. By principle of reciprocity, he meant said “*do as you would be done by*.” Such premise of morality is found in all religious systems, including Hinduism, Islam, Christianity, Judaism, Buddhism etc.

Second famous deontological theory is **Moral absolutism**. It believes that there are **absolute standards** against which moral questions can be judged. Against these standards, certain actions are right while others are wrong **regardless of the context of the act**. For example, theft is wrong, regardless of context in which theft was carried out. It ignores that sometimes wrong act is done to reach out to right consequence.

Third deontological theory is **Divine command theory**. It says that an *action is right if God has decreed it* to be right. As per this theory, the rightness of any action depends upon that action being performed because it is a duty, not because of any good consequences arising from that action.

Consequentialism (Teleology)

Consequentialism or **teleological ethics** says that the morality of an action is contingent with the outcome of that action. So, the *morally right action would produce good outcome while morally wrong action would produce bad outcome*. Based on the outcome, there are several theories such as

Utilitarianism {right action leads to most happiness of greatest number of people}, **Hedonism** {anything that maximizes pleasure is right}, **Egoism** {anything that maximizes the good for self is right}, **Asceticism** {abstinence from egoistic pleasures to achieve spiritual goals is right action}, **Altruism** {to live for others and not caring for self is right action}.

The core idea of consequentialism is that “*the ends justify the means*”. An action that might not be right in the light of moral absolutism may be a right action under teleology.

Meta Ethics

Meta Ethics or “*analytical ethics*” deals with the *origin of the ethical concepts themselves*. It does not



consider whether an action is good or bad, right or wrong. Rather, it questions – what goodness or rightness or morality itself is? It is basically a *highly abstract way of thinking about ethics*. The key theories in meta-ethics include *naturalism, non-naturalism, emotivism and prescriptivism*.

Naturalists and non-naturalists believe that moral language is cognitive and can be known to be true or false. Emotivists deny that moral utterances are cognitive, holding that they consist of emotional expressions of approval or disapproval and that the nature of moral reasoning and justification must be reinterpreted to take this essential characteristic of moral utterances into account. Prescriptivists take a somewhat similar approach, arguing that moral judgments are prescriptions or prohibitions of action, rather than statements of fact about the world.

Applied Ethics

Applied ethics deals with the philosophical examination, from a moral standpoint, of particular issues in private and public life which are matters of moral judgment. This branch of ethics is most important for professionals in different walks of life including *doctors, teachers, administrators, rulers and so on*. There are six key domains of applied ethics viz. *Decision ethics {ethical decision making process}*, *Professional ethics {for good professionalism}*, *Clinical Ethics {good clinical practices}*, *Business Ethics {good business practices}*, *Organizational ethics {ethics within and among organizations}* and *social ethics*.

It deals with the rightness or wrongness of social, economical, cultural, religious issues also. For example, euthanasia, child labour, abortion etc.

Human Action – Ethical Foundation

There are two main groups of ethical theories of human actions viz. *deontological approach {based on human action itself}* and *teleological approach {based on consequences of human actions}*.

Comparison of Deontological and Teleological Approach

We have discussed these approaches while discussing the branches of ethics. Here are a few comparative notes on these two approaches:

- *While deontological approach is based on the human act itself, the teleological approach is based on the outcome of an act.*
- *In deontology, assessment of human actions is based on ultimate or absolute standards or criteria or moral principles.* In Teleological approach, the assessment of action is based on judgement taken in consideration of the consequences of that action. Thus, rules, laws or regulations don't help in judging such consequences. In reality, teleological approach is "situation ethics".



- The individual needs to have a clear understanding of moral principles and rules in deontological theory. Thus, means to an end is important here. In teleological approach, there is no need to have a clear understanding of moral duties. The very correct consequence makes the action ethical { *the ends justify the means*}. Due to this, teleological approach is called interpretivist theory.
- In Deontological approach, stress is upon duty, obligation, right and wrong. In Teleological approach, the stress is upon good, valuable and desirable outcome.

Practically, neither deontological not teleological approach would solve all ethical issues. In fact both applied together also may not judge the human actions as right or wrong.

Actus Humanus and Actus Hominis

Human actions can be of two types viz. *actus humanus* {deliberate actions} and *actus hominis* {undeliberate actions}. Ethics is applicable to only deliberate human actions. They don't apply to undeliberate human actions or the actions of the animals. The question is – how to arrive at a conclusion that the particular action was deliberate or undeliberate?

According to Thomas Aquinas, there are three basic criteria to apply a litmus test to an action to decide whether it was deliberate or not deliberate. These include: *Involvement of knowledge; Presence of voluntariness; and freely done*. If any of these elements is not present, the action is not called deliberate.

Involvement of Knowledge

Knowledge is essential requirement for an action to be human and subject to test of ethics. Absence of knowledge is ignorance. Ignorance may lead to undeliberate actions and diminishes the humanness of an action. The ignorance may be of two kind viz. ignorance of law and ignorance of act. Ignorance of law for a public servant is not expected. For others, action that result in violation of law due to ignorance don't qualify to be considered as human actions. Although violation of law due to ignorance may lead to punishment, it is considered human action liable for ethical scrutiny.

Presence of voluntariness

To qualify as a human action, an action needs to be done voluntarily. Something done involuntarily does not considered as human action.

Free will

The doer of an action must have his / her free will while carrying out an action to be considered as human action. The thumb rule here is that if a person is doing an action with his free will {has options, can control and cause that action}, it qualifies for ethical scrutiny. If there is no free will, it would be sort of involuntary and will not be considered a human action. This implies that all voluntary actions may not be out of a free will but all free will actions are voluntary action.



There are several ways in which the above three may manifest in human actions due to the complex nature of factors that lead to human actions, it is very difficult to classify an action between *Actus Humanus* and *Actus Hominis*. Some examples are as follows:

- One of the powerful emotions leading to human action is “*passion*”. **Passions exerts an influence on humans leading to actions. It includes human instincts such as anger, grief, hatred, greed, love etc.** So, one can argue that if there is no passion, there is no element of free will and voluntariness, and thus the actions done without passion may not qualify as human action for ethical scrutiny.
- A sense of *fear* may influence human action to such an extent that it may destroy its nature of being a human action.
- A force such as physical or emotional coercion or violence, blackmail etc. can lead the actions of doer *Actus Hominis*.
- Habits, temperament, diseases- mental or physical can also impact the voluntariness of an action.

Thus, there are a variety of factors that may help in deciding if an action is human action for which ethical scrutiny can be applied.

Approaches to Ethical Decision Making

To arrive at ethical decisions during complex situations, the various dimensions to study of ethics are helpful. Such dimensions include Utilitarian approach, Rights approach, Justice Approach, Common Good approach and Virtue approach.

Utilitarian Approach

The concept of Utilitarianism was given by **Jeremy Bentham and John Stuart Mill** in 19th century. As per this approach, the **ethical actions are those that provide the greatest balance of good over evil.** In this context, **war against terror is ethical because it tries to curb death and injury to innocent people.**

Rights Approach

This theory emanates from philosophy of **Immanuel Kant** et al and is based on actions based on free will. **This approach supports that individuals have dignity on their ability to choose freely what they do with their life and have basic moral right to do so. Anything that respects this moral right is ethical.**

Justice Approach

This approach emanates from the philosophy of **Aristotle** and other Greek Philosophers, and says that **all equals should be treated equally.** This approach asks- how fair is an action? And does it manifest in favouritism or discrimination? **The core idea is that ethical actions treat all human beings**



equally and fairly.

Common Good Approach

This approach also emanates from the writings of Plato, Aristotle and Cicero. The core idea is that ethical actions are those which result in everyone's advantage.

Virtue Approach

This theory says that the ethical actions ought to be consistent with certain ideal virtues that provide for the full development of our humanity. Some of the virtues include honesty, courage, compassion, generosity, tolerance, love, fidelity, integrity, fairness, self-control, prudence etc.

Meaning & Elements of Ethical Competency

A public servant needs to be ethically competent. An ethically competent public servant has commitment to high standards of personal and professional behaviour; has knowledge of relevant ethics, codes and laws; has the ability to engage in ethical reasoning when confronted with challenging situations, acts ethically, and promotes ethical practices and behaviour in public agencies and organisations.

Thus, these five viz. commitment, knowledge, ethical reasoning, action and promotion make the key elements of ethical competency.



Thus, for a public servant, the key prerequisites for ethical competency include:

- Knowledge of ethical principles
- Information about professional code of ethics
- Respect for constitutional principles of equality, fairness, representativeness.
- Public's right to know about public business
- Respect of law
- Respect for public interest
- Ethical reasoning

These are some of the prerequisites for an ethically competent public servant.



Tests to Determine Ethical Decisions

On the basis of various ancient and modern philosophies, various tests to determine the ethical decisions have been proposed such as **smell test, utility test, rights test, exceptions test, choices test, justice test, common good test, character or virtue test etc.** A brief idea about each of them is as follows:

Smell Test

This test focuses on *what is considered good in society*. It prevents the actions which don't smell good in public. Thus, getting nude in public is not a good idea and not ethical also, because it is against social norms in almost all civilized society. **The weakness of this test is that social norms are dynamic and keep changing with time. For example, the practice of Sati in India was prevalent since early medieval India but we took a lot of time to smell it as a bad practice. Similarly, even today, most of us don't smell bad of caste discrimination in the society.**

Utility Test

This test is based on utilitarian approach. It focuses on best results or consequences. **The ethical decisions give happiness, benefits; justice {social, economic and political} to society and individuals. For example, following constitutional ideals of liberty, equality and fraternity in action leads to ethical decisions that pass the utility test.** This test needs correct assessment of the outcomes. And, in complex situations, it becomes rather difficult or impossible to judge a decision on utility test.

Rights Test

This test is based on rights approach. **Likewise social norms, rights are also not empirical truths of human life and keep changing from time to time.** This test focuses on intrinsic value of each human regardless of their physical, mental and social status. For this test, Universal declaration of Human Rights has become a powerful tool in modern world. Similarly, almost every democratic nation including India, give some basic fundamental / legal rights to every individual. The test determines if these basic rights are violated.

Choice Test

This test focuses on choice of the people to decide what is good for them. It gives due importance to their preference. **People should be able to choose what they value.** However, this test needs the rationality in individuals while making their choices. **A person of unsound mind and children may not define what they value.**

Justice Test

This test ensures that the particular action ensures social and economic justice for all. It follows the maxim – *Treat equals equally and unequals unequally.* However, the problem is – how to define the equal treatment? There are no single criteria for that.



Common Good Test

This test focuses on common goods such as social institutions, natural and technological environments, and ways of understanding etc. This test is against the individualism.

Virtue Test

Virtue test or mirror test focuses on the question – If I do this action, will I be able to face myself in mirror? Thus, it is based on human virtues and character and action taken are as per personal character of the individual.

The above discussion makes it clear that some tests focus on individualism while others on community as a whole. Each test is different in its approach but outcomes are almost similar. Thus, while arriving at an ethical decision, we should try to follow multiple tests.

Determinants of Ethical Behaviour

There are few influences that determine whether behaviour and decisions are ethical or unethical.

Legal Interpretations

The need to control, legislate and regulate, the ethical conduct at the government, individual, and corporate levels has its roots back to the ancient world. For example, one of the earliest law codes developed, the *Code of Hammurabi*, made Bribery a crime in Babylon during the eighteenth century B.C

Most ancient societies' shares common ethical codes, such as against murder, causing injury to fellow human, and attacks on honour and reputation of an individual. In modern world societies, Law and justice to the public are closely related to ethics and they enforce certain rights and duties in an attempt to repress and punish deviations from these standards.

Culture/Country

The culture and the country, in which an individual is based, influence one's ethical decisions or behaviour. All cultures differ in values and morals. In western culture, one may look into the person's eyes when one is conversing or talking to them. But in certain Asian cultures such as Korea, it is very rude to converse with a person that is "higher" status (age, work etc.) while looking into their eyes. Thus, what is ethical in a country may not be ethical in other countries.

Individual factors

The individual factors that determine the ethical standards of a person are moral development, personal values, family influences, Peer Influences and Life experiences.

Stages of moral development

Moral development is the process through which children develop proper attitudes and behaviors toward other in society, based on social and culture norms, rules and laws.



Personal values and morals

An individual's values and morals will also influence his or her ethical standards. A key variable which affects the ethical behavior is "locus of control". An individual with an internal locus of control believes that he/she can control the events in his/her life. An individual with an external locus of control believes that fate or luck or other people affect his life.

Family influences

Individuals start to form ethical standards as children in response to their perception of their parent's behaviour and are likely to adopt high ethical standards if they see that their family members adhere to high ethical standard. They develop lower ethical standards if their family members are involved in unethical behaviours.

Peer influences

Peers are colleagues who are always around us in conducting our daily work. The behaviors and attitudes of peers influence an individual's decisions in their life. They play an important role in ethical decision making. Thus, an employee must establish good relationships with colleagues. If there are no good relations among colleagues, there is no harmonious atmosphere which further leads to failure in achieving one's goal.

Life experiences

Individual's life experiences analyze key ethical concepts such as "right", "wrong," and "permissible." It lets us explore possible sources of moral obligation such as God, human reason, or the desire to be happy. It seeks to establish principles of right behavior that may serve as action guides for individuals and groups.

Ethics in Private and Public Relationships

Each individual plays various roles in society. The role played by them defines the relations with others. Every day, we play different roles {father, mother, son, daughter, brother, sister, husband, wife, teacher, student, doctor, leader, businessman, friend, foe, worker, employer, colleagues and so on}. Each of these roles carries expected behaviour called "norms". The roles define relationships such as marriage, family, friendship, kinship in private sphere of life and teacher-student, doctor-patient, leader-followers, author-reader, employee-employer etc. in public life.

Private Relationships

Each private and personal relationship has its own irreplaceable value. Each of it has its own unique history, character, and set of implicit and explicit understandings about what is to be expected of the parties to it. The governing factors for ethics in private relationships include individual virtues, universal human values, religion, social norms and law.



Public Relationships

Public relationships are governed by many aspects. They may or may not be inherited. Many a times, they comprise complex situations, contradictory values and conflict of role and interest.

Difference between Private and Public Relationships

The private relations are obviously more intimate than public relations. They are generally inherited, relatively permanent; accommodate more tolerance for imperfections, and are full with *expectations of love and affection*. In contrast, public relations may or may not be inherited, are often temporary; with people who are different from us or even strangers, are likely to be instrumental, engaged in due to mutual benefits (*quid pro quid*), full *with expectation of respect, and accountability* and are guarded.

Conflict of Role for a Public Servant

At times, Public servants play conflicting role due to *conflict in private life and public life*. The private relationships demand individual's responsibilities towards the role played in private life such as father, mother, husband, etc. These are self-imposed and voluntary and are backed by sanctions of one's obligations towards self, family and society since ancient times. For example, in our country, the Dharmashstras provide moral codes to regulate the private relations.

However, in public relationships, the public servant needs to cope with several roles altogether. This includes – role in private life, role in personal and family sphere, role as a professional, role for job, role towards his / her area of jurisdiction, role towards seniors and society / humanity at large.

The public service role invokes legal and constitutional obligations, which when violated invite legal sanctions and penalties. Thus, a public servant needs to cope with these different roles which many a times conflict with each other.

The question is – how to survive while playing such conflicting roles? The key to this is “personal integrity”. *Personal integrity is simply taking a sincere and ethical stand*. It also serves as a building block of public confidence and to establish a trust in society.

Ethical Claims and Managing Ethics in Public Service

As per Dwight Waldo, there are 12 spheres of *ethical claims* {means, what they should or ought to do} for a public servant viz. constitution; law; nation; people; democracy; bureaucratic norms; professionalism; family & friends; personal groups; public interest and welfare and religion.

Similarly, the OECD countries publish a set of core values to guide public servants. These core values include *impartiality, legality, integrity, transparency, efficiency, equality, responsibility and justice*.

This apart, Nolan, in his famous report of *Committee of standards of Public life* in Britain gave seven basic principles for public servants viz. Selflessness, Integrity, Objectivity, Accountability, Openness; Honesty and Leadership.



Conflicts of Interest

Conflict of Interest refers to a situation in which the concerns or aims of two different individual / parties are incompatible. In other way, it is a situation in which a person is in a position to derive personal benefit from actions or decisions made in their official capacity.

There are two levels of arise of conflict of interest viz. Organisational conflicts of interest; and Personal conflicts of interest. When a person is not able to render impartial service because of relationships or other activities, it is called organizational conflict of interest. When a person is not able to render impartial service because of his / her own private interests, it is called personal conflict of interest. When one is confused between ethical issues in private and public relationships, the personal conflict of interest is bound to arise. A public servant must also endeavour to avoid conflict of interest by avoiding situations where he / she either benefits personally.

Ideally, the private and public relationships—should be separate. However, practically it is not possible. The public office holders do have private lives, which are driven by whole gamut of emotions and other factors.

Great Britain's Seven Principles of Public Life

What is the importance of a Code of Ethics for public servants? In your view, what should be the principles for managing ethics in the public service. Public service is a public trust. Citizens expect public servants to serve the public interest with fairness and to manage public resources properly. Following cases of corruption and misuse of office all over the world, most advanced countries have prescribed a Code of Ethics for public servants. There are seven basic principles prescribed for holders of public office: Selflessness, Integrity, Objectivity, Accountability, Openness; Honesty; Leadership and this is given by Nolan, in his famous report of Committee of standards of Public life in Britain and it is universally applicable to everyone in public life, public officials can and should be punished for transgressing them without needing detailed explanations about the principles.

Great Britain's Seven Principles of Public Life

- Holders of public office should act solely in terms of the public interest. They should not do so in order to gain financial or other benefits for themselves, their family or their friends.
- Holders of public office should not place themselves under any financial or other obligation to outside individuals or organization that might seek to influence them in the performance of their official duties.
- In carrying out public business, including making public appointments, awarding contracts, or recommending individuals for rewards and benefits, holders of public office should make



choices on merit

- Holders of public office are accountable for their decisions and actions to the public and must submit themselves to whatever scrutiny is appropriate to their office.
- Holders of public office should be as open as possible about all the decisions and actions that they take. They should give reasons for their decisions and restrict information only when the wider public interest clearly demands.
- Holders of public office have a duty to declare any private interests relating to their public duties and to take steps to resolve any conflicts arising in a way that protects the public interest.
- Holders of public office should promote and support these principles by leadership and example.

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Ethics & Integrity-2: Human Values



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Human Values, Role of family, society and educational institutions in inculcating values.

Human Values and Value Theory

Values are the *guiding principles* of our lives. They are essential for positive human behaviour and actions in our daily lives. They are formed on the basis of interests, choices, needs, desires and preferences. They have played important role in not only sociology, but also psychology, anthropology and related disciplines.

Why Values are needed?

We encounter several circumstances every day which test our patience, our character and peace of mind. We have to make tough decisions each day. What guide us in these circumstances are our values. Our values serve as markers to tell if life is heading in the right direction.

When our actions and words are aligned with our values, life feels good and we feel content, confident and satisfied. But when our behaviours don't match-up with our values, we sense an *uneasiness that grows inside us*. This uncomfortable feeling tells us that not all is good right now. We feel out-of-sorts. These feelings can be a source of anxiety and unhappiness. *We need value in our lives to:*

- Guide us in the right path.
- Learn the importance of certainty, goodness and beauty.
- Give direction to life and bring joy.
- Learn satisfaction towards life.
- Attain peace in life.
- Develop character.
- Preserve our culture and heritage
- Bring changes in behaviour towards positive thoughts;
- Promote the peace and harmony in the society

What are Intrinsic and Extrinsic Values?

The term intrinsic means "in itself" or "for its own sake". Intrinsic values are those values which have an eternal property without any reference to any end. For example, *happiness or peace or joy or truth is an intrinsic value*. Extrinsic values are those whose property or value depends on how much it generates the intrinsic values. *Having a family is an extrinsic value* because its value depends on how much happiness or joy it creates.

What are Basic Human Values?

Basic human values refer to those values which are *at the core of being human*. The *values which are*



considered basic inherent values in humans include truth, honesty, loyalty, love, peace, etc. because they bring out the fundamental goodness of human beings and society at large. Further, since these values are unifying in nature and cut across individual's social, cultural, religious and sectarian interests; they are also considered universal, timeless and eternal applying to all human beings.

How values are different from norms?

Values and norms are different. Norm refers to a relatively specific behaviour as per social customs and it is obligatory. On the other hand, values are matter of choice. For example, honesty cannot be a norm because it may not be chosen to be followed. Further, once a particular value is internalized by an individual, it becomes a norm for him / her for making decisions, judgements, preferences and choices.

How values are different from Morals?

Morals are taught by the society to the individual while values can be cultivated from within. Morals act as motivation for leading a good life, while values act as intuition. Further, while morals are deep rooted, values may keep changing from time to time and as per needs.

What are key features of values?

There are six main features of values as per the value theory of Schwartz. These are:

Values are beliefs linked to affect

This implies that when values are activated, they become infused with feeling. For example, People for whom independence is an important value become aroused if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it.

Values refer to desirable goals that motivate action

People for whom social order, justice, and helpfulness are important values are motivated to pursue these goals.

Values transcend specific actions and situations

Obedience and honesty, for example, are values that may be relevant at work or in school, in sports, business, and politics, with family, friends, or strangers. This feature distinguishes values from narrower concepts like norms and attitudes that usually refer to specific actions, objects, or situations.

Values serve as standards or criteria

Values guide the selection or evaluation of actions, policies, people, and events. People decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values. But the impact of values in everyday decisions is rarely conscious. Values enter awareness when the actions or judgments one is considering have conflicting implications for different values one cherishes.



Values are ordered by importance relative to one another

People's values form an ordered system of value priorities that characterize them as individuals. Do they attribute more importance to achievement or justice, to novelty or tradition? This hierarchical feature also distinguishes values from norms and attitudes.

Relative importance of multiple values guides action

Any attitude or behaviour typically has implications for more than one value. For example, attending prayer might express and promote tradition, conformity, and security values at the expense of hedonism and stimulation values. The trade-off among relevant, competing values is what guides attitudes and behaviours. Values contribute to action to the extent that they are relevant in the context (hence likely to be activated) and important to the actor.

How values are different from Ethics?

Ethics is a branch of philosophy that used to study ideal human behaviour and ideal ways of being. What is ethical and unethical is judged by social standards and vary from person to person. Values are the embodiment of what an individual stands for, and they are basis for the behaviour which forms the basis for ethics. Both ethics and values are situational and changeable in relevant circumstances.

How values are different from beliefs?

A belief is an internal feeling that something is true, even though that belief may be unproven or irrational. For example, I believe that if I see a black cat crossing the road, it indicates a bad luck. On the other hand, a value is a measure of the worth or importance a person attaches to something. Our values are often reflected in the way we live our lives, for instance, we value freedom of speech, or we value our families etc.

All of us have a constant internal battle between our beliefs and values. Sometimes, we mistake our beliefs as values or vice versa. Beliefs are internal, while the values are external. This implies that we can pick up a value from an external source or experience, person or thing and start living with that value inculcated in us. But belief is an internal energy that is created on what we absorb and then it builds itself within us further creating our thoughts, words and actions.

Our beliefs create thoughts; thoughts create emotions; emotions create actions – actions of positive values or negative values which depend on the quality of the Belief itself. These then become internal Values.

How Values, morals and ethics are inextricably tied together?

The moral values in our lives hold great importance from the point of personal, social and spiritual development. Values, morals and ethics are inextricably tied together. The preservation of human life is the ultimate value, a pillar of ethics and the foundation of all morality.

Values are what we learn from childhood; the 'stuff' we acquired from our parents and immediate



surroundings. Values are the motive power behind purposeful action. Moral values are meant for making the quest to find the higher self an easier. Many amongst us may find it difficult to follow values such as truthfulness, honesty, forgiveness in our lives because we have not perceived the subtle gains that come to us by following these values. Or, maybe, we are careless to realize the importance of values in life.

Ethics, on the other hand, are how we actually do behave in the face of difficult situations that test our moral fiber. Ethics are *the code or principles on which one's character depend*. Ethics and character are closely related. **Values are essential to ethics to develop** at an early age and can be instrumental to building character.

Whereas, morals are the *intrinsic beliefs developed from the value systems of how we 'should' behave in any given situation*. Moral values are the standards of good and evil, which govern an individual's behaviour and choices.

Values versus Traits

A trait is characteristic of the person *that change over time*, but shouldn't change rapidly. They should be stable attributes of the person. It represents a pattern of behaviour, thinking, or feeling that is consistent over a variety of different situations. It is the only difference from person to person.

Values represent a specific mode of conduct or end-state of existence that involves judgement because they represent an individual idea of what is right, good or desirable. **Hierarchy of values differ for every individual**. There are few important factors that affect the values and traits of an individual in a society, workplace and among peers.

Assertiveness

It is the ability to honestly express your opinions, feelings, attitudes, and rights, without undue anxiety. This behaviour earns the individual respect from others, while the others treat him with love as he is a man of self-respect.

Locus of control

It is the degree to which people believe they are masters of their own fate that they control what happens to them or believe what happens to them is controlled by outside forces.

Future orientation

It is defined as "the degree to which a collectivity encourages and rewards future-oriented behaviours such as **planning** and **delaying gratification**. This changes an individual's moral thought process to be flexible, adaptive and attain spiritual fulfilment.

Self-esteem

An individuals' degree of liking or disliking themselves and the degree to which they think they are



worthy or unworthy has an influence in the change of their moral values and traits.

Gender Egalitarianism

Men and women often think differently and would react to moral dilemmas in different ways.

Women would favour care reasoning, need and sacrifice, while men incline to favour fairness and rights, which is known as justice reasoning.

Humane orientation

An individual value changes positively and his character is modified by being supportive and considerate to the society and peers, also includes his compassion and generosity.

Collectivism

A highly moral individual gives priority to group rights over individual rights, but his individualistic trait will remind him that each choice has consequences for which he will be held personally responsible.

Self-Monitoring

Individuals high in self-monitoring show adaptability in adjusting their behaviour to external, situational factors. They are highly sensitive to external cues and behave differently in different situations.

Risk Taking

People differ in their willingness to take chances and affects how long it takes to make a decision and how much information they require before making a choice influences the internal trait and ethical behaviour of an individual.

Role of Families & Society in Inculcating Values

Family is the foundation on which values are built. Moral values like truthfulness, happiness, peace, justice are instilled in children's thoughts, feelings and actions and they function as ideals and standards that govern their actions in their life.

The value system practised in the family becomes automatic to the young family members if they are taught moral values systematically. The family, shapes the child's attitude towards people and society, and helps in mental growth in the child and supports his ambitions and values. Blissful and cheerful atmosphere in the family will develop the love, affection, tolerance, and generosity.

A child learns his behaviour by modelling what he sees around him. Family plays a major role in helping a child socialize and has great influence and bearing on the progress of the child.

Joint family system, the presence of elders in the family plays the effective role in social and moral development of the children. It also helps young generation of the family to imbibe human values and eradicate their negative mental tendencies when they are among elders.

Children identify themselves with their parents, other family elders and adopt them as their personal



models for emulation and imitation and hero-worship them. The behavioural problems are set correct only by the involvement of family in the child's life as they spend most of their time in adolescence with the parents. Family is the first social organisation that provides the immediate proximity from which the kid can learn his behaviour.

Importance of Family values in life

- A family is a unit of parents and the children. Social standards and customs defined by a family provide the emotional and physical basis for a child.
- Values developed by a family are the foundation for how children learn, grow and function in the world. These beliefs, transmits the way of life a child lives and changes into an individual in a society.
- These values and morals guides the individual every time in his actions. Children turn out to be a good person because of the value taught and given by his family members
- Ideas passed down from generation to generation make up a family values. It answers the basic question of how one want to live the family life. Family values enhance the character and turns the children to be good human being.
- It teaches the individual how to behave and project himself to the next younger generation and the emotional support adds the importance of family values.
- Customs And Traditions followed and taught by the family leads a disciplined and organized life.
- Families values helps the child to stand strong on his views despite others efforts to break through with opposing beliefs. In addition,
- Beliefs and trusts built around a family helps the children to be responsible and conscientious adults.
- A child has a strong sense of what is right and wrong and are less likely to become victims of deviant influences.
- Children who are influenced by strong moral values identify them in others quickly which then produces a new generation with similar beliefs.

Thus, family is important in developing the moral values of child. There is a *close contact between the parents and children*, which determine the personality of child.

Role of Indian Culture in inculcating Human Values

Indian culture plays an important role in inculcating values. There are four main values of life have been highlighted from **m Vedic period**s that have been considered as basic values. They are

- **Dharma (righteousness)**



- Artha (wealth),
- Kama (enjoyment)
- Moksa (salvation or liberation).

Influence of Indian Culture on Values

Indian culture is complex in nature and with diversity in religion and their customs we live with unity. The two most important tenets of Indian culture are Human Values and Holism. Human values refer to moral, spiritual and ethical values while Holism means oneness or unity. Indian culture is very rich and diverse and teaches us to be tolerant to others. Human values are inculcated from the Vedic teachings to lead a peaceful integrated life. Indian Culture shows us evidences of development of values in life by training and experience. The *Bhagavad Gita* is considered as the essence of the Vedas and Upanishads.

Important values that are ever relevant and unchanging are found in the form of scriptural texts in the Indian culture.

Vedas

A man has duties and commitments in all stages of life. The Vedas teaches how to perform them. It contains entire range of knowledge. Veda is the source of all Dharma i.e. religion, morality, righteousness and good conduct. It has the highest authority over other materials of the past. According to the Vedas, the *nobler virtue is truth*, and then follows other virtues.

Bhagavad Gita

The Bhagavad Gita acts as powerful catalyst for change and renovation in one's life. The verses from this book contribute to improve self-reflection, better the senses and expands one's inner development, makes the life more active and joy at any circumstances, through attitudinal changes in the individuals. It offers us the tools to connect with our deepest insubstantial spirit, and leads us to participate in the battle of life.

Manusmriti

Dharma is essential for the individual's happiness and for the family and the society.

Ramayana

Ramayana contains the universal human values and the sense of morality which can regulate the code of society for the betterment of establishing peace. It is because, through various characters, social and moral values are displayed. There is an explanation in this epic to differentiate the term human value from social value. Rama sacrificed all his pleasures for the welfare of the subjects of his kingdom. He abandoned Sita for the satisfaction of his criticsers.

Kamasutra

This book written by vatsyayana explores the quality of life in general, and how to attain the level of



sattva or goodness in a successful material and spiritual life. It also highlights the importance of personal evolution that culminates in the highest success of human existence.

Jataka-tales

Jataka Tales are an important part of Buddhist literature. Jatak stories represent former incarnations of Buddha and are intended to impart values of self-sacrifice, morality, honesty and other informative values to people.

Dhammapadda

Better known as the *path of wisdom* is concerned with establishment well-being and happiness in the immediately visible sphere of concrete human relations. It pursues a man to go in the path of light, and strengthen himself to fight the temptations of worldly pleasures.

Role of Education & Education Institutions in cultivation of values

The prime concern of education is to **evolve the good, the true and the divine** in man so as to establish a moral life in the world. It should essentially make a man pious, perfect and truthful. The welfare of humanity lies neither in scientific or technological advancements nor in acquisition of material comforts. The main function of education is to enrich the character. What we need today more than anything else is moral leadership founded on courage, intellectual integrity and a sense of values.

Since education is a powerful instrument of social change and human progress, it is also a powerful tool to cultivate values in an individual. Therefore all the educational institutes have greater responsibility to impart learning and cultivation of values through education.

For inculcating values many educationists have suggested different ideas such as

- Provision of value based curriculum
- Designing special orientation program for teachers
- Value based foundation courses
- Publication of literature based on values
- Necessity to develop code of conduct for teachers and students
- Inculcation of philosophical view towards life among teachers and students.

Further to cultivate values among the new generations we are to design a curriculum from out of our accumulated cultural heritage

Importance of Value Education

Value Education awakens curiosity, development of proper interests, attitudes, values and capacity to think and judge about oneself. It helps in Promoting Social and Natural Integration.



Objectives of Value Education

Value education should aim at the development of values of the following type.

- Scientific temper of mind.
- Large heartedness.
- Co-operation
- Tolerance
- Respect for the culture of other groups.

Value Education and India

Value education is rooted in Indian philosophy and culture and ingrained in every tradition of Indian culture. The Vedas and Upanishads form the source of inspiration for value education. In the Vedic period, in Ashram system of education, the Guru insisted his pupil to follow certain values throughout his life.

University education commission 1948-49 mentioned the various aspects of morality as: loyalty, courage, discipline, self-sacrifice and spirituality.

The Secondary Education Commission 1952-53 laid special emphasis on the following values in the formation of character of the students:

- Efficiency
- Good Temper
- Cooperation
- Integrity
- Discipline

Ways to make value education more effective

There are several ways to make value education more effective. *Firstly*, the moral awareness should be endorsed to orient the progress in science & technology towards the welfare of mankind. *Secondly*, common values should be re-discovered to unite human beings with the general decline of traditional values. *Thirdly*, teachers pass values to the students both consciously and unconsciously through their conduct in and out of class rooms. Therefore the need for a consciously planned value education program is obvious to establish a formal learning. *Fourthly*, students might face more complicated decision making situations about issues involving values. They should be helped in developing the ability to make proper choices in such situations through value education. *Fifthly*, increase in Juvenile delinquency is a crisis to youth who under goes the process of personal growth. In such situation value education assumes a special significance.

Inculcation of values in Educational Institutions

In school, children are members of a small society that exerts a tremendous influence on their moral



development. **Teachers serve as role model** to students in school; they play a major role in inculcating their ethical behaviour.

At the same time, peers at school may also diffuse boldness about cheating, lying, stealing, and consideration for others. Though there are rules and regulations, the educational institutions infuse the value education to the children in an informal way. They play a major role in developing pro-social behaviour in children.

The most common steps which can be taken in educational institutions to inculcate values include:

Teaching Accountability

The children should be encouraged to be accountable for their own actions and should learn to respect and treat others kindly.

Playing Role model

The teachers are the first role model to the children outside their family. When the children sees the model showing concern for others, motivating them for their good deeds and cooperating and helpful with their academic issues, the children learn them by observing and imitate it with fellow peers.

Teaching Basic morals and values

The children are taught basic morals and values in school. They should be taught by emphasizing the idea through many activities, stories and tales, which will encourage them to engage in more helping behaviours.

Appreciation

The teacher should appreciate the children for developing pro-social behaviour, especially for any specific action they have done to help others.

For Children with weaker moral development

Children's ability to develop a relationship with peers is critical to their wellbeing. These children have difficulty in understanding social or nonverbal cues and they lack the ability to reason. The teachers play a role in helping these rejected children learn to listen to peers and "hear what they say" instead of trying to dominate peers.

Neglected children are helped to attract and hold their attention from peers. They are taught to ask questions, listen, and help them to establish interest groups or clubs where they integrate in a positive way.

Value Education through Schools

School is the basic stage in the process of socialisation and value education takes place at school level as the child is exposed to friends, teachers, syllabus and various extra-curricular activities.

Further, values cannot be taught like abstract subjects like history, science or math. However, they can be inculcated only through situations deliberately planned while teaching the subjects. For



example, National Movement can be taught in such a way that it leads to inculcate the values of patriotism, secularism, universal love and tolerance etc. Similarly, World History can help to inculcate values of Liberty, equality and fraternity {French Revolution}, Fundamental Rights and equality {American Revolution}; Science can help to inculcate values of scientific temper, appreciation towards laws of nature; Indian Civics can help to inculcate values of respect to constitution, respect for democracy, secularism, integrity and unity of the country, social, political and economic justice etc. Further, math can help in inculcating the values of honesty and integrity; Geography and environment can help to inculcate values of respect for other's culture, and world is one family {Vasudhaiva Kutumbakam}.

At the same time, teachings from the biographies of the great and noble leaders also inculcate the inspiring values among the students and people at large. For example, Mahatma Gandhi's insistence on truth, non-violence and satyagraha teaches the basic human values.

Last but not the least, the education about constitution, particularly preamble; fundamental rights and duties gives out what values should be fostered through education.

Various Values and their General Meaning

Here is a glossary of various values Some of the human values explained as follows:

Truth

Truth is that which is true or in accordance with fact or reality. Truth is independent of wish or will of persons and their opinions or desires. It is much harder to sustain a lie than to maintain the truth.

Appreciation

Taking a brief moment to say, "thank you," or acknowledging the exceptional job of someone who served us in a restaurant or workplace. This is not only encouraging for the beneficiary to hear; it also fills our soul with more appreciation too.

Belief in others

Belief in others can be a value as well as an attitude. It can be our resolve that can lift someone up when they are down. Belief is contagious – the more we believe in others; the more we will continue to believe in ourselves.

Caring

Caring for others, as well as self-care, allows us to extend a helping hand and to pass along some unexpected grace. When we take the time to demonstrate we care; we demonstrate the fact there are still plenty of good people left in this world.

Commitment

Commitment shows loyalty and it can show bravery and tenacity as well. A commitment is a promise made and an expectation we have created. Honouring our commitments can make the difference



between achieving what's most important to us or feeling disappointed and defeated.

Compassion

A deep awareness of and sympathy for another's suffering is compassion. No doubt we have different skin colors, religious preferences and political points-of-view, but at the end of the day, we still need to take care of one another.

Cooperation

Even the most complex tasks and assignments can be made simpler when we focus on the solutions – together.

Courtesy

Courtesy is a polite gesture. It can carry much lasting value.

Dedication

No matter how the circumstances may change, unless we are in a physically or emotionally abusive situation, we should stay the course and never give up. We would rather prefer to be called a failure than a loser. Losers give up when things become too difficult. Failures are folks who have just not found success. Failure implies that one has not stopped trying.

Devotion

Things can get unstable at times, but staying devoted to a cause or to a person through the uncertain times is our rock to grasp when our faith and our foundation is shaky.

Effort

No matter the outcome, there is always value in the effort when the effort is authentic and well-intended.

Forgiveness

The purpose of forgiveness is not to absolve someone of the sin(s) committed against us; but to free ourselves from the pain and the anger that is keeping us stuck. When we forgive, we are better able to let go of the past and keep moving forward with our life.

Friendship

Friends support us and they provide an unfiltered view of our actions when asked. Friends sustain us through difficult periods and join us for the events we celebrate.

Gratitude

It is with a grateful heart that helps me to see so much abundance in my life. My value of gratitude reminds me that what I have today can be taken away tomorrow.

Honesty

To live authentically; to live honesty, keeps our hearts and souls pure and our minds free of doubt or uncertainty. When we are honest, we know we are doing the right things.

Hope

Hope is the fuel that keeps us moving forward when we are the most tired. Hope reassures us that



sometimes it's not a matter of if but only when.

Integrity

What defines our character and our integrity is not measured by what happens to us; but rather by how we react and respond to what happens to us.

Listening

As a parent, one of the best gifts one can give his / her children is to listen; to really listen to what they are saying and to be fully present in the moment with them.

Love

The presence of love in our life, the love we have for our families, our friends, our faith and for ourselves, is the single most important source of light and energy we can tap into when we have the need to be filled-up; or when we see the need to fill someone else up with grace, hope and our love.

Optimism

When God hands you lemons, you make lemonade. The value of optimism is clear here – take what you have been given and make the best of it.

Patience

Patience is a value which can also improve productivity because it creates a better state of mind, a clearer state of mind, for better decision making.

Respect

We are all different, yet we are all the same in the sense we want to be respected for how we think and believe. When we show the proper respect we are not only validating the other person's dignity, we are also enhancing our own.

Tolerance

There are people who make us angry and we just can't seem to see eye-to-eye with an issue. Rather than showing contempt, tolerance is a better alternative. It shows respects, patience and courtesy – all important values in their own right, too.

Unity

There is indeed strength in numbers. Working together to solve a common problem ensures a greater chance of success. Making the effort to bring people together will always be more effective than finding ways to pull people apart.

Justice

The democratic political systems have embraced justice as one of the highest human values. It is based on fairness, where the equality of every individual before the law is fundamental. As such it is a social value in that it aims to resolve and reduce conflict, guided by the principles of care and non-violence. As such, justice is a major human value that embraces most aspects of social life. This value finds its explicit expression in the Constitution of India. The Constitution through the aspects of its Preamble, Fundamental Rights and Fundamental Duties talks about economic, political and social



justice to all.

Dignity

In day-to-day inter-relationships, individuals are expected to behave in a dignified and honest manner with one another. This is another value that regulates the behaviour of individuals. Dignity is a relative term with regulatory nature; it prescribes the norms and ethical standards which need to be followed and adopted. **This concept dictates that every one of us has to exercise due caution and care in our relations without undermining the capacities of other persons.** Furthermore, it teaches us not to create a situation wherein others are made to undergo either emotional, psychological, physical, tense situations, or to harm their personality.

Since dignity plays a vital role, in regulating the human relations and for the furtherance of human rights, (especially, the basic rights of liberty, equality, and freedom), the UDHR has declared that all individuals are equal in the eye of law. All human beings deserve to be treated with utmost respect without harming the dignity of others at all times. If people across the world follow the ethical norm of dignity without any deviance, the realisation of right would be easy. This fundamental norm applies to individuals and states to follow with strict adherence.

Liberty, Freedom

Liberty is one of the most important values for human beings. Freedom cannot have any expression and meaning without liberty. The Constitution of India thus enlists this value in its Preamble: *Liberty of thought, expression, belief, faith and worship.* Liberty is an ancient concept, with its roots in political philosophy. A number of philosophers like Hobbes, Locke, and Rousseau among many others have articulated liberty in different contexts. In simple terms, liberty means that human beings are free to regulate their relations and are able to govern their relations, behave at their own will, and be responsible for their acts. According to Hobbes, every individual is empowered to enjoy their freedoms freely without an interference of any other person. In his social contract theory, he argued that the divine will of kings to regulate the relations and to restrict the freedoms of individuals is antithesis to liberty of individuals. The enlightenment of liberty by various political and legal philosophers, led to a number of political revolutions across the world. This in turn led to establish democratic societies on the basis of liberty of individuals to choose their leaders.

Equality

Equality proposes to bring all the people into one category, and apply the principles of law, and justice without any distinction, whatsoever it may be among the individuals. Equality is a relative concept which may be distinguished basing on a number of factors, and the enjoyment of rights on an equal footing. The aim of the UDHR and the Constitutions of the various countries, including India, is to treat all the people on an equal footing without any kind of discrimination. As the



Preamble to the Constitution of India states: *Equality of Status and opportunities*. The value of equality is also enshrined in the Fundamental Rights and Fundamental Duties of the Constitution and its various provisions.

Further, we should also look at the Value Theory of Schwartz.

The values theory (**Schwartz**) defines **ten broad values** according to the motivation that underlies each of them.

Power

Power takes value from social status and prestige. The ability to control others is important and power will be actively sought through dominance of others and control over resources.

Achievement

Value in achievement comes from setting goals and then achieving them. The more challenge, the greater the sense of achievement. When others have achieved the same thing, status is reduced and greater goals are sought.

Hedonism

Hedonists simply enjoy themselves. They seek pleasure above all things and may, according to the view of others, sink into debauchery.

Stimulation

The need for stimulation is close to hedonism, though the goal is slightly different. Pleasure here comes more specifically from excitement and thrills and a person with this driver is more likely to be found doing extreme sports than propping up a bar.

Self-direction

Those who seek self-direction enjoy being independent and outside the control of others. They prefer freedom and may have a particular creative or artistic bent, which they seek to indulge whenever possible.

Universalism

The Universalist seeks social justice and tolerance for all. They promote peace and equality and find war anathema except perhaps in pursuit of lasting peace.

Benevolence

Those who tend towards benevolence are very giving, seeking to help others and provide general welfare. They are the 'earth mothers' who nurture all.

Tradition

The traditionalist respects that which has gone before, doing things simply because they are customary. They are conservatives in the original sense, seeking to preserve the world order as is. Any change makes them uncomfortable.

Conformity



The person who values conformity seeks obedience to clear rules and structures. They gain a sense of control through doing what they are told and conforming to agreed laws and statutes.

Security

Those who seek security seek health and safety to a greater degree than other people (perhaps because of childhood woes). Though they may worry about the potential of military force, they welcome the comfort that their existence brings.

General Knowledge Today



Ethics & Integrity-3: Attitude



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Attitude: content, structure, function; its influence and relation with thought and behavior; moral and political attitudes; social influence and persuasion.

Basic Theory on Attitude

An attitude is a **learned tendency** to evaluate people, issues, objects or events in certain way. Such evaluations are often positive or negative, but they can also be uncertain / mixed at times.

Our attitude can vary in strength along both positive affect, and with negative affect, with ambivalence or with apathy and indifference. It usually implies feelings that are either positive or negative.

Defining Attitude

Social psychologists use the term attitude differently. Gordon Allport formulated this definition of Attitude: “An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual’s response to ill objects and situations with which it is related.”

In simple words, Attitude is a way of looking at any situation and deciding either consciously or unconsciously – how we relate it to ourselves and others. It can be something to do with our own personality and experience. The major positive attitudes include being frank, confident, jealous, respectful, sincere, honest, hard working, faithful, loving, flexible, humble, helping, independent, sympathetic, hard working etc.

Attitude pertains to our feelings, beliefs and behaviour predispositions directed towards people, groups, ideas or objects. Attitudes will always have a positive and negative element and have a tendency to behave in a certain way toward that person or object. Attitudes are formed primarily based on underlying values and beliefs.

Beliefs are acquired through real experiences but the original experience related to a particular belief is mostly forgotten. It affects the quality of our work and relationships because we experience what we believe and it is not based on reality. Beliefs govern our experiences. They are an important part of our identity. They may be religious, cultural or moral. Beliefs reflect who we are and how we live our lives.

Why it is important to cultivate the Right Attitude in our lives?

Attitude defines life and life defines attitude. Dalai Lama has said: If you can cultivate the right attitude, your enemies are your best spiritual teachers because their presence provides you with the opportunity to enhance and develop tolerance, patience and understanding.

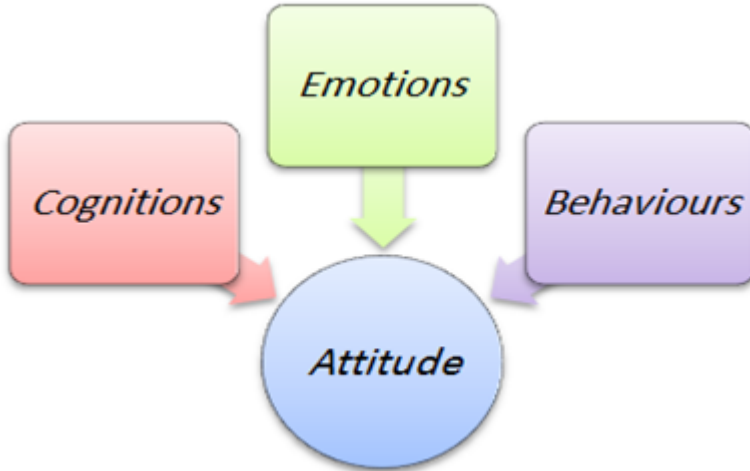
Attitude makes a big difference in our lives. One may have high IQ and a sharp logical mind but



without the right attitude, both are rendered useless. Without a right attitude, one will be like a misdirected rocket reaching the wrong destination. Our right attitude can empower us.

Structure of Attitude

An attitude is made up of three interconnected components: *cognitions, emotions and behaviours.*



Cognitive Component

- Our thoughts and beliefs about the subject.

Emotional Component

- How the object, person, issue or event makes us feel.

Behavioural Component

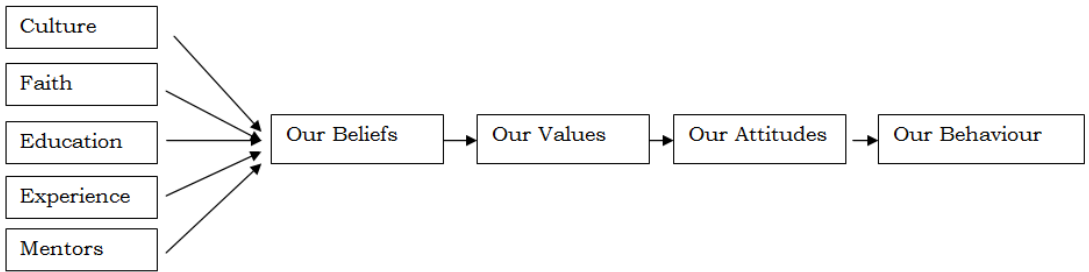
- How the attitude influences our behaviours. There is a sub-component viz. behavioural predisposition.

An attitude involves a predisposition respond or a behavioural tendency toward the object. **"It's boring"** implies a tendency to avoid the class. **"I like my job"** suggests an intention to go to work. People having specific attitude are inclined to behave in certain ways that are consistent with that attitude.

A change in one component of an attitude structure might very well lead to changes in the others because an attitude structure is dynamic, with each component influencing the others.

Attitudes and Beliefs

Attitude refers to feelings, beliefs and behaviour predispositions directed towards people, groups, ideas or objects. Attitudes will always have a positive and negative element and have a tendency to behave in a certain way toward that person or object. Attitudes are formed primarily based on underlying values and beliefs.



Beliefs are acquired through real experiences but the original experience related to a particular belief is mostly forgotten. It affects the quality of our work and relationships because we experience what we believe and it is not based on reality. Beliefs govern our experiences. They are an important part of our identity. They may be religious, cultural or moral. Beliefs reflect who we are and how we live our lives.

Implicit and explicit attitude

Attitudes can also be explicit and implicit. Explicit attitudes are those that we are consciously aware of and that clearly influence our behaviours and beliefs. Implicit attitudes are unconscious, but still have an effect on our beliefs and behaviours.

Functions of Attitudes

Attitudes serve several important functions.

- **Our attitude defines us.** It gives an up-front statement about which we really are or would like others to think who we are.
- Attitudes *direct our future feelings and thoughts* about the objects of those feelings and thoughts. Attitudes are cognitive structures that guide perception and help us fill the gaps when information is lacking.
- **Attitudes summarize our feelings, thoughts, intentions, and behaviour and it helps us to respond.**
- **Attitudes lead us to value objects that help us reach our goals.**
- Attitudes serve a helps us to make sense out of the world by categorizing objects and people is knowledge function.
- Stereotypes are often associated with intense emotions which can sometimes lead to intergroup conflict.
- **As a value-expressive function, it helps in expressing our values.**
- **Attitudes serve an ego-defensive function when they protect us against our fears and anxieties.**
- **Heuristic Function: We develop favourable attitude towards an attitude that aids or rewards us**



and unfavourable attitude towards that punishes or thwarts us. It provides a simple and efficient way of evaluating objects.

- Attitude maintains self-worth and defines the self and they express individual's basic values and reinforce his/her self- image.
- Finally some attitudes protect the person from recognising certain thoughts and feelings that threaten his self-image or adjustment.

Formation of Attitude

Attitude formation refers to a drift from no attitude towards an object to some positive or negative attitude towards that object.

Sources of Attitude Formation

A range of mechanisms for attitude formation are involved. Most important among them are **mere exposure, direct experiences and social learning**. Mere exposure means that simply being exposed to an object increases our feelings, usually positive, toward that object. Second way of formation of attitude is through direct personal experience. It has the power to create and change attitudes. This is stronger factor in forming the attitude and is likely to affect behaviours strongly.

Which source is stronger?

Direct experience continues to form and shape our attitudes throughout life. Attitudes formed from direct experience are stronger because they are readily available and called on quickly by our consciousness.

Classical Conditioning, Operant Conditioning & Observational learning

Attitudes can also be learned in a variety of ways such as Classical Conditioning and Operant Conditioning. The advertisers use **classical conditioning** to influence our attitude toward a particular product. One example of classical conditioning in TV commercials is **Axe: Men's Hair, Deodorant, Body Spray, and Shower Gel Products**. *These advertisements prey on the human desire for passion, sex, and love*. The advertisements represent 'The Axe Effect' showing a man being fawn over by one or multiple women. People learn attitudes by observing the people around them. When someone you admire greatly espouses a particular attitude, you are more likely to develop the same beliefs. For example, children spend a great deal of time observing the attitudes of their parents and usually begin to demonstrate similar outlooks.

Operant conditioning can also be used to influence how attitudes develop. For example, children completing homework to earn a reward from a parent or teacher; or employees finishing projects to receive praise or promotions. It can also be used to develop negative attitude.

Examples of Classical Conditioning

- Every time someone flushes a toilet in the apartment building, the shower becomes very hot



and causes the person to jump back. Over time, the person begins to jump back automatically after hearing the flush, before the water temperature changes.

- You eat a new food and then get sick because of the flu. However, you develop a dislike for the food and feel nauseated whenever you smell it.
- An individual receives frequent injections of drugs, which are administered in a small examination room at a clinic. The drug itself causes increased heart rate but after several trips to the clinic, simply being in a small room causes an increased heart rate.

Examples of Operant Conditioning

- Your father gives you a credit card at the end of your first year in college because you did so well. As a result, your grades continue to get better in your second year.
- Your car has a red, flashing light that blinks annoyingly if you start the car without buckling the seat belt. You become less likely to start the car without buckling the seat belt.
- A lion in a circus learns to stand up on a chair and jump through a hoop to receive a food treat.

Influence of Attitude on Behaviour

People behave in accordance with their attitudes. Our attitudes develop over time and not only reflect where we have come from but also how we will proceed with our life in the future. Attitudes are therefore a powerful element in our life, are long enduring and hard to change easily.

However, attitudes and actual behaviours are not always perfectly aligned. The degree of influence begins with the assumption that we behave in accordance with our conscious intentions. They are based, on our rational calculations about the potential effects of our attitude towards our behaviour and about how other people will feel about it.

People are more likely to behave according to their attitudes under certain conditions such as

- When our attitudes are the result of personal experience.
- When we are an expert in the subject.
- When we expect a favourable outcome.
- When the attitudes are repeatedly expressed.
- When we stand to win or lose something due to the issue.

In some cases, people may actually alter their attitudes in order to better align them with their behaviours. **Cognitive dissonance** is a phenomenon in which a person experiences psychological distress due to conflicting thoughts or beliefs. In order to reduce this tension, people may change their attitudes to reflect their other beliefs or actual behaviours.



Theories of attitude organization

Learning Theory

- Approach that assumes that a person's attitudes are based on principles of reinforcement association, imitation and punishment.

Theory of Cognitive consistency

- This theory states that tendency for people to seek consistency among their attitudes.

Balance theory

- A Theory addressing the need to maintain consistency among our feelings and beliefs about what goes together.

Cognitive dissonance Theory

- Inconsistency between two cognitive elements produces pressure to make these elements consonant.

Process of Attitude Change

Attitudes are dynamic and influences which form the attitude can also change the attitude. Thus, there are three theories on change of attitude:

Learning Theory of Attitude Change

Classical conditioning, operant conditioning and observational learning can be used to bring about attitude change. Classical conditioning can be used to create positive emotional reactions to an object, person or event by associating positive feelings with the target object. Operant conditioning can be used to strengthen desirable attitudes and weaken undesirable ones. People can also change their attitudes after observing the behaviours of others.

Elaboration Likelihood Theory of Attitude Change

This theory of persuasion suggests that people can alter their attitudes in two ways. First, they can be motivated to listen and think about the message, thus leading to an attitude shift. Or, they might be influenced by characteristics of the speaker, leading to a temporary or surface shift in attitude. Messages that are thought-provoking and that appeal to logic are more likely to lead to permanent changes in attitudes.

Dissonance Theory of Attitude Change

As mentioned earlier, people can also change their attitudes when they have conflicting beliefs about a topic. In order to reduce the tension created by these incompatible beliefs, people often shift their



attitudes.

Influence and Relation of Attitude with Thought and Behaviour

Behaviour is clearer concept than attitude as **behaviour is described as a change in the physical state of an individual as he responds physically and emotionally to any perceived situation.** It is classified into two broad categories, namely:

Overt Behaviour

It is a response which is usually observed by another person. Social psychologists often observe social behaviour in groups and individuals.

Covert Behaviour

It is an implicit response which cannot be observed directly without proper apparatus or instruments which can measure heart rate, brain waves, eye blink rate, rate of sweating, saliva flow etc. It also includes inner speech or even sub-vocal response by vocal organs which accompany thoughts which bring changes to attitudes. Individuals usually have a typical way of behaving which is irrespective of situations and are stable over time.

When attitudes determine behaviour?

It is a common assumption that **public behaviour is determined by teaching, counselling and the basic bringing up of a child.** All these have profound effect on the feelings and private beliefs of a child. **However, observations suggest that expressed attitudes of people does not aid in predicting their behaviour. Thus, behaviours emanate from external social influences and are often played down by internal factors like attitudes and personality.** The reliability of attitude-behaviour relationship is to get better adjusted between attitude measures and reported behaviour as can be observed by the following results from various researches:

- Ensure situational sameness for the attitude and behaviour measure: As per Wicker, as one encounters more similar situations in which verbal and behavioural responses are obtained, a stronger attitude-behaviour relationship develops.
- Measure attitudes and behaviour at the same level of generality or specificity: As per Liska hypothesis, the attitude-behaviour relationship is affected by the extent to which attitudes and behaviour are measured at approximately same level of generality or specificity. Thus, by limiting the number of factors in the study of attitudes nearly perfect predictions can be made in the behavioural patterns.
- Examining primary attitudes and beliefs which involve ego: In all issues which are primarily concerned with the belief system of an individual **there are obvious pressures and inclinations towards consistency between attitudes and behaviour.** Also, taking action on one's beliefs enhances self view. **There are significant correlations between attitudes and behaviour when**



there is something big involved e.g an emotional commitment or ego-involvement. In such situations individuals show a high-level of attitude-behaviour consistency.

- Investigate an attitude behaviour relationship which has group support: Group support can be an effective factor in determining the consistency of attitude-behaviour relationship. Social pressure is potent source which compels people to act in a particular way.
- Homogenous behavioural group: A homogenous behavioural group is a great way to assure fit between attitudes and behaviours. They provide apt platform to determine consistencies and relevant attitudes.
- Concentrate on a sample of 'the right' type of people: Some people are more consistent than others and have greater probability to show consistency between attitudes and behaviour.
- Assured measure of behaviour: Remembering and believing in high fear and short recommendations have proved highly effective in changing reported behaviour. Positive attitudes towards some kinds of appeals have been successfully correlated with actual behaviour.
- Examining more than one attitude or belief: A prevailing attitude often acts as a hindrance for individuals to behave. Thus, in order to improve the attitude-behaviour relationship more than one attitude has to be examined.
- Minimising social influences: Psychologists usually measure expressed attitudes which like behaviour vary with outside influences. Psychologists have many methods at their disposal to measure attitudes subtly. One is to measure facial muscle responses to various statements, measuring reaction times to various stimuli, etc.

Making Attitudes Potent

In many situations when we act automatically our attitudes are seen lying in dormant state. We act in routine manner without any specific reflections on our actions. However, in novel situations our behaviour becomes less predictable as there is no predefined script and we are tempted to think before we act. It is still arguable that if people are tempted to think about their attitudes before they act, will they be true to their feelings. People who generally review their past behaviour express attitudes which help in better prediction of future attitudes. Self-conscious people are usually aware of their attitudes and this helps people to focus on their inner convictions. Also, when attitudes are acquired through experience they are more likely to stay and guide actions.

Moral Attitudes

Attitudes are both positive and negative evaluations that predict behavioural dispositions.

People usually develop strong beliefs about their attitudes. Such strong beliefs are more



predictive about the behaviours.

Moral Attitudes

All attitudes which have their base in moral conviction are called Moral Attitudes. Moral convictions refer to meta-cognition that a particular attitude is a reflection of perceiver's fundamental beliefs about right and wrong.

Not all attitudes are related to morality. For example, attitude towards United States' war against terrorism may be positive in most parts of the world, but the same was negative in some countries, particularly Middle East. This is because such attitudes are based on the moral convictions of what is right or wrong. Similarly, attitude towards alcoholic drinks, intoxicants, meat etc. may be positive or negative depending upon the moral convictions. The moral convictions are formed with deep influence of family, society, religion, education etc.

Moral Attitudes are Strong Attitudes

Although moral compulsions lead to strong attitudes, but not all strong attitudes are based on moral convictions. Moreover moral attitudes reflect a number of characteristics which distinguish them from attitudes which emanate from preferences or conventional beliefs. While former are subjective and reflect matters of choice, the latter are normative and are usually defined by the group of relevant authorities. Also, all attitudes which are rooted in conventions are not applicable universally.

Moral compulsions are different from other attitudes based on preferences or conventions in many ways. Giving moral convictions to an attitude leads to following predictions:

- Increased preference of social and physical distance from others who are attitudinally different.
- Lower levels of goodwill and cooperativeness in attitudinally homogenous groups.
- Greater inability to generate procedural solutions to resolve disagreements about the primary issue.
- Increased distrust of legitimate authorities like Supreme Court, etc. to correct the issue.
- Rejection of non-preferred decisions and policy outcomes irrespective of their legitimacy or authority.

Political Attitudes

Political attitudes define the attitude of a person towards politicians, political parties or political ideologies. The political attitude may be different of an apolitical person from political person.

Political Attitude is the way of thinking in terms of political gains and losses. It is belief and action system that decides a action fruitfulness based on electoral gains. Political attitude on positive side

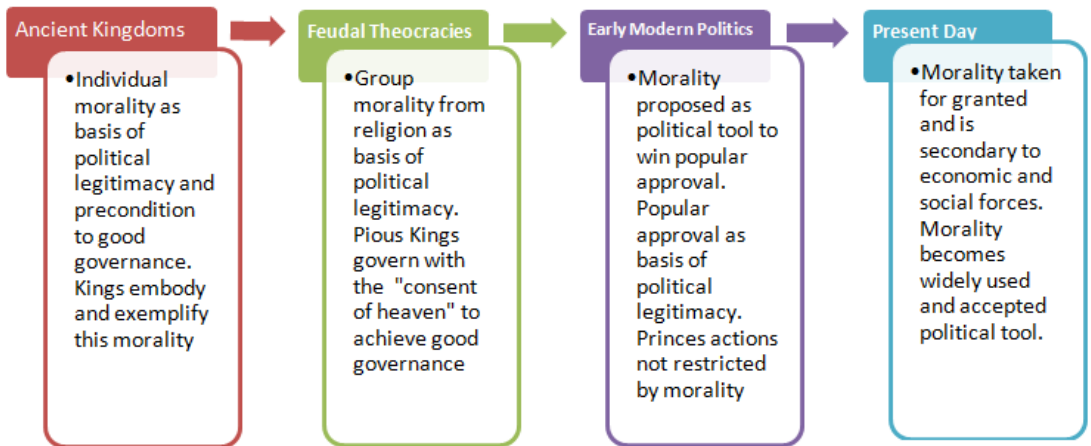


can lead to showing zero tolerance toward corruption, pro-poor, welfare for weaker sections, listening to public grievances, but on negative side political attitude can take shape of regionalism, communalising public to polarise them during election.

Politics and Morality

Morality is an individual characteristic and determines his or her actions. Politics on the other hand belong to the public and it is the *collective opinion of the public which determines the public policy*. It is these policies which ultimately affect public opinion. It is the morality which ultimately underlies all discussions of public policy. Areas which were hitherto morally elusive like foreign affairs, health care, economics, etc. have now joined the traditional moral flash points like abortion, biological research etc.

- Contributions of morality in politics can be extrapolated to ancient beginnings of government. Many rulers of the past established their authority based on the personal charisma, ability, charity etc. All these qualities were considered essential by people to be wise and just. **Morality played a vital role in politics of antiquity.**
- Moral convictions lead to correct predictions of political engagement. It is the people's attitudes about the political candidates which reflect their strong moral convictions in their voting patterns.
- Moral convictions also determine the level of political activism of individuals.
- Morality's role in modern politics has evolved as morality itself has evolved. Modern politics has definitely put the role of morality under scan and latter has become subordinate to social and economic forces.



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Morality as a Modern Political Divide

- Morality at the centre of current political debates is more social than personal and its considerations are manifested in many social issues like **abortion, gay rights, scientific research, health-care etc.**
- Morality also provides a known frame which allows all political arguments and concepts to be learnt and understood. This stands in contrast to all social and economic forces which need specialist analysis. Such political arguments are open to all interpretations and misinterpretations. Democracy functions well only if there is a healthy divide of opinions. However, the morality debates in current times lead to excessive conflict which makes it extremely difficult to give rise to and implement sustainable policy solutions. Politics dominated by morality, deal with socio-behavioural norms and moral principles.

Factors affecting Political Attitude

There is a multitude of factors that affect the political attitudes. Some of these are enumerated below:

Religion

Religion is one of the strongest factors that shape a person's moral conviction. **Killing cow for Hindus is a sin and that defines the political attitude of a devout Hindu. Same sex marriage is forbid in Christianity and thus a devout Christian will oppose such marriage.**

Age

While younger people are more liberal / radical; older people are more conservative. Any political change is generally welcome by young and this is one example of how it affects the political attitudes.

Economic Status

Generally, poor align with communist or socialist political ideology, while rich align with capitalism and free market economic policy.

Residence

Local problems always shape the political attitudes of the people. This is one of the reasons that regional parties do good in state elections.

Family / Gender

Family is another strong factors that shapes the political attitude. **Generally, children inherit their attitude from their parents. The environment in family helps build up of their political attitude. Similarly, gender also plays role in shaping the political attitude. Females generally favour a government which promises savings in their household budget.**

Race/ Caste/ Society

Racism is one of the most important factors that shapes political attitudes in west. **In India, political attitude is heavily influenced by caste factor.**

Education



The education, particularly curriculum plays an important role in getting the attitude developed. Most of us have been taught in schools that India is oldest civilization. This may not be correct but little importance is given to Mesopotamia and Middle East. Similarly, most of us were never taught about History of China during our schooling. The world history curricula of the schools in India has deliberately omitted China's history from the syllabus. At the same time, schools in China teach their kids about greatness of Mao's political ideology. It's impression is so deep on their political attitude that most of them don't understand how democracy works.

Media / Social Media

Media plays an important role in shaping our political attitudes. Apart from mainstream media, today, New media provides cheaper and easier ways to influence people's political attitudes. New media includes Internet- and digital-based forms of mass communication, including social media. Many forms of new media have already influenced people to vote, volunteer and give money. For example, the American Red Cross used Twitter to raise a record-breaking \$8 million dollar plus in relief efforts after the 2010 Haiti earthquake. Similarly, the rise of Aam Aadmi Party in Delhi was much due to influence rendered by media and social media on political attitude of the people.

The convenience of new media is the main reason it plays an important role in shaping today's political attitudes. New media is wide-ranging, and offers:

- Immediate connection, which allows protests or political gatherings to be scheduled last minute and widely publicized through tweets or Facebook posts.
- News you can choose, i.e. Internet allows voters to look at the sources and stories that appeal specifically to them, while ignoring other points of view.
- Sharing, which allows voters to distribute news themselves, as through 'retweeting' or reposting. When news comes from a friend or trusted colleague, voters are more likely to support the same point of view.
- Liking, which allows voters to simply click a 'thumbs up' in order to publicize their support of a candidate or issue.
- Donating, which better allows multiple donors to give smaller individual amounts to raise large overall totals.

Summary

Political attitude describes the way you think or feel about our government and related social and economic issues. A **political decision** is any choice dealing with government affairs, structure or politics. We make our political decisions based on our political attitudes. The media plays an important role in shaping our political attitudes. **Television** brought candidates and issues closer to



the voters, and the voters began placing a higher value on the personality and character of candidates and officials. More recently, **new media** provides cheaper and easier ways to influence people's political attitudes. New media includes Internet and digital-based forms of mass communication, including social media, and shapes political attitudes.

Social Influence and Persuasion

Persuasion is symbolic process in which communicators try to convince other people through transmission of a message to change their attitudes or behaviours. Thus, Persuasion is one form of social influence on attitude; in fact it represents the intersection of social thinking and social influence of everyday life.

The key elements of persuasion are:

- Persuasion is symbolic, utilizing words, images, sounds, etc
- It involves a deliberate attempt to influence others.
- Self-persuasion is key. People are not coerced; they are instead free to choose. Coercive techniques are not scientifically proved to be effective.

Methods of transmitting persuasive messages can occur in a variety of ways, including verbally and nonverbally via television, radio, Internet or face-to-face communication.

Persuasive communications have a great impact on our attitudes. Everyday, we come across hundred of advertisements; Television, radio and the Internet all help spread persuasive messages very quickly.

However, success of persuasion depends upon three factors

- Source of message
- Content of message
- Nature of target

Persuaders try to influence our beliefs and attitudes for e.g.: we will vote for them, buy their products, do them favours, or otherwise behave as they want us to. Thus, advertisements are most common kind of persuasion.



Techniques of Persuasion

By appeal to reason:	By appeal to emotion:	Aids to persuasion:	Other techniques:	Coercive techniques
<ul style="list-style-type: none"> • Logic • Logical argument • Rhetoric • Scientific evidence • Scientific method 	<ul style="list-style-type: none"> • Advertising • Faith • Presentation and Imagination • Propaganda • Pity • Seduction • Tradition 	<ul style="list-style-type: none"> • Body language • Communication skill or Rhetoric • Sales techniques 	<ul style="list-style-type: none"> • Deception • Hypnosis • Power • Subliminal advertising 	<ul style="list-style-type: none"> • Brainwashing • Coercive persuasion • Mind control • Torture

Persuasive Communication

Any communication which tends to change, shape and reinforce the responses of another is known as persuasive communication. It is usually targeted at:

Cognition

Persuasion is considered as a potent tool to change individuals' beliefs about an object or issue. This may include attributes, interpretation, definition, outcome etc.

Attitude

Persuasion is also employed to change individuals' attitude towards an object or an issue. It basically refers to categorisation of an object or the issue as per evaluative dimension which stretches from negative to positive.

Behaviour

Persuasion is also used to change a person's behaviour i.e. the overt actions regarding an object or an issue.

Persuasion stands in contrast to manipulation and propaganda. Where propaganda is the communication of a viewpoint, with the final goal of having the recipient voluntarily accept the position as if it were his own. It thus, comes laden with distinctive features like ideological bent, institutional nature, mass persuasion etc. Manipulation on the other hand, has elements of coercion automatically embedded unlike persuasion which is ethically neutral.

Means of persuasion

Source credibility

This involves two major criteria namely- expertise and trustworthiness. Along with these, likeness, similarity and physical attractiveness also plays a subtle role in influencing source credibility. Source credibility is further enhanced by information on background, formal training, education, legitimacy etc. Furthermore, non-verbal communication cues like facial expressions, formal training, education, personal experience etc. also play a divisive role.



Rational and emotional appeals

A rational appeal makes use of logical arguments and even factual evidence to persuade individuals about the legitimacy and likelihood of attainment of goals. The success of the same depends on the strength and quality of arguments in the message provided that the recipient is able to process the message in the right light. An emotional appeal on the other hand, is framed to arouse emotions of the recipient and make use of the emotions as a means of persuasion. The most commonly used methods is the fear or threat appeal. Latter emphasizes the informational content of the message. Even guilt-appeal is said to be highly persuasive.

Methods of Persuasion

They are also known as persuasion tactics or strategies. Robert Cialdini has earmarked the following cues of influence.

Reciprocity

Reciprocation is considered as a strong tool of persuasion which leads to a sense of obligation. The rule of reciprocity is highly effective and overpowering.

Commitment and Consistency

Both the values are considered highly important as they are a valuable short-cut through the complicated nature of modern existence. **If a person makes any commitment, he or she will likely take up all steps to honour that. Likewise, consistency is highly valued in society** as it allows a person to make effective decisions and process information accordingly.

Social proof

The behaviour of people surrounding us has a great effect on our thoughts and actions. The 'power of crowd' is considered very important. This becomes utmost effective when there are uncertainties or similarities in a situation.

Liking

This is simple as people usually agree to people whom they like. There are two primary factors which contribute to overall liking. They are: **physical attractiveness and similarity of attitudes.**

Authority

People always listen to those who are either knowledge or trustworthy. The words of an expert are always taken seriously by everyone concerned as compared to a beginner.

Scarcity

Scarcity is often underestimated by people as a method of persuasion. Anything which is of limited availability is given more importance by people. People want more of you when they cannot have.

Social Influence

This is a condition when a person's thoughts and actions are consciously and unconsciously getting affected by other people and groups. There are many ways and forms in which people get



influenced, viz. Advertising, Coercion, Criticism, Enabling, Ethics, Ethnic values, Interpersonal influences, Mass media, Power, Prejudice, Propaganda, Self-brand, Social approval, Social desirability, Social norms, Social values, Superstitions, Taboos etc.

The effects of these influences can be seen in a number of areas which include conformity, socialisation, peer pressure, obedience, leadership, social change, social control and even social facilitation. As per Herbert Kelman, there are three broad types of social influence. These are:

Compliance

It happens when people agree with others but do not disclose their opinions.

Identification

It happens when people get influenced by someone who is liked and respected. E.g. celebrities, etc.

Internalisation

It happens when a belief or behaviour is completely internalised and agreed to both publicly and personally.

Factors Affecting Social Influence

Factors affecting social influence are:

Charisma

Charisma of a person is the ability to influence people as per one's own will. People who have beauty, riches, good jobs etc. usually wield greater influence on others than ordinary people. All these things instil undying confidence in a person which boosts self-esteem. This is a vital factor in determining the influence one exerts over others.

Reputation

This involves credibility factor in determining social influence. Credibility comes from many reasons like experience, attractiveness etc.

Peer Pressure

In this people tend to do things which they might not be personally interested in, just to maintain positive relationship with other people and even friends.

Emotions

Strong emotions have stronger influences over people.

Social Trends

They are great carriers of social influence especially when they are creative and non-conforming.

General Knowledge Today



Ethics & Integrity-4: Aptitude & Foundational Values, EI



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Aptitude and foundational values for Civil Service, integrity, impartiality and non-partisanship, objectivity, dedication to public service, empathy, tolerance and compassion towards the weaker sections. Emotional intelligence-concepts, and their utilities and application in administration and governance.

Defining Aptitude

An aptitude is a component of a competency to do a certain kind of work at a certain level, which can also be considered “talent”. Aptitudes may be physical or mental. Aptitude is not knowledge, understanding, learned or acquired abilities (skills) or attitude. The innate nature of aptitude is in contrast to achievement, which represents knowledge or ability that is gained.

Difference between Attitude and Aptitude

- While attitude is positive / negative / indifferent feeling towards a person, object, event or idea; aptitude is a competency to do certain kind of work. Both attitude and aptitude can be nurtured.
- While attitude is associated with character or virtues; aptitude is associated with competence.
- While attitude underpins the character, virtues and moral values; aptitude determines if the person would develop desired skills to do a task.
- While attitude is only mental; aptitude is both mental and physical.

Intellectual Aptitude

A Civil servant must have aptitudes intellectual aptitude, emotional aptitude, moral aptitude.

Foundational Values for Civil Services

Civil services are an integral part of Indian democracy. They play a great role in societal development as they have the responsibilities of both decision making and policy implementation. They are vital as they have to maintain same standards of professionalism, responsiveness and impartiality in serving successive governments. The civil servants have to abide by a common set of values which can cater to larger interests of society at large. There are some foundational principles which help instil public confidence in government machinery.

International Code of Conduct for Public Officials

UN in 1996, adopted “International Code of Conduct for Public Officials” which has the following general principles:

- A public office, as per national law is a position of trust which comes with a duty to act in public interest. This implies that ultimate loyalty of public officials is expressed via the democratic institutions of the government.



- Public officials should also make sure that all their duties and functions are as per the laws or administrative policies. They should make use of all public resources in effective and efficient manner.
- All public officials should be attentive, fair and unbiased in performance of their duties.

Further, there are 7 basic principles of public life as outlined by the **Nolan Committee** or **Committee on Standards in Public Life in the United Kingdom**. These comprise the most comprehensive statements of ethical standards for holders of public office. It was stated that any public official found to transgress any of these should be punished without any detailed explanation. These are selflessness, integrity, objectivity, accountability, openness, honesty and leadership.

Indian Scenario: Foundational Values:

Public servants in India develop and implement public policy within a framework of public service values. All these have a marked influence on their attitudes and actions. Civil Service in India has gradually evolved over years of tradition. The current norms are enforceable rules of conduct as typified by the Central Civil Services (Conduct) Rules. Analogous rules are also applicable to members of All India Services or employees of various state governments. However, these do not stand for any code of ethics in India although such codes do exist in other countries. Draft Public Services Bill, 2007 was constituted which proposed necessary steps to evolve code of ethics in India. These suggest:

Values of Public Service

The public servants are guided by the following values while discharging their duties:

- Patriotism
- Allegiance to the Constitution
- Objectivity, impartiality, honesty, diligence, courtesy and transparency
- Absolute integrity

Some more values to be followed by public officials have been given by 2nd Administrative Reforms Commission (ARC) Report.

Review of Public Service Values

Central authority reviews the adoption, adherence and implementation of Public Service Values in the departments or organisations under the Central government.

Public Services Code

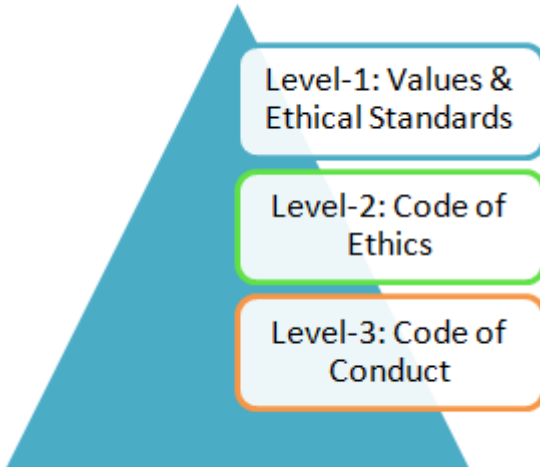
The Central government promotes Public Service Values and ethical standards in various public service operations. These include:

- To discharge official duties with competence and accountability.
- To ensure effective management, professional growth and leadership development



- To not to misuse power and public position for personal financial gains.
- To bear in mind the objective that public servants are instruments of good governance and to foster socio-economic development.

The Second ARC Report has stated a comprehensive **Civil Service Code** which can be summed at three levels namely as shown below:



Thus, as per the Second ARC, an individual's commitment to the Constitution of India, many other values are also suggested in the Draft Public Service Bill. These include; adherence to highest standards of probity, integrity and conduct; Impartiality and non-partisanship; Objectivity; Commitment to citizen's concerns, public good and public service; Empathy for the weaker sections; Accountability and ownership; Devotion to duty and exemplary behaviour.

Key Foundational Values for Civil Services

Here is a brief discussion about various foundational values and their importance in public services.

Integrity

Integrity is the elementary value for any profession. It is important for all those who exhibit strong moral and ethical principles. It deals with exhibiting fairness and honesty in all professional and personal relations. It is considered as a personal choice which is uncompromising under any kind of circumstances. It ensures correct actions and stands in stark contrast to hypocrisy. Integrity is thus considered as one of the most important virtues and has many interpretations as:

Integrity as self-integration

It establishes a formal relation to self and people integrate different facets of their personality to an



intact whole. It is mainly a matter of keeping oneself totally intact and uncorrupted.

Integrity as identity

It includes the commitment which one makes with oneself, people, relations, institutions, traditions and culture etc.

Integrity as standing for something

The self-integration and identity see integrity as a matter of personal choice. Persons with high integrity show consistent endorsements as they take a stand for something within a community. Integrity is thus considered as matter of having proper regard for one's role in the community process of deliberation over what is valuable and worth doing.

Integrity as purpose

This places moral checks on the kinds of commitments a person of integrity must honour. Thus, a person of integrity is always morally correct despite him having a substantial moral disagreement on some issues with a section of society.

Integrity as-Individual, Professional and Institutional

Integrity forms the building block of ethical conduct and competency. It can be seen at three different levels and all are essential for an individual's professional survival.

Personal integrity

It stands for showing accountability for all personal actions and conducting all personal relationships fairly and honestly.

Professional integrity

It is conducting of one's professional duties and obligations with complete honesty in conformity with the professional code of ethics.

Institutional integrity

It is a wider concept and is driven by mission-and-vision statements of an organisation, the established code of conduct and the procedures. It stands for cementing ethical conduct throughout the organisation through personal example, management practices and ethical training.

Integrity is also important to foster public interest in democracy. It is integrity which makes sure that public interest overrides personal and organisational interests. In India, integrity for public officials means the following:

$D+P+V+E=I$ (individual and institutional)

Here,

- D is for democracy which stands for justice, impartiality, truth, liberty, equity, citizenship etc.
- P is for professionalism which stands for merit, impartiality, competence, quality, self-awareness, understanding, esteem, responsibility etc.
- V is for values which stands for moral, ethical, personal etc.



- E is for ethics which stands for ethical conduct, principles, duties, judgment and responsibility
- I is for integrity which stands for authentic, sincere and a genuine sense of being whole and intact.

Impartiality and Non-partisanship

Impartiality means that, regardless of a public servant's personal beliefs and preferences, and personal relationships with other servants or with members of the community; he or she must impartially **serve the government of the day** and **treat members of the public and other public servants fairly and impartially**.

Impartiality implies tolerance and restraint, particularly in dealing with political or religious convictions.

Relevance in Public Service

Impartiality lies at the heart of public service and is the core of the commitments of a public servant. A public servant must be impartial and must not act on the basis of nationality, race, religion, or political point of view. His / her service must be based on the principle of non-partisanship. Non-partisanship is an essential value of the public service and is the foundation for the roles and responsibilities of public servants.

However, it's a bitter truth that non-partisanship is now a days like a marital bliss, seldom achieved in public service. The civil servants often are seen conflicting with the principles of impartiality and loyalty. The Public servants are to be responsive to the needs and direction of their political masters, who have been democratically elected. The duty of loyalty many often becomes contradictory to a public servant's obligation to act impartially.

Impartiality versus Non-partisanship

Impartiality and Non-partisanship both form essential foundational values for civil services. While impartiality *ensures equality without any bias and prejudices in the general, non-partisanship ensures a neutral approach in politics and a solid commitment to the government.*

Impartiality denotes that all the responsibilities of a person are carried out in a fair and just manner. It is a commitment to equality and diversity. Likewise, in politics, impartiality means acting in the general interest of the nation without any personal views coming in way of discharging duty. There are two which determine the foundation of a non-partisan public service. These are:

- Recruitment, promotions or even terminations should be completely free of any kind of political influence and done purely on merit basis.
- All public officials should perform their duties in an impartial manner.



Kenneth Kernaghan has put forth a model of political neutrality which suggests the following:

- Politics and policy are completely separate from administration. While politicians take policy decisions, it is the public officials which put them in execution.
- All public officials are recruited purely on merit basis and not depending on any political inclination or affiliation.
- Public officials do not engage in any partisan politics.
- Public officials do not express their personal views on government policies and administration.
- Public officials give correct and objective advice to their political masters.
- All policies are implemented with full zeal and enthusiasm keeping all personal biases at a side.

Despite the model, it has been rarely put to practice in its true form. Non-partisanship is an essential element of both a professional public service and responsible democratic government. A non-partisan public service is one where appointments are based on merit and free of political influence and where public servants perform their duties, and are seen to perform their duties, in a politically impartial manner.

Objectivity

As per the Nolan Committee, *objectivity refers to carrying public business which includes making public appointments, awarding contracts and making recommendations for various rewards and benefits, purely on the basis of merit.* All these values compliment each-other. Any evaluation based on merit leads to impartial decisions and any kind of biases towards any individual, organization or authority.

As per UK Civil Services Code, objectivity is described as follows:

- Gives information and advice to government based on evidence. There is no meddling with the facts.
- All decisions are taken based on merits of the case under scan.
- Taking care of expert and professional advice.
- At the same time, all public officials should not avoid any uneasy facts and considerations.
- Carry on implementation of all policies with full zeal till the end.

Empathy

Empathy involves giving *due importance and value to understanding of one's thoughts, feelings and concerns for others even when they are not explicitly expressed.* It means trying to understand other's



feelings, perspectives, emotions, actions (reactions) etc. and thereby communicating it to the person concerned. It is the competency for emotional intelligence. There are 18 competencies in the field of emotional intelligence which can be grouped in 4 clusters as follows:

- Self-awareness
- Self-management
- Social awareness
- Relationship management

Thus, empathy represents a social awareness competency and is a person's ability to connect with others. This is vital to building and managing healthy relations. Empathy is highly important as otherwise people will only see things and situations from their own perspectives with utter disregard to others feelings. Lack of empathy often takes decision away from its purpose and generates mistrust amongst people. In public service, there are many levels of empathic situations. It ranges from understanding the content to creation and promoting the environment of mutual respect and service. This can be categorised in 5 levels:

- Understanding unspoken content: This basically involves demonstration of active listening skills; recognizing body language, facial expressions, unexpressed thoughts, concerns and feelings etc.
- Having concern for others: This involves diversity of opinion
- Expressing concern for others
- Acting as a role model
- Creating and promoting an environment of respect

Tolerance and Compassion towards weaker sections

Compassion stands for feeling of empathy for others. It is the emotion we feel for suffering experienced by others. Compassion in Latin actually stands for 'co-suffering'. It also gives rise to a desire to alleviate the suffering of others. In words of Dalai Lama, "compassion is a necessity, not a luxury, and that without it humanity cannot survive". It is considered as a process of connecting with others. It is often regarded as having an emotional facet. Even though compassion and empathy are two different things, however compassion for someone often leads to feeling of empathy for that person.

Other Values

Selflessness

Selfless service can be defined as service that puts our personal concerns behind. This is not regarding oneself when serving. Holders of public office should act solely in terms of the public



interest.

They should not do so in order to gain financial or other benefits for themselves, their family or their friends.

Accountability

Holders of public office are accountable for their decisions and actions to the public and must submit themselves to whatever scrutiny is appropriate to their office.

Openness

Holders of public office should be as open as possible about all the decisions and actions that they take. They should give reasons for their decisions and restrict information only when the wider public interest clearly demands.

Honesty

Holders of public office have a duty to declare any private interests relating to their public duties and to take steps to resolve any conflicts arising in a way that protects the public interest.

Leadership

Holders of public office should promote and support these principles by leadership and example.

Efficiency and Effectiveness – because people pay for them

The community pays for the resources that Public servants use. The community expects Public servants to make best use of these resources. This means that Public servants must work efficiently and effectively, avoid waste, extravagance and improper use of the community's resources, and maintain high standards of professionalism, probity, and performance.

Procedural Fairness – No biased and discriminatory decisions

Procedural fairness denotes that decisions of Public servants must be reasonable, fair, just, and transparent. This means that the reasons for the decisions must be explained. It also means that decisions must be made without bias or the apprehension of bias, that they must be based on the evidence available, and that anyone who is adversely affected by the decision has the opportunity to provide their views.

Avoidance of Conflict of Interest

To ensure that the community perceives the Public servants as impartial, effective, and fair, it is necessary that the personal and financial interests of the Public servants do not come into conflict, or appear to come into conflict with their official duties and responsibilities.

Accountability to Law and Government

The Public servant is accountable for upholding the law and adhering to the policies and guidelines of the government. The Public servant is accountable for ensuring that the programmes, schemes, and projects of the government are delivered effectively, impartially, and courteously. Finally, Public servants are accountable for maintaining clear records of the reasons explaining the decisions that



they take and implement.

Responsiveness – sensitive to government policy and public expectations

While Public servants must be impartial and fair in serving the government and delivering services to the public, they must also do their best to familiarize themselves with the policies and aspirations of the government of the day and ensure that it receives frank, professional, timely, and comprehensive advice that is relevant to these policies. Responsiveness also means that service delivery is professional and sensitive to the diversity of the community.

Avoidance of Discrimination

Impartiality, fairness, efficiency, and effectiveness in the Public service depend on objectivity in personnel decisions. This means that Public servants must avoid discrimination on the basis of gender, caste, race, linguistic or cultural background, or disability in personnel decisions and in their relationship with colleagues. It also means that Public servants must treat all their colleagues, and members of the public, with courtesy.

Emotional Intelligence

Emotional intelligence is a set of organized skills that **allows people to process emotionally relevant information professionally and accurately**. Emotional intelligence overlaps with standard measures organized by the Big Five personality traits viz. openness to experience, conscientiousness, extroversion, agreeableness, and neuroticism.

Emotional intelligence has three conceptual models as follows:

EI as an ability

Salovey and Mayer, who had coined the term 'emotional intelligence', described it as a form of intelligence which involves the ability to monitor one's thoughts, feelings and emotions, to discriminate among them and finally to make use of the thinking to guide one's thinking and action.

EI was originally said to be a composite of four emotional reasoning abilities, namely:

- **Appraisal and expression of emotion**
- **Regulation of emotion**
- **Utilisation of emotion**

However, it was further expanded to include:

- **Ability to perceive emotions**
- **Ability to use emotions to facilitate thought**
- **Ability to understand emotions**
- **Ability to manage emotions**

EI as a set of competencies



EI is also seen as a set of competencies such as influence and self-confidence. EI provides one to develop potential to learn and develop emotional competencies which are essential in leadership effectiveness. All these competencies are organized in four clusters. These are:

- Self-awareness
- Self-management
- Social awareness
- Relationship management

As per Bar-On's model of 'emotional and social intelligence' which is comprised of five primary components:

- Interpersonal skills
- Intrapersonal skills
- Adaptability
- Stress management
- General mood

EI as a trait

EI is also treated as a personality trait. Traits are predispositions of behaviour and thought which are lasting. Some examples of traits in their model include self-esteem, emotion expression and social awareness. The term 'trait emotional self-efficacy' was given by Petrides and Furnham. Trait EI which includes emotion-related behavioural dispositions and self-perceived abilities stands in contrast to EI which includes actual emotion-related abilities.

Developing a Definition

Emotional intelligence is thus a combination of intelligence and emotions while using emotions as being a source of information that help one to make sense of social environment. EI is a set of organised skills that makes people process emotionally relevant information professionally and accurately. It is thus noted that emotional intelligence overlaps with standard measures organized by Big Five personality traits: openness to experience, conscientiousness, extroversion, agreeableness and neuroticism. EI is said to have four branches, namely:

Perceiving emotion

It refers to non-verbal reception and expression of emotion. Expression of emotions was a form of communication in all animal species. It is the basic capacity of correct perception of emotions which acts as a vital starting point for more advanced study of emotions.

Facilitating emotion

Emotions are used to facilitate thought by encouraging rational thinking. They encourage thinking towards something striking. Thus, emotions are essential for creativity.



Understanding emotion

A lot is conveyed via emotions. While happy emotions express excitement towards others, anger is a signal for danger and is harmful to others. Thus, emotions are usually linked to special reactions for every action. It is the understanding of these emotional messages which is essential for survival of our species.

Regulating or managing emotion

There is always a comfort zone of everyone within which it is possible to regulate one's own and others' emotions. This can be done for personal or other social ends. This implies that all emotional self-regulation varies with person and situation.

Utilities of Emotional Intelligence

The Emotional Competence Framework was formed by 'The Consortium for Research on Emotional Intelligence in Organizations'. The Framework has listed many utilities based on social and emotional competencies of a person. All these are important for ensuring success at work.

Personal Competence

Self-awareness

- **Emotional awareness:** This deals with knowledge of one's emotions and their effects. People having this competency are more aware of their feelings and performance.
- **Accurate self-assessment:** This involves being aware of one's strengths and weaknesses. One is open to feedbacks, new viewpoints, etc.
- **Self-confidence:** This relates to complete affirmation of one's worth and abilities. They are usually more confident and are able to make sound decisions despite any uncertainties or pressures.

Self-regulation

- **Self-control:** This involves management of all disruptive emotions and impulses. People who are able to control themselves are more calm, positive and focussed.
- **Trustworthiness:** This comes after one has displayed standards of honesty and integrity. Trustworthy people are ethically strong, authentic and reliable. They are brave to admit their mistakes and are known to stand for tough and even unpopular decisions for larger good.
- **Conscientiousness:** This stands for taking responsibility for personal performance. People who have this competency are able to meet commitments and honour promises. They are highly organized and careful at work.
- **Adaptability:** This involves flexible attitude towards change. People with this competency find it easy to handle changing routines, multiple roles and even shifting priorities.
- **Innovativeness:** This involves getting easy with and open to new information and ideas.



People who possess this are able to gather new ideas from multiple sources, set challenging roles and are able to take calculated risks. They evolve original solutions to various problems.

Self-motivation

- **Achievement drive:** This means striving to achieve a mark of excellence. People with this competence draw fresh ideas from many sources, are highly result-oriented, set quite challenging roles for themselves and constantly work towards improving their performance.
- **Commitment:** This means aligning oneself with the goals of group or an organization. These people are willing to make personal or group sacrifices to meet a larger organizational goal. They are active in seeking opportunities to fulfil the group's mission.
- **Initiative:** This signifies the readiness on part of a person to act on opportunities. People who have this competency are able to seize opportunities and don't hesitate to bend the rules when it becomes necessary to get the work done.
- **Optimism:** This means persistence in pursuance of goals despite all hurdles. Optimistic people are able to deal with any kind of setbacks and obstacles with ease. They always live in a hope of success rather under a fear of failure. They see all setbacks as manageable circumstances and not big obstacles.

Social Competence

Social awareness

- **Empathy:** This means sensing feelings and emotions of others and taking an active interest in their perceptions and perspectives. Such people are very responsive to emotional cues and listen to everything well.
- **Service orientation:** This involves anticipating, recognising and meeting the needs of the customers. Thus, it caters to matching products and services according to needs of the customers to maximise customer satisfaction and loyalty.
- **Developing others:** This means gauging what others need in order to boost their confidence. People who develop others often acknowledge and reward other's strengths, accomplishments and development.
- **Leveraging diversity:** This means cultivating opportunities through diverse people. People who leverage diversity are able to connect with diverse people, understand diverse worldviews and have sensitivity to group differences.
- **Political awareness:** This deals with reading a group's emotional currents and power relationships. People who possess this competency are able to read power relations accurately and are able to detect crucial social networks. They are able to monitor situations and other organizational realities with ease.



Social skills

- **Influence:** This stands for wielding of effective tactics for persuasion. All people who have influence are highly appealing to their listeners. They are able to build consensus and support using different strategies. They even plan dramatic events to make a point.
- **Communication:** This means sending across clear and convincing messages. People who are good communicators usually deal with difficult situations with ease. They are good listeners too and are able to listen well, seek consensus and are open to sharing information.
- **Leadership:** This stands for inspiring and guiding various groups and people. Good leaders are able to arouse enthusiasm, guide the performance of others and try to model the change they expect to see in others.
- **Change catalyst:** This stands for both initiating and managing change. People who act as change catalyst, recognize the need for change and change the status quo of knowledge. They are better known as champions of change.
- **Conflict management:** This involves negotiation and resolution of disagreements. Such people are able to handle difficult people and tense situations diplomatically. They are able to bring out any disagreements in the open and help deescalate them.
- **Building bonds:** This means nurturing instrumental relationships. People who build bonds are able to cultivate and maintain extensive informal networks.
- **Collaboration and cooperation:** This means working with others towards a shared goal. People with these competencies are able to strike a balance on task with special attention to relationships. They are able to build mutually beneficial relationships. They help others collaborate, share plans, information and resources. This helps in promoting a friendly and cooperative climate.
- **Team capabilities:** This involves creation of group synergy in pursuance of collective goals. People with this competence are able to model team qualities like respect, helpfulness and cooperation. This helps in drawing all group members into active and enthusiastic participation.

Importance of Emotional Intelligence in Bureaucracy

The study of emotions in bureaucracy can be seen from the period of Max Weber. He said complete neutrality and absence of emotions for rational administration. But the recent has shown that rationality and emotions are not separate compartments in the brain rather they are interwoven.

People working in key bureaucratic positions are constantly being assailed by the emotional demands



placed on them by their peers, and members of the community.

Emotions, as a phenomenon mediates the social process in the working of bureaucracy. Political and bureaucratic leadership are influenced, shaped and constrained by emotional expression and aids in their personal and leadership development.

Emotional intelligence and a Bureaucratic Leader

Social responsibility

When a leader cares about others, he is not a centre of attention and keeps everyone in the loop by making their intentions known.

Stress tolerance

To stay focused, stress should be managed and it involves own reactions to stress or the reactions of others to the stress.

Impulse control

Independent people evaluate the alternatives and initiate the work by taking appropriate action by executing the right options. People who manage their impulses avoid being distracted and losing control of the situation.

Optimism

Optimistic people have a target that they're aiming toward. These people are confident in their ability to carry out the required actions and meet the target by looking for successful solutions to problems.

At any stage of bureaucracy, today's leaders need to win the hearts and minds of their followers. He needs the following competencies.

- People want to feel involved in planning the interventions or tasks that they're assigned to carry out.
- Good leaders are sensitive to and can read even minor objections to ideas and requests. After good leaders recognize objections, they can easily deal with them, either by overcoming objections or by making slight adjustments to the plan.
- Make the team feel like an important part of the team.
- Good leaders know and use their skills to get everyone on board with whatever decision he makes.

The following are the emotional intelligence skills that are required for a bureaucracy to be successful in the long run.

Assertiveness

Being assertive means asking the right questions in the right way when you don't know the answer to a problem to the team.



Interpersonal relationships

Interpersonal relationship skills help leaders cultivate the relations they need with others.

Impulse control

Being patient helps the leader not to interrupt others and allows hearing out their views.

Happiness

Happiness draws people and they prefer working with leaders who are happy, but they tend to hide from those leaders with less than friendly dispositions.

General Knowledge Today



Ethics & Integrity-5: Contribution of Moral Thinkers



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Contribution of Moral Thinkers from India and World

Socrates

Socrates was the *first systematic moral thinker*, who led an exemplary life spending most of his time in philosophical discussion. He himself did not write anything. Instead he questioned people on philosophical issues, especially about the nature of the good life. **He was charged with not respecting the gods, and with corrupting the young minds; and was sentenced to death by drinking hemlock. He was teacher of Plato** and whatever knowledge we have about Socrates is based on Plato's dialogues.

Life Profile of Socrates

Socrates lived in an era which is called Golden Age of Athens. In 480BC, Greeks had defeated the Persians at the Battle of Salamis, and this was followed by a period of peace and prosperity, and incredible artistic and cultural achievements. **Socrates was born in 470BC.** During his early life, he followed his father's profession and became a sculptor. He married and had three sons, though he was hardly an ideal husband or father. **He used to be preoccupied with his search for wisdom and often neglected the family. Socrates was hardly an ideal husband or father; he was so preoccupied with his search for wisdom that he often neglected his family, and not concerned with supporting them.**

Socrates was first a student of Anaxagoras, an elderly philosopher of Greece. Initially he studied cosmology but later abandoned it for ethics. He believed that his mission was to help people of Athens recognize their moral ignorance. However, his constant ignorance did not please everyone. While he developed a following among youth, he also incurred wrath of the wealthy and powerful.

In 399 BC, he was put on trial for atheism {not believing the gods of Athens} and corrupting the youth of the city by teaching them to question everything. He was held guilty of these charges and condemned him to death by drinking of hemlock.

Though his execution was delayed for a month and he had ample time to escape, he did not do so because it would be contrary to his principles.

Contribution of Socrates to Ethics

Human Realm

Before Socrates, philosophy was primarily focussed on questions of metaphysics, religion or science. **Socrates was the first person who gave a practical and political focus to the philosophy and ethics.** He asserted that Human realm was the proper focus of philosophical inquiry.

Dialogue

For investigation into defining the virtues and ethical behaviour, Socrates believed that the best way



was “dialogue” that is – meaningful conversations with people on ideas like justice, righteousness and virtue. **This method of long conversations is called “dialectic” {also known as *Socratic Method*}** and it replaced the solitary contemplation. It was the dialogue which influenced the students and youth of Athens and formed the basis of modern philosophy, science, ethics, social theory and other fields.

Virtue

Socrates equated knowledge with virtue, which ultimately leads to ethical conduct. As per him, only life worth living was one that was rigorously examined. He looked for principles and actions that were worth living by, creating an ethical base upon which decisions should be made. **Socrates firmly believed that knowledge and understanding of virtue, or “the good,” was sufficient for someone to be happy. To him, knowledge of the good was almost akin to an enlightened state.** He believed that no person could willingly choose to do something harmful or negative if they were fully aware of the value of life.

Inquiry

Socrates was put on trial and found guilty of “corrupting the youth” of Athens by asking them to question authority. **Socrates believed deeply that people should inquire and ask questions, even about – or perhaps especially about – those things that everyone takes for granted.** He did not believe that judging an action based on life and death was virtuous. Instead, **Socrates taught that decisions should be made based on what was right or wrong, or good or bad, standards you can achieve through discussion and moral guidance.** His belief in the process of inquiry was so strong and pure that it got him killed by being forced to drink hemlock.

Aspects of Socratic Method

Socratic Method refers to the cooperative argumentative dialogue between individuals, based on asking and answering questions to stimulate critical thinking and to draw out ideas and underlying presumptions. The Key components of Socratic Method are as follows:

- Socratic Method *uses questions* to examine the values, principles, and beliefs of students, so its dialectic method.
- Socratic Method focuses on moral education, on how one ought to live.

How Socratic Method (of teaching) can be used to inculcate value ethics?

Socratic Method can be used to inculcate value ethics among children and young via **education**. The method was among earliest documented instances of **learning through inquiry** and today’s Inquiry Based Learning traces its origin from it.

Socratic Inquiry is essentially not teaching in traditional or conventional way. In fact, *it does not need a teacher* but a leader. **The leader of Socratic Inquiry is not the peddler of knowledge, filling the minds of his students with rote learning, facts and truths. There are no lectures either and no rote**



memorization. It is a shared dialogue between the leader and the students in which both are responsible for pushing the dialogue forward through questioning. The “teacher,” or leader of the dialogue, asks probing questions in an effort to expose the values and beliefs which frame and support the thoughts and statements of the participants in the inquiry. The students ask questions as well, both of the teacher and each other. The inquiry progresses interactively, and the teacher is as much a participant as a guide of the discussion. Further, this inquiry is open-ended and there is no pre-determined argument or terminus to which the teacher attempts to lead the students.

Important Quotes ascribed to Socrates

Below are some of the important quotes of Socrates which might be useful in answer writing in your examination. Please try to link them with the Socratic Method discussed above and understand their explicit and implicit meanings.

1. *Understanding a question is half an answer.*
2. *Education is the kindling of a flame, not the filling of a vessel.*
3. *There is only one good, knowledge, and one evil, ignorance.*
4. *I cannot teach anybody anything. I can only make them think.*
5. *Be kind, for everyone you meet is fighting a hard battle.*
6. *Strong minds discuss ideas, average minds discuss events, weak minds discuss people.*
7. *By all means marry; if you get a good wife, you'll become happy; if you get a bad one, you'll become a philosopher.*
8. *He who is not contented with what he has, would not be contented with what he would like to have.*
9. *If you don't get what you want, you suffer; if you get what you don't want, you suffer; even when you get exactly what you want, you still suffer because you can't hold on to it forever. Your mind is your predicament. It wants to be free of change. Free of pain, free of the obligations of life and death. But change is law and no amount of pretending will alter that reality.*
10. *Sometimes you put walls up not to keep people out, but to see who cares enough to break them down.*
11. *Wonder is the beginning of wisdom.*
12. *To find yourself, think for yourself.*
13. *The unexamined life is not worth living.*
14. *Know thyself.*
15. *Let him who would move the world first move himself.*
16. *The secret of happiness, you see, is not found in seeking more, but in developing the capacity to enjoy less.*



17. "The secret of change is to focus all of your energy, not on fighting the old, but on building the new."
18. "I am not an Athenian or a Greek, but a citizen of the world."
19. "Prefer knowledge to wealth, for the one is transitory, the other perpetual."
20. "The mind is everything; what you think you become."
21. "True wisdom comes to each of us when we realize how little we understand about life, ourselves, and the world around us."
22. "He is richest who is content with the least, for content is the wealth of nature."
23. "To be is to do"

Plato and his Cardinal Virtues

According to the old Greek thinkers, there are in all seven virtues of which four are called *Cardinal Virtues* while rest three are called *Theological virtues*. The "Cardinal" ones are those which all civilised people recognise. The "Theological" are those which, as a rule, only Christians know about.

Plato identifies four "cardinal virtues" that are necessary for a happy individual and that are necessary for a good society. He also believed that the ideal state should be with people with such virtues. The four cardinal virtues are prudence, justice, temperance and fortitude {or Courage}.



Here is a brief description of these four virtues keeping in focus the public service.

Prudence

Prudence literally means "discretion in practical affairs". Prudence is called the **charioteer of the other virtues** because it guides and sets the rule and reason for the other virtues. Prudence is the footprint of Wisdom. Prudence also described as wisdom, the ability to judge between actions with regard to appropriate actions at a given time.

In public servants, the qualities like courage, perseverance, loyalty and fidelity to principles matter. But different circumstances may demand different attributes. If we have to settle on one quality above the others, it would be prudence, which encompasses *practical wisdom, insight, and knowledge*.

Prudence is right reason in action. Prudence plays a vital role in terms of guiding and regulating all the other virtues. For example, courage in the pursuit of a foolish policy can lead to a catastrophe. For these reasons, prudence is the charioteer of the virtues.



Justice Justice also considered as fairness

Justice is the flawless order by which every human being do their own business, the right man in the right place, i.e. the class and division of citizens. Justice is a more abstract than the other virtues. He states that justice in the State means justice in the individuals who form the State. Justice states civic strengths that underlie healthy community life.

- **Teamwork:** working well as a member of a group or team; being loyal to the group.
- **Equality:** Treating all people the same according to notions of fairness and justice.
- **Headship:** organizing group activities and seeing that they happen.

Temperance also known as restraint, the practice of self-control, abstention, discretion

Temperance is a strength that protects against excess; and consists self-regulation and obedience to authority. It suggests harmony among conflicting elements. The virtue of temperance is the friendship of the ruling and the subject principles, both in the State and in the individual. Temperance does not detain the reasonable pleasures that are contrary to our reason. It requires us to prepare ourselves even when we are not faced with an immediate temptation. The lack of temperance challenges prudence, i.e., being careful about one's choices; not taking undue risks; not saying or doing things that might later be regretted.

Fortitude / Courage also forbearance, strength, endurance

Courage is bravery based on justice. It removes obstacles that come in the way of justice. It is a willingness to sacrifice one's own life for others. It enables us to face the difficulty that comes in the way of justice. Fear is the reaction that comes naturally to any threat.

A brave man acts in the face of his reasonable fear. It is the never-failing salvation of the opinions which law and education have prescribed concerning dangers. It is the emotional strengths that involve the exercise of will to accomplish goals in the face of opposition, external or internal.

- **Valour:** not shrinking from threat
- **Determination:** finishing what one starts
- **Reliability:** speaking the truth but presenting oneself in a genuine way
- **Vigour:** approaching life with excitement and energy

What is Unity of Virtues?

There has been a longstanding ethical debate about what is called "the unity of the virtues." To many of the ancient Greek philosophers, a person could not possess one of the cardinal virtues without possessing them all. These philosophers ask: *How could a person who cannot control his or her appetites (thus is intemperate) be just or prudent?* Socrates believed that virtue was a matter of understanding, and that once a person understood good and evil; he or she would naturally be prudent, temperate, courageous, and just. The example of the unity of the virtues, is that a politician



who cheats on his wife is not someone who can be trusted with the public's business either. True virtue is that where all parts of the soul are pulling in the same direction i.e. toward the good. The cardinal virtues of prudence, justice, fortitude, and temperance, are like the upper management of the other virtues for they regulate our practical actions or good habits in specific ways.

Aristotle and Concept of good life

Aristotle's understanding of "ethics" has more to do with *what makes life worth living than with obedience to the moral law*. Aristotle refers to the rational activity that will make us happy as virtuous activity. *We shall be happy, he says, when we act in accordance with virtue and we shall be most happy when we act in accordance with the highest form of virtue.*

Aristotle has identified as parts of the soul the *four levels of existence* the fulfilment of which constitutes our happiness. They are the *vegetative, the appetitive, the deliberative and the contemplative.*

The vegetative level

- The vegetative level of our existence is what we would describe today as the **biological functioning of our bodies**.
- Aristotle understands the vegetative part of the soul as a mode of functioning of the person that aims at a specific goal. For him, all of the parts of the soul have a tendency or internal goal that is distinctive of them and that they seek to fulfil. I do not use my skin to protect me from infections and other hurts; the skin has this purpose and goal within itself.

The appetitive level

- Aristotle's positing of an "appetitive part of the soul" is based on the obvious fact that **human beings desire things and strive to attain them**. The appetitive aspect of our being also allows us to understand emotion and feeling.
- Aristotle suggests that the **appetitive aspect of our being is the tendency of the organism to seek its own fulfilment through the excellence of its desires. Desiring the right things is as important as obtaining what is desired.**

The Deliberative level

- The third part of the soul that Aristotle identifies is the "deliberative" or "calculative" part. He has in mind **our ability to think about what we do, to plan our actions, to be strategic in our approach to our needs and to review the effectiveness of what we have done.**
- **Rather than being driven by instincts or habits, human beings can be rational and reflective in their approach to the exigencies of life. Being rational beings, we fulfil ourselves when we think clearly, coherently and effectively so as to increase our ability to attain our goals.**



The contemplative level

- He sees contemplation as a further aspect of our reasoning, but it is distinguished from the deliberative part in terms of what it is about: that is, in terms of its objects.
- Aristotle suggests that the **contemplative aspect of our being is detached from our active lives and is fulfilled by thinking about eternal and changeless things.**

Aristotle's theory becomes normative in that he regards certain behaviours, especially those that relate to pleasure, as worthy of human beings but other behaviours as not worthy. **The reason that one should be virtuous is that it is honourable to be so. The goal of virtue is to be happy in Aristotle's special sense of that term. You cannot be happy without being good.**

Thomas Hobbes and Psychological Egoism

Psychological egoism is the position that **we always do that act that we perceive to be in our own best self-interest.** That is, we have no choice but to be selfish. **We cannot be motivated by anything other than what we believe will promote our interests. I always try to promote my self-interest, and you always try to promote your self-interest; that is psychological egoism.**

"Every voluntary action is a desire for one's own welfare"

This description explains of human nature; that is, **it maintains that all people act only in ways that improve their own self-interest.** Psychological egoism asserts that all human action is motivated by selfish-desires. **It signifies that concern for another's happiness is a means to one's own happiness. Thus, it rules out the existence of noble and generous actions. It also asserts that humans are not capable of any other motive than their own self-interest.**

Hobbes Psychological egoism

Thomas Hobbes was a Psychological Egoist and had a way of systematically re-interpreting "altruistic" motives. Two examples:

Charity

- **Acts of charity are really a demonstration of power. By helping others, we show ourselves to be more resourceful than others,** because we can take care of ourselves and have plenty to spare.

Pity

- **We pity others because we imagine ourselves in their place. Helping others out of a sense of pity is really an attempt to assuage our fear of how we might end up and help to ensure that others will help us if and when the time comes.**

In no case, according to Hobbes, we act out of concern for the welfare of others. **For Hobbes, human**



action is predominantly motivated by self-interest. There is a drive in us to survive at all costs that is better for all of us, individually and collectively. Satisfaction is the goal.

From this interpretation, it may be inferred that we all always act in such a way as to maximize our own self-interest. He says moral codes don't work only if few obey it.

Hobbes ruled out the possibility of morally obligatory acts of altruism. He established a moral obligation toward maximizing our individual self-interest. Specifically to perform morally egoistic acts that lead to our individual survival. He says we act altruistically only with reasonable effort, because it follows that it is morally permissible to act entirely out of self-interest. He stated *"Do to others as you would have them do to you, for doing good to others will help ensure that they do well to us."*

Hobbes argues that if people existed outside of any society, without laws or agreed-on morality, in a "state of nature." There are no common ways of life, only violence settles conflicts, people are unreliable and show unpredictable behaviour. Further, they are fundamentally selfish and follow their own inclinations and interests, tending to act, react and overreact in fearful and violent ways. The result of life in this state of nature is chaotic anarchy where life is *"solitary, poor, nasty, brutish and short."*

To prevent violations, Hobbes proposes a strong government with powerful law enforcement and an effective system of punishment. The threat of being caught and punished should function as deterrence to crime. People must believe that offences against the law are not in their overall interest

Ayn Rand- Altruism and Ethical Egoism

Rand defines altruism as the view that *"Any action taken for the benefit of others is good, and any action taken for one's own benefit is evil"*. Thus, the beneficiary of an action is the only criterion of moral value—and so long as the beneficiary is anybody other than oneself, anything goes.

- The ethics of altruism prescribes that we sacrifice our interests and lives for the good of others. Therefore, the ethics of altruism is incompatible with the goal of happiness.
- Ethical egoism suggests that we seek our own pleasure completely, and as such it is reliable with the happiness goal. Therefore, ethical egoism is the correct moral theory.
- She criticises that altruism corrodes men's capacity to know their life's value and they totally become ignorant of reality.
- According to her the principle of trade is the only balanced ethical opinion for all human relationships in all ways and means. E.g.: personal, social and material etc.
- Altruism holds death as its standard and goal which leads to the reasoning that every form of



suffering, including self-destruction, is the virtue of its believers.

- She says **Altruism is the “creed of corruption.”** Since it lets us to sacrifice our happiness for the good of others, is contrary to our highest good and attaining ego-centred happiness is the highest goal and good in life and we have a moral duty to attempt to reach this goal. She infers that the **highest value is the organism’s self-preservation.**

Difference between the psychological egoism of Hobbes and the ethical egoism of Ayn Rand

Hobbes’s Psychological egoism

- **Psychological Egoism states that every human action is motivated by self-interest.**
- **Psychological Egoism is commonly related to and motivated by selfishness.**
- Psychological egoism is descriptive in that, the theory states that **it makes no claim as to how one should act.**
- Hobbes says Charity is the most general motive that we ascribe to people when we think they are acting from a concern for others.
- Psychological Egoism appeals to the fact that **unselfish actions produce a sense of self-satisfaction in the person who does them.**

Ayn Rand’s Ethical egoism

- **Ethical egoism states that humans ought to seek the fulfilment of their wants and desires.**
- **Ethical Egoism is related to selfishness, but it is more motivated by one doing what is right.**
- Ethical Egoism is **prescriptive in that the theory states we “ought” to pursue our own self-interest**
- For Rand, accepting the offer of Charity means they are not competent to care for themselves; and they cease to be self-reliant and become passively dependent on others.
- Ethical egoism appeals that sacrificing one’s life for the good of others does not take seriously the value of the human individual.

Kohlberg: Three Levels of Morality

Lawrence Kohlberg stressed that moral development primarily involves moral reasoning and **occurs in stages.** A key concept in understanding progression through the levels and stages is that their morality becomes more internal or mature. That is, their reasons for their moral decisions or values begin to go beyond the external or superficial reasons they gave when they were younger.

Level 1: Preconventional reasoning

The lowest level of reasoning in Kohlberg’s theory is preconventional reasoning, which consists of **two stages: punishment and obedience orientation** (stage 1) **at this stage, moral thinking is often tied to punishment.** For example, children and adolescents obey adults because adults tell them to obey



and individualism, instrumental purpose, and exchange is the stage, when individuals pursue their own interests but also let others do the same. Thus, what is right involves an equal exchange. People are nice to others so that others will be nice to them in return.

Kohlberg's Level 2: Conventional Reasoning

The second, or intermediate, level in Kohlberg's theory of moral development is conventional reasoning. Individuals at this level abide by certain standards (internal), but they are the standards of others (external), such as parents or the laws of society. Conventional reasoning consists of two stages: mutual interpersonal expectations, relationships, and interpersonal conformity (stage 3) at this stage, individual's value trust, caring, and loyalty to others as a basis of moral judgments. and social systems morality (stage 4) at this stage, moral judgments is based on understanding the social order, law, justice, and duty.

Level 3: Postconventional Reasoning

The third and highest level in Kohlberg's theory is postconventional reasoning. At this level, morality is more internal. The postconventional level of morality consists of two stages: social contract or utility where individuals reason that values, rights, and principles undergird or transcend the law. A person evaluates the validity of actual laws and examines social systems in terms of the degree to which they preserve and protect fundamental human rights and values and individual rights the person has developed a moral standard based on universal human rights. When faced with a conflict between law and conscience, the person will follow conscience, even though the decision might involve personal risk.

Kant: Categorical Imperative

Immanuel Kant (1724 – 1804) was a *German philosopher* and is considered one of the central figures in modern philosophy.

Kantianism

Kant believed that people's actions should to be guided by moral laws, and that these moral laws were universal. He held that in order to apply to all rational beings, any supreme principle of morality must itself be based on reason. Even if a person's is doing good should and it cause harm, the good will behind the efforts is still good. According to Kant, Our focus should be on what we ought to do. Our sense of "ought to" is called dutifulness., what we want to do is of no significance.

Kantianism is based on the premise that rational beings can use logic to explain the "why" behind their solutions to ethical problems. What matters is the motivation behind the act and not the consequences. The 4 possibilities of actions based on Kant's intention/motivation vs. consequences are



- good intentions, right act (you did the morally right thing and you get credit for it)
- good intentions, wrong act (you did the morally wrong thing but you are not to be blamed for it)
- bad intentions, right act (you did the morally right thing, but you don't get credit for it)
- bad intentions, wrong act (you did the morally wrong thing and you have to take the blame for it)

So for Kant, the blame or credit we attach to one's intentions and the rightness and wrongness of what one did are separate and independent. Kantianism aligns with the intuition of many people that the same morality ought to apply to all people for all of history. These guidelines allow us to make clear moral judgments. For example, one such judgment might be: "Sacrificing living human beings to appease the gods is wrong." It is wrong in North America in the twenty first century, and it was wrong in South America in the fifteenth century.

Kant states that "all people are created equal." because it holds that people in similar situations should be treated in similar ways, and his theory delivers a moral agenda to fight discrimination. Finally his theory is summarised as a good person is someone who always does their duty because it is their duty whether they enjoy it or not.

Kant's Categorical Imperative

A categorical imperative denotes an absolute, unconditional requirement that exerts its authority in all circumstances, both required and justified as an end in itself. He gives the highest honour for the categorical imperative because it became universal law that can be applied to any and every one. Kant is saying that simply willing that our moral rule become a universal law produces a logical contradiction. His categorical imperative ensures that we aren't doing these acts in mimic of others (like God), but rather in line with one universal law.

The 3 Categorical Imperatives stated by Kant are as follows:

- *Act only according to that maxim whereby you can at the same time will that it should become a universal law.* It states that one should choose our 'codes of conduct' only if they serve perfect / imperfect duty and are good for all. Perfect duties are blameworthy if not met and are the basic requirements for a human being. An example of perfect duty is the avoidance of suicide.
- *Act in such a way that you treat humanity, whether in your own person or in the person of any other, always at the same time as an end and never merely as a means to an end.* This states that we should not use humanity of ourselves or others as a means to an end. An example of the second maxim would be that of slavery.
- *Every rational being must so act as if he were through his maxim always a legislating member in the*



universal kingdom of ends. This states that we should consider ourselves to be members in the universal realm of ends. We should consider our actions to be of consequence to everyone else in that our actions affect not only ourselves but that of others.

Criticism

- Kant's system, neglects to identify or, rather, to justify the existence of the moral law.
- It neglects the value of nature

Difference between hypothetical imperative and categorical imperative

Imperatives are formula of a reason that determines the will of the action. Imperatives can be expressed in terms of what ought to do. All imperatives are communicated by doing an action conferring to the standard of a will that it will provide a good ending in anyway. If the end action is good, as a mean to something it is hypothetical imperative. On the other hand, if the action is good according to itself than it is considered a categorical imperative.

Kant holds that a categorical imperative is the fundamental principle of our moral duties because it is a command that exercise our wills in a particular way, not to perform some action or other. It is categorical in nature because we possess rational wills, without reference to any ends that we might or might not have.

A hypothetical imperative is a command that also applies to us in virtue of our having a rational will, but not simply in virtue of this. It requires us to exercise our wills in a certain way given we have an origin willed an end. A hypothetical imperative is thus a command in a conditional form.

Kant's notion of good will

According to Kant, the one unconditionally good thing is a good will despite all encroachments. When we act, consequences of our actions lies beyond our control, but the will behind the action can be controlled. People with good will often accomplish good deeds, but producing beneficial outcomes is not what makes a good will good. A good will is good in and of itself. Even if a person's efforts at doing causes harm and fall short, the good will behind the efforts is still good. Since it is the only thing that is universally good, the proper function of reason is to cultivate a will that is good in itself. Kant also explains good will that, it is absolute and "to be esteemed incomparably higher than anything which could be brought about by it in favour of any inclination or even of the sum of total inclinations.

E.g. Kant stated that the kind act of the person who overcomes a natural lack of sympathy for other people out of respect for duty has moral worth, whereas the same kind act of the person who naturally takes pleasure in spreading joy does not.

Kant's view on the origin and importance of moral knowledge

Kant laid the foundations in Critique of Pure Reason (1781) about moral of knowledge. It stated



about the moral of knowledge as one of the two things that filled his mind with new and increasing admiration, apart from the starry heaven above him. Kant tried to show that both the laws of nature and morality are grounded in human reason. He is often thought to have defined nature and freedom, the realm of what is and that of what ought to be.

The Basis of Moral Knowledge

- The mission of moral philosophy is to determine how we are able to arrive at principles of behavior that are binding upon all people.
- Kant did not believe that induction was a suitable method for determining these principles since that would simply tell the people do behave not how they ought to behave.
- For Kant the moral judgment, “we ought to tell the truth” is arrived at in the same way as the scientific statement, “every effect has a cause.”
- These judgments are derived from reason not experience. According to him, theoretical reasoning brings the category of causality whereas, practical reason brings the “ought to be”.
- He states that in science and in moral philosophy the concepts should go beyond any particular facts like science, practical reason employs a priori judgments.
- The basis of obligation must not be sought in human nature or in the circumstances of the world but a justified argument in the concepts of reason.

Kant's Postulates of Morality

The three postulates of morality are given by Immanuel Kant. In detail they are

Immortality of the Soul

Kant states in his critique, “the belief in God and another world is so interwoven with my moral sentiment.” The postulate of immortality was that the belief in immortality has to be based on the moral disposition and not one hope of future rewards. Kant bases his first argument for immortality. As ‘nothing is purposeless’ each organ into the world has its own specific claim that human life as whole is an end not in this life but in a future life. The moral arguments for the immortality of the soul as stated by Kant:

1. The highest good is a necessary object of the will.
2. Holiness, or complete fitness of intentions to the moral law, is necessary condition of the highest good.
3. Holiness cannot be found in a sensuous rational being.
4. The highest good can be made real.

Kant also makes it clear that the postulate of immortality is that which cannot be known but can only be thought and furnish us with only practical and objective truth that can give rise to action-motives worthy of achieving highest good.



Freedom of the Soul

Freedom is one of the postulates, which is considered as logically possible and practically useful and it is the key stone of the whole architecture of the system of pure reason and even speculative reason. Freedom provides a conception of ourselves which motivates us to obey the moral law. As freedom of will can't be given empirical or theoretical evidence, Kant's thought on freedom of the will can be seen to pass the following phases.

- Human actions are those that have internal rather than external causes.
- Human actions which are not dictated by deterministic laws of nature cannot be proved.
- Human freedom's existence can be proved and thereby proving that moral law applies to us.
- The freedom of will form the undeniable fact of our religion.
- Kant says that freedom desires both itself and the freedom of others.

The existence of God

The God postulated by Kant is not the God of religion. The postulate of God is a need or requirement of our moral consciousness or a moral necessity which is subjective and no way connected to the consciousness of our duty. The divine will is the motive to action, not ground of it. The possibility of the existence of a certain object is explained by this hypothesis explained appropriately as a faith and indeed a faith of reason.

Kant stresses that the properties of Omnipotence, Omniscience and Omnipresence can be assigned to God to play his moral role of guaranteeing the possibility of the highest good. God is not a metaphysical concept, original being, that functions in the thinking of a moral agent and exercise a real influence on his/her actions.

Carol Gilligan: Ethics of Care

Carol Gilligan challenged Lawrence Kohlberg's stage theory of moral development. Gilligan argued that his model was male biased, and failed to include the perspectives of women, and downgraded women to the status of deviants from the norm. She proposed a stage theory of moral development for women similar to Kohlberg's moral development theory. The female approach to morality is that people have responsibilities towards others. So morality is an imperative to care for others.

It has three major divisions: Pre-conventional, conventional, and post conventional. The transitions between the stages are fuelled by changes in the sense of self rather than in changes in cognitive capability.

Pre-conventional level

Every child falls in this level because person only cares for them in order to ensure survival .In the



transition phase the person's attitude is considered selfish, and the person sees the connection between themselves and others. "One learns to care for oneself."

Conventional Level

Responsibility is goodness and more care is shown for other people. It passes a situation which carries on to ignoring needs of self. According to Gilligan, this is shown in the role of mother & wife. In this transitional phase, tensions between responsibility of caring for others and caring for self are faced. "One internalizes norms about caring for others and tends to neglect oneself"

Post conventional level

Acceptance of the principle of care for self and others is shown in this stage and some people never reach this level. One becomes critical of the conventions one adopted in the conventional stage and learns to balance caring for self with caring for others. This is a progression from selfish, to social, to principled morality. "One internalizes norms about caring for others and tends to neglect oneself."

Other Western Thinkers

Hobbes

Hobbes presented one of the earliest modern theories of morals. He was deeply indebted to the stress of his time and system. According to him man are one another's enemies by nature and it's only by force or fear that they can be restrained from internecine hostility.

- It is the perception of this truth which led to the monarchical and absolute forms of government. It was only by this centralising and gathering of power which when directed against the disturber of peace that all individual members in society could hold their property safely.
- The king rules by right of human necessity and any obedience to him and to the constituted authorities is the sum of virtue.
- As per him, conscience is just another name for fear of punishment.
- It was the intimate connection of religion with civil freedom in the English Commonwealth which uprooted all religious faith in Hobbes and he maintained the duty of entire conformity to the monarch's religion.

Cudworth

Ralph Cudworth was a represented the 17th century movement called Cambridge Platonists. He was an English philosopher and theologian.

- Three of his works namely- *The True Intellectual System of the Universe*, *A Treatise Concerning Eternal and Immutable Morality* and *A Treatise on Freewill* comprise a complete exposition of Platonist world-view.



- Platonists have formed a natural theology which supports the concept of freewill and opposes the materialism of Thomas Hobbes. All Platonists did not consider any natural divide between philosophy and theology.
- Cudworth devoted himself to developing a model of universe which was based on a vast body of both ancient and contemporary sources. Cudworth's ontology was based on Neoplatonism and was involved in a world-soul he called as 'Plastic Nature'. As per his epistemology, all the essences that served as the standards of rationality were innate to God.
- He developed a modern-sounding psychology derived from Epictetus's Stoic psychology which attacked the concepts of materialism, voluntarism and determinism.

In his work, '*The Treatise Concerning Eternal and Immutable Morality*', he has stated that right exists which is independent of all authority by the nature of things in the coeternity with the Supreme Being.

Adam Smith

- He advocated that moral distinctions completely depend on sympathy. Whatever we approve in others corresponds to our own tastes and habits.
- The sense of duty depends on putting ourselves in place of others and inquiring what they approve in us. Conscience then is both a collective and corporate faculty and is created by the prevalent opinions of the community.
- There cannot be any solitary virtue.
- The duty of any individual can never transcend the average conscience of the community. The society is described as what it actually is and not what is ought to be.

Butler

Bishop Joseph Butler is a well-known religious philosopher of the 18th century and is still read and discussed among contemporary philosophers for arguments against some major figures in the history of philosophy just like Hobbes and Locke.

- In two of his famous works viz. '*Fifteen Sermons Preached at the Rolls Chapel*' and '*Analogy of Religion*', Butler has argued against Hobbes egoism and Locke's memory based theory of personal identity respectively.
- His philosophy is generally defensive. He largely accepts the received systems of morality and defends them against all those who think that such systems can be refuted or disregarded.
- In his philosophy he attempts to neutralise the morality and religion by depicting them as essential components of nature and common life. He has argued that nature is a moral system to which humans have adapted via conscience.



- In addressing questions like why be moral or why be religious Butler has developed a philosophy that possesses a unity which states religion and morality are grounded in natural world order.

Paley

All his definitions of virtue are commendable for the combination of three partial theories. As per him, virtue is doing good to the mankind as per the will of God for the attainment of everlasting happiness. The following can be deduced from his definition.

- Being good to mankind is definitely a virtue but it is not the complete virtue.
- Obedience to God is our bound duty but his will must be according to what is fitting and right.
- The everlasting happiness is the result of virtue and not the basic reason for it.

Paley was a sincere believer in the Christian revelation and has immense contribution towards defending Christianity and the illustration of its records. The primary merit of Paley's treatise on Moral Philosophy is that it explicitly recognised the Divine authority of the moral teachings of the

New Testament.

Malebranche

Malebranche who belongs to the previous century resolves virtue into love of universal order and conformity to it in conduct. This requires that all beings should be equally valued and loved as per their relative worth and one should recognize this worth in our rules and habits of life.

- This translates into the view that man is to be more valued and more zealously served as compared to other animals because his worth is more.
- Likewise God is to be indefinitely loved more than man and all the creatures that derive their existence from him.
- Malebranche ascribes to the Supreme Being true recognition of His government of the world which is the sole law the man follows.

Contribution of Moral Thinkers – Indian Buddha and Buddhism Ethics

Ethics in Buddhism are based on the enlightened perspective of the Buddha. Morality is woven into the fabric of Buddhism; and all major Buddhist schools emphasize the importance of the moral life.

Four Noble Truths and Eight Fold Path

Buddha laid out guidelines for each of Four Noble Truths and Eightfold Path which *serve as basic pillars of Buddhist Ethics*. *Dhammacakkappavattana Sutta* is the Buddha's teaching on the Four Noble



Truths. The Four Noble Truths are – there is suffering; there is a cause or origin of suffering; there is an end of suffering; and there is path out of suffering which is the Eightfold Path. Each of these Truths has three aspects so all together there are twelve insights. In these simple words Buddha teaches us to shine our light, and find peace.

1st Truth

The first of the four noble truths that constitute his central message identifies the pervasiveness of suffering in human life. It also applies to everything that you can possibly experience or do or think concerning the past, the present or the future. All things must arise and pass away. Whenever you feel suffering, first make the recognition: 'There is suffering', then: 'It should be understood', and finally: 'It has been understood'. This process of insight is the first noble truth.

2nd truth

The Second Noble Truth identifies the cause of suffering in a kind of desire that people universally have. They are afflicted by craving for sensual desires, craving for being, craving for non-being are the causes of suffering. Our suffering comes from the attachment that we have to ideals, and the complexities we create about the way things are. One should learn to let go of the desire by actual practice and understanding to have the insight of second noble truth.

3rd truth

The Buddha taught that the way to extinguish desire, which causes suffering, is to liberate oneself from attachment. When something arises, we grasp it and proliferate around it; and this complicates everything. We can be released from the narrow limits of self-interest into the vast expanse of universal life; to cease suffering, people have to bring about the cessation of this kind of desire. This truth explains the possibility of liberation.

4th Truth

The Fourth outlines the way to bring this cessation about; it requires rectifying eight aspects of one's life: 'the Eightfold Noble Path' that is,

- Wisdom (pañña)
 1. Right Understanding (samma ditthi)
 2. Right Aspiration (samma sankappa)
- Morality (sila)
 1. Right Speech (samma vaca)
 2. Right Action (samma kammanta)
 3. Right Livelihood (samma ajiva)
- Concentration (samadhi)
 1. Right Effort (samma vayama)



2. Right Mindfulness (samma sati)
3. Right Concentration (samma samadhi)

The *Right Understanding* and *Right Aspiration* emanates from **Right Intention**. Further, the **Right Speech** teaches us to not lying, not slandering, not using harsh words and not participating in idle chatter. **Right Action** teaches us to not killing or hurting other living creatures, not stealing, and non acting with sensual misconduct including desires like drugs, sex, over eating which distract us from the goal of Nirvana. The guidelines to **Right Livelihood** include not being a butcher, selling intoxicants and poisons, selling humans etc.

Apart from bodily and verbal actions, Buddhist ethics emphasizes a variety of **mental actions** including thoughts, motivations, emotions, perspectives etc. In effect, the *core ethics in Buddhism emanates from the mental actions rather than bodily actions*.

Key Elements of Buddhist Ethics

The precepts in both traditions Theravada as well as in Mahayana are essentially identical and are commitments to abstain from no killing, stealing, lying, sexual misconduct, or intoxicants.

Not killing or causing harm to other living beings

Fundamental ethical principle for Buddhism and it implies acting non-violently wherever possible and its matching part is percept of love.

Not taking the not-given

Taking advantage of people, exploiting or manipulating them is wrong. All these are ways of taking that is not given well known as stealing. The positive counterpart is generosity.

Avoiding sexual misconduct

Essentially it means not causing harm to others or oneself in the area of sexual activity. It also includes avoiding breaking commitments and avoiding encouraging others to do the same. The precept of contentment is its matching part.

Avoiding false speech

Speech is the vital component in any relationship with others, and language is a dicey medium, and we often deceive others without even realising what we are doing. Truthfulness is therefore essential in an ethical life. But it is not enough, others should enjoin that our speech should be kindly, helpful, and harmonious.

Abstaining from drink and drugs that cloud the mind

Being in the state of mindfulness, or awareness. Mindfulness is a central value to be established in one's life to live harmoniously and ethically. Following the Buddha's path and experience shows that taking intoxicating drink or drugs tends to route straight counter to this percept.

Buddhist Values

Buddhist values are rooted in overcoming greed/attachment, hatred and delusion, which are seen as



the roots of unwholesome actions and the key causes of suffering. Greed is to be overcome by generosity and sharing, combined with restraint from theft and cheating, with subtler forms of attachment overcome by monastic training and meditative training. Hatred and anger are to be dealt with by restraint from behaviour harming others, cultivation of loving kindness and compassion, and insight into the distorted vision that makes hatred possible.

Delusion is to be overcome by avoiding intoxication, and cultivating the mental clarity that allows one to see things directly as they really are. This project begins with moral virtue, but also entails the other aspects of the Buddhist path: meditative development and the cultivation of insight. It has implications for individual conduct as well as inter-personal relationships and social ethics.

What can I learn from Buddha?

Following are the key life lessons that one can learn from Buddha and Buddhist Ethics.

Thoughts are material

Buddha says: *"The mind is everything. What you think you become"*. In order to live properly, we should keep our mind occupied with right thoughts. Our thinking determines actions, our action determines result. Right thinking can help us to get everything we want. Wrong thinking can damage and destroy us. Thus, by changing our mind, we can change our life.

Action is what counts

Words are worthless if they are not translated into action. Success comes to those who work / act constantly. Buddha says: *"I do not believe in a fate that falls on men however they act, but I do believe in a fate that falls on them unless they act."* I am responsible for my own life, the future, the kind of work I do & the life I live, all depends on just myself.

Control the Thoughts

Stronger than anyone is the one who wins himself / herself. In order to win over ourselves, we need to control our thoughts and get rid of thoughts that are not compatible to principles which we follow.

Doubt everything, find your own truth.

One should not believe in something just because it is written in some holy book or just because someone in our family is following. I must put my own mind to it and put it to test. I should use my own life experiences and if I feel that it would help human life move forward, I should accept it; otherwise reject it. Buddha asked his followers to test even him.

If there is meaning in life, there must be a meaning in suffering

Each of us likes happiness and each of us believes that pain is not for us. But this is not correct. Each one of us has his own share of Dukkha or pain and we understand the truth only when reality hits us in the form of either death of a loved one or some other loss. Thus, pains, sufferings, discomfort are unavoidable and we need to accept it and make peace with them.



Death is inevitable and we should find our own salvation

No matter what we do, we will end up aging, getting ill and would eventually die. This truth makes every minute of our life precious. This truth should be in mind so that we can live our life with diligence.

It is useless to inquire into the questions which don't get us closer to truth

When someone shoots an arrow in your heart, it's useless to stand there and ask, who shot the arrow, what was that person's cast, was he a black or white man, what bow did he use to shoot me, how far was the arrow shot from. It's better we understand the arrow has to be removed from our heart now to help us live more. So, some of the questions like existence of god, life after birth, life before birth were never answered by the Buddha because he knew they never lead us to truth. No matter what the answers for those questions are, the truth is, we all have anger, hatred, jealousy, lust which won't let us stay at peace. These are the things most important to solve.

Notable Buddha Quotes for Examination

1. *"Hatred does not cease by hatred, but only by love; this is the eternal rule."* ~ Buddha
2. It's not what you say but what you do that defines you.
3. *"A man is not called wise because he talks and talks again; but if he is peaceful, loving and fearless then he is in truth called wise."* ~ Buddha
4. *"A dog is not considered a good dog because he is a good barker. A man is not considered a good man because he is a good talker."*
5. *"Do not dwell in the past, do not dream of the future, concentrate the mind on the present moment."* ~ Buddha
6. *"The secret of health for both mind and body is not to mourn for the past, nor to worry about the future, but to live the present moment wisely and earnestly."*
7. *"Who looks inside awakens."*
8. *"The way is not in the sky. The way is in the heart."* ~ Buddha
9. *"Words have the power to both destroy and heal. When words are both true and kind, they can change our world."* ~ Buddha
10. *"No one saves us but ourselves. No one can and no one may. We ourselves must walk the path."* ~ Buddha
11. *"Thousands of candles can be lit from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared."*
12. *"Resolve to be tender with the young, compassionate with the aged, sympathetic with the striving and tolerant with the weak and wrong. Sometime in your life, you will have been all of these."* ~ Buddha



13. "Have compassion for all beings, rich and poor alike; each has their suffering. Some suffer too much, others too little."
14. Don't believe everything you are told to believe.
15. "The whole secret of existence is to have no fear. Never fear what will become of you, depend on no one. Only the moment you reject all help are you freed."
16. The truth has a way of always leaking out.
17. "Three things cannot be long hidden: the sun, the moon, and the truth."
18. "It is a man's own mind, not his enemy or foe, that lures him to evil ways."
19. "There is nothing more dreadful than the habit of doubt. Doubt separates people. It is a poison that disintegrates friendships and breaks up pleasant relations. It is a thorn that irritates and hurts; it is a sword that kills."
20. "Just as a candle cannot burn without fire, men cannot live without a spiritual life."
21. "Do not be jealous of others' good qualities, but out of admiration adopt them yourself."
22. "Peace comes from within. Do not seek it without."
23. "To live a pure unselfish life, one must count nothing as one's own in the midst of abundance."
24. "There is no path to happiness: happiness is the path."
25. "In the sky, there is no distinction of east and west; people create distinctions out of their own minds and then believe them to be true."

Jain Ethics

Jain ethical philosophy revolves around three jewels of Jainism {Triratna}, five great vows (Panch mahavratas), seven vows (vratas) for the laity, 11 vows for advanced laity, right penance, right contemplation (dhyana) and 12 reflections (bhavanas).

Pancha Mahavratas

These refer to the five moral principles or vows {Panch Mahavratas} to be followed by every member of Jain religion. These are – Ahimsa (non-violence), Satya (truth), Astheya (non-stealing), Brahmacharya (chastity), and Aparigraha (non-possession).

Out of them, Ahimsa is most important and is a virtue based upon universal love and mercy towards all living beings. Further, the meaning of Ahimsa in Jainism is broad and includes non-violence by thought, word and deed (Mana Vachana and Kaya). Jainism considers that mere thought of killing is as much moral evil as actually killing. The desire to kill is also deemed to be actual killing.

Three Jewels

Three Jewels or three gems or three refuges of Jainism include Right Perception (Samyak Darsana),



Right knowledge (Samyak Jnana) and Right conduct (Samyak Charitrya). They constitute the core practice of Jainism for both the ascetics and householders.

Right Perception (Samyak Darsana)

Right Perception (Samyak Darsana) or right view is not merely a physical act but also the mental process behind it influenced by attitude and background of the preceptor. It comes with the ability to discriminate correctly between right and wrong, good and bad, right belief and wrong belief, right knowledge and wrong knowledge, and between truth and untruth. Right perception leads to contentment (prasanna), detachment (nirveda), spiritual yearning for liberating, (samvega), kindness (anukampa) and faith in the path (astikaya). It also results in freedom from *eight kinds of pride* viz. pride in family, physical strength, beauty, knowledge, wealth, authority, relationships and spiritual progress.

How to cultivate Right Perception

Cultivation of right perception requires a great deal of inner discipline and assiduous practice which demands the following requirements.

- Faith without doubts,
- Complete renunciation of desire for worldly comforts,
- Respect for believers on the path,
- Absence of likes and dislikes,
- Disinterest in wrong paths,
- Bringing non-believers to the path,
- Cultivation of right faith, and
- Spreading the knowledge Jainism

Right knowledge (Samyak Jnana)

Right knowledge (Samyak Jnana) comes with right perception, right understanding, right discrimination and by knowing the true doctrine. Jainism believes that the knowledge coming from external agencies is liable to error while knowledge gained directly through the *faculties of the soul* cannot be wrong. Right knowledge is useful and reliable because it is a true representation of what is. The Right Knowledge has five components viz. Mati (Mental Knowledge), Sruti (Acquired Knowledge), Avadhi (Distant Knowledge), Manahparaya (Paranormal Knowledge), Kevalya (Absolute Knowledge).

Right conduct (Samyak Charitrya)

Right conduct comes from the awareness of what is right and what is wrong and by doing what is right. Thus, Right perception and Right Knowledge are prerequisites for Right Conduct.

What I can learn from Jainism?



Some of the essential features of Jainism are useful for our life even if we are not followers of that religion. The Religious tolerance, mercy upon other animals and humans, Ethical purity, Harmony between self and environment, spiritual contentment are some of them. Further, the three jewels of Jainism are universal values and applicable to each one of us.

Mahatma Gandhi

The ideals and ideas of Mahatma Gandhi emanated partly from four major sources as follows:

- His inner religious convictions including ethical principles embedded in Hinduism, Buddhism, Jainism and Christianity
- From the exigencies of his struggle against apartheid in South Africa and the mass political movements during India's freedom struggle.
- Influence of Tolstoy, Carlyle, and Thoreau etc.

In fact, ethics provides underpinning to Gandhian Thought and is so deep rooted in it that it is almost impossible to segregate the two. The key aspects of Gandhian Ethics are discussed here:

Gandhi's Religion

Gandhi was born in a Hindu family and was a devout Hindu throughout his life. However, he was strongly influenced by the ideas of other religions and had deep interest in comparative religion. He was raised in a Hindu family deeply influenced by Jain religious ideas (particularly Ahimsa). When he visited England to study law, he was inspired by Theosophists to learn more about our ancient texts such as Bhagvad Gita. He spent 20 years in South Africa working for civil rights over there and devoted himself to study variety of religious literature. On his return to India, he established Ashram for his family and followers. Despite of having religious fervour, the Ashrams did not follow any particular orthodoxy. His religious virtues can be discussed summarily as follows:

Although Gandhi was font of Lord Rama, yet his concept of Rama and Krishna was not that of historical / epic age Gods Rama & Krishna. He said: *"My Krishna is not the historical Krishna. I believe in the Krishna of my imagination as a perfect incarnation, spotless in every sense of the word, the inspirer of the Gita, and the inspirer of the lives of millions of human beings."* Further, he believed in oneness of God. He said: *"one God is the cornerstone of all religions. But I do not foresee a time when there would be only one religion on earth in practice. In theory, since there is one God, there can be only one religion."* His view on Hinduism is also clear, as he said: *Hinduism tells everyone to worship God according to his own Faith or Dharma and so it lives at peace with all the religions.* He considered Buddha and Jesus Christ as great moral teachers of humanity. About Bible he said: *'Make this world the Kingdom of God and His Righteousness and everything will be added unto you'*. On Islam he said: *"Islam's distinctive contribution to India's National Culture is its unadulterated belief in the Oneness of God and a practical*



application of the truth of the Brotherhood of Man for those who are nominally within its fold.”

As per Gandhi, religion is not sectarianism. It is a belief in moral government of the universe. Religion harmonises the religions and gives them reality.

Regarding Bhagwadgita, Gandhi said that it has been *his light and hope*. He said that: “...when doubts haunt me, when disappointments stare me and when I see no one ray of light on the horizon, I turn to the Bhagawad Gita and find a verse to comfort me and immediately begin to smile in the midst of overwhelming sorrow.”

Ethical Conduct

Gandhi believed that as human beings, men can never reach the perfection of divine virtues. Still, they should strive with all their strength to follow the virtues of truth, love, nonviolence, tolerance, fearlessness, charity and service to mankind. Men have to uphold the right, regardless of the personal consequences they may face. He urged Satyagrahis to adopt to these Virtues.

Truth

Gandhi equated God with truth and designated his religion as religion of truth. He used to say God is Truth, which he later changed to “Truth is God”. However, his idea of truth was not taken from epistemology or theory of knowledge. Rather, he viewed truth in the form of an ideal of human conduct. He regarded that Indian struggle for freedom stands for truth and represents a just struggle for national and individual autonomy.

Service to Society

Service to the Society was another way in which Gandhi’s concept underpins his practical actions. He believed that “only way to see God is to see him through his creations and identify oneself with it”. This is possible through service to humanity. He maintained that there is no escape from social service to those in search of God.

He believed that as a part of God’s creation, all men share the same life and there is no real difference between them. This principle of unity of life explains is concepts of secularism, religious toleration, human equality. It also underpins his long battle against untouchability and social backwardness.

Cleanliness

Gandhi emphasised on internal (mental) and external (physical) cleanliness. There was no litter or dirt or filth in his Ashrams and surroundings. He said: “*Cleanliness is next to Godliness*“. He advocated moral self-purification.

Ends and Means

Gandhi believed that Men should adopt only good means to attain noble objectives. As per him: “*No good can follow from bad deeds, even if they are well intentioned.*” He believed that the path to hell is paved with good intentions; thus leading to so called “*ends and means*” debate. It is contrary to the



view that bad means can be used to achieve good ends, and what matters is the end.

Ahimsa

Gandhi's Ahimsa was not only refraining from killing but also show love for the whole mankind and all living beings. He believed that Man can only realize God by pursuing Ahimsa. He also maintained that truth and non-violence are inseparable and truthfulness and fearlessness is prerequisite for a pursuit of Ahimsa.

Satyagraha

Gandhi's later work rested largely on a spiritual principle of satyagraha that he developed while working in South Africa. For Gandhi, Satyagrahi was the foot soldier of Passive Resistance Movement. One has to adopt the virtues of truth and violence to be a Satyagrahi. He/ She should be honest and eschew material possessions and sexual desires. Gandhi prescribed a severe code for the, Satyagrahi which includes harsh moral discipline, control of Senses and ascetic self-denial.

Doctrine of Trusteeship

Gandhi regarded Rich as trustees of wealth. He said that ultimately all property belongs to God, the excess or superfluous wealth which the rich possess belongs to society and should be used for supporting the poor. Wealthy people have no moral right to what is more than their proportionate share in national wealth. They simply become trustees for the disproportionate share of God's property they hold. They have to use it for helping the poor.

Swami Vivekananda

Swami Vivekananda was born in 1863 in Calcutta in an affluent family. While studying in Calcutta University, he acquired deep interest and mastery in Western Philosophy and History. For some time, he was associated with Brahma Movement. Since early years, he suffered spiritual crisis and had doubts about existence of God. He met Ramakrishna at the Kali temple in Dakshineswar, and straightway asked him if he has seen God. Although the same question he had asked from many others but did not get a satisfactory answer. Ramakrishna replied "Yes. I have. I see him as clearly as I see you". This was beginning of a Guru-Disciple relationship between the two.

Under Ramakrishna's guidance, Vivekananda made rapid spiritual progress. After demise of Ramakrishna, he formed a monastic brotherhood with other disciples of the Guru and started upon the mission of spreading gospel of his master. In 1890, he set out on a long journey of exploration and discovery of India. During his long travels, he was deeply moved by the appalling poverty and backwards of the public. He was first religious leader to understand and openly declare that real cause of India's downfall was neglect of India's masses. He said that there was an immediate need to



provide food and other basic necessities of life to them by spreading knowledge of improved methods of farming, promotion of village industries and other such activities.

Vivekananda believed that due to centuries of oppression, the downtrodden masses had lost self confidence. This could be restored through a life giving inspiring message. This message was found by him in the principle of Atma i.e. the doctrine of potential divinity of soul, as taught in Vedanta. Thus, for him, apart Vedanta could teach the masses life giving message. Further, the people also needed worldly knowledge to improve their economic condition. As per him, education is the means of providing both forms of knowledge viz. spiritual and worldly.

While travelling, he heard about the World Parliament of Religions to be held in Chicago in 1893. He attended that parliament and his speech over there made him famous as an *orator of divine rights* and a *messenger of Indian wisdom* to the Western world. He spent nearly four years in America and then returned to India in 1897. He delivered a series of lectures in different part of the country and attempted to arouse the religious consciousness and pride in heritage among Indians. He also aimed to bring about unification of Hinduism by pointing out the common elements of various sects.

In 1897, he founded Ramakrishna Mission to enable monks and lay people to jointly undertake his mission of propagation of practical aspects of Vedanta.

Ideas of Vivekananda regarding moral values and character building education

World Peace, Religion and Brotherhood

Following the footsteps of Ramakrishna Paramahansa, Vivekananda believed in the unity and equality of all religions. Swami Vivekananda loved humanity and wanted the world leaders to promote peace which is vital for the humanity. Each race has a part to play in this divine harmony of nations. Each race has its mission to perform its duty to fulfil. The sum total is the great harmony.

- No civilisation can grow unless fanaticism, bloodshed, and brutality stop.
- No civilisation can begin to lift up its head until we look charitably upon one another; and the first step towards that much-needed charity is to look charitably upon the religious convictions of others.
- Even more, to understand that not only should we be charitable, but positively helpful to each other, however different our religious ideas and convictions may be.

To him, a Universal religion must balance the aspects of religion. He elaborates as “And this religion is attained by what we, in India, call Yoga, a union.

- To the worker, it is union between men and the whole of humanity,
- To the mystic, between his lower and Higher Self,
- To the lover, union between himself and the God of Love,
- To the philosopher, it is the union of ail existence.



This is what is meant by Yoga, and the aim of yoga is union, realisation of oneness. Therefore, there was no room for so-called conversion from one religion to another. *“If you are born a Muslim, be a good Muslim and if you are born a Hindu, be a good Hindu”*. Islam, according to him, had gone further than any other religion in translating the Vedanta concept of unity of Mankind. Once anyone became a believer in Islam, he was socially equal to even the Caliph of Turkey. In a letter to his friend, Sarfaraz Khan, Vivekananda wrote: *“How I wish to have in my India an Islamic body with a Vedantic head”*.

Vivekananda gave spiritual relevance and social relevance to monasticism to the life of a normal householder. Sanyasis led a secluded life to get salvation. It was Vivekananda who made monk's mission to alleviate the sufferings of fellow human beings. He was a great opponent of ritualism and priestly tyranny. In his opinion, the so-called Hindu religion had degenerated into empty rituals centring on what he called “don't touchism or religion of the kitchen”. Referring to the Upanishads he said that for so many centuries, we had the fountain of Amrita at our back and yet we ignored it and gave ditch water to the people as religion.

His views on Education

Education is the manifestation of the perfection already in man. Education is not the amount of information that is put into your brain and run riot there, undigested, all your life. We must have life-building, man-making, character building assimilations of life. The education that does not help the common masses to and that doesn't bring out strength of character, and the courage of a lion—is not worth the name.

The end and aim of all training is to make the man grow; The training, by which the current and expression of will are brought under control and become fruitful, is called education.

What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face.

He adds that “We want that Education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's feet.

Education of the Masses

He said that his heart aches to think of the condition of the poor and low in India. They sink lower and lower every day. Our great national sin is the neglect of the masses and that is the cause of our downfall. A nation is advanced in proportion as education and intelligence spread among the masses. If we are to rise again, we shall have to do it by spreading education among the masses. He also said



that the only service to be done for our lower classes is to live them education to develop their individuality. They are to be given ideas. Their eyes are to be opened to what is going on in die world around them, and then they will work out their own salvation.

Vivekananda on concept of personality

To quote swami Vivekananda, The science of Yoga claims that it has discovered the laws which develop this *personality* and by proper attention to those laws and methods, each one can grow and strengthen his personality. Yoga is a holistic approach to life. Yoga in *administration can bring* perfection and responsiveness. This is one of the great practical things and *this is* the secret of all education. This has a universal application in the life of the householder, in the life of the poor, the rich, the man of business. Swami Vivekananda says that they are laws, very fine, which are behind the physical laws, That is to say, there are no such realities as a physical world, a menial world, a spiritual world. Whatever is, is one. It is a soil of tapering existence, the thickest pad is here, it tapers and becomes; liner and finer; the lines is what we call spirit; the grossest, the body. And just as it is here, in the microcosm, it is exactly the same in the macrocosm. This universe of ours is exactly like that; it is the gross external thickness, and it tapers into something finer and finer until it becomes God.

Swami Vivekananda harmonised the conflict among the different attitudes. So says he: “Every man must develop according to his own nature. As every science has its methods so has every religion. The methods of attaining the end of religion are called Yoga by us and the different forms of Yoga we teach, are adapted to the different natures and temperaments of man. We classify them in the following way, under four heads:

- *Karma yoga*: The manner in which a man realises his own divinity through works and duty.
- *Bhakti-yoga*: The realisation of the divinity through devotion to, and love of, a Personal God.
- *Raja-Yoga*: The realisation of the divinity through the control of mind.
- *Jnana-Yoga*: The realisation of a man’s own divinity through knowledge.

The Potential Divinity of Soul

One of the novel and unique ideas of Vivekananda was the concept of *‘potential divinity of the soul’* and it is relevant still today. In the present age of humanism, scientific progress has greatly improved human material wellbeing. The communications revolution made the world a ‘global village’. But there has also been moral decay as evidenced in the great increase in broken homes, immorality, violence and crime. Vivekananda’s concept of potential divinity of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. He is thus, also known as founder of ‘spiritual humanism’.



Important Quotations of Swami Vivekananda

- *“So long as the millions live in hunger and ignorance, I hold every man a traitor who having been educated at their expense pays not the least heed to them.”*
- *Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be.*
- *If you have faith in all the three hundred and thirty millions of your mythological gods.....and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves, and stand up on that faith and be strong; that is what we need.*
- Arise! Awake! and stop not until the goal is reached.
- You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.
- In a conflict between the heart and the brain, follow your heart.
- “Neither seek nor avoid, take what comes.”
- “Comfort is no test of truth. Truth is often far from being comfortable.
- “The fire that warms us can also consume us; it is not the fault of the fire.”
- “Ask nothing; want nothing in return. Give what you have to give; it will come back to you, but do not think of that now.”
- “Do one thing at a Time, and while doing it put your whole Soul into it to the exclusion of all else.”
- The older I grow, the more everything seems to me to lie in manliness. This is my new Gospel.
- Purity, patience, and perseverance are the three essentials to success, and above all, love.
- Religion is realization; not talk, not doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes.
- Religion is the manifestation of the Divinity already in man.
- Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.
- They alone live who live for others, the rest are more dead than alive.
- This is the gist of all worship – to be pure and to do good to others. ,

Conclusion

Vivekananda is among the greatest Hindu saints. He fused Hindu Vedantic ideals with Western



scientific and humanistic thought. He worked against the tendency of Hindus to devote themselves to exclusive sects and doctrines. He reminded Indians of their glorious traditions. He popularized Vedanta philosophy in the West. Above all, he reminded people of the need to help the masses submerged in poverty and ignorance.

Dr. B R Ambedkar

Dr Ambedkar was a learned scholar, revolutionary and jurist who fought against untouchability and casteism. He upheld the rights of the Dalits and other socially backward classes throughout his life. He intended to integrate untouchables by providing education and exercise legal and political rights, into Indian society in modern ways. His movement provided an all-India organisation for rejection and bondage imposed upon the Dalits. He is also known as__:

- Conducted mass campaigns, to a demand for separate electorates
- The burning of the Manusmriti.
- The breaking of caste restrictions like use of temples
- Wearing of prohibited colour like red.

A major untouchability movement was launched by Ambedkar in the 1920s in Maharashtra, which had acquired an all-India character. In 1930s Ambedkar had concluded that the only way of improving the status of the untouchables was to renounce the Hindu religion. He gave the slogan “*You have nothing to lose except your religion*” and later he embraced Buddhism. He founded the Depressed Classes Institute (Bahishkat Hitkarini Sabha) in Bombay. He propagated social equality between caste Hindus and untouchables. Ambedkar as the major leader of the depressed classes organised the **Independent Labour Party** for protecting the interest of the labour classes.

Rabindranath Tagore

Rabindranath Tagore had vast knowledge and there was perhaps no aspect of Indian life which escaped his searching eyes. He was a novelist, dramatist, educationist, penetrating social reformer and politician and gave his views about all that which concerned India. Some of his significant ideas are as under:

Spiritual Humanism

The centre of Tagore’s philosophy was man of god. Even his concept of God was influenced by the humanism inherent in his outlook. The supreme reality thus according to Tagore, essentially human and could be realised only through love of man. Love of God was thus translated into love of human. Tagore in fact sought the origin of spiritual aspirations and the concept of god in the spirit of the unity expressed by the primitive man. In a discussion with Einstein, Tagore said, if there is any truth



absolutely unrelated to humanity then for us it is absolutely non-existing. Tagore thus firmly believed that truth could be realised only in human society.

His political ideas

Politically Tagore believed that each nation and individual must have certain rights and through those rights he should be in a position to 'his personality. At the same time he stressed people should have power and strength enough to realise their rights as without that strength it was impossible to retain rights even if extended by the rulers. He also stood for the individuals saying that States existed for the individual and its activities should aim at giving maximum freedom for attaining that liberty. He couldn't reconcile himself with the then prevailing trend of british rule which was impersonal in character and which denied freedom, spiritual, economic and political, to the vast majority of the Indians. According to him freedom could be possible by adopting the policy of decentralisation of authority and giving, more powers to local self-government institutions.

His social ideas

Socially, Tagore believed that Indian society has very much degenerated mostly because of the policy of our social rulers who didn't care to preserve our social institutions and allowed them to degenerate. He felt that social and political institutions should go side by side. He had faith in social solidarity and belief in ancient Indian culture and civilization. According to him political life was only a specialised aspect of social life and both could not be separated from each other. He quoted from Indian history that India always represented the synthesis of various philosophies and was very much broad-based. Therefore he believed that constructive efforts should be made to revive our ancient Indian culture.

His idea about education

He was educationally a revolutionary and strongly believed that there should be a system of education suited to India. It should be the system in which the cultures of east and the west should unite and where there should be a platform for understanding each other. In the words of G. Ramchandran, "Gurudev never accepted that the object of education was simply the accumulation of knowledge. He unhesitatingly proclaimed that education should give around human personality in which the physical, the intellectual, the aesthetic and spiritual growth would be harmonised into one integral process. He, therefore, emphasised freedom and joy as of basic importance in the education of boys and girls. This meant elimination of physical punishment, examination and therefore of fear and everything humiliating restriction from Shanti Niketan system rather pattern of education".

Kautilya

Kautilya was the shrewdest minister in the court of Chandragupta Maurya during 317-293 BC.



He has expressed his views on state, war, social structures, diplomacy, ethics, politics and statecraft in his work Arthashastra. Kautilya was known for his sharp opinion on each of the four dimension framework of: war and peace, human rights, international economic justice and world order. The work is said to be based on political realism where the state is considered paramount and the king is bound to carry out all his duties to preserve the state. He justifies gory and brutal means to be adopted by a king to stay in power.

- He proposed welfare state but encouraged war for preserving the power of the state. He strongly believed that a king should constantly struggle to augment his power. This coincides with Weber's view that international politics has no morals and states must be at war at all times.
- He also advocated that science is a great source of power. He further believed that 'power is strength and it is the strength which changes the mind. This view has its parallels with Thomas Hobbes viewpoints. He is thus a realist and stresses on ethics of responsibility. He strongly believes that for any king to have power he should focus on creation of wealth, have sound armies and should be able to conquer more kingdoms to enlarge the size of his state.
- In a war-like situation both Kautilya and Machiavelli share the same reasoning. Both propagate that a king should be closely involved in the science of war. Kautilya has proposed three types of war:
 - Open war: War fought between states
 - Concealed war: It is fought on the lines of guerrilla warfare
 - Silent war: It is fought continuously inside the kingdom itself so that the king's power does not get diluted.

However, Kautilya was quite harsh in his detailed narrations of war and he also considered women as weapons of war. Kautilya was also a strong advocate of social structure. He had strong belief in caste system and the relative position of man and woman in a caste. He defends the state under all stances and advocates that religion and morals are supposed to serve the state. There was no place of chivalry in the war.

Kautilya was very clear about his ideals about prosperity and control of state. He stood for a just and realistic rule of law.

- He gave great importance to property rights and protection of wealth. He advocated that one could get rid of corporeal punishment by paying off fines. He puts great stress on human rights and on how the invaded ruler and his ministers should be treated.
- He emphasizes criminal justice and war justice. Contrastingly, for a man of his nature who



was both harsh and realist, he showed mercy towards people who were defeated in war. He instead advocated that the defeated king should be treated with respect and be made an ally.

- In regards of punishments he believed that punishment is a means to an end and needs to prevent the commission of the crime. He was greatly devoted to social structure and believed that Brahmins should be given less severe punishment and should not be inflicted any torture. Thus, *dandaniti* was very dear to him which included protecting property, acquiring property, augmenting and distributing the same.
- His view on crime and justice is very elaborate and he advocates different punishments depending upon if the crimes were committed while in public office, civil crimes, sexual crimes or religious crimes.

In terms of diplomacy he was clear that nations always acted in their political, economic and military self-interest. He strongly said that all foreign policy and diplomacy will be practiced as long as the self-interest of the state is served. He stood for the belief that diplomacy is a series of actions taken by a kingdom such that it gains apparent strength and is able to conquer the nation with which diplomatic ties were created.

Kautilya's Concept of Rajrishi and Its relevance today [Important]

The concept of Rajrishi envisaged by Kautilya is very important for a good King. This concept is very close to the concept of "Philosopher King" by Plato. In this concept, Kautilya has identified indicators of good governance. These indicators are as follows:

- An ideal king must merge his individuality with duties
- An administrator must guide properly.
- An ideal king must avoid extremes without missing the goal.
- The king and public servants must get fixed salaries and allowances.
- The main duty of the king and servants is to maintain law and order. The losses due to theft and corruption should be made good from kings' and his servant's salary.
- An important duty of king is to carry out preventive and punitive measures against corrupt officials.
- Another important duty of king is to find replacement of ministers by good ones.
- Disciplined life with a code of conduct for king and ministers
- Kautilya also lays great stress on appointment of Amatyas who were the highest in status. They were selected on merit with great care

Emulation of administrative qualities like uniformity in administrative practice, 'competent ministers the king possessing qualities of leadership, intelligent, good moral conduct and physical



powers.

General Knowledge Today



Ethics & Integrity -6: Public Service Values, Ethics in Public Admin.



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Public/Civil service values and Ethics in Public administration. Status and problems; ethical concerns and dilemmas in government and private institutions; laws, rules, regulations and conscience as sources of ethical guidance; accountability and ethical governance; strengthening of ethical and moral values in governance; ethical issues in international relations and funding; corporate governance. Probity in Governance: Concept of public service; Philosophical basis of governance and probity Information sharing and transparency in government, Right to Information, Codes of Ethics, Codes of Conduct, Citizen's Charters, Work culture, Quality of service delivery, Utilization of public funds, challenges of corruption.

Public / Civil Service Values and Ethics in Public Administration

The Public service system like Civil service, Policing, and other government officials is the backbone of the administrative system which acts as most important tool for governance of our country. Over the period, the role of Public services has changed depending on the agenda of the governance of that particular period. The institution of Public service has rendered service to the overall socio-economic development of the country. By advising the government of the day, managing programs, and serving citizens, public servants play a vital role in sustaining India's democratic institutions and fostering economic prosperity and social well being.

Global Values

1. Committed to service: The Public servants should be innovative, objective, professional and efficient and works to obtain better results for the community and the government.
2. Ethics: They demonstrate leadership, trustworthy, and acts with integrity, in all that they do.
3. Respectful: They should respect all people, including their rights and their heritage.
4. Accountable: They should be open and accountable to the people community under the law and within the framework of government responsibility.
5. Impartial: A public servant are expected to be apolitical and provides the government with advice that is frank, honest, timely and based on the best available evidence.

Ethical behaviour of Public Servants

The importance of following ethics in civil service stems from the following.

- Service throughout the country and its strong binding character
- Non-partisan advice in the midst of political instability and uncertainties
- Administrative and managerial capacity of the services
- Effective policy-making and regulation



- Effective coordination between institutions of governance
- Leadership at different levels of administration.
- Service delivery at the cutting edge level
- Provide 'continuity and change' to the administration.

Public Servants Obligation to the Community

Public servants have special obligations to the community because of three reasons.

- First, they are responsible for managing resources entrusted to them by the community.
- Second, they provide and deliver services to the community.
- Third, they take important decisions that affect all aspects of the community life.

The community has a right to expect that their Public servants functions fairly, efficiently and impartially. It is essential for the community to be able to trust and have assurance in the reliability of the Public servant's decision-making process. The decisions and actions of Public servants should reflect the policies of the government of the day and the standards that the community expects from them as government servants and they are expected to maintain the same standards of professionalism, responsiveness, and impartiality.

Ethical Concerns and Dilemmas

An ethical dilemma is a decision that needs a choice among various principles, mostly in difficult and importance contexts. Personal self-interest should be secondary to the common good in all situations, especially when such circumstances give rise to conflict of interest. It can lead to ethical dilemma.

Types of Ethical Dilemmas

An ethical dilemma arises when one has to choose between ethical values and rules in order to determine the right-thing-to-do. These dilemmas are in three broad categories:

1. Personal Cost Ethical Dilemmas arises from situations in which compliance with ethical conduct results in a significant personal cost to the decision maker in an difficult situation.
2. Right-versus-Right Ethical Dilemmas, arises from situations of two or more conflicting sets of bonafide ethical values.
3. Conjoint Ethical Dilemmas, arises when a careful decision-maker is exposed to a combination of the above-indicated ethical dilemmas in searching for the "right-thing-to do".

Ethical dilemmas also arise in the following situation for an individual.

- When his professional directives are in contrast with his own personal values
- Working towards the best interest of the community versus being responsive to the government.



- In his desire to hold onto a job versus the professional ethics.
- Ethical dilemmas can arise, when two equally striking options are justified as 'right' in certain situations.
- It also occurs when recognition is conflicted. It arises in an individual when he tries to establish a human connection that tilts view of his professional identity, duty, and objectivity.
- For a public servant attempting to function as a professional, the demands of law, his duty, fairness, due process, provides a productive ground in which ethical dilemmas arises. Whistle blowers face this problem because their disclosure may institute a crime when the on-going misconduct is severe.
- Ethical dilemmas mostly arise when specific instructions conflict, or produce adverse unplanned consequences in a given situation.
- New situations emerge and ethical dilemmas are likely to occur as an individual endeavour to choose options among defined sets of principles, moral values and beliefs.
- Ethical standards are not codified, so there are always chances that dilemma arises and disagreements always occur about proper behaviour.
- An ethical dilemma arises in a situation when the choices or behaviour is undesirable and presents harmful ethical consequences. Right or wrong is not clearly identifiable.

Process of resolving an ethical dilemma in administration

An ethical dilemma is more complex and demanding than a problem of what it appears to be. These dilemmas cannot be solved based on its initial status of presentation. The decision maker faces a difficult situation in which he faces mutually exclusive alternatives that choosing one option means negating the other that is equally important. However a dilemma is also dealt appropriately by altering and reformulating all the options in a systematic and coherent manner. The Government fails in such difficult situations and they degenerate to the state of confusion and indeterminacy. To resolve such ethical dilemmas, a lexical order or a sequence of logical reasoning sets is proposed to integrate and rearrange the process of dealing with ethical dilemmas. They are

1. Democratic **accountability** of administration,
2. The rule of **law** and the principle of legality,
3. Professional **integrity**
4. **Responsiveness** to civil society.

Accountability

In this regard, 'speaking truth to power' is vital of professional ethics and integrity of civil servants and the administrative machinery of the state. The distinction between politics and administration



lies in the fact not only in the division of function but also in the hierarchy. The administration is always subordinate to the politics. The loyalty of the bureaucracy to the ministers is grounded on their obligation to be answerable and responsible to the legislature who is accountable to the will of the people and their general interest. It is then a fundamental ethical duty bearing on civil servants to show a spirit of neutrality and discretion and keep their own personal preferences out in the performance of their duties and responsibilities.

Legality

The rule of law is fundamental and universal to politics and society. Respect and adherence to the principle of legality is an important requirement to exercise authority. Law establishes the minimum standard for morality. Unethical conduct means violation of law. Thus far enforcement of law can be first priority of an ethics reform strategy.

Integrity

Public administration is inclusive of all public services exercising authority in accordance with public law and under the direction of ministers or other officials, with professional integrity and autonomy. Administration is a profession with an essential precondition of practicing legitimacy, therefore knowledge and expertise should be used with certain standards defining professional ethics such as, avoiding corruption in the delivery of services.

Responsiveness

The government responsiveness to its citizens is a key issue in political economy. In this respect, ethical reasoning in state action entails that public institutions be responsive to society and pay attention to the needs and demands of the people, facilitating access to services and creating an enabling environment for sustainable human and social development. In this regard, the government is known as the unity of the universal and particular because it provides law and governance for people certain conditions by which individuals find their fullest fulfilment.

Common ethical dilemmas in Public Services



Common Ethical Dilemmas in Public Services

- Administrative Discretion
- Corruption
- Nepotism
- Administrative Secrecy
- Information Leaks
- Public Accountability
- Policy Dilemmas

An ethical dilemma arises from a situation that requires a choice between opposing sets of principles. Conflict of interest is one such example. Other types of ethical dilemmas in which public servants may find themselves include conflict between: the values of public administration; unclear or opposing answer-abilities; personal morals and work ethics versus administrative directive; validations for the institutions; professional ethics and director or executive directive; features of the code of conduct; and the other dimensions of ethical manner.

The new developments in administration and governance led to downsizing, privatisations, public-private partnerships, and restructuring, these phenomena gave rise to countless and complex ethical doubts. The underlying factors that gives rise to more ethical dilemmas are

- Material and resource difficulties
- Needs of a growing and multifaceted society
- Critical and attentive perspective implied in citizenship
- Restructuring subjects and change of the administration
- Constant demand that decision processes become more thoroughly participated.

Accountability

Accountability is a mechanism designed to ensure that the affairs or the entities are conducted with due regard to the interests of those who are interested in the affairs of the entity.

Accountability guarantees actions and decisions taken by public officials regarding government initiatives and respond to the needs of the community, thereby contributing to better governance and poverty reduction. It also means their decisions and actions are subject to oversight so as to guarantee that their stated objectives are met.

Accountability vis-a-vis Good Governance

The Good governance recognizes accountability in terms of



- Improving the delivery of public services,
- Measuring performance and
- Providing incentives to achieve targets and sanctions in case of non-performance.
- *Accountability is not to be viewed only in terms of democratic control and integrity of operations but also in terms of performance.*

Accountability is embedded in the public service system in India via a series of reforms such as

- Financial Management Initiative
- creation of Executive Agencies
- Citizen's Charter
- Public Service Agreement
- Transformation of bureaucratic structure.

Several countries such as New Zealand, Australia, Canada and USA have embraced the philosophy of accountability and brought significant improvement in public service delivery and efficiency. USA has enacted a Government Result and Performance Act 1993.

Features of Accountability

The basic characteristics of Accountability can be summarized as follows:

- Definition of goals of the institution and powers, functions and resources committed thereto
- Planning, directing, supervision and control of activities/operations
- Recording of transactions
- Audit by an independent authority
- Final disposal of the accountability responsibility

Importance of accountability for Public Officials

Accountability is important in evaluating the on-going effectiveness of public officials or bodies ensures that they are performing to their full potential, providing value for money, instilling confidence in the government and being responsive to the community.

Bureaucracy is a social institution, and its members, do not shrink from exercising this power in their own favour, unconcerned about, or to the detriment of, the people whom they profess to serve. No government, of whatever complexion, can evade the need for accountability.

In a democracy, accountability inevitably assumes a pre-eminent position as it derives its legitimacy from the people at large.

Accountability is at the heart of every government, what the nature of that accountability, and how it is articulated, however, depends upon the kind of polity a country has.

The greater the need for accountability, the greater is the difficulty of its enforcement. Bureaucracy tends to monopolize within itself awesome power, which is not necessarily used for the citizen's



welfare.

Accountability is important in good governance to keep the public servants tuned to the right perspective, including goals; society needs to have at its disposal definite ways of holding the servants accountable.

Facets of accountability

Accountability in India has two facets, separate but interrelated.

- The **first is political**, where the executive is accountable to Parliament, which has many devices and Instrumentalities for keeping tabs on the executive.
- The **second facet is primarily administrative**, where the (political) executive holds the civil servants accountable for how they carry out their responsibilities.

Executive's accountability to Parliament

The executive's accountability to Parliament is total and unabridged, which the latter reasserts in many ways and on many occasions. In calling the executive to account, Parliament has at its command numerous tools and opportunities, such as

- Parliamentary questions
- Adjournment motions
- Vote of no-confidence
- Discussion on demands for grants
- Calling attention notice
- Half-an-hour discussion
- Zero-hour discussion, etc.

Accountability of Civil Servants

All civil servants working in a ministry are accountable to the minister. As the minister is responsible to the legislature for actions and inaction of the civil servants, the latter must obviously be held accountable to him. The civil servants must know well their minister's mind and seek faithfully to project it in what they do. At the same time, they must observe, in all their official transactions with citizens, due process of law and laws of natural justice.

Ethics and Notion of Accountability

People seek accountability. They want to know who is responsible and accountable for certain actions and the consequences of those actions. Responsibility refers to "a sphere of duty or obligation" assigned to a person by the nature of that person's position, function, or work. Responsibility refers to the multiple facets of both processes and outcomes. Moral responsibility lets an individual to take rational decisions, which in turn justifies holding moral agents



accountable for their actions.

Accountability is the readiness or preparedness to give an explanation for one's judgments, acts and intentions. It is also willingness to judge one's actions by others and accept responsibility for others errors, when necessary. It is an alertness to correct in the light of improved thoughts gained from others.

The person can be held accountable if

- The person is functionally and/or morally responsible for an action.
- Some harm occurred due to that action.
- The responsible person had no legitimate excuse for the action.

Ideally, the assumption would then be to hold a person who is responsible for an action also accountable for the results of that action.

Unaccountable people give excuses and blame others, and act helpless. Unaccountable people complain quickly and act slowly. In organizations, Unaccountability is a highly contagious disease.

- Although the various roles of public relations have different sets of obligations, the overriding obligation is to perform an accepted moral framework. That framework may be professional standards or a corporate code or personal ethical standards. They all play a part in *creating the moral ground from which a true professional makes decisions*.
- Responsibility and accountability are two terms with hidden ethical and moral values which is focused on actions around which the strongest commitments form.
- Presuppositions, expectations, and faith are important ethical engines in taking responsibility and being accountable especially when an individual is confident.
- People know best that to who they are accountable, but not because they knew it and then became accountable but because their actions makes them to, and also they are responsible for an action because it makes them responsible.

Organizations are not monoliths. Instead, they are loosely coupled fragments means that macro perspectives like responsibility and accountability are hollow unless linked with micro dynamics like moral values.

Responsibility and Accountability of Civil Servants

The accountability of civil servants both to ministers and to the Parliament, are constitutional and politically significant. The personal accountability of civil servants and their responsibility towards the society are equally substantial and they are interconnected. In particular their accountability of the actions and the responsibility towards it are prompted by the following progress.



- The increasing complexity of government structure and functions
- Ministerial-civil servant responsibility
- Civil services reforms



Civil servants accountability to the Government

The primary responsibility of the civil service to the people and the society is to serve the government it has elected. This means that civil servants must provide the *same standard of free, frank, impartial, and responsive advice, and the same level of professionalism in administration and delivery of services, policies, and programmes, irrespective of the political party in power.*

However, at the same time, civil service should be apolitical, performing its functions in an impartial and professional manner. There are also the broader accountability obligations of the civil service which means that the civil service should be openly accountable for all its actions, within the framework of ministerial responsibility, to the government and to the legislature.

The governmental system in India provides a model of accountability in which public interest is very clearly articulated. It is the government and the ministers who determine the public interest in terms of policies and programme priorities, and civil servants, within the requirement of the constitutional and legal framework, advise on and implement their decisions.

Therefore, the civil service has a particular responsibility for the public interest in upholding the law and ensuring that proper procedures are followed. As far as the political system is concerned, the civil service needs to see itself as a career based service to enhance the effectiveness and cohesion of India's democratic system of government.

Civil servants responsibility towards the people and the society

The civil service has a close relationship with the society through the variety of services it provides. This means that the maintenance of ethical behaviour by civil servants in dealing with the public is particularly important.

The civil service needs to serve the society by ensuring that the entitlements and services provided to it under law and government policy are delivered effectively, fairly, courteously, and professionally.



Civil servants also need to be responsive to the needs of the public, treating its members with courtesy and with sensitivity to their rights and aspirations. This means that civil servants should be professional and effective in the delivery of services.

Responsiveness also means that while a civil servant cannot make exceptions in individual cases where these are not sanctioned by law, and while the civil servant must ensure equality of access for all citizens, he/she should try to be responsive as he/she administers entitlements or provide services and to avoid unnecessary rigidity.

This would also require a civil service that is sensitive to the diversity of the Indian public and in particular, to the needs and requirements of the weaker sections of the society. On the whole, civil servants should deliver services fairly, effectively, impartially, and courteously to the members of the public.

Conceptualization of a good administration by World Bank

The World Bank has laid certain principles in this context to conceptualise good administration, they include

1. Setting objectives
2. A dignified approach to protect personal dignity.
3. Setting up monitoring systems.
4. Promotion of citizen participation as a way of achieving greater transparency, democracy, equality, and sound administration, especially in relation to general decisions affecting groups of unknown people
5. Enhancing transparency and accountability.
6. Devising performance indicators
7. Introducing assessment,
8. Seeking the best ways of securing the best results
9. Improved legitimacy
10. Instrumental functions like protection of rights and interests and the promotion of good governance.

Principles for managing ethics in public service by United Nations

The United Nations System has also been active, with the General Assembly adopting resolutions on public service ethics.

- A public official holds a position of trust, to act in the public interest. They need to know the basic principles and standards they are expected to apply to their work and where the boundaries of acceptable behaviour lie. They should be expressed through the code of conduct to be followed throughout the profession.



- Public officials should ensure that they perform their duties and functions efficiently, effectively and with integrity, in accordance with laws or administrative policies for which they are responsible are administered in the most effective and efficient manner.
- Public officials should be attentive, fair and impartial in the performance of their functions and, in particular, in their relations with the public.
- Public officials should not use their official authority for the improper advancement of their own or their family's personal or financial interest.
- In situations of possible or perceived conflict of interest between the duties and private interests of public officials, they should comply with the measures established to reduce or eliminate such conflict of interest.
- Public officials shouldn't misuse information acquired officially and should interact clearly with the public.
- Public officials should comply with measures established by law which contains ethical standards in it.
- The political or other activity of public officials outside the scope of their office should be in accordance with laws and administrative policies, not be such as to impair public confidence in the impartial performance of their functions and duties.

Corruption in Private Bodies

The private sector is no more a victim of corruption in India. Instead, it is instrumental and hand-in-glove with public officers. The Global Corruption Report discusses the most promising tools to tackle corruption in business, identifies pressing areas for reform and outlines how companies, governments, investors, consumers and other stakeholders can contribute to raising corporate integrity and meeting the challenges that corruption poses to sustainable economic growth and development.

Collusive corruption, where officials from public sector undertakings join hands with the private sector, is greatly present in the Indian business environment, particularly in the power, mining and oil sectors.

Controlling Corruption in Private Sector

The government must (install) a strong deterrent tool to curb corruption in the private sector. TII has prepared the report to assess the impact of government departments adopting the organisation's Integrity Pact (IP) to curb corruption in procurement.

The Competition Act was enacted by parliament in 2002 and it was amended later. In



addition to its advocacy role, the Competition Commission also performs to check corporate malpractice and abuse, the misuse of dominant positions and cartelisation.

The report recommends that the private sector should embrace IP. An IP is a tool developed in the 1990s by TI to help governments, businesses and the civil society in combating corruption in the field of public contracting. The IP establishes mutual contractual rights and obligations to reduce the high cost and distorting effects of graft in public deals.

Private persons can be booked for corruption if they are caught making illegal payments to a government servant; the plan is to make bribes exchanged between private entities also a criminal offence. There is also a proposal to amend the Indian Penal Code to make bribery in the private sector an offence.

Laws, Rules, Regulations and Conscience as sources of ethical guidance

The concept of law has attracted attention of many philosophers. Thomas Aquinas notion of law is most acceptable as he defines law as an '*ordinance of reason directed towards common good and promulgated by the one who cares for the community.*' He sees law as a command, a directive which should be reasonable and directed towards common good and not satisfy private interests of a few individuals. Law is thus regarded as a rule and measure of acts whereby a man is both induced to act and is restrained from acting. It imposes an obligation and defines a course of action to be followed. Also, laws must conform to human nature and they must be physically and morally possible to obey them in addition to being just. The law is thus for larger good and legislators have to make it known to the public.

Laws and other regulations usually differ in terms of the source from which they emanate, their purpose and the extent of their applicability. While law is considered as an ordinance or a rule which results from human reason, regulations help to clarify those laws to take it to the level of larger good. All authority to enact a law belongs to those who have the jurisdiction and are lawfully in charge of the community. The source of all regulation is any private authority like an organisation, anyone superior etc. Regulations generally focus on individual good while laws are made for common good and are specific for a territory.

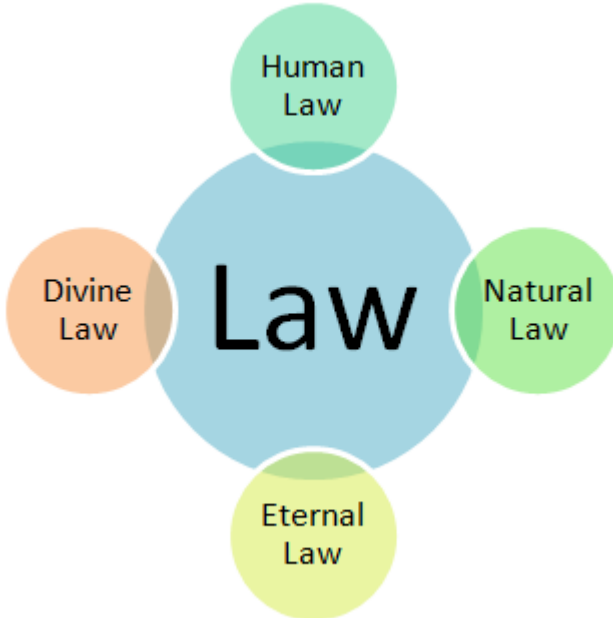
On the other hand, a moral judgment, there are two standards in a moral judgment- the standard of Right and the standard of Good. Right means as per law and Good means something which is conducive to an end. At various stages of moral life, the Right as the standard emphasizes the importance of various stages of moral life. As moral life progresses, Internal law replaces the External



law. All laws bring some duties on the individual which he has to perform to conform to morality. Likewise, the right also entails some obligations which ultimately bind an individual and make him 'responsible' and 'accountable' to a legal tribunal. The good puts stress on the importance of virtue.

Typology of Law:

Thomas Aquinas has broadly defined four kinds of laws:



The eternal law

This shows God as the ruler of the Universe. It is considered that all things are subject to eternal law. It is thus an example of divine wisdom.

The natural law

The natural law states that law should be based on morality and ethics. It is based on 'correct' things and is discovered by humans by use of reason and choice between good and evil. It is based on three fundamental principles:

- The primary principle of natural law is to do good and avoid evil. It believes that a good explanation for a moral or legal rule is that it promotes human life preservation as all living beings have an inclination for survival.
- Secondary principle is derived from the primary principle.
- Tertiary principle is related to complicated reasoning as they are difficult conclusions from both primary and secondary principles.

Natural law thus has two qualities namely: universality and immutability. Universality means that



the law extends to all human beings. Thus people have always differentiated between right and wrong actions. People thus form moral judgments by nature. The second aspect suggests that natural law is immutable i.e. it does not change and remains same for everyone at all times. This is mainly because human nature does not change.

The divine law

It is bestowed in revelation and extends beyond natural law by rendering with guides on how to achieve eternal happiness.

The human law

The human law is formed by the governments and is also rooted in the eternal law.

Conscience

The world conscience is derived from the Latin word “conscientia” which stands for ‘privity of knowledge’.

- Generally it is understood as an inner voice which guides a person about a behaviour being right or wrong. Everyone has a sense of right and wrong. Knowledge is essential for a well-formed conscience. Failure on the part of individuals to seek knowledge is seen as a failure in our obligation to form a healthy conscience. It ultimately leads us to commit the sin of omission. It thus determines morality in human actions.
- It is a special act of mind which comes into play when intellect passes a judgment on either the goodness or badness of a particular act.
- As per deontology, conscience is a judgment i.e. an intellectual decision. It is not just a feeling or an emotion. It makes a moral judgment based on morality of past or action which is going to occur in future.
- Conscience is not same as law. Latter states general rules concerning actions while former puts down practical rule for specific action. Conscience applies that law or action is much broader than law.

Types of conscience

- **Antecedent conscience:** This approves, commands, advices, warns, permits doing the act.
- **Consequent conscience:** This stands for mind’s judgment to see the morality of an action done. If the act is approved, a sense of peace, wellbeing and spiritual joy is promoted while is the act is disapproved it results in feeling of remorse or guilt.
- **True conscience:** It is a type of conscience where mind usually makes correct judgment morally of an already done action. Thus mind gives correct subjective judgment about an act.
- **Erroneous conscience:** This is a type of conscience which represents a moral aspect incorrectly.



- **Certain conscience:** This is a type of conscience in which mind is completely sure what issue is morally right or wrong.
- **Doubtful conscience:** This refers to a mental state where one is not able to decide if the action is good or bad.
- **Scrupulous conscience:** This is a thought process where the mind constantly sees an act to be morally wrong thereby resulting in feelings of torment or guilt without any valid reason.
- **Lax conscience:** This stands for a blurred sense to see what is morally right or wrong. This mental state usually looks for excuses and finds an easy way out of situations.

Ethical Principles that govern conscience

Ethical principles governing conscience include:

- A person should be careful to ensure correct conscience.
- A person should follow a certain conscience even if it is wrong.
- It is ethically wrong to act on a doubtful conscience.

Conscience as an obligation to Law

The main obligation of any state is to rule and the same for every individual is autonomy i.e. refusal to be ruled. It is always a good thing to have laws and a settled decision procedure. This provides us with an important reason to obey all laws. Obedience also follows when there is some machinery for detecting and penalising lawbreakers. Also, if positive laws are based on natural law then there is an obligation to obey positive law. Obeying civil laws is based on the assumption that there is a government which has proper authority which enacts the law and the latter are not contrary to natural laws. At times legality and morality are not the same things. A person can be moral but can break a civil law at the same time. On the contrary, a few things which are legal can also be immoral at the same time e.g. abortion being legalised in US is one such thing. Although civil law must be obeyed but they should also be verified to see if particular conditions pertain to specific law.

Duration of Civil Law

Contrary to natural law, civil laws may cease anytime owing to the following conditions:

- When it is cut off by the law-makers
- When a new law is enacted to take its place
- When the law is contrary to custom
- When the law is ended by waivers or dispensations as some special persons can be exempt.

Concept of Corporate Governance

In early 1990s, the Bank of Credit and Commerce International (BCCI) went ruined and lost billions of dollars for its depositors, shareholders and employees in U K similar to the Watergate



scandal of USA. At that time the 'Cadbury Committee' of London, UK was set up in 1991 with a view to address the problems of scams occurring in the corporate sector in the late 1980s and the early 1990s.

This committee was formed by the London Stock of Exchange, with the main aim of addressing the financial aspects of Corporate Governance followed by Paul Ruthman, Greenbury committee and united code on corporate governance. All the recommendations were based on the constantly evolving corporate governance that reflects the current corporate economic and legal environment.

Concept of corporate governance

- According to the Institute of Company Secretaries of India "Corporate Governance is the application of best Management Practices, Compliance of Laws in true letter and spirit and adherence to ethical standards for effective management and distribution of wealth and discharge of social responsibility for sustainable development of all stakeholders."
- As per Standard and Poor – "Corporate Governance is the way a company is organized and managed to ensure that all financial stakeholders receive a fair share of the company's earnings and assets."

World Bank report on corporate governance recognizes that corporate governance is concerned with holding the balance between economic and social goals and between individual and communal goals. It focused on the principles such as transparency, accountability, fairness and responsibility that are universal in their applications.

Corporate Governance and INDIA

The Corporate Governance initiative was launched in India in the mid 1990's. Confederation of Indian industry came up with the first voluntary code of corporate governance, followed by Kumar Mangalam Birla committee constituted by SEBI, Naresh Chandra committee report 2002 and Narayana Murthy committee report submitted in 2003.

Factors influencing the quality of Corporate Governance

- Integrity of the Management
- Ability of the Board
- Adequacy of the Process
- Quality of Corporate Reporting
- Participation of Stakeholders
- Quality of Corporate Reporting

Corporate governance and Increase in performance

- It expands strategic thinking of newly admitted independent directors with wide experience and new ideas.
- It rationalizes the management and monitoring of risk of any organisation locally and



globally.

- The decision making process is articulated carefully to limit the liability of top management.
- Assures integrity of reports.
- Builds and earns reputation from key stakeholders, both internally and externally.

OECD Principles with respect to Corporate Governance

The OECD set a trend of code of best practices in association with Cadbury report. It includes the following principles.

- The rights of shareholders
- Equitable treatment of shareholders
- Role of stakeholders in corporate governance
- Disclosure and Transparency
- Responsibilities of the board

Corporate Governance & Ethics

Corporate governance is an instrument to ensure accountability and responsibility. Corporate governance and ethics are strong pillars of distinction in any business organisation and places importance on integrity, understanding, excellence, unity and responsibility. The concept of business ethics is a set of standards by which a corporate entity regulates its behaviour in terms of what is legitimate and acceptable in the quest of its corporate goals.

Need for the Ethics Code for Corporate Governance

The Business organisations are faced with new challenges in building on the trust, due to increasing pressures, expectations of stakeholders, competition, aspirations of individuals and societies, and the lag in the fulfilment of such aspirations. Against this backdrop, to ensure that business runs successfully, there is a need that the trust is continuously reinforced, to balance the aspirations, and pressures.

Organizational challenges in institutionalizing ethics in Corporate

- Diverse socio-cultural environment.
- Rapid performance delivery.
- Very high performance expectations.
- Increasing competitive pressure.
- Entry into new sectors with different types of ethical concerns.
- Diverse value systems.
- Diverse regulatory environment.
- Diverse enforcement environment.
- Very high employee turnover.



According to a World Bank report, “A company remains a key component of modern society and have become a more immediate presence to many citizens and modern democracies. Proper governance of companies is as crucial for sustained public trust and wealth generation as is proper governance of countries for socio economic development. Corporate governance is used as a mechanism to ensure accountability and responsibility.

In the changed paradigm, good governance encompasses not just Board Practices but also a clear demonstration of commitment to social responsibility, business ethics and balancing value for all stakeholders. Corporate governance is considered an important instrument of investor protection, and it is therefore a priority on SEBI’s agenda. This would ensure that Indian investors are in no way less informed and protected as compared to their counterparts in the best-developed capital markets and economies of the world.

Kumar Manglam Birla Committee Recommendations

Securities and Exchange Board of India (SEBI) in 1999 set up a committee under Shri Kumar Mangalam Birla, member SEBI Board, to promote and raise the standards of good corporate governance.

The primary objective of the committee was to view corporate governance from the perspective of the investors and shareholders and to prepare a ‘Code’ to suit the Indian corporate environment.

The committee divided the recommendations into two categories, namely, **mandatory** and **non-mandatory**.

- The recommendations which are absolutely essential for corporate governance can be defined with precision and which can be enforced through the amendment of the listing agreement is classified as mandatory.
- Others, which are either desirable or which may require change of laws be classified as non-mandatory.

Mandatory Recommendations

- The mandatory recommendations apply to the listed companies with paid up share capital of 3 crore and above.
- *Composition of board of directors should be optimum combination of executive & non-executive directors.*
- *Audit committee should contain 3 **independent directors** with one having financial and accounting knowledge.*
- *Remuneration committee should be setup*
- *The Board should hold at least 4 meetings in a year with maximum gap of 4 months between 2*



meetings to review operational plans, capital budgets, quarterly results, minutes of committee's meeting.

- Director shall not be a member of more than 10 committee and shall not act as chairman of more than 5 committees across all companies
- Management discussion and analysis report covering industry structure, opportunities, threats, risks, outlook, internal control system should be ready for external review
- Any Information should be shared with shareholders in regard to their investments.

Non-Mandatory Recommendations

The committee made several recommendations with reference to:

- Role of chairman
- Remuneration committee of board
- Shareholders' right for receiving half yearly financial performance.
- Postal ballot covering critical matters like alteration in memorandum
- Sale of whole or substantial part of the undertaking
- Corporate restructuring
- Further issue of capital
- Venturing into new businesses

These recommendations were to apply to all the listed private and public sector companies, their directors, management, employees and professionals associated with such companies. The Committee recognizes that compliance with the recommendations would involve restructuring the existing boards of companies. It also recognizes that smaller ones will have difficulty in immediately complying with these conditions.

Narayana Murthy committee Recommendations

The **Committee on Corporate Governance**, headed by Shri Narayanmurthy was constituted by SEBI, to evaluate the existing corporate governance practices and to improve these practices as the standards themselves were evolving with market dynamics. The committee's recommendations are based on *the relative importance, fairness, accountability, transparency, ease of implementation, verifiability and enforceability related to audit committees, audit reports, independent directors, related parties, risk management, directorships and director compensation, codes of conduct and financial disclosures.*

The key mandatory recommendations focus on

Strengthening the responsibilities of audit committees

At least one member should be 'financially knowledgeable' and at least one member should have



accounting or related financial management proficiency.

Quality of financial disclosures

Improving the quality of financial disclosures, including those related to related party transactions.

Proceeds from initial public offerings

Companies raising money through an IPO should disclose to the Audit Committee, the uses / applications of funds by major category like capital expenditure, sales and marketing, working capital, etc.

Other recommendations

- Requiring corporate executive boards to assess and disclose business risks in the annual reports of companies.
- Should be obligatory for the Board of a company to lay down the code of conduct for all Board members and senior management of a company.
- The position of nominee directors: Nominee of the Government on public sector companies shall be similarly elected and shall be subject to the same responsibilities and liabilities as other directors
- Improved disclosures relating to compensation paid to non-executive directors.

Non-mandatory recommendations include moving to a regime where corporate financial statements are not qualified; instituting a system of training of board members; and the evaluation of performance of board members.

Whistle Blower Policy

Personnel who observe an unethical or improper practice should be able to approach the audit committee without necessarily informing their superiors.

Implementation issue

A primary issue that arises with implementation is whether the recommendations should be made applicable to all companies immediately or in a phased manner, since the costs of compliance may be large for certain companies.

Another issue is whether to extend the applicability of these recommendations to companies that are registered with BIFR. In the case of such companies, there is likely to be almost little or no trading in their shares on the stock exchanges.

Good Governance

In terms of distinguishing the term governance from government, “governance” is what a “government” does. It might be a geo-political, a corporate government, a socio-political government, or any number of different kinds of government.

Governance is the dynamic exercise of management power and policy, while government is the



instrument that does it.

Defining Good governance

Good is a term used with great flexibility; Depending on the context, good governance has been said at various times to encompass: full respect of effective participation, human rights, the rule of law, multi-actor partnerships, and accountable processes, political pluralism, transparent and institutions, an efficient and effective public sector, legitimacy, access to knowledge, information and education, political empowerment of people, equity, sustainability, and attitudes and values that foster responsibility, solidarity and tolerance.

Origin and emergence of the concept of good governance

- “Good governance” was initially expressed in a 1989 World Bank publication.
- In 1992, the Bank published a report entitled, Governance and Development, which explored the concept further and its application.
- In 1997, the Bank redefined the concept “good governance” as a necessary precondition for development.

Good governance is to promote and sustain holistic and integrated human development. The central focus is to see how the government enables, simplifies and authorises its people, regardless of differences of caste, creed, class, and political ideology and social origin to think, and take certain decisions which will be in their best interest, and which will enable them to lead a clean, decent, happy, and autonomous existence.

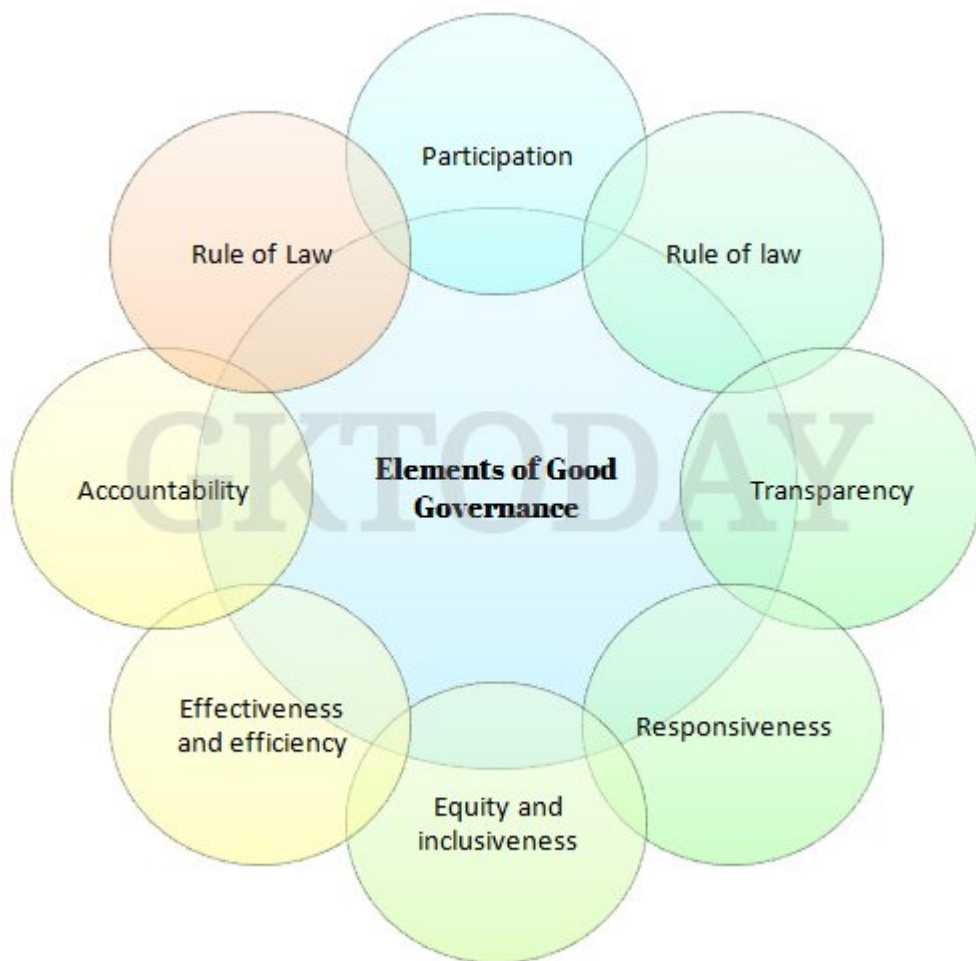
“Good” about governance

Good Governance manages and allocates resources to respond to combined problems of its citizens. Hence states should be assessed on both the quality and the quantity of public goods provided to citizens. The policies that supply public goods are guided by principles such as human rights, democratization and democracy, transparency, participation and decentralized power sharing, sound public administration, accountability, rule of law, effectiveness, equity, and strategic vision.

The Human Development Report issued insists on “good” governance as a democratic exigency, in order to rid corruption, provides rights, the means, and the capacity to participate in the decisions that affect their lives and to hold their governments accountable for what they do.

Basic features or elements of good governance

Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and fixture needs of society.



Participation

Good governance requires that civil society has the opportunity to participate by both men and women during the formulation of development strategies. This aspect of governance is an essential element in securing commitment and support for projects and enhancing the quality of their implementation. Participation needs to be informed and organized. This means freedom of association and expression and an organized civil society should go hand in hand.

Rule of law

Good governance requires a fair, predictable and stable legal framework enforced impartially. Full protection of human rights, especially minorities should be covered. Impartial law enforcement requires a judiciary to be independent and police force should be impartial and incorruptible.



Transparency

Transparency in government is an important precondition for good governance, and those decisions taken and their enforcement are done in a manner that follows rules and regulations. Transparency ensures that enough information is provided and that it is provided in easily understandable forms and media.

Responsiveness

Good governance requires the institutions to serve all stakeholders in a given time-frame. There are several actors and viewpoints and the different interests in society needs mediation. The best interest of the community should be analysed and achieved which requires a broad and long-term perspective on what is needed and how to achieve the goals of sustainable development.

Equity and inclusiveness

A society's wellbeing depends on ensuring that all men and women have opportunities to improve or maintain their well-being. This requires all groups, especially the most vulnerable, should have opportunities to improve or maintain their standards of life.

Effectiveness and efficiency

Good governance means Processes and institutions produce results that meet needs while making the best use of resources. The concept of efficiency covers the sustainable use of natural resources and the protection of the environment.

Accountability

It is a key requirement of good governance. Both Public and private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. An organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability can be enforced only with transparency and the rule of law.

Rule of Law

Rule of law supports the demand for equity and fairness and means to be impartial, not corrupt and to protect the human rights of all. These are the leading criteria becoming benchmarks one has to keep in mind when striving for good Governance in the decision-making processes.

Significance of good governance

Kautilya in his treatise **Arthashastra** propounded the qualities of good governance by the ruling king as follows: In the happiness of his subject lies his happiness, in their welfare his welfare, whatever please himself he shall not consider good.

India follows republic, democratic and secular form of governance, and the values that are enshrined in our constitution. The term "governance" means a political unit for the functioning of policy-making for both the political and administrative units of Government. Good governance is based on the conviction that man has the ethical and rational ability, as well as the absolute right, to govern



himself with motive and just. The concept of good governance is associated with capable and real administration in democratic set up.

In practical terms, there are three particular features of good governance that makes it significance in the working of the government.

- First, the empowerment and capacity of government to frame and implement policies and discharge functions.
- Second, the form of political will.
- Third, the process by which authority is exercised in the management of country's economic and social resources for development.

It also reflects the attitudes of the people towards the functioning of the so many agencies of the government. "Good" governance promotes gender equality, sustains the environment, enables citizens to exercise personal freedoms, and provides tools to reduce poverty, deprivation, fear, and violence. The UN views good governance as participatory, transparent and accountable. It encompasses state institutions and their operations and includes private sector and civil society organizations.

Good governance is significant in public institutions to conduct and manage public affairs and resources to guarantee human rights in free of abuse and corruption, and with due regard for the rule of law.

It is significant because it promises to deliver on the promise of human rights: civil, cultural, economic, political and social rights. Good governance is thus, a function of installation of positive virtues of administration and elimination of vices of dysfunctionalities.

It makes the government work effective, credible and legitimate in administrative system and citizen-friendly, value caring and people-sharing.

Main Hindrances to Good Governance in India

Good governance means an accountable and audited public service which has the bureaucratic competence to implement appropriate public policies and an independent judicial system to uphold the law. Despite the continuing efforts to enhance the quality of governance in the country, from insufficiencies and complexities, both structural and non-structural, there are hindrances that still exist.

Corruption

According to Transparency International Report, "Corruption acts to diminish the ability of law enforcement to accomplish its mission. The prevalence of corruption diminished the ability of the law enforcement, adversely affected the judiciary, administration and is delaying the fair functioning



of the society.

Inefficiency of Bureaucracy

Bureaucracy of India is not so efficient in management and administration. The capacity of policy implementation of our bureaucracy is very poor compared to other developing economies.

Accountability and transparency are new to the civil society.

Nepotism and Politicization in Public Administration

Nepotism is another swearword of our political affairs and administration. Privilege and unfair advantage to the family members, kith's and kin on public resources is practiced widely, so the mass people are deprived. In addition, Corrupted and inefficient policing increases human rights violation, and false cases.

Improper and non-observance of the rule of law: It is said that laws exist but are applied only in favour of privilege people or class. As a result justices suffer and denied to the common people although that is an important aspect of good governance.

Improper use of resources

Decentralisation and funding to the local government is not utilized properly and very often diverted to other purposes. So, the target group are not covered properly with the available resources.

Poor Planning Strategy

Improper planning and use of resources result in scarceness in resources like electricity, water and fuel. Besides these, Insurgency, Naxalism and discrimination against the minorities and environmental degradation around this country and problems related to land reforms and tribal welfare also acts as hindrances to good governance.

Without good governance, the benefits of public programs will not reach their target recipients, especially the poor. Emphasizing the strengthening of good governance at the national level, including the building of effective and accountable institutions for promoting growth and sustainable human development will remove the hindrances and pave way to good governance

Measures for good governance taken by India

Since the bad governance is the root cause of all evils, within our societies, hence there is a need for good governance. Most of the features linked with good governance enunciated by World Bank are found in the reform process initiated in India for good governance. These include

- Decentralization of power among different layers of Government
- Holding periodic elections
- Improving the conduct of elections through electoral reforms
- Passing the **Right to Information Act, 2005** to bring in accountability and transparency in administration,



- Launching programmes like **Citizen's Charter**.
- The **Lokpal Bill** to curb corruption in administration and to investigate allegations against public men.

Strengthening Of Ethical and Moral Values In Governance

Significant progress has been recorded in recent years in development of effective Civil Service ethics, Codes of Conduct, transparency measures, ethics and integrity systems etc. There areas which need immediate attention for strengthening ethical and moral value in governance are:

Areas of Attention

These are basically as follows:

- Envisaging threats to ethical standards and integrity in the public sector. One should pay special attention to core public sector values and commitments.
- Foster ethical competence in civil servants alongwith strengthening professional ethics. New ways have to devised to institutionalise ethically competent decision-making which supports professional responsibility, self-discipline and support for the rule of Law.
- Development of administrative practices and processes which promote ethical values and integrity.
- Enactment of efficient laws which require all public officials to state reasons for all their official decisions
- Implementation of particular management approaches which will make public officials to take on corruption and unethical practices sensibly.
- Proper 'Whistleblower protection law' to assist the disclosures of wrongdoing by officials.
- Ethical audits to mark risks to integrity of the primary processes like financial management, tendering, recruitment and promotion, dismissal and discipline.
- Effective complaints and redressal procedures.

The Insufficiency of Ethical Code

Public Service Ethics are still equated with anti-corruption efforts in most Civil Service regimes. This often limits the professional practice issues to a minimalist written Code of Conduct or Code of Ethics. Latter pertains to prohibiting all conflicts of interests and promoting other types of impartiality and service to the community. This is not enough as meaningful results can be obtained when enforceable Ethics code is linked to systemic practices and procedures. Latter is often backed by legislation and political commitment.

Problem of Implementing Effective Codes of Ethics

Lack of technical competence to be able to recognise an ethical problem and standards expected as



per their organization's code of conduct is the primary issue in effective implementation of Code of Ethics. The Code of Ethics is best seen as a set of 'core values' which will define the professional role of civil service. This Code defines high-level principles like integrity, accountability, responsibility, trustworthiness etc. However, the Code rarely demarcates specific standards of conduct expected in a range of possible situations. In disciplinary matters, the Code is not of much use as no manager will risk taking any disciplinary step based on vaguely defined Code or ethical principles or guidelines. The lack of teeth in the Code will contrarily make managers overlook issues where disciplinary problem exists. In such situations the Ethics Code may reinforce misconduct and corruption.

Charters of Service as Ethics Standards

Service and accountability are considered as main aims of civil service reform and are highly emphasized in various charters of service delivery. The charters also support many fundamental ethical principles, attitudes and practices.

- **Service:** Citizens have right to many kinds of services but are expected to serve only the communities and government of the land. All unwanted administrative hindrances should be timely identified and removed.
- **Accountability:** All decisions made by civil servants and policy-makers should be transparent and open. All official decisions should come with appropriate reasons.
- **Complaints:** Effective mechanisms should be put in place to help people lodge complaints about any grievance and thus receive appropriate remedies in time.

Laws against poor administration

This is a typical case against all sorts of maladministration which refers to taking an official decision in a way which is against the law of the land, is arbitrary, unreasonable, without proper justification, lacking in fairness of process, taken without duly considering merits of the case or taken by corrupt reasons. It is also said to be incompetence, abuse of office or authority, etc. for personal gain. This is typically unethical conduct. All officials who are responsible for maladministration are usually corrected by their employer.

Anti-corruption laws

In many countries a higher duty is put on civil servants and public officials for compulsory reporting all incidents where corruption is suspected and any other kind of misconduct as per the relevant Code of Conduct. Any kind of failure to do so is a serious breach of discipline and calls for action against the civil servant.

Right to Access Official Information

Many governments have proper 'Right to Information' laws in place which equip the citizens to have access to any kind of official information which is held by government, bureaucratic set-up and



public bodies. However, any information which is sensitive in nature and can compromise national interest, economic interest of nation, interfere with the criminal procedures, relates to national security etc. is not given in larger public interest. RTI is now regarded essential for ensuring accountability by public officials or the Government. Countries which are best examples of this are Canada, USA, Australia, New Zealand and India.

Right to Obtain Reasons for Official Decisions

Some nations have made special provisions for citizens whereby they have a right to know the reasons behind the decisions in which they are directly affected. This also involves the right to be advised at the time when decision is being taken all the information which was considered by the decision-maker. This information has to be given in writing. This right has been highly effective in curbing corruption and ensuring good governance. Nations in which this is practiced are: Britain, US, Canada, Australia, New Zealand etc.

Right to Review Official Decisions

There are nations which have defined special procedures for their citizens wherein if they are adversely affected by any official decision to get it reviewed by an independent decision maker. Latter may change the decision altogether or return the matter for reconsideration by original decision-maker. This points to practice of both substantive and procedural fairness. All official decisions can be subjected to such independent reviews. Mostly the review is undertaken internally unless the matter is of larger public interest or sensitive in nature where the review is done by external agencies like Ombudsman or even a Court of Law.

Right to Procedural Fairness

Citizens are usually permitted by law to the protection of procedural fairness behind all official decisions which affects them directly. In other words, it entitles a citizen to a hearing regarding a hearing before a final decision is done. In more serious matters, citizens are also entitled to professional representation.

Right of Protected Disclosure of Official Wrongdoing

This is also referred to as 'Whistleblower' Protection. In their efforts to improve accountability and strengthening their fight against corruption, many nations have passed laws wherein a citizen is allowed to make protected 'public interest disclosure' of any suspected misconduct or corruption by any public official. The primary aim of protection of 'Whistleblower' is to keep a genuine and workable balance between encouraging the needed disclosure of an official wrongdoing. Such laws protect the reputations of innocent individuals and other government organisations. However, such disclosures are protected only if they are based on honest beliefs and held on reasonable grounds. Any person who takes the risk to make such disclosures has the right to be protected from any kind



of retaliation.

Public Finance Management Reforms

Tight statutory controls on public finances are seen in many countries. This is done to put a check on public expenditure, minimise corruption, any kind of waste and other expenditure. All these measures are usually taken by an independent Auditor General. Parliaments have also got Public Accounts Committees to help government in check the public accounts and their budgets.

Regulatory Reform

Elimination of unwanted administrative red tape is promoted by many countries as it brings down the cost of government as size of administrative machinery is reduced. This is also helpful in curbing corruption by minimising the number of administrative opportunities for bureaucrats to extract bribes etc.

Integrity testing

These are done to check the observance of Code of Conduct by the employees of an organisation. It is conducted either by an employee's agency or some anti-corruption body to find individuals who will accept bribe or fall for any other incentive to do something which they are required to do in their position. The test 'set' should be very real and be a reflection of circumstances of officer's position. The process is exposed to independent review.

Responsibilities of Citizens dealing with Public Bodies

Introduction of any formal requirements which the citizens are required to observe like honesty, lawfulness, etc. is a new development in the field of integrity. Citizens thus have responsibilities of reasonable expectations of law, honesty and integrity. The citizens are expected to refrain from deceptive, dishonest and any kind of fraudulent conduct.

Probity

Probity (Satyanishtha in Hindi) literally means a complete and confirmed integrity; having strong moral principles. Every day, we hear and talk about probity in public life. We expect our political leaders and bureaucrats to be transparent in their dealings. Their alleged misdeeds, scandals and scams are publicized and discussed threadbare. We seek revenge and demand their heads. But have we ever thought of our own personal lives and wondered will it withstand our own scrutiny.

We tend to lead a twin-faced life. On the face of it we profess honesty and integrity but are we clean in our dealings. This dichotomy in our thoughts and actions is a source of pain and sorrow in our life.

The first step towards self improvement is the probity in the personal lives. Guru Nanak Dev divided



the study of life in four compartments: *Dharma, Karma, Lajja and Kripa*.

Guru Nanak says whenever we prepare to do an act we must ask ourselves “will I be able to place it in front of the God. Will it withstand His scrutiny?” Only if our act can pass this litmus test shall we do it. However it is easier said and done. There are temptations and pressures which push us towards the opposite.

Once we become aware of our acts and become a witness gradually; we tend to be filled with a feeling of shame (*Lajja*). Nanak says *lajja* is a form of prayer which heralds the onset of His *Kripa* which fills us with *anand* or fulfilment.

Good Governance and Probity

Governance means the act and manner of managing public affairs. Through the process of governance, the essential link is established between the civil society and the State, giving a shape to the way decisions are made for serving public interest.

Constitution and laws provide the legal framework of governance whereas probity is the integrity, uprightness and rules of conduct, in the legal framework for those institutions that determine the nature of governance and the relation between the government and the governed.

Governance is judged based on certain guiding principles that have been established and followed to ensure good administration and these can be summarised as follows:

- The good governance should follow the principle that an administrator is a servant of the general public.
- The mode of administration should be above one’s own selfish aims and goals. It should be beyond caste, creed or other considerations with sole aim being developed with equal benefit and justice.
- There should not be any evil or corrupt motive behind administrative actions and the sole motive should be the larger interest of society.

Behind every administrative act to achieve good governance, there, should also be kind, sympathetic and humane approach and the act should not be harsh and such that the human touch or sensitivity it lost. The probity in governance should be followed in its right and actual spirit so that administration can be synced with development.

Information Sharing and Transparency in Governance

Sharing information and transparency are indispensable pillars of good governance that compel the state and civil society to focus on results, seek clear objectives, develop effective strategies, and monitor and report on performance.

Access to information

Many laws were enumerated to bring transparency in governance for sharing information to the



public by putting information in the public domain and which includes the following

- Right to information Act
- Ombudsman Office in the local/state level
- Accountability bill for disclosure of Income and Assets
- Records Management laws
- Whistle Blower Protection

Ethics and Integrity

The morality is maintained by formulating and employing model code of conduct for ministers, bureaucracy, judiciary, and civil society groups.

- Removal of all discretionary which may lead to misappropriation in government
- Public hearings & Public meetings for review and by establishing social audit
- Consulting public in the process of policy making for participatory budgeting and Independent auditing
- Legislation providing for transparent and accountable administrative action.

Institutional reforms

- Introducing public delivery of service agreements by executive agencies for ensuring accountability, objectivity and transparency
- Allowing stakeholders like citizen committees to participate in various decision making processes and encouraging and facilitating public participation through the following
 - Public Hearings
 - Study Circles
 - Citizen Advisory Boards
 - Government Contract Committees
 - Public Watchdog Groups
 - Independent Anti-Corruption Agencies
- Capacity building of citizen and civil society groups

Targeting specific issues

Easy access of government officials to the public

- Availability of Contact numbers of senior servants to Public
- Details in Departmental websites
- Facilitation counters for citizens

Assessment and Monitoring

Performance Measurement Appraisal should be carried out.

- Monitoring through performance indicators



- Annual Performance White Papers

Developing and Implementation of citizens' charter in all government departments which gives timeline of service delivery.

Code of Ethics for Civil Services

India has laid down civil services rules in a most comprehensive way, and this formal elaborate listing or codification of what the public officials are to do and what to abjure is an impressive feature of formally prescribed administrative ethics in India.

Administrative ethics may flow from three sources.

- The first is the profession itself, which necessarily articulates and upholds certain norms of conduct and action.
- The second, norms laid down by the civil service rules and regulations.
- The third, Personal beliefs and values which are highly individualised in nature but which nevertheless project themselves rather strongly in a civil servants action.

Various provisions are as follows:

Personal and Familial Virtues

In India, a public servant is asked to maintain absolute devotion to duty by being honest and impartial in his official duties. He is should maintain a responsible and decent standard of conduct in his private life and not to bring discredit to his service by his misdemeanours or other activities. He is expected to practise standards of decency and morality in his official life no less than in his private life. This was upheld in 1967 by the Supreme Court of India in the case of '*Govind Menon versus Union of India*'.

Office-Related Behaviour

There are elaborate rules in operation to keep a civil servant to the straight and narrow path of virtue. He is instructed to avoid accepting hospitality from any individual having official dealings. There are restrictions on his acceptance of gifts and favours. A public servant should avoid the familiarity arising out of private hospitality. This restriction flows from the view that a government servant is devoted whole-heartedly to the performance of his duties.

Use of Discretionary Powers

Today's administrators enjoy enormous discretionary powers which, it is possible, may be abused in furtherance of private goals. A civil servant must be able to account for satisfactorily the possession, of pecuniary resources or property disproportionate to his known sources of income, failing which he is held guilty of corruption.



Property Acquisition

There are detailed rules regulating the buying of immovable property. This means, that a public servant should report to, and seek the permission of, the Government before commencing the construction of, or addition to, buying any immovable property.

Conflict of Interest

The service rule, applying to the All India Services lays down as follows: "No member of the services shall, except with the previous sanction of the Government, permit his son, daughter or dependent to accept employment with private firms with which he has official dealings, or with other firms having official dealings with Government." *It is for these reasons that the High Court judges are prevented after retirement from practising before the same court, or the Supreme Court judges, from practising before any court or the Comptroller and Auditor- General of India from accepting any government post after retirement.*

The Citizen Administration interface

In development administration of India, the target groups are identified as tribals, children and women, scheduled castes and other socially backward classes. Such differentiation increases the complexities of interaction between Administration and the public.

National projects are implemented by the state concerned and mainly through the district administration.

These implementers/bureaucracies treat the target groups as 'beneficiaries'. In developing economies like India, the need for institutional innovation to deal with corruption and citizens' grievances is always needed. The Santhanam Committee on Prevention of Corruption thought that it was necessary to devise adequate methods of control over exercise of discretion by different categories of government servants. Today, governance is all about efficient and effective provision of goods and services. There are different ways in which the public interacts with the public administrative agencies.

- Clients: Citizens seek to obtain benefits or services from governmental agencies.
- Regulatees: As a regulatee, the public interacts with many public agencies viz., police, income tax authorities, licensing authorities, etc
- Litigants: The harassed citizens turn litigants when they seek redressal of their grievances from the courts, tribunals and Lok Adalats.
- Participants: Democracy entails increased people's participation in governance like community policing, beneficiary associations etc.
- Protesters: People interact with government agencies on public policy as protesters, critically opposing the injustice in government policy and action.



Concept, Origin and Principles of Citizen's Charters

Citizen Charter is a document of commitment of organization towards the customers/user in respect of standard of services, accessibility to information redressal of grievances courtesy in public services.

Origin of Charter

The concept was first articulated and implemented in the United Kingdom by John Major in 1991, with the aim to improve the quality of public services for people of the country. The programme was re-launched in 1998 by the labour government of Tony Blaire as 'Service First'.



The white paper by John Mayor initiated **six principles**, which may govern the provision of public services, namely:

- Quality – improving quality of services
- Choice – wherever possible
- Standards – specify what to expect and how to act if standards are not met
- Value – for the tax payer’s money
- Accountability- individuals and organizations
- Transparency – rules/procedures/ schemes/ grievances

Nine principles of 'Service First (1998) by Tony Blaire’s Government

- **Set standards of service:** Monitor performance and publish results
- **Be open, provide full information:** Communicate clearly and effectively in plain language, to help propel using public services



- **Consult and involve:** Use the views of potential users to improve the service
- **Encourage access and promotion of choice:** Make services easily available to everyone who needs them
- **Treat all fairly:** Be helpful and courteous, respect their privacy and dignity
- **Put things right when they go wrong:** Put things right quickly and effectively; learn from complaints
- **Use resources effectively:** Use resources effectively to provide best value for taxpayers and users.
- **Innovate and improve:** Look for ways to improve the services and facilities
- **Work with other providers:** Work with other providers to ensure that services are simple to use, effective and coordinated.

Problems faced in implementing the citizen's charters

Every Charter is a sole commitment of the government or Public offices for delivery of services to the beneficiaries, but there are certain drawbacks or problems faced in implementing the charter, they are

- Lack of awareness and knowledge
- Inadequate publicity,
- Loss of trust among service seekers
- Unprepared operative and supervisory staff
- Lack of infrastructure and initiative
- Gap in hierarchy between the officers and the second level Staff.
- Lack of team work
- Insensitive Supervisors
- Lack of motivation and accountability
- Irresponsible staffs
- Complicated and restrictive rules & procedures.

Sevottam Framework

The Sevottam was designed by DARPG in 2006 as an assessment improvement framework for public service delivery. The Ministry of Personnel, Public Grievances and Pensions has taken steps to register Compliant Citizen's Charter and Grievance Redress Mechanism.

What is Sevottam?

Sevottam literally is the combination of Hindi words 'SEWA + UTTAM', meaning uttam sewa i.e. excellence in services. It has basically three components



- Citizen Charter
- Public Grievance Redress Mechanism
- Service Delivery Capability.

The 2nd ARC in its 12th Report “Citizen Centric administration” has recommended that Union and State Governments should make SEVOTTAM mandatory for all organizations having public interface.

Objectives of Sevottam

It aims to provide an assessment improvement framework to bring excellence in public service delivery. The model works as an evaluation mechanism to assess the quality of internal processes and their impact on the quality of service delivery.

Steps involved in Service delivery

- Define all services which a department provides and identify clients
- Set standards and norms for each service
- Develop capability to meet the set standards
- Perform to achieve the standard
- Monitor performance against the set standards
- Evaluate the impact through an independent mechanism
- Continuous improvement based on monitoring and evaluation results.

Seven Steps to Sevottam Compliant Grievance Redress System

- Well established system of receipt of grievances
- Convenient for all users and its wide publicity
- Timely acknowledgement
- Time norm for redress
- Communication of action taken on redress
- Platform for Appeal
- Analysis of grievance prone areas for making systemic improvements

An organization which meets Indian Standard 15700:2005 will be entitled for “Sevottam” certification, “Sevottam” being the Indian name for excellence in service delivery.

IS 15007:2005

After implementing Sevottam across the country, DARPG demanded Bureau of Indian Standards (BIS) to create a standard that addresses the concerns of service delivery by government organizations. By doing that, India has become the first country to have a published standard for Public Service Delivery.

To fulfil the requirements of Quality Management System Sevottam, an Indian Standard 15700:2005



was created for certifying organizations. The IS 15700:2005 has certain citizen centric features such as the Citizen's Charter, Grievance Redress Mechanism, and nomination of an Ombudsman etc.

Elements of IS 15700:2005

The Indian Standard on Service Quality by Public Service Organization focuses mainly on the following 3 key elements:

- Formulation of a realistic Citizen's Charter through a consultative process.
- Identification of services rendered, Service delivery processes, their control and delivery requirements.
- An effective process for complaint handling.

The DARPG has developed this model for benchmarking Excellence in Public Service Delivery and it provides the frame work to organizations to assess and improve the quality of service delivery for the citizens.

Various Instruments of Redressal of Public Grievances

In order to make public service delivery more efficient, the government built machinery for redress of public grievances in every Ministry/Department, by fixing time for disposal of public grievances. An online computerized Public Grievances Redressal and Monitoring System (PGRAMS) is also established. An independent authority to oversee the action regarding redressal of public grievances is one of the essential instruments in the process of addressing the complaints of the public

Various Instruments that are established as redressal mechanisms are:

- Establishment of *grievance redressal machinery* under citizens' charter.
- Fixing time frames for grievance redressal.
- Establishment of an *Institution of Ombudsman* in the local level known as Lokpal and Lokayukta to oversee redressal of grievances.
- Monitoring of grievance redressal at the Head of the Department, Secretary and minister levels periodically using computerized monitoring system and placing the results before the public.
- Strengthening of Consumer Courts.
- Increased transparency of and the public's access to, information on public finances is essential to supplement legislative scrutiny.
- Establishment of Call Centre and development of a web-enabled grievances disposal monitoring system.
- Involvement of civil society in the processing and tracking disposal of grievances.

General Knowledge Today



Ethics & Integrity-7: [Exam Oriented] Select Lexicon & Quotes



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“Happiness is when what you think, what you say, and what you do are in harmony.” – Mahatma Gandhi 17

“In a conflict between the heart and the brain, follow your heart.” – Swami Vivekananda 18

“Character is simply habit long continued.” Plato 18

“Honesty is the first chapter of the book wisdom.” Thomas Jefferson 18

“Everyone thinks of changing the world, but no one thinks of changing himself.” Leo Tolstoy 19

“Your beliefs become your thoughts. Your thoughts become your words. Your words become your actions. Your actions become your habits. Your habits become your values. Your values become your destiny.” 19

“He prepares evil for himself who plots mischief for others.” –Latin Quote. 20

“First they ignore you, then they ridicule you, then they fight you, and then you win.” Mahatma Gandhi. 21

“Compassion is the basis of morality.” Arthur Schopenhauer 21

“Facts do not cease to exist because they are ignored.” – Aldous Huxley. 22



“It is forbidden to kill; therefore all murderers are punished unless they kill in large numbers and to the sound of trumpets.” 22

“Education is what remains after one has forgotten what one has learned in school.”
Albert Einstein. 22

“Without freedom there can be no morality” 23

“We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.” 23

“Education without values, as useful as it is, seems rather to make man a cleverer devil.”
..... 23

“In law a man is guilty when he violates the rights of others. In ethics he is guilty if he only thinks of doing so.” 23





Question Type-1: Lexicon Based Questions

This type of the questions is based on some lexicons in ethics and generally, the questions are like this:

- What do you understand by ____? Discuss its importance in your life / public service.
- Differentiate between ____ and ____.
- To what extent _____ is important in your life? While giving some examples, discuss what challenges you face while adopting ____.

Marking in such questions is based upon your correct explanation of the given term. Thus, correct definition is key to get good marks in such questions. In this section, we have arranged the important terms and their definition to serve as ready reference for you. Some of them have been discussed in our theory modules; you may refer to them or search the same on internet.

Accountability

Accountability refers to answerability, blameworthiness, liability, and the expectation of account-giving.

Accountability of a public servant

- A Public servant is accountable to the minister for the responsibility and authority he or she exercises on the minister's behalf.
- The Public servant is accountable for upholding the law and adhering to the policies and guidelines of the government.
- The Public servant is accountable for ensuring that the programmes, schemes, and projects of the government are delivered effectively, impartially, and courteously.
- Finally, Public servants are accountable for maintaining clear records of the reasons explaining the decisions that they take and implement.

How I should be accountable?

- I should always stand ready to give an accounting of my behavior and actions.
- I should be accountable to both my personal and professional life.
- I appreciate the fact that taking responsibility engenders trust in others.
- I realize that full accountability silences critics and reassures stakeholders.

There are two dimensions of accountability. First is formal or legal accountability which involves faithful obedience to the law, to higher officials' directions, and to standards of efficiency. Second is ethical behaviour; adherence to moral standards and avoidance even of the appearance of unethical actions. Accountability can be enforced through external and internal controls. External controls



include: legislative supervision of administrative actions; judicial scrutiny of administrative decisions and procedures; and participation of citizens in administrative processes. Internal controls include: the use of rules and procedures, making administration transparent, provision for whistle blowers, democratizing organizations and promotion of professional and ethical standards.

Over strict enforcement of accountability can prove counterproductive. There is a conflict between the value of accountability and the: values of originality, experimentation, inventiveness and risk-taking.

Altruism

Altruism is based on beneficence and selflessness; it is other regarding and the opposite of self-interest and self-love. Altruism denotes certain motivations and actions performed from those motivations. An altruistic act is one which is done with the ultimate aim of benefiting another person. Even if such an act ended up harming the intended beneficiary, we might still call it an instance of altruism, albeit misguided. An act that is done in order to benefit another, but only with a view to one's own later benefit, is not an altruistic act. '

Moral philosophy has many discussions which try to show that many seemingly altruistic acts are disguised forms of self-interest. Thus, it may be argued that a father who also dies in an effort to save his drowning 'child is not altruistic. His conduct may be interpreted as a means to avoid lifelong guilt feelings he will experience if he made no attempt to save his child. Such forced interpretations are often made to explain moral conduct in terms of one's favourite ethical theory.

Assertiveness (Trait)

It's a trait and refers to the ability to honestly express one's opinions, feelings, attitudes, and rights, without undue anxiety. This behaviour earns the individual respect from others, while the others treat him with love as he is a man of self-respect.

Beneficence

Beneficence refers to the ethical obligation to do good and avoid causing harm. This term is common in research ethics. It says that researchers should have the welfare of the research participant as a goal of any clinical trial or other research study. The antonym of this term, *maleficence*, describes a practice which opposes the welfare of any research participant.

Benevolence

Benevolence is a disposition, habit, and quality, trait of the person or soul, which an individual either has or seeks to have. The philosopher Schopenhauer has taken benevolence and justice as the cardinal virtues.

Benevolence is the love of others. It means the desire to do good and to be kind and generous. The philosophers of Scottish Enlightenment [such as Hutcheson, Hume and Adam Smith] emphasized



benevolence as a virtue and regarded it as central to the attainment of their version of good society.

Bureaucratic Ethos

The items which different writers include in the list of bureaucratic ethos vary. One set consists of accountability, economy and competence. Other items are trustworthiness, duty to the organization, respect for law, and respect for rules and regulations.

Cardinal Virtues

Cardinal virtues are defined as a group of virtues such that (1) they cannot be derived from one another and (2) all other virtues can be derived from them or shown to be forms of them. Ancient Greek philosophers identified four cardinal virtues: wisdom, courage, temperance and justice. Christianity has seven cardinal virtues. Three of these – faith, hope and charity (love) – are theological virtues. Four virtues – prudence, fortitude, temperance and justice – are human. Schopenhauer regarded benevolence and justice as cardinal virtues. The commonly recognized virtues like love, courage, kindness, temperance, honesty and ‘gratitude can all be derived from cardinal virtues.

Categorical Imperative

Categorical imperative means an unconditional (without any exceptions) command (order). Kant maintained that morality means that men have to regard ethical maxims as categorical imperatives and obey them. Kant formulated categorical imperative in two ways. (1) Act in such a manner that the standard or principle underlying your action can be adopted as a universal law by every individual in society. (2) Treat humanity in yourself and everyone else always as an end and never as a means to an end. Kant’s conception of morality is deontological. In Kant’s view, morality has no connection with one’s feelings, desires or happiness. It is duty for duty’s sake.

Kant also speaks of hypothetical imperatives which are actually means to other ends. A student desirous of securing high marks in an examination works very hard at studies. His ‘working hard’ or industry is a hypothetical imperative. It is a means for his success in securing high marks.

Citizen Charter

The functions of government fall into two broad heads: legal exercise of authority and provision of services. Modern states are welfare States and provide a wide range of public services to their citizens. The services cover areas such as education, health, housing and transport. Services also include such requirements as a driving license, telephone connection, gas connection, tax refund, Aadhaar card, passport, and extracts front public records of one’s property, educational qualification and date of birth. Citizens often experience considerable difficulty in securing timely, reliable and quality services from government agencies. Citizen Charters are a means of solving the day to day problems which citizens experience while dealing with organisations providing public services.



Class Action

Where members, depositors or any class of them are of the opinion that the affairs of a company are being conducted in a manner prejudicial to the interest of company; its members or depositors, they may file an application before tribunal. The class action can also cover the auditors. Class action can be contrasted with individual litigation. Class action means a representative suit and the court judgement delivered in such suits will apply to all the members of that class – even to those who did not join the suit. {Companies Act 2013 has a class action suit laws about which you may [read here](#)}

Compassion

A deep awareness of and *sympathy for another's suffering* is compassion.

Conflicts of Interest

A situation in which the concerns or aims of two different individual / parties are incompatible. In other way, it is a situation in which a person is in a position to derive personal benefit from actions or decisions made in their official capacity. It has two levels viz. Organisational conflicts of interest; and Personal conflicts of interest. When a person is not able to render impartial service because of relationships or other activities, it is called organizational conflict of interest. When a person is not able to render impartial service because of his / her own private interests, it is called personal conflict of interest.

Conformity

The person who values conformity seeks obedience to clear rules and structures. They gain a sense of control through doing what they are told and *conforming to agreed laws and statutes*.

Collusive Corruption

An act of corruption has two players: the bribe-giver and the bribe-taker. In cases of coercive corruption, the bribe-giver is a victim of extortion. Besides this coercive corruption, there is also collusive corruption in which the bribe-giver and bribe-taker act as partners and rob society. In this situation, the bribe-giver is as great an offender as the bribe-taker. The acts involved in these situations defraud public exchequer and also harm public welfare. Among such instances are-execution of substandard works, distortion of competition, robbing the public exchequer, kickbacks or commissions in public procurement, tax evasion by collusion, and causing direct harm to people by spurious drugs and violation of safety norms.

Elements of Ethical Competency

The five components of Ethical competency include *commitment, knowledge, ethical reasoning, action and promotion* {Mnemonics: PRACTiKal}. Thus, an ethical competent public official needs to have commitment to high standards of personal and professional behaviour; has knowledge of relevant ethics, codes and laws; has the ability to engage in ethical reasoning when confronted with



challenging situations, acts ethically, and promotes ethical practices and behaviour in public agencies and organisations.

Emotional Intelligence

Emotional intelligence is the key to competitive edge in today's world. People with strong sense of emotional intelligence are usually most valued and are most productive in any place. It is a science which teaches one to handle oneself at work, in life, how to get along with people in tough times, motivated others and acted as a leader even in adverse situations.

Civil servants have to constantly deal with situations which warrant an intelligent line up of emotions and their use. Emotional intelligence comes handy in the following ways:

- Quick response to situations
- Make use of the right time and right place in dealing with specific situations.
- To be able to decipher ambiguous communication with ease
- To be able to draw similarities between different situations
- To be able to deduce differences in similar looking situations
- To be able to frame new concepts by combining the older ones
- To develop new ideas

These are highly useful for every public official as there can be any situation which comes up and one should be quick to learn and de-learn.

Empathy

Empathy involves giving due importance and value to understanding of one's thoughts, feelings and concerns for others even when they are not explicitly expressed. It means trying to understand other's feelings, perspectives, emotions, actions (reactions) etc. and thereby communicating it to the person concerned.

Empathy is the ability to understand the emotional makeup of other people and the skill in treating people according to their emotional reactions.

Empathy is of utmost importance in public service. A public servant will not do wrong if he / she is able to feel the pain of his / her wrongdoings. Education does not impart empathy and education without empathy will produce white collar criminals. Empathy leads to compassion, which is needed for public service.

Empathy means that one can get into others shoes and experience their pains and pleasure. Each one of us has empathy of a varying degree, while the spiritual leaders have higher degree of empathy. Gandhi's favourite Bhajan *Vaishav Jan to..* teaches us a lot about empathy.

Ethical Claims

Ethical claims are **claims** that include (even if only implicitly) a "should" or "ought" in them, or that



make use of the concepts of good and evil. Examples include, “You should tell the truth” or “Murder is evil.”

As per Dwight Waldo, there are 12 spheres of *ethical claims* {means, what they should or ought to do} for a public servant viz. constitution; law; nation; people; democracy; bureaucratic norms; professionalism; family & friends; personal groups; public interest and welfare and religion.

Ethical Congruence

A situation where one’s decision is consistent with, aligns with, the applicable set(s) of values. Under these circumstances, a choice to take some action will harmonize with the decision-maker’s values. The organizational state where values, behaviours and perceptions are aligned is called Ethical Congruence.

Ethics Culture

Ethics Culture refers to the extent to which employees at all levels are committed to doing what is right and successfully upholding values and standards. Ethics culture includes ethical leadership (tone at the top); supervisor reinforcement of ethical behaviour; and peer commitment to support one another in doing right.

Free Will

Free will refers to the *power of acting without the constraint of necessity or fate; the ability to act at one’s own discretion*. Free will is a necessary criteria to decide if an action was human action. If there is no free will, an action will not be considered voluntary.

Gender Egalitarianism (Trait)

Men and women often think differently and would react to moral dilemmas in different ways. Women would favour care reasoning, need and sacrifice, while men incline to favour fairness and rights, which is known as justice reasoning.

Hedonism

Hedonists simply enjoy themselves. They seek pleasure above all things and may, according to the view of others, sink into debauchery. Many claim that Hedonism led to downfall of Vijay Malya.

Integrity

The term integrity has evolved from Latin “integer”, which means whole or complete. Integrity is the quality of being internally whole or complete which results in being honest and consistent. Integrity demonstrates the person’s honesty and strong moral principles. It is representative of truthfulness, honest and commitment to ideals in words, speech and action. The opposite term for integrity is hypocrisy. Saying and doing are different for Hypocrites.

If one is honest with oneself and others and lives a life aligned with moral principles one upholds, he / she has the quality of personal integrity. Thus Personal integrity shows a sense of commitment to



honesty, transparency and the highest moral standards.

Professional integrity makes a person or a professional act according to the core values of the profession he/she is in.

Intellectual integrity is understood as being true to one's thinking and to act according to the same standards as one expects of the others.

Integrity Pacts

The Administrative Reform Commissions have recommended 'integrity pacts' so that transparency can be promoted in public contracts. It will also generate confidence among the stake holders when a public agency is involved in procuring goods and services through the mechanism of public contracts. It is important that the bidders do not influence contracting decisions through illegal gratification in order to secure the contract in their favour. It is important for the public agency to ensure level playing field, transparency and fair play in the entire contractual process from the beginning to the end. The integrity pacts are designed to ensure transparency and fair play. It is also recommended to make the services of external, independent observers available in the process of public contracts.

Intrinsic and Extrinsic Values

The term intrinsic means "in itself" or "for its own sake". Intrinsic values are those values which have an eternal property without any reference to any end. For example, *happiness or peace or joy or truth are intrinsic values*. Extrinsic values are those whose property or value depends on how much it generates the intrinsic values. *Having a family is an extrinsic value* because its value depends on how much happiness or joy it creates.

Intuitionism

A moral intuition is a moral judgement about a particular act, a particular problem, or a particular agent and about a moral rule or principle. It is not derived from one's other beliefs or through any inferential reasoning. It arises on its own. Intuitionism is the doctrine that moral intuitions can be as a basis for ethical conduct.

Many theories based on intuitions have arisen in the history of moral philosophy. Intuitionism has lost ground in philosophical discussion due to two reasons. First, intuitionism is associated with the idea that there is a 'special faculty in the mind, somewhat like an inner eye, which enables people to directly see objective values. Secondly, intuitions are indubitable – that their truth cannot be doubted – and infallible – that they cannot in fact be mistaken. But intuitions can often result from social prejudice, self-interest and self-deception.

Locus of Control (Trait)

This trait refers to the degree to which people believe they are masters of their own fate that they



control what happens to them or believe what happens to them is controlled by outside forces.

Meta Ethics

Meta Ethics or “*analytical ethics*” deals with the *origin of the ethical concepts themselves*. It does not consider whether an action is good or bad, right or wrong. Rather, it questions – what goodness or rightness or morality itself is? It is basically a *highly abstract way of thinking about ethics*.

Moral Attitudes

All attitudes *which have their base in moral conviction* are called Moral Attitudes. Attitude towards *alcoholic drinks, intoxicants, meat etc. may be positive or negative depending upon the moral convictions*. The moral convictions are formed with deep influence of family, society, religion, education etc. Moral Attitudes Are Strong Attitudes.

Non-partisanship

Non-partisanship refers to absence of affiliation with a political party. In case of civil services, it means that public servants have no affiliation, prejudice or bias towards any political party. The appointment career progression of civil servants is on merit and is free of political influence. Public servants are expected to perform their, duties in a politically impartial manner.

Importance of Non-partisanship in public service

Non-partisanship is an essential element of public service as well as of the democratically elected government. The Administrative Reforms Commission in India has recommended that it is the duty of the ministers to uphold the impartiality of civil service. They should ask or instructed to act in a manner that contact with their duties and responsibilities as civil servants.

Objectivity

Objectivity refers to carrying public business which includes making public appointments, awarding contracts and making recommendations for various rewards and benefits, purely on the basis of merit.

Objective and subjective are antonyms. In philosophy, Objective is world outside and subjective is world inside i.e. mental world. This implies that objectivity is what everyone can see. If one is objective in one’s judgement, decisions or evaluation, other can also see and evaluate the same. Objectivity leads to transparency.

A public servant is expected to be objective in decision making even if he / she has discretionary powers, because minor things cannot be ascertained by rules / regulations ; or they may be too complex. Objectivity allows the public servant to make a decision best of his / her ability and judgment.

Persuasion

Persuasion is an umbrella term of influence. Persuasion can attempt to influence a person’s beliefs,



attitudes, intentions, motivations, or behaviours. Persuasion is symbolic, utilizing words, images, sounds, etc. It involves a deliberate attempt to influence others.

Political attitudes

Political attitudes define the attitude of a person towards politicians, political parties or political ideologies. The political attitude may be different of an apolitical person from political person.

Probity

Probity (Satyanishtha in Hindi) literally means a complete and confirmed integrity; having strong moral principles.

Probity refers to integrity, uprightness and honesty. Maintaining probity is to simply avoid corrupt means, maintain ethical behavior and uphold public values. Probity leads to impartiality, accountability and transparency. Probity is of utmost importance to public services. For example, the transparency and accountability in public procurement would give suppliers confidence to participate in the Government marketplace. Probity minimizes the cost of managing risks and enhances confidence in public administration.

Challenges to Probity in Public Life

Persons in public life are vulnerable to corruption especially in countries like India. This makes probity a difficult quality to conform to in today's times. There are many temptations and challenges that threaten the integrity of a person in public life. Accepting and offering of bribes is considered common and natural in some societies. Repeated offering/accepting of bribes eventually leads to it becoming common practise. The society at large fails to look down upon the practise of corruption. These challenges can be overcome by creating awareness among the people regarding the consequences of bribing and discouraging such practices. At the same time, strict action must be taken against persons who display lack of probity in public life so that there is a threat of repercussions which deters such behaviour.

Procedural Fairness

Procedural fairness denotes that decisions of Public servants must be reasonable, fair, just, and transparent. This means that the reasons for the decisions must be explained. It also means that decisions must be made without bias or the apprehension of bias, that they must be based on the evidence available, and that anyone who is adversely affected by the decision has the opportunity to provide their views.

Self-Awareness

This refers to the ability to recognize our moods, emotions and drives as well as their effect on others. A self aware person has a clear person of his / her personality. This implies that one is aware of one's strengths, weaknesses, thoughts, beliefs, motivation and emotions. Self Awareness leads us



to understand other people, how they perceive us, our attitude and our responses to them in the moment.

Self regulation is the ability to control or redirect the disruptive impulses and moods. It is also the ability to think before acting.

Self-Esteem (Trait)

This refers to individuals' degree of liking or disliking him / herself and the degree to which they think they are worthy or unworthy has an influence in the change of their moral values and traits.

Selflessness

Selfless service can be defined as service that puts our personal concerns behind. This is not regarding oneself when serving. Holders of public office should act solely in terms of the public interest. They should not do so in order to gain financial or other benefits for themselves, their family or their friends.

Transparency

Transparency is sharing information and acting in an open manner. As per Transparency International, it is a principle that allows those affected by administrative decisions, business transactions or charitable work to know not only the basic facts and figures but also the mechanisms and processes. It is the duty of civil servants, managers and trustees to act visibly, predictably and understandably.

How to become transparent?

- Refuse to project an image that is intended to deceive others.
- Generally, anonymity raises the risk of unethical behaviour.
- Fully disclose your relevant interests and relationships up front.
- Realize that “hidden” transgressions are usually revealed in time.

Trusteeship

Trusteeship is a socio-economic philosophy propounded by Mahatma Gandhi. According to this philosophy, the rich people could be persuaded to part with their wealth to help the poor. He said that when a person accumulates a fair amount of wealth – either by way of legacy, or by means of trade and industry – he must know that all that wealth does not belong to him. What belongs to him is the right to an honorable livelihood, no better than that enjoyed by millions of others. The rest of his wealth belongs to the community and must be used for the welfare of the community.

This concept can serve as a moral foundation for the organizations, especially the corporate. The corporate have both a social purpose and an economic purpose. They not only represent interest of shareholders as well as other stakeholders but also have a moral obligation to the society as a whole.

Utilitarian Approach



This approach considers the greatest balance of good over evil. Thus, war upon terror may good for many but also wrong for some. However, this approach justifies the war upon terror as ethical because harm caused by war (to terrorists as well as innocents) outweighs the good for larger humanity. This theory was given by Bentham and Mill.

Virtue Ethics

This is one of three major approaches in normative **ethics**. It may, initially, be identified as the one that emphasizes the **virtues**, or moral character, in contrast to the approach which emphasizes *duties or rules (deontology)* or that which emphasizes the *consequences of actions (consequentialism)*.

Four Cardinal Virtues were given by Plato and include *prudence, justice, temperance and fortitude (courage)*.

Question Type-2: Lexicon Comparisons

This type of the questions asks you to differentiate between two related / unrelated terms with examples and their usage in personal / professional life. Generally, the questions are like this:

- Differentiate between ____ and _____. Which of them you prefer/ hate / love / accept / reject / appreciate in your personal or professional life. Discuss with suitable examples.

Marking in such questions is based upon your correct comparison. Once again, correct definition is key to get good marks in such questions. Some important comparisons are listed below:

Difference between Value and Ethics

Ethics is a branch of philosophy that used to study ideal human behaviour and ideal ways of being. What is ethical and unethical is judged by social standards and vary from person to person. Values are the *embodiment of what an individual stands for*, and they are basis for the behaviour which forms the basis for ethics. Both ethics and values are situational and changeable in relevant circumstances.

Difference between Values and Beliefs

A belief is an internal *feeling that something is true*, even though that belief may be unproven or irrational. For example, I believe that if I see a black cat crossing the road, it indicates a bad luck. On the other hand, a value is a measure of the worth or importance a person attaches to something. Our values are often reflected in the way we live our lives, for instance, we value freedom of speech, or we value our families etc.

All of us have a *constant internal battle between our beliefs and values*. Sometimes, we mistake our beliefs as values or vice versa.



Difference between Values and Traits

A trait is characteristic of the person *that change over time*, but shouldn't change rapidly. They should be stable attributes of the person. It represents a pattern of behaviour, thinking, or feeling that is consistent over a variety of different situations. It is the only difference from person to person.

Difference between Attitude and Aptitude

While attitude is positive / negative / indifferent feeling towards a person, object, event or idea; aptitude is a competency to do certain kind of work. Both attitude and aptitude can be nurtured. While attitude is associated with character or virtues; aptitude is associated with competence. While attitude underpins the character, virtues and moral values; aptitude determines if the person would develop desired skills to do a task. While attitude is only mental; aptitude is both mental and physical.

Difference between Impartiality and Non-partisanship

Impartiality and Non-partisanship both form essential foundational values for civil services. While impartiality ensures equality without any bias and prejudices in the general, non-partisanship ensures a neutral approach in politics and a solid commitment to the government.

Difference between Code of Ethics and Code of Conduct

Code of Ethics refers to a set of guidelines to bring about acceptable behaviours in members of a particular group, association or profession. It is essential to build professional standards by ensuring ethical practices are followed. It boosts confidence in the organization in public eye. The Code thus stands for fundamental values and principles of public service. Code of Ethics thus contains values and principles based on these them. It also includes a Code of Behaviour. It is generally adopted by organizations to assist members in developing an understanding of right and wrong. Thus, the Code is built on three levels namely:

- Values and ethical standards
- Principles based on these values and ethics (Code of Ethics)
- Code of Behaviour which is based on professional ethics (Code of Conduct)

All these codes further operate at two levels i.e. Institutional and Symbolic. In context of public service, codes are ultimate terms of reference and often become founding documents of any profession. They are usually in a general format and don't give detailed or specific prohibitions. They provide a framework of reference for both political and civil service. They ensure professionalism.

Code of Conduct refers to a framework for public officials for carrying on their duties. It serves as a tool for public officials in making right decisions especially in cases when they are tempted or confused in keeping the public interest. These are designed to prevent certain types of behaviours



like conflict of interest, self-dealing, bribery and inappropriate actions. It is essential to protect the employees and the reputation of the organization. These are in form of Dos and Don'ts for all employees of the organization and are usually supplemented with a Code of Ethics. The Code can have a legislative or administrative basis and are in line with constitutional conventions. It is thus regularly updated. There are many types of Codes of Conduct, namely:

- Uniform National Code
- Department-specific Code
- General government-wide Code

Thus, although both the Codes are different from each other, yet they are important for a public servant. The Codes make sure that the public official should uphold public interest over any personal motive or interest. Professional boundaries are specified and are a source of cognitive and emotive value. It also serves as a communication to the general public about the standards of behaviour they can expect from the official. All this enhances credibility of the government organization and official.

Difference between Empathy, Sympathy and Compassion

Empathy refers to the ability to imagine oneself in another's place and understand others' feelings, desires, ideas and actions. The ability to empathize is directly dependent on your ability to feel your own feelings and identify them.

Sympathy refers to acknowledging another person's emotional hardships. You feel sorry for the person and pity them. However, you do not specifically understand how they are feeling.

Compassion gives rise to an active desire to alleviate another's suffering. It involves a sense of empathy. It does not end with pity. It invokes sensibilities to understand and even feel the pain of others and motivates one to be truly helpful in overcoming this pain. It basically implies to suffer together.

There is a thin line of difference among all the three. Sympathy focuses on awareness, empathy focuses on experience and Compassion focuses on action.

We can take the example of a ten year old girl working as a maid. Being sympathetic would simply mean feeling sad for her. Empathising would indicate connecting yourself with her by putting yourself or some younger member of the family in her place.

Compassion would arise when you make arrangements for unleashing her from the clutches of working as a maid and getting her due share of childhood by going to a school, playing, etc. This would involve steps like approaching a NGO.

For a civil servant, it is necessary to have a proper mix of all the three qualities and putting them into action as per the demand of the situation. Having a mix of these qualities would indicate that the civil



servant is human and sensitive.

Difference between 'principles' and conscience

"There is a higher court than courts of justice and that is the court of conscience. It supersedes all other courts" – was rightly said by Gandhiji.

Conscience is an aptitude, faculty, intuition or judgment that assists in distinguishing right from wrong. Moral judgment may derive from values or norms (principles and rules). In psychological terms conscience is often described as leading to feelings of remorse when a human commits actions that go against his/her moral values and to feelings of rectitude or integrity when actions conform to such norms.

It could also be called as the inner voice which guides an individual to reach to a decision. We often hear a saying "guilt conscience pricks the mind". It basically means that, if the conscience is not true, it keeps kicking you behind the mind.

Principles on the other hand are set of rule, which are formulated on the basis of past experiences and logical reasoning. To keep our conscience intact, one can practice meditation and yoga.

Difference Between Law & Ethics

Laws are created and enforced by governments to mediate in our relationships with each other. Laws are made by governments in order to protect its citizens. The judiciary, legislature, and public officials are the three main bodies in a government that are assigned to the task of the creation of laws.

Laws have to be approved and written by these three branches of government before they are implemented and enforced by the police and the military, with the help of the legal system consisting of lawyers and other government servants.

While laws carry with them a punishment for violations, ethics do not. In ethics everything depends on the person's conscience and self worth. Driving carefully and within the speed limit because you don't want to hurt someone is ethical, but if you drive slowly because you see a police car behind you, this suggests your fear of breaking the law and being punished for it.

Difference between Ethical Management & Management of Ethics

Ethical management refers to corporate management that not only fulfils economic goals and legal responsibilities, but also meets the ethical expectations imposed by social norms in conducting business. Management of ethics implies being ethical in your day-to-day life.

Discrimination and preferential treatment

Discrimination means unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex. Basically it is preventing someone to do something which he/she is otherwise allowed to.



On the other hand, Preferential Treatment refers to the special treatment often given to people. However, it can have a positive and a negative connotation. When preferential treatment is given to a politician or a wealthy man to not go through the que, it is negative. Whereas, when preferential treatment is given to Dalit boy in his school so that he can excel in his studies and can set motivation for his community, it is considered positive.

Personal ethics and professional ethics

Personal ethics are a standard of behaviour which regulates an individual in his personal sphere. For instance, a husband must not cheat on his wife and vice versa.

On the other hand, professional ethics implies the ethics adhered to in the work place. Examples can be job commitment, punctuality, follow the code of conduct, etc.

Select Quotes Explained

Two or three questions are definitely asked on Quotes of great leaders, thinkers, teachers and legends. Such questions generally need good presentation skills and nice written English. We have made efforts to prepare a small compilation of Quotes with their explanation and usage in public service. This part is not exhaustive and we wish to continue to write more quotes in future in this document.

“Happiness is when what you think, what you say, and what you do are in harmony.” – Mahatma Gandhi

Happiness is a state of mind where everything seems favorable and there is an absolute absence of all negative feelings and emotions. It means wholesomeness of thought, speech and action. Any dichotomy in the latter gives rise to expectations and worries. They are the breeding ground for discontentment and anguish.

We are living in a world where money and materials have replaced happiness and emotions. Everyone seems to be running in a freestyle race where there are no rules and no clues. Winning is the objective and paths don't matter anymore. The prevalence of vices and unrest in the world has made us so immune that it does not move us enough to stand up and act. We are the ones who have made corruption; social injustice and woman safety take serious shape by being silent. There is hidden wrath and anger but there is no time and space in our lives to stop and speak. From silent spectators we have turned to be submissive acceptors of all that is wrong and all what we want to change.

This incongruence and discrepancies between the felt emotion, silent expression and inaction makes one dissatisfied, helpless and ultimately unhappy. Thus, Babu rightly said, happiness is when what you think, what you say and what you do are in harmony. (210 words)



"In a conflict between the heart and the brain, follow your heart." – Swami Vivekananda

"Follow your heart", listen to that quite inner voice, which is absolutely pure and immaculate. Life offers many opportunities where we need to make a choice- between equals but which are different in terms of their repercussions. In such catch-22 situations, reasoning usually falls behind humanity as a sense of purpose or duty takes precedence over sense of safety and life. Such intensities are generally governed by our hearts and not our brains. For example:

Our soldiers who brave the enemy bullets and protect our borders, don't think twice in battlefield, a mother when seeing her child in any danger doesn't apply any logic and jumps to face any evil without weighing her strength, the video in Australia which went viral to show the unity and compassion of people by tilting the train, to save one person's life being caught between the tracks amazed and woke up the whole world etc.

We thus need to rise in purpose in life; pause and step back to look at the bigger picture being played in which we are mere characters; understand our roles well; be sensitive to misery and strife, be more human and stop for help and not get so much mired in our routines, that the humanity is ashamed to behold us as its custodians and is forced to pass on the baton to someone else. (226 words)

"Character is simply habit long continued." Plato

Character is simply what we have been in our lives. It is a prolonged way of living which we have adopted over time and thus has become synonymous with ourselves. It is the way we have accepted facts and situations in life. We resonate with the aptness of these habits. They define us in front of the world.

Thus there is a marked importance of habits in our lives. That is why we need to be careful with children and make sure that the first five years of a child are well monitored. The habits which he develops in that time, stay with him forever and also help shape his entire personality. Habits are as difficult to develop and as they are to break.

Character is an asset. It calls for greater commitment towards oneself, to keep away from bad and evil and regularly practice good ways of life, to be become a force to be reckoned with in society.

"Honesty is the first chapter of the book wisdom." – Thomas Jefferson

Honesty is the strongest weapon and the first point of reference of a sound character. It weighs your credibility and stance in every situation of life. Contrary to the prevalent belief that smartness and tactfulness are the best defence in today's world, honesty has not lost ground thankfully.

The changing circumstances and quality of life, has forced many of us to lead a life full of charades. In the dumb race to be smarter and better off, we forget the ethos which made us happen in form of a society and a nation at large. The new age wisdom has distanced itself from virtues of yesteryears.



The destination and the road to success have been redefined. The competition is not just to get ahead but not let anybody else rise. However, the importance of honesty and kindness can never be undermined or negated even though practicing them has become harder.

In a public sphere, where we see the rise of corrupt and triumph of dishonesty, some of us are forced to take them as the new norm. One should however remember that honesty and truth is the sweetest cake whose sweetness lasts forever as you don't have to live under any shadow of fear. (200 words)

"Everyone thinks of changing the world, but no one thinks of changing himself." Leo Tolstoy

The world never was, is not and will never be a perfect place to live in. There is always some room for improvement. Man has tried to shape his own world in ways which are best suited to him. He has tried to make all sorts of manipulations and given suggestions for the better development of the world around without caring to ponder over the impact of his footprints on this planet.

Human race is a funny species. We go out to seek things which lie within us. We know peace lies within us, however, we go out to specific camps, ashrams etc. to find it. We meditate to attain oneness with God by trying to forget all negative feelings occupying our thoughts but instead revise them and reinforce their effects; we teach our children to be nice, kind and generous but we shout at the ones who serve us and don't hesitate to eat in front of little hungry eyes; we adopt new technologies to be smarter and be more connected to the world, but don't find time for the aged at home; we believe in candlelight marches for anti-corruption but don't mind paying an extra tip to the office clerk to get the work done etc.

We have thus not only changed meanings of the age-old wisdom as per our requirements but are also trying to prove to people around that the problem lies with the system and government at large. We want stricter laws to be enacted for women safety but are not getting strict at homes with our sons. Such practices raise stark questions on our ethics and viewpoints. We should stand for our beliefs and introspect before we act, thus leave our next generation with no doubt in what to follow in life, in terms of –what they see or what they are taught!

"Your beliefs become your thoughts. Your thoughts become your words. Your words become your actions. Your actions become your habits. Your habits become your values. Your values become your destiny."

This statement is about uniformity of thought and action by probably Lao Tse, later used by Mahatma Gandhi. If we examine close the life of Mahatma Gandhi we will find that there was no dissonance in his thoughts, words and actions. He had the habit of "thinking aloud" and then performing his actions in accordance to his thoughts. There was a fundamental integrity between Gandhi's leadership' theory and practice. He demonstrated an amazing synchronicity among his speech, thought and action. Gandhi was an embodiment of the trusteeship principle of leadership.



For him a leader was responsible for holding in trust the power that followers gave him.

The complete quotation is as follows:

“Be careful of your thoughts, for your thoughts become your words.

Be careful of your words, for your words become your actions.

Be careful of your actions, for your actions become your habits.

Be careful of your habits, for your habits become your character.

Be careful of your character, for your character becomes your destiny.”

We must consciously choose our thoughts to manifest what we desire into our life. Every word that comes out of our mouth comes from a thought – whether consciously or unconsciously. Our tone of voice and our body language not only follow with the words we are saying – whether sweet or harsh – they follow the thought we have behind our words. All the habits we have were created by the actions we choose to take over and over again. Habits can be broken when we begin to take different actions which will form positive habits. This is the way other people see us. They can't feel our feelings – or think our thoughts, they only hear our words – see our actions and habits that define who we are and what we stand for. Each of us has a unique perception of the world we live in. This is because we have created it – by our past thoughts.

“He prepares evil for himself who plots mischief for others.” –Latin Quote.

“As you sow so shall you reap” is an outstanding proverb. It is similar to “He prepares evil for himself who plots mischief for others”. Both these proverbs bring about the essence of the concept of Karma which is evident in the Indian setting. It's all about Karma which ultimately pays any individual. You do good, you shall receive good is the underlying philosophy of Karma.

This Latin quote has similar connotation as the Indian concept of karma. An individual must work self-betterment rather than acting as an obstacle or hurdle by playing some mischief to put down the other person.

This proverb is very situational in today's world as there is a lot of competition and every individual is trying to excel. But ultimately, any mischief played will backfire to the doer of the mischief.

In the arena of public administration, this proverb also holds valid. For instance, A is an IAS officer. In his tenure as SDM, he has used all means to acquire immense property in his hometown by influencing the public at large to get their work done for a handsome. Ultimately, A is facing charges of Asset misappropriation.

This example brings out the essence of the proverb applicability in the field of public administration wherein it is his own mischief which is proving detrimental. It is similar to another proverb “To dig one's own grave”.



“First they ignore you, then they ridicule you, then they fight you, and then you win.” Mahatma Gandhi.

In this competitive world, this quotation holds a lot of significance in all the spheres of life- personal and professional.

Going deep into the quote, ‘first they ignore you’ implies that people resist accepting you. ‘Then they ridicule you’ implies that people may demean you. ‘Then they fight you’ means when people see you head on to achieve what you want and prove your point, they act as hurdles and come in the way to fight you to reach your target. ‘And then you win’, this implies that if you are sure about your aims and your path, you ultimately emerge victorious inspite of all the obstacles.

This quote implies peaceful resistance. If you can sustain the casualties, you have won the prize. Even if your movement is crushed, you still have won the moral argument and sown the seeds that will, sooner or later, bear fruit. It is the change you have been which you want to see.

When we take into consideration the personal sphere, there will arise many obstacles in the path to success. Or simply, some members may advocate taking dowry and one progressive mind-set may protest against it. But, ultimately, it is the persistence to fight the dowry acceptance will end the age old practice.

When we consider the professional life, there will be unprofessional conduct operating. An individual take refuge of RTI, PIL, media, etc. to bring such malpractices to highlight and bring about a change in the functioning.

Peaceful resistance is a moral and appropriate response to systemic wrong in a power structure than violence.

A very good example can be cited of various whistle-blowers who have acted diligently and have emerged victorious with all the hurdles on their path.

“Compassion is the basis of morality.” – Arthur Schopenhauer

More than empathy and sympathy, it is compassion from the public servants end which can make a great difference to the public. Compassion means having a concern for another individual to actually put it into action to remove the other person from the pain and suffering.

Arthur is right when he states compassion is the basis of morality. It is compassion in the first place which will enable an individual to act morally (right or wrong).

This phrase can be very well understood with the help of an example. For instance, a public servant who is in the police department has finished his work and called it a day. When he is about to leave, a rape victim comes to the police station. At one end is his wife to whom he has promised that they would go for a movie as he finishes work early and at the other is the rape victim.

Herein, he falls into an ethical dilemma as to what decision he must take.

But if, he follows the principle of compassion and morality all his confusions would be resolved,



which definitely calls upon him to attend to the rape victim.

Therefore, it is compassion which acts a torch for a public officer to fulfil his public duty.

“Facts do not cease to exist because they are ignored.” – Aldous Huxley.

In today’s generation, especially in the field of administration and governance, excuses have become very common and in fact are used as safeguards to prove one self. Facts are hidden for a considerable amount of time only in the hopes that they would never surface and false will prevail.

However, this rarely is the case and Huxley’s phrase “Facts do not cease to exist because they are ignored” comes to interplay and the reality is surfaced to all.

Corruption is on the rise and in the field of public administration each is not satisfied with what he gets and is always wanting more. In this race, a lot of manipulations are done to sway away the facts and keep the public blind folded.

However, it is very well believed that “Truth always triumphs” and there can be no false which is hidden very long. It is important to quote a few examples within our country, such as the 2G scam.

“It is forbidden to kill; therefore all murderers are punished unless they kill in large numbers and to the sound of trumpets.”

The quote is very well stated by Voltaire. Voltaire justifies the mass killing committed when done for a noble cause. Examples of mass killing could be the 1857 mutiny of India, French revolution or the American Revolution.

However, sometimes the mass killings could also not be for a noble cause. The best examples could be the ISIS killings, Hitler’s autocracy, etc.

Therefore, it is important to use Voltaire’s phrase very selectively. It must be noted that all mass killings will not always be noble. At the end, the act of murder itself is unethical- be it for a good reason or for a bad reason. Justifying the killing in the name of God is an act of folly and definitely these murderers must be taught a lesson.

“Education is what remains after one has forgotten what one has learned in school.” Albert Einstein.

In any society especially the Indian society, education is only equated with grades, marks, ranks, trophies, etc.

But this brainy quote by Einstein brings out the real essence of education which goes beyond numbers.

Here, Einstein isn’t saying students should forget everything they learn in school. On the contrary, we can interpret this to mean that if you develop the habit of study and curiosity, long after you have forgotten facts you retain an attitude that allows receptivity to new ideas.

A curious mind is always innovative. Learning must not stop at any age. It should not end with school or college. Rather it should remain as a lifelong process- to learn, unlearn and relearn.



In this context, Einstein's quote can be rightly stated "I have no special talent. I am only passionately curious." Therefore, a child/student must always remain curious to know things.

"Without freedom there can be no morality"

This quote brings out the importance of free will which an individual must possess. Free Will means: "The power, attributed especially to human beings, of making free choices that are unconstrained by external circumstances or by an agency such as fate or divine will."

Morality is the ability to follow the path of righteousness, whatever be the circumstance.

But when the free will is restrained, morality merely becomes a word. Absence of free will entangles an individual and closes all options for an individual to think widely.

It is largely been debated about youths being trained for terrorist activities. They are considered as doing an immoral act. But in my purview, herein the entire freedom (free will) of the youth is attacked wherein he could not think freely. Therefore, his act considered as immoral is not right.

"We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light."

This quote highlights the importance of being educated and still unaware of the truth and an innocent child who has done a mistake because he is unaware.

The enlightened ones are unforgivable because inspite of being educated they are not able to stand up for the truth and the right. They are worse than the innocent children who are unaware of the situation and make a mistake. The children are forgivable though. The enlightened ones are afraid to take stand and take responsibility of the situation. This is sheerly due to lack of confidence and the fear they possess.

"Education without values, as useful as it is, seems rather to make man a cleverer devil."

Education makes an individual aware, understand and appreciate things, enables an individual to act pragmatically and scientifically, makes him sensible and have common sense. However, education without values is no good match.

It is not necessary that a person who is well educated and well read is high on values as well. Therefore, a man though educated but without values makes him a clever devil. Values such as integrity, compassion, empathy, sympathy, impartiality, etc. must be taught along with education to the children right from school.

In this direction, compulsory moral science classes in schools are a good initiative to teach students necessary values and make them well read as well as ethical.

"In law a man is guilty when he violates the rights of others. In ethics he is guilty if he only thinks of doing so."

There is a difference between law and ethics. A law is abiding and if the provisions of law are not followed, the guilty is punished.



But ethics is from within. It is the conscience, morality and value which an individual possesses. Law acts external to an individual and it is codified. But ethics acts as an internal check on an individual. It guides the individual to do or not to do something. If we take the example of killing, as per law, it is okay to kill a rat but not okay to kill a dolphin as it is our national aquatic animal. But going by ethics, the act of killing itself is wrong. It is ethics which is guiding an individual whether to undertake a particular act or not. It is always at work guiding the individual. Law is something which comes to application after the act is committed. Ethics enables us to make judgements and then commit or omit an act.

General Knowledge Today



Ethics and Integrity -8: [Exam Oriented] Ethical Issues Questions-1



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Ethical Issues around Social Media Screening / Recruitments

1. More and more recruiters are using Social media screening of the candidates during the recruitment process. In your view, is it ethical to watch the social media activity of aspirants while they apply for a job? Discuss.

Today, social media is one of the most popular forms of communication. Only recently, Social media screening has attracted the recruiters because each platform is used for a different purpose. For example, Facebook is used to connect with friends and family; LinkedIn for business networking, Twitter for news gathering etc.

Although social media is a valuable way to research about a candidate and discover anything incriminating about them; it poses a question if such screening goes too far and invades the privacy of the candidates.

Is it right to watch online activity?

It may be right or wrong. It may be right because it can provide additional valuable information about the candidates and their engagement in some kind of illegal activity, aggression, a criminal past or racism, sexism, homophobia etc. Further, privacy argument can be countered on the basis of the fact that candidates themselves share the information / content on social media {with their own free will} and that content is in public, so nothing unethical in using that content for selecting right candidate.

However, social media screening leads to rejection of many candidates, which would be otherwise, could be selected. The question is- what qualifies to be a valid reason to reject a candidate? Such screening is also subject to biased opinion of the recruiter due to additional information about the candidate discovered during check of their social media profiles. {The answer is based upon [this article](#)}

Bioethics and Human Rights

2. What do you understand by Bioethics? How Bioethics and human rights are related to each other? Discuss.

Bioethics involves a study of various ethical issues and ramifications which arise from new research initiatives and advances in biological and medical sciences. It came to prominence due to ethical questions being raised by new medical policies and practices being adopted in the world. The humane implications of many scientific procedures like use of animals and plants in research, stem cell therapy, cloning, surrogacy, euthanasia, abortion etc. gave way to wide ranging debates over the blurring boundaries of life in lab. Bioethics is treated as an interdisciplinary science, dominated by three primary disciplines, namely: analytical philosophy, legal analysis and applied social sciences (primarily psychology and social research).



- Bioethics has come to rescue the basics of life, especially the organisms which are capable of feeling fear. As per the Belmont Report, published in 1979, by the National Commission for the Protection of Human Subjects of Biomedical and Behavioural Research- autonomy, beneficence and justice are regarded as the fundamental principles which should guide bioethicists. Furthermore, non-maleficence, human dignity and sanctity of life were also considered.
- It has been internationally agreed that it is highly desirable to have universally defined standards for bioethics with complete regard for human dignity and human rights as per the cultural pluralism inherent in bioethics.
- Bioethics and human rights technically work on same social and historical forces and events. It can thus be expected that wherever they will seek to deal with different problems they will act complementarily and wherever they will seek to deal with common problems they will try to converge although convergence is highly debated internationally. The primary obstacles which don't let them converge can be grouped into two major groups namely-practical and institutional on one hand and theoretical or academic on another. It is the dominant role of philosophy in the field which leads to significant understanding problems as there is significant difference in the approach.

Also, health law and bioethics share a very complex relation typically in international legal systems. It is the discipline of human rights which serves as a common ground. This gives firm base to the doctrine of health laws and more practical implementation of bioethics. Human rights are thus a midrange set of heuristics between moral reasoning and moral problems. Human rights framework stresses on specific criteria of the social world like poverty, injustice, inequality, abuse etc. Thus, human rights come to challenge bioethics as a social phenomenon.

Environmental Ethics

3. What do you mean by environmental ethics? To what extent, the human values can be important in solving environmental problems. Examine.

"We have inherited Earth from our forefathers but have borrowed it from our children."- Anonymous

The only way to save the environment is to get everyone involved. No government or organisation alone can undo the wrong done by all collectively and continuously. Latter can only make conscious efforts to make people aware of their duties towards the environment. Understanding one's role and importance in reversing the dangerous changes done to the environment makes a lot of difference to the whole. It's every bit that matters.

- Respect: Going by the same, no effort is fruitful unless done wholeheartedly. Humans have to act more humanely towards other forms of life and their habitats. The respect for others right



to survival is paramount which is fundamental in promoting environmental awareness.

- **Accountability:** It is said that the future is either green or not at all. Everyone is accountable for making it happen. One has to consciously be responsible for all the actions taken on a daily level to save energy and cleanliness. The time calls for proactive steps to be taken by the youth for bringing awareness in both the older and younger generations. Taking onus for every wrong done is one step towards a better tomorrow.
- **Determination:** Everything is possible if one is determined to achieve. Destination is decided by one's determination in life to succeed. Likewise, the extent of damage done to the environment although great but can be reversed by determination and zeal. This has to come at every level starting from individuals, organisations, societies and nations. Every bit counts.

Thus, good values trickle down to every sphere of human endeavour and bring prosperity in every dimension.

Ethics and Religion

4. Religion is indispensable to any society although it is not prerequisite to ethical conduct.

Amplify.

"Religion is the opiate of people-Karl Marx" While

Religion is indispensable to any society although it is not prerequisite to ethical conduct. On the contrary, religion is seen to be opposed to reason and common sense. However, it has been instrumental in making people differentiate between right and wrong. It has helped people imbibe values like honesty, forgiveness etc. and is a source of hope for many in despair. So, to some extent it has been able to spread peace and harmony in society by standing for good and ethical conduct. However, there have been instances where religious beliefs have stood in stark contrast to reason and fairness. Such cases have led to rising intolerance even in civilised societies.

While religion rests on revelation, the ethics is purely based on humanistic tenets of reason. Hence ethical principles do not get their authority from religious doctrine and in turn help raise independent and responsible individuals. However, a common ground is often traced between the two to avoid social discord and division. Moreover, virtues like prudence, reason, accommodation, compromise, moderation, honesty, etc. are advocated by both. They serve as the fundamentals on which any discussion on religion and ethics can take place with certain degree of moderation and agreement. Latter in turn increases chances for better choices in society. On the contrary, any collision between the two often leads to undefined chaos.

Thus, although ethics are not based on religion but latter does promotes a basic code of conduct and value system in the society. It unites people through festivals and beliefs. Wrong interpretations of religious texts often lead to communal tensions and unrest. But, broadly religion is necessary to avoid



moral chaos and conflicts.

Culture and Ethics

5. “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of the society.”-E. B. Tylor.
Explain.

Culture is a collection of ideas, customs and social behaviour of a particular section of people or society. It is thus a social domain which stresses practices, discourses and other material expressions in life which has a profound effect on ethics. Culture refers to the outlook, values, goals and practices which are common to a group, organisation and society. Ethics are usually interpreted as per the cultural norms and beliefs of a place and hence deeply influenced by them.

- Cultures are known to vary over time, between countries and geographic regions and also amongst groups or organisations. Cultures are reflection of ethics and standards which define how people behave and interact with others. Every society has its own set of ethical constraints which emanate from the age-long cultural practices.
- Ethics thus vary with cultures. Practices which are acceptable in one society are completely prohibited in another. E.g. in Muslim society, wearing hijab is must for women, but in western cultures this is not acceptable. Likewise, in American society, people like to address the bosses by their first names while this is not acceptable in India.
- In addition, there are many other factors which effect ethics and culture like socio-economic structure, geography, religion etc. Traditions and ethical practices prevalent in high class society are not seen in lower strata which are more conservative in their approach.

Thus, we see that ethics and culture are highly interrelated. Interpretation of morally right and wrong things depends on cultural norms of a place

Science and Human Values

6. **What is the implication of science on human values and vice versa? Discuss.**

Human values have great significance in all endeavours of human life and science is not an exception. Many parallels can be drawn where one was possible because of the other.

- No scientific discovery was possible without perseverance, dedication and fortitude.
- It is pure science which further intensifies the need for values like compassion, cheerfulness etc. as a way to bring peace to human mind. All these relieve mental stress and other related problems.
- Human values and science aim for welfare of mankind.
- Cooperation and coordination between scientific communities is not possible without human values of trust, leadership, truthfulness and objectivity.



On the contrary, there have been some values and beliefs which could not be explained by science like the religion, the belief in enlightenment, paranormal activities etc. Also, many anti-social people have misused scientific discoveries to forward their personal aims against humanity. Such points defy all logic. Values play a great role in serving all aspects of humanity and any dichotomy can spell chaos.

Democratic, Professional, Ethical and People Values

7. Discuss and differentiate between the democratic, professional, ethical and people values in public service.

All public servants are guided by a balanced framework of public service values. These are democratic, professional, ethical and people values.

Democratic Values

The primary role of a public servant is to assist the concerned minister to serve public interest. They are expected to give unbiased and honest advice to the minister. They have to loyally implement all the decisions taken by the government and also give information about their work to both the Parliament and public.

Professional Values

These include competence, excellence, efficiency, objectivity and impartiality. They are expected to maintain the tradition of political neutrality of the Public Service. All public money has to be put to effective and efficient use. They should always strive to improve the quality of service and adapt to change through innovation. Maintaining transparency while respecting confidentiality of their duty.

Ethical Values

Public servants are expected to always act in a way to maintain public trust. The duties should be carried out in a way that public confidence in integrity, objectivity and impartiality of the government are always conserved and will bear closest public scrutiny. Any conflict of interest between public interest and personal interest should always weigh in favour of public interest.

People Values

This stands for showing respect, fairness and courtesy in all public dealings. They should uphold the respect for human dignity and inspire the exercise of authority and responsibility. All organizations should be led through participation, openness and communication. They should have respect for diversity and for official languages of the country. All appointments of Public Service should be based on merit. All these values have a key role in recruitment, evaluation and promotion.

Nation state and Ethical Dimensions to it

8. To what extent, the advocacy of amoral pursuit of power by Chanakya and Machiavelli is



relevant for today's nation state? Discuss critically keeping in focus India.

With all due respect to Chanakya and Machiavelli and their advocacy of amoral pursuit of power, the 21st century nation state has a definite ethical dimension to it. As new and newer non-state actors pose new and deadlier challenges to orderly global arrangements, the State and its traditional claims to legitimacy and obedience can only be reinforced in ethical terms.

The Indian State and its polity can flourish and prosper *only on the basis of an ethically sustainable just and fair order*. There are four important dimensions to this. *Firstly*, the state must remain benevolent with self assigned mandate for welfare of its citizens. It is fortunate that state in India, regardless of whichever party in power, has never left the poor and downtrodden at mercy of economic forces. *Secondly*, the state and political organs need to operate in such a manner that they deepen the society's moral capital. This can be done only when the 'public purpose' is clearly defined and outlined. *Thirdly*, at time, the polity should be able to stand against tide of public mood, which is often spontaneous and can be inflamed. Public opinion is generally manipulated by cunning leaders. *Fourthly*, Leadership's task is to create trust and build harmonious solidarities among the citizens. This can be done only by a leadership which enjoys a semblance of moral authority. Democratic vibrancy will have to be invoked to make our leaders aware of their moral and ethical responsibilities.

Communication Deficit and its Moral Angle

9. What do you understand by "Communication Deficit"? Is there any ethical angle to communication deficit? Discuss how one can address the issue of Communication deficit.

Communication reflects our attitude, which represents our moral values. Thus communication is directly related to our ethics and so does communication deficit.

What is Communication Deficit?

We often hear current account and capital account deficit in context with economy. However, communication deficit has dubious distinction of being the biggest of all deficits. It refers to the deficit between *how much we speak and how little we listen*. No other deficit can match the enormity of communication deficit. And the impact of this deficit on our lives is much more detrimental than that of deficits in the area of economy. There is a cacophony of sorts, a din all day.

Reasons of Communication deficit

The reasons are obvious. A child is educated to speak, not trained to listen. We eulogise oratory and heap praises on raconteurs, hardly realising that without listening, communication is not consummated. The greater the communication deficit, the more conflict in families and societies.

How to address Communication Deficit



To build bridges between people, the balance of communication needs to be maintained. This is possible if we become less voluble and more inclined to listening. Through listening more, we can make sense, and by speaking less, we can avoid non-sense. Speaking is fuelled by ego and aggression, listening is sustained by humility and empathy. Let us address the issue of communication deficit and strive for balance.

Ignorant Mistakes and Human Action

10. “Honest mistakes are forgivable as they don’t define anyone and are committed unintentionally.” To what extent do you agree with this view? Discuss with examples.

I agree with this view completely. Every human action is subject to ethical scrutiny only if it satisfies below criteria.

- **Knowledge:** The mistake was committed out of ignorance i.e. in a state of being unaware of the prevailing law or a state in which the circumstances were out of conscious control of the individual. Such actions don’t warrant punishment even though they may be ethically wrong. E.g. A person who is new to an organisation might commit a mistake for the lack of knowledge of the rules and regulations of the same. He maybe ethically wrong but his mistakes should be overlooked for ignorance.
- **Voluntariness:** The mistake was committed without the will of the doer. Although, the action may have caused great damage but the doer did not voluntarily opt to perform the same. E.g. If a patient dies while undergoing an operation, the doctor is held responsible for the same even though the doctor was putting his best efforts to save the life. The absence of voluntariness in performance of the action goes a long way to define its ethical validity.
- **Free will:** It is a common saying that every free action is voluntary but not vice versa. A person may have committed mistake but under influence of some external force or fear. The presence of latter factors inhibited the doer to exercise choice. E.g. A person may have to indulge in corrupt practice which may be dangerous to society or someone else at gun-point to save his own life. Such an action maybe wrong but will not qualify to be ethically evaluated.

Any act is labelled as a mistake after weighing the intentions behind it and the level of damage it has caused. An honest mistake should be forgiven if it was not directed towards causing pain and the doer realises the same in time.

Relationship between Law and Ethics

11. What is the relationship between law and ethics? Is there any conflict angle between the two? Critically examine citing examples, how a public servant can resolve such conflict.

Law represents the *ethical position of a majority of society* at a particular point in time. Though law and



ethics are closely related, the two remain distinct. Not all laws would be ethical for all situations. For example, although it is illegal for a scientist to post their findings on a website if the copyrights have been transferred to a publisher, many would consider this to be morally 'right'. Similarly, adultery is legal in most western societies, yet many think that it is morally 'wrong' to have an affair while being in a monogamous relationship.

Conflict between Ethics and Law

Ethics provides a means through which to determine which legislation to apply in a given situation. There is always scope to reflect on the extent to which different laws apply; in fact, judges are empowered to interpret the law to allow trade-offs that are appropriate for specific circumstances. In some cases, there can be conflict between law and ethics; and it's the situation which decides which should prevail. One example is inter-caste marriage in India. Such marriages are permitted in India under Hindu Marriage Act 1955. However, many in Hindu society consider intercaste marriage moral and ethical grounds. Other examples of conflict of law and ethics are as follows:

- Abortion is legally wrong especially as government is promoting the birth of girl-child. But, it becomes ethically right when a woman who has been raped undergoes abortion.
- Government resorts to demolish slums to clear government land. This maybe legally right for it is the duty of government to clear illegal encroachments. However, it maybe ethically wrong as many people are rendered homeless. The government should ensure alternate housing for the affected populations.

In public service, there can be many instances where an act is ethically correct but legally not right; or an act is legally right but ethically not correct, and a public servant needs to resolve it on almost daily basis. For this, a public servant has to exhibit a multi-dimensional personality. In addition to being compliant with law, there has to be apparent sensitivity to the problems of people he administers and manages. This is essential for smooth administration due to vast inequalities prevalent in the society. It is not uncommon to see rich men directed against women, men against women and also dominant castes against the poor. Compassion becomes the underlying factor in deciding the needs of the marginalised sections especially while formulation of policy and its implementation. This will foster public trust and confidence in the institution.

Value System and Traditional Wisdom

12. What do you understand by value system? In your view, how the Indian traditional wisdom can help in development of personal and organizational value system? Discuss.

Values provide the basic foundation for understanding a person's attitudes, perceptions and personality. Values contain judgmental element as to what is right, good, or desirable. Values have both content and intensity attributes. Content attribute describes- what is important; intensity



attribute describes- how much is it important. When individual's values are ranked in terms of their intensity, we obtain that person's value system. Value system is thus a hierarchy based on a ranking of an individual's values in terms of their intensity.

We need to look back to the wisdom of sages and seers of India who spoke with remarkable consistency about Indian culture and values for the development of personal and organizational values. Indian traditional wisdom drawn from ancient Indian scriptures and texts can help employees to become more creative and focused and could prove to be of immense use to modern day and future executives and organizations. Our ancient scriptures, books and epics like Vedas, Bhagvad Gita, Ramayana, Mahabharata, Jaina and Buddhist texts, Manusmriti, Arthashastra and Panchtantra provide a rich source for development of strong organizational values.

Role of Government in Inculcating Values

13. What role can be played by the government in inculcating values in Children? Discuss.

Values are guidelines which help every individual to lead morally correct life. Values in turn shape behaviour which comes to define the overall persona of a child. Children are far more observant and receptive than adults. They generally imbibe what they see and experience. They take things at their face value. So, as representatives of the conscious population of the nation, government does have a great responsibility to set appropriate examples for the leaders of tomorrow. There are many ways a government can be instrumental in doing the same:

- The government should *lead by example in eradicating corruption at all levels*. A child brought up in an environment where everything can be done by bribes leads to justification of the same.
- It can ensure that the law is same for all and that no individual who has been proven guilty gets any kind of special treatment or exemption. There should be speedy delivery of justice. This will reinforce their faith in the judicial system of the country and instil confidence in them.
- The curriculum in school should be properly monitored by the government through concerned organizations. It should impart values like patriotism, secularism, equality, liberty and respect for other views. The curriculum should not favour any particular religion or sect.
- Furthermore, media should be given due freedom but instructed not to show content which can corrupt the minds of young children. Electronic media has deeply penetrated the lives of children. Its content should be closely monitored by the parents and government at large for the children may not get allured by false traps.

Thus, working as per the words of the Father of our Nation, “ *Be the change you want to see in the*



world”, there is a lot in hands of the government to ensure the next generation grows up to be ethically strong individuals.

Unfair Means in Examinations: Ethical Issues

14. Every day we hear about the occurrences of rigging in exam process, cheating and unfair to get a seat in professional course, jobs and better score in schools and colleges. While discussing the reasons, suggest ways to curb this problem.

There has been a spate of incidences where students are resorting to unfair means to pass the exams. Students are seen making use of novel technologies to do so. This has been mainly seen due to increase in cut-off percentages in most of the professional institutions and social pressure which forces students to resort to anything to score high. Cheating is an easy route to success amongst children who do not invest time in hard work and bank on shortcuts.

- Success has changed its meaning and manifestations. The school grades and social status mark the level of success instead of the real knowledge acquired and the character of the person like sensitization for social and other cultural aspects of life. There are many examples of highly successful people like Bill Gates, Steve Jobs etc. who had dropped out of schools yet were able to make a difference to the real world.
- Stressful teaching methodologies, strict and long study schedules along with the rising influence of social media has shadowed the minds of students and has curbed their ability to think independently. The tight schedules have also led to reduced family time. All this has adversely affected their concentration and preparation. Lack of preparation forces them to take help of unlawful means to get good grades.
- Teachers are also responsible to some extent as the lack of interest on part of majority of teachers serving in government-run schools is apparent in low attendance and poor grades of students. They have failed to keep the interest of students alive in their respective subjects. As a result students are forced to seek outside coaching which is very expensive. Those who don't afford are then left with no option but to opt for shortcuts to success.

Strict monitoring of school attendance for both students and teachers should be taken up by the government. Curriculum should be designed in a way that rote learning is discouraged and things are taught with a more practical approach. Proper time for in-house examinations and regular class-tests should be conducted as a mandate for all. Parent-teacher interaction should be encouraged. Teachers have to be constantly trained for latest techniques and motivation. Government should also shell out requisite funds for proper development of government-run schools. Government should ensure all students have access to school-books and uniforms. There should be no laxity in discipline at all costs. All these measures will go a long way to strengthen the education system.



Education System: Value Education

15. What do you understand by Education without values? Why value education is necessary?

The primary function of education is to enable a person to think rationally, intensively and more critically. However, mere formal knowledge is not enough to raise balanced adults. Values are integral for building a strong character. Education and schooling goes together and either one is incomplete alone. Education makes one more tolerant of views and beliefs of others. As Aristotle quotes, "it is the mark of an educated mind to be able to entertain a thought without accepting it". At the same time educating individuals without moral learning is like training a menace to the society.

Education increases the chances of decent employment and rise above the masses. Contrarily, an educated person without any values is more dangerous than normal criminals as he/she can make use of acquired knowledge for purposes which are harmful to the nation. It has been lately seen that the most dreadful terrorist organizations of the world are recruiting highly educated individuals who can use sophisticated technology to promote their campaigns. This is a clear example of how harmful education can be without teaching values. Youth is a great resource if their energies are properly used but can be as harmful if misguided.

Thus, values guide behaviour and direct people towards positivism. This is helpful in establishing peace and harmony in society.

Nudging and Ethical Issues

16. What do you understand by the so called "Nudge theory" which has found great relevance in business management and corporate culture? Discuss.

The concept of nudging deals with positive reinforcement, indirect advices and suggestions given to improve performance by influencing motives and decisions of the groups. The nudge theory became popular in 2008 by the book titled: '*Nudge: Improving Decisions about Health, Wealth and Happiness*'.

Nudging works more effectively than direct instruction, legislation and enforcement. The concept of nudge as per Richard Thaler and Cass Sunstein is defined as "any aspect of the choice architecture that alters people's behaviour in a manner which can be predicted without making any changes to economic incentives". The intervention has to be easy to avoid and cheap to consider. Nudges are not mandatory on anyone. The nudge theory has found great relevance in business management and corporate culture.

- The concept believes in capacity of behavioural economics to push for effectiveness in government decisions. It is seen that many psychological and neurological biases help in making people decisions which are antagonistic to their best interests. The idea rests on the fact that it is possible to push people for better decisions by giving them different choices in



different ways. E.g. the government run advertisements to build toilets in every rural household is a working as a great nudge to make people think and adopt the change. Likewise, the campaign about Swachh Bharat also served as a nudge to make people realise the importance of keeping the country clean.

- Nudging is also used by many marketers as a tactic to entice people to make decisions. There are many ethical issues which get highlighted in the concept. These are:
 - **Authenticity:** In an economical sense, there are misleading advertisements which do not depict the real product. Likewise, the false election promises made by politicians are a way nudging gets entangled in ethical debate. In a behavioural aspect, many times humans are successfully able to disguise their feelings.
 - **Privacy:** Looking at economical aspect, many financial companies attract customers by alluring offers just to seek their personal details. Latter are then misused or even sold to other data companies. Also, nudging by fake God-men often lead people to give away their private information.

Nudging can thus be regarded as both positive and negative depending on the intent of the person/party doing it.

“Cui servire est regnare”

17. What do you understand by “Cui servire est regnare”? Do you think that it is synonymous to people’s participation in administration? Discuss.

“Cui servire est regnare” means ‘to serve is to rule’. Hierarchical power has slowly given way a well networked authority in name of the executive and well-structured bureaucratic machinery. Both the political leadership and the appointed officers are meant to serve the public. Public service has undergone many changes over the years primarily due to increase in public awareness and expectations.

The roles of the public servant should be directed to maximise welfare of the people. It is essential for him to display certain values like integrity, honesty, citizen-centric, objectivity and transparency which will foster humanity. Compassion for the needy and depressed is essential to bring him close to the real problems of life faced by people under his jurisdiction.

Involvement of citizens in public administration is highly relevant in this age of social networking where information travels at the speed of thought. Participation of people in administration can make it more effective.

They can serve as the third eye for the government and help it find gaps in the administration. They being the primary stakeholders in policy-formulation and their involvement will bring in more



transparency and accountability. It will spread a wave of empowerment and usher in a raised level of trust between people and government. It will also bring down corruption.

Inter-caste Marriages: Law and Ethics Angle

r8. Although Inter-caste marriage in India has been given legal sanction, there are many in the societies who oppose it on moral and ethical grounds. Critically discuss the issue on ethical ground. Dr. B.R. Ambedkar has said, “Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. Virtue has become caste-ridden and morality has become caste-bound.”

India is a multi-ethnic and multi-religious society. There have been concerns about declining demographic statistics amongst every community especially the minorities. This is the reason there has been apparent intolerance to conversions. Inter-caste marriages have always been viewed as the most potent weapon to spoil the purity and perpetuity of the caste. They have also been seen to challenge family honour and dignity. However, in a democracy which is held by secularism and equality such archaic mind-sets need to be legally negated and defied because:

- Any religious law or order which stands against inter-caste marriage is a direct assault on the unity of the nation and free will of any individual. Such incidences gradually lead to serious fractures in the society.
- States like Tamil Nadu and Haryana have brought shame to the nation for the rampant killing of young couples in name of family honour. Many heinous punishments were dictated by the Khap Panchayats to these couples. They have been a blot to the modern society of a nation which is striving to be the next economic super-power.
- Such marriages are scientifically backward as they don't enrich the gene pool of the community.
- Furthermore, the apex court of the nation also stands juxtaposed to the unfair tradition and thinking. In its verdict of *Lata Singh versus State of UP*, the Supreme Court reiterated the fact that inter-caste marriages are not banned as per Hindu Marriage Act and is in national interest. It is illegal to stop them in any way.

Thus, no law prevents individuals of right age to marry the person of their choice. So, it is completely unethical to not let people choose their life partners on caste grounds. Any such tradition or view should be openly opposed without any fear or guilt. People should be educated about the personal freedom and right of young individuals. Instead any forcible acts of marriage should be opposed.



Conscience as a Guide to Human Decision Making

19. To what extent, conscience is a guide to ethical decision making? Discuss.

Conscience comes from the Latin word “conscientia” which stands for ‘privity of knowledge’ or ‘with knowledge’. It acts as moral guide to behaviour. Abraham Maslow states that conscience is a special action of mind which comes into force as the human intellect declares particular action as good or bad. Even on deontological aspects, conscience is more of an intellectual decision in context of a particular action. Conscience gives a practical judgement resting on morality of a past action or some future occurrence. However, there are some ethical concerns governing conscience. These are:

- If someone does not take enough care to ensure a correct conscience.
- If someone is forced to follow conscience despite the knowledge of the fact that it is false.
- If someone acts on doubtful conscience without overcoming the doubt.

Natural law many times stands juxtaposed to the civil laws defined by humans. e.g. abortion is legal in some nations like US although it does not justify natural law. Natural law in this case is promoted by pro-life activists who view abortion as a murder but looking at it from a larger perspective, it becomes necessary.

Conscience cannot always be seen as a dependable guide to make decisions as the presence of doubtful, erroneous and lax conscience can't be ruled out. In case of doubtful and erroneous conscious one is bound to make decisions which are suitable to self-implied beliefs and not in larger societal interests.

Ethical Issues around Humanitarian Funding

20. Many nations of the world are grappling with strife and are in dire need of humanitarian assistance. What are the moral and ethical concerns around humanitarian findings? Discuss.

“Humanitarian funding needs to be allocated on the basis of needs assessments in proportion to needs.”

The number of affected people is increasing everyday due to civil war, extremism, climate change and population increase. As per OCHA-UN Office for the Coordination of Humanitarian Affairs, in 2016 approximately 13.5 million which includes 6 million children are in need of assistance. This has led to an apparent rise in number of challenges in provision of humanitarian aid to these populations of which funding has emerged as a primary hurdle. There are many ethical concerns which raise head where funding is concerned. These are as follows:

- Funding of affected populations should be free from all kinds of biases and prejudices. There should be no discrimination based on religion, race, ethnicity, language etc.
- There should be no underlying conditions for anyone to qualify for aid. All funds should be transferred without any inordinate delay.
- In places where humanitarian crisis stems from dictatorial and corrupt regimes, funds



received under humanitarian aid gets diverted to other non-essential purposes. The funding agencies should ensure accountability, transparency and implementation. Agencies should demand basic reforms in administration before funding and should customise aid for every case.

- Humanitarian aid has limited capacities which lead to prioritisation of affected populations. In such conditions emergency appeals are made to raise additional funds. Also, one should put the allocation in such chronic contexts under strict scrutiny as the populations might be over or underserved. Thus, budget for the long-term operations should be revised annually.
- Aid is generally allocated on the basis of both political grounds and need. Thus, underlying motivations usually obscure the purpose of interventions.

Thus, there are many ethical concerns involved in humanitarian aid which have to be overcome in time so that the aid reaches the right people at the right time.

Conflict of Interest: OECD Guidelines

21. What do you understand by Conflict of Interest? Discuss in the light of OECD guidelines for managing conflict of interest in public service

OECD defines 'conflict of interest' as a state "when an individual or a corporation (either private or governmental) is in a position to exploit his or their own professional or official capacity in some way for personal or corporate benefit".

OECD gave explicit guidelines for managing any arising conflict of interest in public service to ensure that at no point in time the integrity of officials is compromised by personal interests of the public servants. This also gains relevance from the fact as new forms of partnerships between government and private individuals are emerging which have presented newer challenges to the policy-makers and public managers. Moreover, there is a growing expectation from an increasingly well-informed society and businesses of an unbiased and transparent public decision-making which is not guided by any kind of self-interest.

Effective management of conflict of interest is tedious as it requires a delicate balance by identification of risks, prohibition of unexplained private interests and largely generating an awareness of situations in which conflicts can arise.

Guidelines:

- Any private-capacity action should be avoided leading to an improper advantage from inside information which is not available to public.
- Public officials should refuse any improper gain in lieu of influencing performance of official duties.
- All public officials are expected to respect values like disinterestedness, impartiality and



integrity. They should always display close public scrutiny

- Any private interest and affiliation of public officials should be appropriately disclosed for enabling adequate control in time.
- Appropriate degree of openness and consistency should be ensured in managing of conflict-of-interest situation. In addition, scrutiny should be promoted to manage conflict-of-interest situations.
- Public officials should lead by example and accept responsibility for identifying and resolving conflict in favour of public interest if any conflict arises.
- Public organizations should also create an open culture and provide adequate policies, procedures and practices which encourage effective control and management of conflict-of-interest situations.

Lodha Committee / Ethics in Cricket

22. What is the significance of Lodha Committee Recommendations on improvement of cricket administration in the country? To what extent, these recommendations seek to resolve the administrative and ethical decisions. Examine.

Indian Sports need a complete overhaul as many irregularities surfaced in the recent past especially the IPL Scam. Lodha Panel was a three-member committee headed by former CJI RM Lodha by SC. The primary objective of the Panel was to suggest reforms in the functioning of BCCI. Some of the drastic suggestions made by the Panel included keeping out all ministers and government officials from the cricket board; one-state-one-association policy to get the membership of BCCI and also a maximum limit on tenure and age of the members. The Panel further recommended that the Panel should come under the ambit of RTI Act so people have access to various activities of the body.

Administration and Governance

There have been many recommendations regarding the governance restructuring of the Board to make it more accountable. The members will share collective responsibility for all decisions so taken. It is a right step towards decentralisation. Furthermore, introduction of upper limit for tenure and age, setting up of an apex council and letting more cricket professionals to enter the Board are all steps which hold good for future of the Board.

Transparency

BCCI should be brought under the purview of RTI will help renew the trust of the public in the game especially after the interest has been marred by the recent match-fixing scam in IPL. The step will make the game more transparent to the public and encourage citizen participation. In addition, the disclosure of assets by all members will go a long way to check corruption.

No Conflict of Interest

Barring government employees and ministers will apparently minimise government interference and



rid the game of the roots of many issues which made news lately. Also, separating governing councils of BCCI and IPL will prove to be a game-changer. Legalising betting will be instrumental in unearthing the black money and snap all links with underworld.

The model can be put into practice for other sports as the guidelines by the Panel will fortify ethics in sports and minimise chances for corruption.

Sports Ethics

23. Although corruption is prevalent in almost all walks of life, corruption in ethics has its widespread impact for the society. Discuss critically.

Sports are much more than just a game in every country. They are a common religion which unites people from all ethnicities and states without any discrimination. They imbibe a feeling of nationhood in the people as victory and defeat are felt equally by all. Sportsmen act as role models for the society. Fans have strong feelings for the teams and players. Youth and children usually draw inspiration from the players for many endeavours in life. Watching one's favourite team compete the rival team teaches not just the tips and tricks of the game but values like team-work, patience, determination, patriotism and self-control. Thus, the feelings associated with team and players go much beyond mere sport.

- There is no second chance to a game, so one has to play with full integrity. Lot of public sentiment is attached to the outcome, so if the latter is pre-conceived it is the biggest deception a player can make to his country.
- Any act of corruption of duping reflects badly on the game and the player massively as players are seen as role models for the society. People may forget other forms and scale of corruption rampant in the society but can never overcome the agony caused by the feeling of a pre-fixed match.
- Unlike other professions, lot of public sentiment is involved. Moreover, the teams and players are the face of India in any tournament abroad. Any form of corruption will bring a bad name to the whole nation.
- Also, as the games are funded by the tax-payer money so there should be complete transparency in the system.

However, the increasing commercialisation has brought in many forms of attractions in sports. Players are tempted to focus on events which are more rewarding monetarily than on events of international importance. Integrity and honesty have to be reinforced at every step by the players so that public trust does not take a beating. {Kindly check backgrounder on National Sports Ethics Commission Bill, 2016 at the end of this module.}



Globalization and Indian Values

24. How Value Education, particularly teaching Indian values and ethos is important in the era of globalization?

Globalisation has brought the whole world closer. It has made our societies more creative, prosperous but also more vulnerable. It has brought standardisation in processes, choices and consumption patterns. Although the phenomenon isn't bad, but it is the pace at which it is happening which is making all the difference to the system which is not able to adjust to the new possibilities of the growing interdependence and integration.

- Likewise, India is endowed with a rich culture and values. They are deeply imbibed in our ethos. The gradual influx of globalisation and westernisation has led to a dilution of these values to a great extent in young generation. Instead of seeking deeper understanding and knowledge of western ethos, youngsters are swayed by shine and openness of the new possibilities.
- Thus, it becomes imperative for families and teaching institutions to introduce westernisation and globalisation through proper channel in a systematic way. This will help the growing generations to understand the similarities and differences between Indian and western culture.

Instead of desisting from teaching and exposing the children to westernisation and globalisation, it is the onus of families to assist their children to embrace the same to right extent and through proper channels. This will help children to imbibe the correct values and leave the ones which stand in stark contrast to Indian values.

Ethical Governance

25. What do you understand by Ethical Governance? What are the key principles to Ethical governance?

Governance is an exercise of political, economic and administrative authority to carry on the affairs of the nation. It comprises intricate mechanisms, processes, relationships and institutions which help citizens and groups to express their interests, exercise their rights, obligations and even mediate their differences. Good governance requires high levels of integrity for overall socio-economic development. Furthermore, probity is ensured by effective laws, rules and regulations along with their fair implementation.

Ethical governance is thus based on the following principles:

- Honesty and integrity
- Impartiality
- Respect for the law



- Respect for persons
- Diligence
- Economic effectiveness
- Responsiveness
- Accountability

All these if properly followed at all levels of the organisation make it ethically strong. Furthermore, there should be audits at regular intervals to be able to pick up on irregularities. Strict and quick action should be taken against all involved to set an example for the rest of the employees. All decisions made by the organisation should satisfy the ethical benchmarks. This will ensure good governance holistically.

Redressal of Public Grievances

26. What are the various instruments of redressal of public grievances in India?

In India, it has been observed by many committees and commissions that special machinery should be set up to deal with public complaints against the administration. Various institutions exist to redress public grievances. For instance, a citizen can move the court to seek remedy against any wrong done to him by a public servant or a public agency in the course of discharge of public duty. This is called judicial remedy. Several kinds of administrative tribunals have been set up to provide cheap and speedy justice to the complainant.

The Income Tax Appellate Tribunal, Labour Tribunals etc. are instances of this type of institution. Secondly, Parliamentary procedure provides for opportunities to raise questions in Parliament by the elected representatives concerning their constituencies. Also, there is a Parliamentary Committee called the Committee on Petitions. A citizen may submit petitions to secure redress against an act of injustice. So, even though a distant body, Parliament or State Legislature can take up the cause of an aggrieved citizen.

Thirdly, under the provisions of the Public Servants (Enquiries) Act, departmental as well as public agencies can be instituted against a public servant for his misconduct. Not day-to-day dealing but more serious matter of maladministration come under the purview of this Act.

Fourthly, complaint forums have been set up at different levels to deal with public complaints. For example, in a public bus or in a railway station, there are complaint boxes to receive complaints from public.

Consumers' Fora are now available to deal with complaints against any supplier of goods and services such as telephone services.

Within large public organization such as Railways and Telecommunication etc., there are complaint



cells to deal with public complaints.

The government has also created Department of Administrative Reforms and Public Grievances. This is the nodal agency of the government for Administrative Reforms as well as redressal of public grievances.

The enactment of Administrative Tribunal Act 1985 opened a new chapter in the sphere of administrating justice to the aggrieved government servant and in some cases public members.

Steps Taken to Strengthen Ethical Values

27. Discuss the measures taken so far to strengthen ethical values in governance. What measures would you suggest apart from these towards this direction?

The first step to foster ethical values in governance was taken by the Department of Administrative Reforms of Government of India in 1997 which had laid down a Code of Ethics for public services. Latter earmarked Standards of Integrity and Conduct for public services. However, the Code did not come into effect. In 2006, it was the Department of Personnel which prepared a draft of Public Service Bill. The Bill brought up Fundamental values of Public Services, a Code of Ethics and a Management Code. The Bill met the same fate as the Code of Ethics. Likewise, in its 4th Report, the Second Administrative Reforms Commission covered ethical issues in public services, structural problems with current bureaucracy and to increase accountability in the same. It remains on the governmental efforts to make implementation possible.

Ethical practices in civil servants and other government officials can be fostered by following three basic principles:

- **Service:** All citizens have rights to various services of the government. All government officials should work with the sole aim of service to the public without any personal motive.
- **Accountability:** All official decisions should be transparent and must be backed by proper reasons. Public officials should be bold enough to stand up for their actions and make proper decisions.
- **Complaints:** There should be a highly effective complaints redressal mechanism. The lodging of complaints and their registration should both become highly effective. There should be proper monitoring and control of internal process so that the performance is never compromised.

In addition to above, it is advisable to have Charter for every department as they make detection of any flaw and wrong-doing easier, there should be proper review and action on customer feedback and plugging of all other loopholes.



ADR and Rape

28. To what extent, a judge's decision to grant bail to a rape accused so that he can meet the victim for a possible "mediation" is ethical in your view? Do you agree / approve such judgements? Argue.

Alternative Dispute Resolution simply refers to any way to solve a legal problem without having to go to court. Arbitration and Mediation are two ways of ADRs used in legal arena.

Mediation is a dispute resolution method designed to help battling parties resolve their own dispute without going to court.

There are two visible benefits of any form of ADR- cost effectiveness and saving the time of the court.

However, Rape is not a minor issue and rapists must be thoroughly punished so that they do not set a legacy to simply get away after committing a rape. Therefore, in my purview, mediation is definitely not the right tool to be used in heinous crimes like rapes.

Some reason to this non-approval by me can be cited below:

1. Mediation is a process used wherein both the parties are willing to settle their issues. In the case of rape, there is sheer dominance exhibited by one of the party. Therefore, mediation is definitely not the solution.
2. The victim to a rape incident is in dire need of justice. Our legal system cannot turn its back the victims by giving them the toffee of mediation wherein justice is definitely denied to the in the appropriate manner. Mediation brings about compromise, and in incidents such as rape, compromise is definitely not the right solution.
3. Courts are custodian of justice to the victims as they use fair judicial procedure. Therefore, mediation in a rape like situation will not provide effective justice to the victim.
4. Mediation is considered as a sensible means of ending disputes or conflicts. Rape is no dispute or conflict. It is a dirty act done by the rapist wherein the victim is shattered. Therefore, mediation is again not the solution.
5. Consent for mediation may be taken by coercion

The rapist is rest assured that he can get away after committing a rape because he has the assurance of mediation. Therefore, there are possibilities of repetition of the crime by the rapist. In a courtroom setting, lawyers have many tools to get people to testify and produce evidence that are not available to mediators. {Based on [this news](#)}

Medical Ethics

29. What are the major ethical issues related to Medical / public health emergencies? Do you see



some kind of ethical dilemma while addressing an emergency such as outbreak of Ebola or other such pandemics? Discuss.

Medical ethics is a system of moral principles that apply values and judgments to the practice of medicine. Values such as respect for persons, i.e., the patient form part of the values attached to medical ethics. Some of ethical issues associated with public health emergency {such as Ebola virus outbreak in recent times} are:

1. Treatment- Should the patient be treated first or the caretakers in the hospital? Who should get the first treatment?
2. Testing of the medicine- Test in the host country or any other country?
3. Implementation of the medicine without passing the clinical trial.
4. Should large scale production be done of such vaccines which have not met the approval?
5. Should fast-track trial and implementation of the vaccine be allowed due to the urgency of matter?
6. Can such fast track implementation act as guideline or precedent for adoption in other situations?

It can rightly be observed that there is ethical dilemma faced in such emergency like situations wherein lives need to be saved without compromising the essence of medical ethics.

Bribe Giver=Briber Taker?

30. "A briber giver must be punished along with bribe taker." Comment.

The act of bribe amounts to corruption. It is an illegal and an unethical act which is performed by both the parties for their selfish personal gains.

Bribe distorts the working of the market place. It gives the briber an unfair advantage, and the person not doing any bribing does not gain what he or she may rightfully deserve.

In the act of bribe taking and giving, there is loss of moral and human values, ethics, integrity and fair play.

Therefore, it is not only the bribe taker who is to be punished, it is also the bribe giver, because he is undertaking this activity for his personal gain.

We need therefore a stringent law to punish the bribe taker and giver in order to maintain equal grounds and ethics and integrity exist in the society.

Backgrounder: The National Sports Ethics Commission Bill, 2016

In the first half of 2016, the National Sports Ethics Commission bill was introduced in Lok Sabha as a private member bill by MP and BCCI secretary Anurag Thakur. It was tabled seeking



to bring about legislative reform to help improve and uphold ethical practices and integrity of sports in India.

BACKGROUND

Need for sports ethics commission bill

The integrity of sports in India is in crisis with a series of scandals and corrupt practices.

Rise in unethical practices

Match fixing, event manipulation, illegal betting, age fraud, doping and sexual harassment is reported every now and then and their presence has been increasingly felt not only nationally but also internationally. For instance, in 2015 alone 58 Indian weightlifters were found to be guilty of doping charges. As a matter of fact, Indian athletes regularly rank among the top 3 in the annual doping report released by the World Anti-Doping Agency's (WADA). It is not unusual to find the issue of age fraud in the popular sports like cricket and Badminton among others.

Involvement of huge money

Indian sports environment has seen a rise in activity in the recent years. This fact is evident from the following data:

- According to the estimates released by the American Appraisal, a Division of Duff & Phelps, the brand value of IPL was US\$3.5 billion in 2015.
- According to BCCI, the 2015 IPL season alone contributed Rs.1,150crore to the GDP of the country.
- Sports sponsorship in India is steadily increasing and was estimated to be Rs.5,185.4crore in 2015.
- The broadcast rights of IPL are currently valued at over Rs.900 crore, which is likely to double when the current rights deal expires.

Increase in investment

Of late, private investment in sports has been increasing. Proliferation of new private sports league is steady in every nook and corner of the country. These developments has brought forth the issue of participant-integrity to the forefront of legal discourse, and the need to uphold the public trust in authenticity of results.

Unsuccessful prosecutions

At present, there is no clear law to frame the sportspersons who indulge in unethical practices in a court of law. The sportspersons are currently charged under inappropriate sections of Dishonesty and Cheating under Indian Penal Code (IPC) as well as under the Prevention of Corruption Act in the courts. As a matter of fact, the players could dismantle the case against them as these laws are not effective to frame them. It is no wonder that Match-fixing is a victim less crime.

Mohammad Azharuddin, for instance, was served a life ban in December 2000. But he managed to



win the case against him in the Andhra Pradesh High Court in 2012. Although the Court did not pronounce that he was not guilty but it did declare that the life ban served to him as illegal. It came to this conclusion as the case against him was not properly framed and he was not given a proper hearing.

Similarly, S. Sreesanth was tried under the Maharashtra Control of Organised Crime Act, 1999 (the dreaded MCOCA) as there is no clear law under which he could be tried. The accused are tried under MCOCA on the basis that they have conspired with the underworld. As expected, nothing could be proved under MCOCA as Sreesanth was not a terrorist.

In this context, the new bill aims at creating a set of new criminal offences and penalties pertaining to participant-integrity in sports. It seeks to put in place a formal mechanism for adjudication of sports disputes through the establishment of a national commission.

Earlier attempts

Although, the *Prevention of Dishonesty in Sports Bill* was prepared as early as 2001, nothing substantial could be achieved.

The *National Sports Development Code of India, 2011* required national sports federations to satisfy certain conditions in order to receive government funding and recognition. The conditions required the federations to establish mechanisms to comply with anti-sexual harassment laws, administer anti-doping procedures, check age fraud etc. However, the main drawback of this code was that the alleged offences had neither legislative status nor punishments.

The *Draft National Sports Development Bill, 2013* ("National Sports Development Bill 2013") aimed to improve the governance structures of all national sports federations. It also addressed the issue of sports ethics. It had provisions limiting the age and tenure for office bearers. It also aimed to ensure transparency in the functioning of sports federations. It mandated all of the national sports federations to put in place and enforce a Code of Ethics for their sport. In addition, it also had proposals to establish an ethics commission to enforce the Codes of Ethics. However, the bill could not make any progress and was abandoned later.

Dishonest Practice in Sporting Event (Prevention) Bill, 2013 was drafted by Law Ministry after the IPL 2013 spot fixing incident. The Draft Bill proposed to create "sporting fraud" as a special category of offence.

Lodha Committee was appointed by the Supreme Court to address the issue of match fixing which is seen as the most prominent integrity issue. The recommendations are expected to alter not only the governance of cricket but also other sports in India

From the above attempts it can be held that in the past, the law that would punish the guilty was



largely ignored. The countries like Britain have stringent laws which imprisoned the guilty, whereas India is yet to pass a similar bill. In this context, the National Sports Ethics Commission Bill introduced by Anurag Thakur in the Lok Sabha has assumed importance.

Salient Features

National Sports Ethics Commission

The bill proposes to set up *National Sports Ethics Commission* consisting of judges and eminent sportspersons to frame guidelines and rules for ensuring ethical practices in sports bodies. The Commission is to be constituted of six members appointed by the Central Government. Out of which at least four members appointed should invariably be the Judges of the Supreme Court or a High Court, and they have to be appointed in consultation with the Chief Justice of India or his nominee.

Ethics committee and codes of ethics for sports federations

The new bill requires each sports federation to constitute an internal Ethics Committee of members having a maximum term of four years and ineligible for re-election. Also, each sports federation is mandated to frame a Code of Ethics as per the guidelines established by the National Commission.

Powers of national commission

The National Commission has been empowered further. For instance, it can order the sports federations to reframe Code of Ethics if it is not in consonance with the proposed Act. Also, the civil jurisdiction of the national commission has also been increased. It can now hear and adjudicate civil matters related to sports federations. All the civil cases in which sport federations are party and are pending adjudication before any court other than Supreme and High Court will be transferred to the National Commission.

Other salient features

- The bill proposes to award stringent punishment to those sportspersons indulging in match fixing. It has recommended a life ban along with 10 years of jail term and a fine of 5 times the bribe amount received by the sportsperson.
- It has created a new offence of 'Sports Fraud'. The offence of sexual harassment, match-fixing, doping, age/gender fraud, failure to comply with national commission's directions will invite penalties and punishments.
- The bill recommends a jail term of 6 months along with a fine of Rs 1 lakh for those persons indulging in fraud of age or gender.
- The bill proposes to shift sports from State list to the concurrent list to ensure uniformity throughout the country.
- National Sports Ethics Commission Bill is a version of two important bills (*Draft National*



Sports Development Bill and the *Prevention of Sports Fraud Bill*) piloted by Justice MukulMudgal. Justice MukulMudgal studied elaborately the system existing in 22 countries and had proposed to set up an ethics commission and punishment for those who violated. The biggest opposition to his proposals came from the BCCI which wanted to safeguard its opacity and lack of accountability then.

- The bill has also proclaimed, striving towards elimination of doping practices, match fixing and fair play, fraud of age, gender and sexual harassment of women in sports as one of its objectives.

Drawbacks

Jurisdiction

The bill is not clear whether the jurisdiction is based on a sports event being held in India? Or will it also include sports events held outside of the country? It is widely felt that the acts committed outside the country also needs to be considered.

Unclear definitions

The bill has defined 'sports person' as 'a person who participates in sports'. Similarly, the definition of sports federation and references to international federations rather than national and state federations has created confusion and ambiguity in many issues especially in those associated with jurisdiction. An overbroad approach followed in the bill may not stand up to scrutiny, especially with respect to criminal offences. Further clarity is needed to ascertain the applicability of the various terms of the Bill.

Adjudication of offences

The new Bill has come up with a number of new criminal offences, with penalties and punishments including life bans, fines and even incarceration. But the bill did not offer safeguards or powers of a criminal court to the National Commission. So it is unclear who will try some of these offences and what role National Commission will play in adjudicating these offences.

Substance of offences

Many people have questioned whether some of the proposed offences are appropriate for criminalization. The absence of defences is also a matter of concern. In this respect, science, ethics and jurisprudence have to play a role to determine of offences. Also, they need to suggest appropriate defences for each of the listed violations.

Obstacles

The proposals in the bill such as limit on the number of terms, the retirement age of office bearers as 70 and various other provisions are likely to affect the interests of politicians and businessmen alike as it is likely to threaten their power, privileges and prestige. Most of them have large stakes in sports due to the incentive of funds, visibility and free publicity offered by the sports. Similarly,



sports associations are also likely to oppose.

What is the way forward?

The National Sports Ethics Commission bill is a step in a right direction as it proposes to curb unethical practices in sports. Having said that it is essential to clearly demarcate the areas of authority especially where doping or age-fraud is concerned as the bill proposes to punish also the coaches and officials in case of violation. In the first instance, the bill's jurisdiction can be limited to international, national and state-level events. Then, once a culture of compliance has been created, it can be extended to include more local events such as inter-district, inter-school and inter-collegiate competitions.