NOT FOR SALE

This is the First part in the series of exercises in the class-room programme at SYNERGY. The questions of this section is a mixture of direct and case based questions, however, all the questions in this (part-I) is directed to test a student's basic conceptual understanding. The Course has been designed with pre-dominant emphasis on case study method(approx 150 case studies). In order to avail, it log on to www.synergy.edu.in or like our page on facebook.

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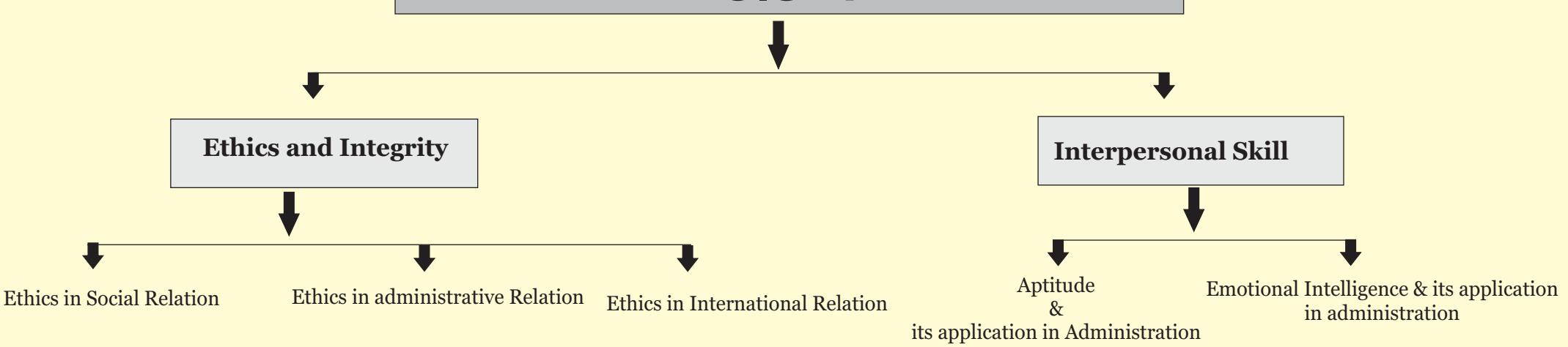
Ethics, Integrity and Aptitude
G.S-IV



NOT FOR SALE

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Essence of Ethics

By essence of ethics, we will be discussing the nature of ethics itself. How do we have knowledge of ethical principles? Are ethical principles fixed or changing? Are they absolute or circumstantial? These are sometimes called meta-ethical questions that is, questions about the nature and concepts of ethics. Thinking carefully about those questions may help in thinking more carefully about such issues as economic justice, abortion, capital punishment and so on. In any case, it may help us gain a clearer perspective.

What is Ethics?

- General Discussion
  - Not simply living but emphasis on the art of living
  - Good life ⇨ What is Good life?
    - How to know
      - Religion
      - Law
      - Society
      - Reason
      - Emotion / Intuition
      - Neuro-Biology (whether ethics is hardwired?)
- Concepts
- Meaning & conceptualization
  - Objectivist / Realism
  - Interpretivist / Idealism
  - Normative / Evaluative Statements
- Characteristics of Ethics
  - What it includes?
  - What it doesn't include?

How Ethics? (structure of ethical arguments)

Why Ethics? (Importance/significance of ethics)

Determinants of Ethics

This topic would deal with various factors that influences the human action in public and private relations.

- General Analysis
- Influences/Determinants over ethical actions
  - Religion
  - Law
  - Logic
  - Emotions
  - Storytelling
- Teleological Approach
  - Object of a Human action
  - Circumstances in which the action was performed
  - End or Purpose of the act
- Virtue Ethics Approach
  - Trustworthiness
  - Respect
  - Responsibility
  - Fairness
  - Caring
  - Citizenship
- Influences in Public Relation/ Organizational Relation
  - Personal moral Standards
  - Work Place Ethics and Culture
  - Nature of the issue concerned
  - Unrealistic Performance goal
  - Leadership
  - Decision Making process
- Causes of unethical behaviour
  - Individual
    - Complexity of st. issues
    - Competition for scarce resources
    - Conflicting loyalties
  - Group
    - Group Think
    - Presence of Idealogues
    - Negative Original response to dissent

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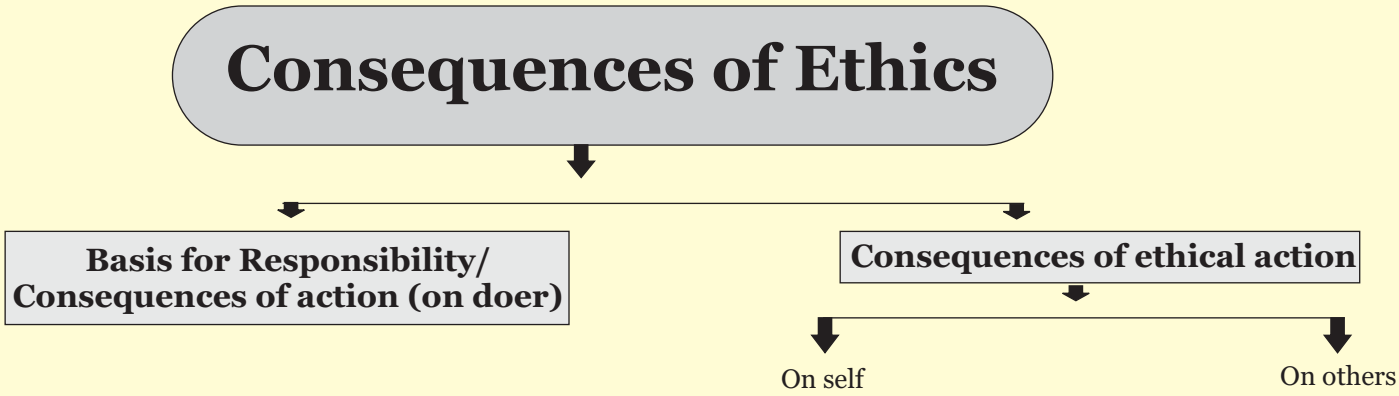
The topic will deal two major aspects. One, what are the conditions under which the consequences of action could be attributed to the doer. Second, how the various human actions affect the self and others (moreover, in terms of their value system). This topic does not refer to the consequentialist philosophy of Utilitarianism (as this is only one of the dimensions of ethics)



Dimensions of Ethics

This topics would include various aspects of ethics. Ethics is studied from a number of different perspectives and it has different basis in understanding and defining the rightness and wrongness of human actions whether in the individual or group relations/public or private relations.

- **Concepts Analysis**
- **Meta- Ethics**
- **Normative Ethics**
  - **Consequentialism**
    - Utilitarianism
  - **Non-Consequentialism**
    - Ethical Relativism
    - Intuitionism
    - Deontological
    - Etc.
- **Applied Ethics**
  - **Private Relation**
    - Duties to ourselves
      - Human Rights
      - Right to self-defence
      - Etc.
    - Our Right to private property
      - Pvt. Ownership
      - Pub. Ownership
  - **Public Relation**
    - Duties to others
      - Lying
      - Homicide
      - Euthanasia
      - Abortion
      - Etc.
    - Our Duties & Rights as members of society
      - Family
      - Just war Principle
      - Living wage
      - Ethics of Strike
      - Etc.

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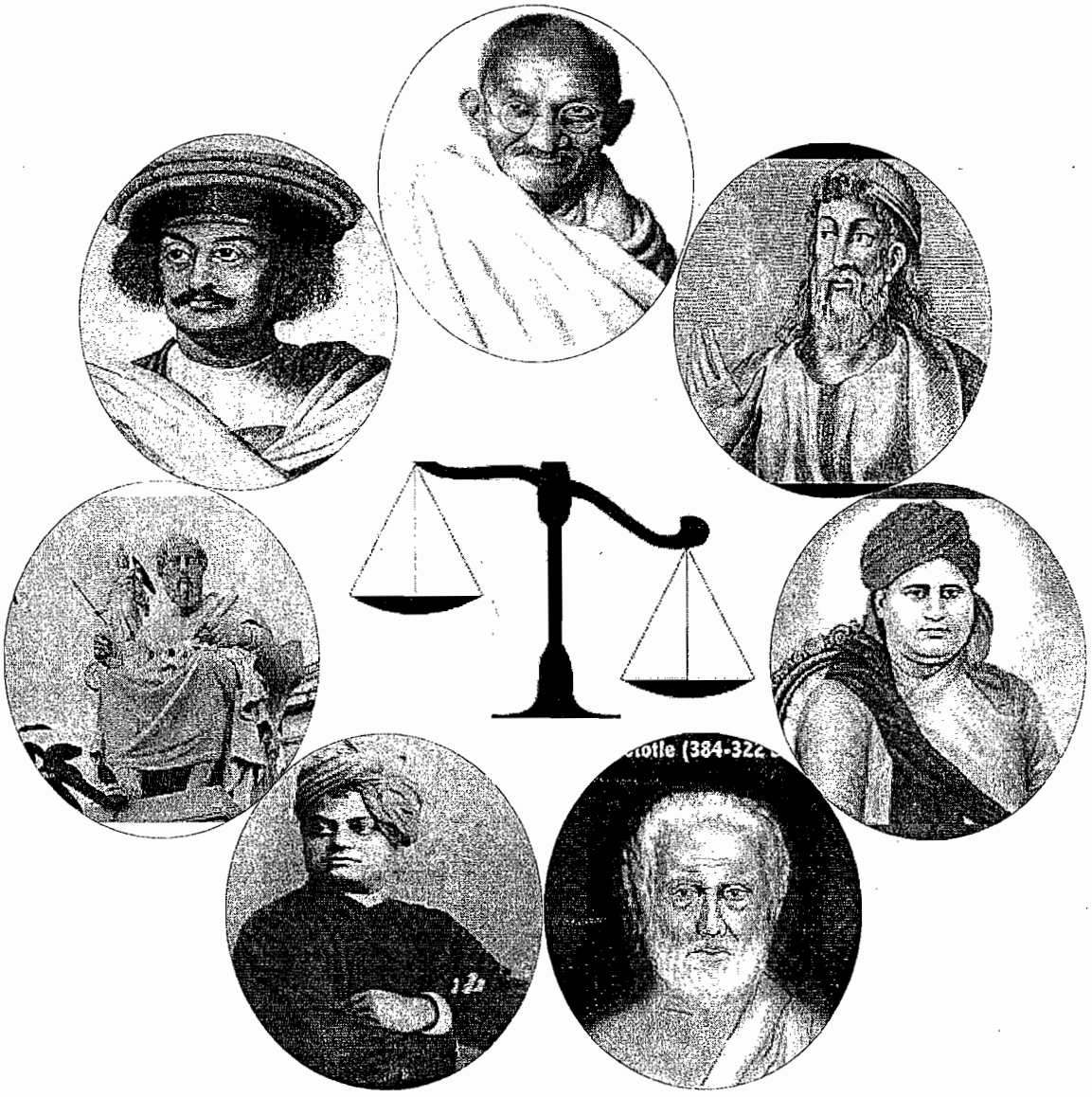
ETHICS & INTEGRITY

G.S. MAIN (PAPER-IV)

VOLUME-I



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MUKHERJEE NAGAR: 102, Ist Floor, Manushree Building, Behind Post Office, Delhi-09
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ETHICS & INTEGRITY

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CHAPTER-1

ETHICS AND HUMAN INTERFACE

INTRODUCTION

Etymologically the term "ethics" correspond to the Greek word *"ethos"* which means character, habit, customs, ways of behaviour, etc. Ethics is also called "moral philosophy". The word "moral" comes from Latin word *"mores"* which signifies customs, character, behaviour, etc. Thus ethics *may be defined as the systematic study of human actions from the point of view of their rightfulness or wrongfulness, as means for the attainment of the ultimate happiness*. It is the reflective study of what is good or bad in that part of human conduct for which human has some personal responsibility.

In simple words ethics refers to what is good and the way to get it, and what is bad and how to avoid it. It refers to what ought to be done to achieve what is good and what ought not to be done to avoid what is evil.

Ethics, however, is often said to be the fruit of all the sciences since it ultimately perfects human person, by ordering all other sciences and all things else in respect to an ultimate end that is absolutely free.

As a philosophical discipline, ethics is the study of the values and guidelines by which we live. It also involves the justification of these values and guidelines. It is not merely following a tradition or custom. Instead it requires analysis and evaluation of these guidelines in light of universal principles. As moral philosophy, ethics is the philosophical thinking about morality, moral problems, and moral judgements.

MORALITY VS ETHICS

Morality can be an individual set of commitments even when they are rejected by others. But one cannot be ethical alone. Ethics brings other people for the realization of the self. Morality does not demand acquiescence from others the way ethics does. It is possible to be moral alone. A moralist can say I do not believe in war, so what if everyone else does.

Ethics is a science in as much as it is a set or body of reasoned truths organised in a logical order and having its specific material and formal objects. It is the science of what human ought to be by reason of what one is. It is a rational science in so far as its principles are deduced by human's reason from the objects that concern the free will. Besides it has for its ulterior end the art by which human may live uprightly or comfortably to right reason. It is a normative/regulative science in as much as it regulates and directs human's life and gives the right orientation to one's existence.

Ethics is also theoretical and practical. It is theoretical in as much as it provides the fundamental principles on the basis of which moral judgements are arrived at. It is practical in as much as it is concerned about an end to be gained, and the means of attaining it.

Ethics is sometimes distinguished from morality. In such cases, ethics is the explicit philosophical reflection on moral beliefs and practices while morality refers to the first-order beliefs

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and practices about good and evil by means of which we guide our behaviour (e.g. music and musicology). However, in most cases they are referred to as having the same meaning.

Ethics is **not merely a set of 'codes'**. Ethics certainly deals with moral codes yet one cannot identify ethics to moral codes. Ethics is not primarily to restrict one's behaviour, rather to help one to find what is good and how to get it. The obligatory character of ethical norms derives from the very purpose of ethical enquiry, i.e. to discover the most ultimate principles of explanation or the most ultimate reasons why one ought to do anything.

SCOPE OF ETHICS

Ethics deals with voluntary actions. We can distinguish between human actions and actions of human: human actions are those actions that are done by human consciously, deliberately and in view of an end. Actions of human may not be willfully, voluntarily, consciously and deliberately done but all the same they are done by human (e.g. sleeping, walking, etc.). It is the intention which makes the difference between human action and action of human. In ethics we deal only with human actions.

WHAT ETHICS IS NOT?

- **Ethics is not religion**: Many people are not religious, but ethics applies to everyone. Most religions do advocate high ethical standards but sometimes do not address all the types of problems we face.
- **Ethics is not following the law**: In law, a man is guilty when he violates the rights of another. In ethics, he is guilty if he thinks of doing so. Immanuel Kant A good system of law does incorporate many ethical standards, but law can deviate from what is ethical. Law may have a difficult time designing or enforcing standards in some important areas, and may be slow to address new problems. (Youths not looking after old parents who are sick or have no means to support them).
- **Ethics is not following culturally accepted norms.** Some cultures are quite ethical, but others become corrupt -or blind to certain ethical concerns (United States was to slavery before the Civil War; caste system in India). "When in Rome, do as the Romans do" is not a satisfactory ethical standard.

HISTORY OF ETHICS

Ethics is as old as humanity. The first ethical precepts were certainly passed down by word of mouth by parents and elders, but as societies learned to use the written word, they began to set down their ethical beliefs. These records constitute the first historical evidence of the origins of ethics.

In as much as it is the study of human behaviour, we cannot really trace the history of ethics. However, as a systematic study of human behaviour, we can point out how ethics evolved as a discipline. It is not that we have first a straightforward history of moral concepts and then a separate and secondary history of philosophical comment. To set out to write the history of moral philosophy involves a careful selection from the past of what falls under the heading of moral philosophy as we now conceive it. We have to strike a balance between the danger of a dead antiquarianism, which enjoys the illusion that we can approach the past without preconceptions, and the other of believing

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that the whole point of the past was that it should culminate with us. However, we can observe a gradual development in the ethical thought from the beginning to our day.

Socrates: In the Western Philosophy, the history of ethics can be traced back to the fifth century B.C with the appearance of Socrates. As a philosopher among the Greeks his mission was to awaken his fellow humans to the need for rational criticism of their beliefs and practices. It was the time when the philosophers began to search for reasons for established modes of conduct. Socrates, in demanding rational grounds for ethical judgements, brought attention to the problem of tracing the logical relationship between values and facts and thereby created ethical philosophy.

Plato: Plato's theory of forms could be seen as the first attempt at defending moral realism and offering an objective ground for moral truths. From the *Republic* on through the later dialogues and epistles, Plato constructed a systematic view of nature, God, and human from which one derived one's ethical principles. His main goal in his ethical philosophy was to lead the way toward a vision of the Good.

Aristotle: Aristotle differed from Plato in his method of inquiry and his conception of the role of ethical principles in human affairs. While Plato was the fountainhead of religious and idealistic ethics, Aristotle engendered the naturalistic tradition. Aristotle's ethical writings (i.e. *Eudemian Ethics,* the *Nicomachean Ethics,* and the *Politics*) constitute the first systematic investigation into the foundations of ethics. Aristotle's account of the virtues could be seen as one of the first sustained inquiries in normative ethics. It was a clear mixture of Greco-Roman thought with Judaism and elements of other Middle Eastern religions.

The medieval period was dominated by the thoughts of Christian philosophers and theologians like Augustine and Thomas Aquinas. The influence of Christianity dominated the ethical scenario. So much so that during this period philosophy and religion were nearly indistinguishable. The rise of Christian philosophy produced a new era of history of ethics. In St. Augustine, the most prominent philosopher of the early medieval period, ethics became a blend of the pursuit of earthly well-being with preparation of the soul for eternal salvation. The next towering figure of medieval philosophy is Thomas Aquinas. He brought about a true reconciliation between Aristotelian science and philosophy with Augustinian theology. Aquinas greatly succeeded in proving the compatibility of Aristotelian naturalism with Christian dogma and constructing a unified view of nature, human, and God.

The social and political changes that characterized the end of medieval period and the rise of modern age of industrial democracy gave rise to a new wave of thinking in the ethical field. The development of commerce and industry, the discovery of new regions of the world, the Reformation, the Copernican and Galilean revolutions in science, and the rise of strong secular governments demanded new principles of individual conduct and social organization. Some of the modern philosophers who contributed to the great changes in ethical thinking were Francis Bacon, René Descartes, Thomas Hobbes, Gottfried Wilhelm Leibniz, Benedict de Spinoza, John Locke, David Hume, Immanuel Kant, John Stuart Mill and Friedrich Nietzsche. Further developments in ethical thinking in the west came with Karl Marx and Sigmund Freud. Here we are not intending to give a detailed analysis of their contribution to ethics. However, the most influential ethical thought during this period were the Utilitarianism, dominated by British and French Philosophy (e.g. Locke, Hume, Bentham, Stuart Mill) and Idealistic ethics in Germany and Italy (e.g. Kant, Hegel, Nietzsche).

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The contemporary ethical scenario is a further complex area of study. The contemporary European ethics in the broadest sense attempts to cover a generous range of philosophies running from phenomenology to theories of communicative action. The conditions of contemporary civilization forced philosophers to seek for a genuine ground for ethics and moral life. In much of the English speaking world G.E. Moore's *Principia Ethica* (1903) is taken to be the starting point of contemporary ethical theory. Others like Martin Buber, Gabriel Marcel, Emmanuel Levinas, Max Scheler, Franz Brentano and John Dewey too have made significant contributions to the ethical thinking in other parts of the world.

Different Approaches to the Study of Ethics

There are basically four different approaches to the study of ethics. Tom L.Beauchamp, in his book *Philosophical Ethics: An Introduction to Moral Philosophy* presents them with the following diagram:

The non-normative approaches examine morality without concern for making judgements as to what is morally right or wrong. They do not take any moral position regarding moral issues. The normative approaches instead make judgements as to what is morally right or wrong. They take a clear moral position regarding moral issues.

Among the two non-normative approaches to ethics, *descriptive ethics* describe and sometimes try to explain the moral and ethical practices and beliefs of certain societies and cultures. This is what sociologists, anthropologists, and historians often do in their study and research. In their descriptions they do not make judgements about the morality of the practices and beliefs but simply describe the practices observed in the different groups or cultures. *Metaethics* focuses on the analysis of the meanings of the central terms used in ethical reasoning and decision-making. It attempts to answer questions of meaning.

DIVISION OF ETHICS

The whole study of ethics can be divided into General Ethics (nature of moral activity, norm of morality, foundation of morality, end of morality, etc) and Special Ethics (applies the principles of general ethics to the various actions of human activity).

However, when we consider the ethical theories, philosophers today usually divide them into three general subject areas: metaethics, normative ethics and applied ethics. Metaethics investigates the origin and meaning of ethical concepts. It studies where our ethical principles come from and what they mean. It tries to analyse the underlying principles of ethical values; Normative ethics tries to arrive at moral standards that regulate right and wrong conduct. It is a more practical task. It is a search for an ideal litmus test of proper behaviour; Applied ethics involves examining specific controversial issues, such as abortion, infanticide, animal rights, environmental concerns, homosexuality, and so on. In applied ethics, using the conceptual tools of metaethics and normative ethics, one tries to resolve these controversial issues.

Often the lines of distinction between metaethics, normative ethics, and applied ethics are often blurry. For instance, the issue of abortion is an applied ethical topic in as much as it involves a specific type of controversial behaviour. But it is also an issue involving normative principles such as the right of self-rule and the right to life and an issue having metaethical issues such as, "where do rights come from?" and "what kind of beings have rights?".

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ETHICS AND RELIGION

Ethics has no necessary connection with any particular religion. However, it is sometimes argued that without God or religion, ethics would have no point; and therefore in so far as God or religion is in question, so is ethics. This is evidently unacceptable. Although belief in God or religion can be an added reason for our being moral, it is not necessary to relate it to God or to any religion. The fact that ethics exists in all human societies shows that ethics is a natural phenomenon that arises in the course of the evolution of social, intelligent, long-lived mammals who possess the capacity to recognize each other and to remember the past behaviour of others.

Critics of religion such as Marx and Nietzsche saw religion as a profound source of social conformity, as a means of maintaining the status quo and keeping people confined to their existing social and economic positions. Yet there is another face of religion, one which suggests that religion may be a profoundly liberating force in individual's lives and an important force for social change.

IMPORTANCE OF STUDYING ETHICS

Today, more than ever, the importance of ethics is felt at every sphere of human living. The situation in the present world is characterised by an increasing rate in crime, with no end to such increase in sight. Besides, the power of traditional religions to inspire moral conduct continues to decline. Terrorism, civil wars, industrial pollution, planned obsolescence, misleading advertising, deceptive labeling, crooked insurance adjusting, unfair wages, crime syndicates, illegal gambling, forced prostitution, high jacking, match-fixing...so many are the prevailing trends! Truly, there seems to be hardly a few areas in life remain untouched by growing demoralization! The question that one may ask in this precarious situation is: Are we being sucked into a moral vacuum? Is this our way to the end of ethics?

We can point out at least three reasons why we should study ethics. First, the study of moral philosophy or ethics can deepen our reflection on the ultimate questions of life. The study of ethics helps a person to look at his own life critically and to evaluate his actions/choices/decisions. It assists a person in knowing what he/she really is and what is best for him/her and what he/she has to do in order to attain it.

Second, the study of moral philosophy can help us to think better about morality. Moral philosophy can help us to clarify our moral positions when we make judgments. It improves out perspective, and makes it more reflective and better thought out. It can also improve our thinking about specific moral issues. In our everyday life we are confronted with situations in which we have to decide what is the correct course of action and what is to be avoided. Whether we choose to act or to refrain from acting, we are in either case making a choice. Every decision or choice we make we do so for reasons. However, we should agree that some of these reasons are better than the others in judging the rightness of the decision or choice. However, there seems to be a common agreement that we should all strive to do the right thing, to do what is morally acceptable in a given situation or circumstance. However, the issue of disagreement is over the question of what exactly is the right thing to do.

Third, the study of moral philosophy can help us to sharpen our general thinking processes. It trains our mind to think logically and reasonably and to handle moral issues with greater clarity. Ethics becomes inevitable as by nature human being is a 'social' being, a being living in relationship with other fellow beings and with the nature around. All actions, whether one is aware of it or not,

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some way or another affects the others. In order to make a decision/ judgement one bases himself on a standard of right and wrong even though the measure may not be the same at all times.

Thus, ethical problems confront everybody. Nobody can really get through life without ethics, even if one may not be aware of the ethical principles. Consciously or unconsciously all of us are every day making moral decisions. Whether we are aware of it or not, the fact is that we do have ethical attitudes and are taking moral stances every day of our lives.

WHY BE MORAL?

Not few are the people who ask this question: Why should we be moral? Why should we take part in the moral institution of life? Why should we adopt a moral point of view?

In every human person there is a deep desire for good. Human being by nature tend to good – *summum bonum*. Each man/woman desires what is best for himself/herself. The ethical principles and moral practices help one to attain what is best. It helps a person to perfect himself/herself as amoral being. Morality has to do more with one's interior self than the practice of some customs or set rules. Viewed from this point, morality is a deep down desire in human person and is something to do with the very nature of human person. The rational nature of human person makes him/her aware of certain fundamental principles of logical and moral reasoning. This means that there is not only a subjective aspect to every human action but also an objective one that prompts human person to base himself/herself on certain common principles.

We also find that for the functioning of any society we need certain rules and regulations. The conditions of a satisfactory human life for people living in groups could hardly obtain otherwise (neither a "state of nature" nor a "totalitarian state"). The institutions which are designed to make life easier and better for human kind, cannot function without certain moral principles. However, here the question of individual freedom can also come in. How far the society can go on demanding? Should it not respect the freedom of the individual? Is morality made for man or man is made for morality?

Morality is a lot like nutrition. Most of us have never had a course in nutrition or even read much about it. Yet many of us do have some general knowledge of the field, of what we need to eat and what not. However, we also make mistakes about these things. Often thinking of the good a particular diet can do in the long run for our health, we may go for it although it may bring no immediate satisfaction. **So too is our moral life. While nutrition focuses on our physical health, morality is concerned about our moral health.** It seeks to help us determine what will nourish our moral life and what will poison it. It seeks to enhance our lives, to help us to live better lives. Morality aims to provide us with a common point of view from which we can come to agreement about what all of us ought to do. It tries to discover a more objective standpoint of evaluation than that of purely personal preference.

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CHAPTER-2

CONSEQUENCES OF ETHICS IN HUMAN ACTIONS

ETHICS COVERS THE FOLLOWING DILEMMAS:

- How to live a good life
- Our rights and responsibilities
- The language of right and wrong
- Moral decisions - what is good and bad?

Our concepts of ethics have been derived from religions, philosophies and cultures. They infuse debates on topics like just war, abortion, human rights and professional conduct.

Today, more than ever, the importance of ethics is felt at every sphere of human living. The situation in the present world is characterised by an increasing rate in crime, with no end to such increase in sight. Besides, the power of traditional religions to inspire moral conduct continues to decline. Terrorism, civil wars, industrial pollution, planned obsolescence, misleading advertising, deceptive labeling, crooked insurance adjusting, unfair wages, crime syndicates, illegal gambling, forced prostitution, high jacking, match-fixing... so many are the prevailing trends! Truly, there seems to be hardly a few areas in life remain untouched by growing demoralization! The question that one may ask in this precarious situation is; are we being sucked into a moral vacuum? Is this our way to the end of ethics?

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with other fellow beings and with the nature around. All actions, whether one is aware of it or not, some way or another affects the others. In order to make a decision/ judgement one bases himself on a standard of right and wrong even though the measure may not be the same at all times.

Thus, ethical problems confront everybody. Nobody can really get through life without ethics, even if one may not be aware of the ethical principles. Consciously or unconsciously all of us are every day making moral decisions. Whether we are aware of it or not, the fact is that we do have ethical attitudes and are taking moral stances every day of our lives.

DETERMINANTS OF ETHICS IN GOVERNANCE

The levels of ethics in governance are dependent on the social, economic, political, cultural, legal-judicial and historical contexts of the country. These specific factors influence ethics in public administrative systems. Ethics, whether in an entire society, or in a social subsystem, evolves over a long period of time and is influenced, during its nurturance and growth, by a variety of environmental factors.

THE HISTORICAL CONTEXT

The history of a country marks a great influence on the ethical character of the governance system. Kautilya's Arthashastra mentions a variety of corrupt practices in which the administrators of those times indulged themselves. The Mughal Empire and the Indian princely rule were also afflicted with the corrupt practices of the courtiers and administrative functionaries with 'bakashish' being one of the accepted means of selling and buying favours. The East India Company too had its share of employees who were criticised even by the British parliamentarians for being corrupt. The forces of probity and immorality co-exist in all phases of human history. Which forces are stronger depends upon the support these get from the prime actors of politico-administrative system.

What is disturbing is that a long legacy of unethical practices in governance is likely to enhance the tolerance level for administrative immorality. In most developing nations having a colonial history, the chasm between the people and the government continues to be wide. In the colonial era, the legitimacy of the governance was not accepted willingly by a majority of population and therefore, true loyalty to the rulers was a rare phenomenon. Although the distance between the governing elite and the citizens has been reduced substantially in the transformed democratic regimes, yet the affinity and trust between the two has not been total even in the new dispensation. Unfortunately, even the ruling elites do not seem to have imbibed the spirit of emotional unity with the citizens. The legacy of competitive collaboration between the people and the administrators continues to exist. The nature of this relationship has an adverse impact on 'administrative ethics'.

THE SOCIO-CULTURAL CONTEXT

Values that permeate the social order in a society determine the nature of governance system. The Indian society today seems to prefer wealth to any other value. And in the process of generating wealth, the means-ends debate has been sidelined. Unfortunately, ends have gained supremacy and the means do not command an equal respect. A quest for wealth in itself is not bad. In fact, it is a mark of civilisational progress. What is important is the means employed while being engaged in this quest. We seem to be living in an economic or commercial society, where uni-dimensional growth of individuals seems to be accepted and even valued, where ends have been subdued by means, and ideals have been submerged under the weight of more practical concerns of economic progress. Can we change this social order?

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Mahatma Gandhi very much wanted to transform the priority-order of the Indian society, but there were hardly any takers or backers of his radical thinking that was steeped in a strong moral order. To put it bluntly, ever since Gandhi passed away, there has been not a single strong voice in independent India challenging the supremacy of 'teleology and unidi- mensionalism'. Neither have our family values questioned this unilinear growth of society nor has our educational system made serious efforts to inject morality into the impressionable minds of our youth. We have starkly failed on these fronts. The need is to evolve fresh perspectives on what kind of the Indians we wish to evolve and how? Till then, efforts will have to be focused on the non-social fronts.

The issues of morality may or may not be rooted in the religious ethos of a society. Indian religious scriptures do not favour pursuit of wealth through foul means. Interestingly, Thiru Valluvar's Kural, written two thousand years ago in Tamil Nadu, emphasises that earning wealth brings fame, respect and an opportunity to help and serve others, but it should be earned through right means only. Can this dictum form the basis of our socio- moral orientation? The cultural system of a country, including its religious orientation, appears to have played a significant role in influencing the work ethics of its people. For instance, the stress on hard work, so characteristic of the Protestant ethics, has helped several Christian societies to enhance their per capita productivity. While Judaism has valued performance of physical labour by its followers, the Hindu and Islamic societies, on the other hand, have generally considered physical labour to be of lower rank than the mental work. Work ethics may or may not be linked with religious moorings. These are subjective issues but make for an interesting study. The family system and the educational system are influential instruments of socialisation and training of the mind in its impressionable years. If the values inculcated through the family and the schools have underscored honesty and ethics, the impact on the mind-set of citizens is likely to be highly positive and powerful.

LEGAL-JUDICIAL CONTEXT

The legal system of a country determines considerably the efficacy of the ethical concerns in governance system. A neatly formulated law, with a clear stress on the norms of fair conduct and honesty, is likely to distinguish chaff from grain in the ethical universe. Conversely, nebulous laws, with confusing definition of corruption and its explanations, will only promote corruption for it would not be able to instill the fear of God or fear of law among those violating the laws of the land and mores of the society. Besides, an efficient and effective judiciary with fast-track justice system will prove a roadblock to immorality in public affairs. Conversely, a slow-moving judiciary, with a concern for letter rather than the spirit of the law, will dither and delay and even help the perpetrators of crimes by giving them leeway through prolonged trials and benefits of doubt. Likewise, the anti-corruption machinery of the government, with its tangled web of complex procedures, unintendly grants relief to the accused who are indirectly assisted by dilatory and knotty procedures. In India, there is hardly any effective anti-corruption institution. The Lok Pal is yet to be established, Lok Ayuktas are feeble and toothless agencies, while the state vigilance bodies are low-key actors. The consequences are too obvious to warrant any explanation.

THE POLITICAL CONTEXT

The political leadership, whether in power or outside the power-domain, is perhaps the single most potent influence on the mores and values of citizens. The rulers do rule the minds, but in a democracy particularly, all political parties, pressure groups and the media also influence the

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orientation and attitudes on moral questions. If politicians act as authentic examples of integrity, as happens in the Scandinavian countries, or as examples of gross self-interest, as found in most South Asian countries, the administrative system cannot remain immune to the levels of political morality.

The election system in India is considered to be the biggest propeller to political corruption. Spending millions on the elections compels' a candidate to reimburse his expenses through fair or foul means- more foul than fair. While fair has limits, foul has none. It is generally argued that the administrative class - comprising civil servants at higher, middle as well as lower levels - emerges from the society itself. Naturally, therefore, the mores, values and behavioural patterns prevalent in the society are likely to be reflected in the conduct of administrators. To expect that the administrators will be insulated from the orientations and norms evidenced in society would be grossly unrealistic. The argument, propounded here, has a convincing logic, yet there can be a counter-point that the rulers are expected to possess stronger moral fibre than the subjects. Since there are hardly any instrumentalities to protect and nurture administrative morality vis-a-vis the general social morality, such an expectation remains at the most an elusive ideal. Hence, there is an obvious need to go deeper into the problem. The behaviour of politicians has a demonstration effect on civil servants. Besides, the capacity of the less honest political masters to control civil servants is immense.

It is ironical that the moral environment in a country like India is designed more by its politicians than by any other social group. The primacy of the political over the rest of systems is too obvious to be ignored. If the media is objective and fearless, its role in preventing corruption can be effective. It can even act as a catalyst to the promotion of ethical behaviour among administrators. Hence, those who own and manage the media should understand their wider social and moral responsibilities. The trend in this direction is visible now with many television channels regularly airing their 'expose' on malpractices in the system. This role of the media is important if performed with intent of social responsibility rather than sensationalism.

THE ECONOMIC CONTEXT

The level of economic development of a country is likely to have a positive correlation with the level of ethics in the governance system. Even when a causal relation' between the two is not envisaged, a correlation cannot be ruled out. A lower level of economic development, when accompanied with inequalities in the economic order, is likely to create a chasm among social classes and groups. The less privileged or more deprived sections of society may get tempted to forsake principles of honest conduct while fulfilling their basic needs of existence and security. Not that the rich will necessarily be more honest (though they can afford to be so), yet what is apprehended is that the poor, while making a living, may find it a compelling necessity to compromise with the principles of integrity. It is interesting to note that with the advent of liberalising economic regime in developing nations, there is a growing concern about following the norms of integrity in industry, trade, management and the governance system on account of the international pressures for higher level of integrity in the WTO regime. This is what Fred Riggs would call 'exogenous' inducements to administrative change.

Hence, the main influences that determine the ethical behaviour and decisions are:

- Individual personality traits: individual value system, upbringing, education, religious beliefs, experiences etc.

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- Culture / country of an individual.
- Organisation / industry: prevailing ethics of the organisation / industry individual works for.
- A desire for living good
- Childhood upbringing
- Later life experience
- Religious belief
- Intermingling and Discussions with others

With this we have developed the clear understanding of ethics and its relevance in our life. Now let us take into account the various dimensions of ethics.

DIMENSIONS OF ETHICS

Dimensions of Ethics imply the applied part of Ethics. It provides a list of those areas of human activities where ethics can and should be applied. The question may be raised that is there any area where ethics doesn't find its applicability? The obvious answer would be 'No'. As we have seen the absence of a unanimous and organized definition of ethics leave a vast area for its dimensions. Here we have to take care that we need to study only those dimensions of Ethics we are related to our Political and Administrative systems.

Based on above argument we can say that following are the major dimensions of ethics.

- Ethics in Government machineries and Governance
- Ethics in International Relations
- Ethics in Public Life/ Public organisations
- Ethics in Private Life/ Private organisations '(Business Ethics)
- Ethics in Media

(All these topics are, directly or indirectly, the part of the syllabus; so every topic has been dealt with in detail in this issue and certain parts will be discussed in the upcoming issue)

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CHAPTER-3

ETHICAL TEACHINGS OF RAJA RAM MOHAN ROY AND THE BRAHMA SAMAJ

Raja Ram Mohan Roy's lifelong endeavor was to recreate human brotherhood and unity on a religious basis, by rediscovering the harmony and unity of all religious strivings of mankind. In this regard he can rightly be considered the last link in the long chain of religious teachers of India - a chain unbroken from the days of Kabir and Nanak to his own. His desire to unbine the best of both East and the West led him to advocate the introduction of the western system of education for Indian students. Like other contemporary Indian thinkers, he also pleaded for the scientific basis of education. But his deep study of ancient Hindu culture despite his love for scientific education did not make him appreciate materialism of the west.

During the eighteenth and the beginning of the nineteenth century, Hindu religion in "India came under the complete domination of the corrupt priestly class. To maintain their supremacy, the Brahmin priests were interested in keeping people ignorant, and fed them with false hope of rewarding after life. They commercialized religion by introducing costly ceremonies and offerings to the images of gods. As a result of these efforts by the vested interests the real spirit of Hinduism was clouded. Many social evils such as child-marriage, Sati, degradation of women and division of Hindu society into endless castes and sub-casts weakened the whole Hindu society. The degraded social system and artificial compartmentalization resulted in mutual hatred and discontent. It was the time when India began to pass through the age of general resentment, reaction and opposition to the existing religious and social values. It was also the time when India saw the new light of renaissance, reformation, enlightenment and reconstruction. The religious movements like the Brahma samaj, was an earnest effort to recast Hindu religion into a new form in order to meet the requirements of the new society.

The fundamental principles of the Brahmo Samaj, founded by Raja Ram Mohan Roy in 1828 are:

1. There is only one God, who is the creator, and the savior of this world. He is spirit, infinite in power, wisdom, love, justice and holiness, omnipresent, eternal and blissful.
2. The human soul is immortal and capable of infinite progress, and is responsible to God for its doings.
3. Man's happiness in this and the next world consists in worshipping-God in spirit and in truth.
4. Loving God, holding communion with Him, and carrying out His will in all the concerns of life, constitute true worship.
5. No created object is to be worshipped as God, and God alone is to be considered as infallible.

To this, Raja Ram Mohan Roy added "The true way of serving God is to do good to man." Since no one person is considered to be infallible, the Brahmos hold all the great religious leaders of the world in respect, and believe that truth is to be gleaned from all the scriptures of the world. To that extent, the Brahmo religion is truly eclectic. Universalist in nature, it is "dogmatically unidiomatic".

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Faced with the superstitious beliefs and rituals of popular Hinduism on the one hand and seeing distinctly on the other, the truth contained in Islam and Christianity as well as in the Upanishads the Raja found a layman's solution to the complicated problem. He seized the theistic elements common to the three faiths and declared them to be at once the original truths of Hinduism. In so doing he believed, he was restoring the Hindu faith to its original purity. As a humanist he thought that mankind could be united if the basic elements of the major religions like Hinduism, Islam and Christianity were brought home to the people.

Raja wanted to provide a rational basis for religion condemning all irrationalities. In this sense he had the honor of bringing about revival of Hinduism. His efforts in the direction can be treated in three parts, namely, his conception of religion, his attack the existing form of religion, and founding of the Brahmo Samaj for realizing his ideals. He found that religious conflicts were based on ignorance. In his first appeal, to the Christian public he said, "May God render religion destructive of differences and dislikes between man and man, and conducive to the peace and union of mankind". In India, the land of many religions, he not only tried to reconstruct the. Faith of his forefathers but tried to purify Islam and Christianity with a sublime conception of the universal in all human beings.

Apart from the spiritual aspect he was well interested in the social and ethical aspects of religion. He did not believe in the existing formalistic religion of the Hindus and introduced his conception of ideal and inspirational religion based on strict monotheism and humanism. In this contest Dr Iqbal says "For him the practical expression of such faith must always be in ethical conduct, in dedication for the good of the society. The devotion he claims, which is most acceptable to the creator consists in promoting union of human hearts, with mutual love and affection for all one's fellow beings, without distinction of caste or creed, race or color".

His attack on orthodox Hindu customs not due to any narrow sectarian bias but guided by his desire to reform Hinduism of all the rubbish of superstition and priest craft created during centuries of ignorance. He declared that in its purity Hinduism could not be different from other religions. Against polytheism he said that there was one God for all religions and humanity, hi his conception of religion Raja was motivated by national and socio-ethical considerations. He believed that religion must inculcate knowledge, love of God and sympathy for his own fellowmen. It must inculcate human feelings and soften the general attitude. He wanted everyone to assess the rational character of religious doctrines and reject those which contrast the rational test.

He always emphasized that all human problems must be solved in human ways. The social problems in India were only due to inhuman practices. He condemned religious sanctity attached with social evils. Following are the areas of reformation.

REMOVING THE CASTE SYSTEM

The caste system has been a part of Hindu society-for hundreds of years. It's inherent divisive nature and social injustices were abhorrent to the early Brahmos. Therefore an important reform that the early Brahmos campaigned for was the removal of the caste system.

Many of the early Brahmos came from the Brahmin caste, who wore a sacred thread around their body to signify their caste superiority. From the 1850's onwards the renunciation of the sacred thread came to symbolise this break with tradition. The equality of all men was fundamental to the Brahmo movement, and to them it did not matter what caste or indeed religion someone was born into.

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SATI AND CHILD MARRIAGE

The attractive programme of the Samaj won the support of a large number of educated people in Bengal and outside. It fought against the social evils like child marriage, sati and selling of female children and all other inhuman practices which heaped suffering on women in the name of religious sanctity. In spite of an organised opposition from the Dharma Sabha, Brahmos came out successful in getting the law passed in 1829 against the sati practice, they were thankful to God and British Government, whose protecting arm has rescued our weaker sex from cruel murder, under the cloak of religion. It fought against the continuation of evil practices which subjected women to miseries, degradation and inferiority.

WIDOW MARRIAGE

Despite Iswar Chandra Vidyasagar's campaign that led to the legalisation of widow remarriage (1856) in India, Hindu society had many reservations on this issue. The Brahmos campaigned against such pre-judices. To reinforce their commitment to this many young men of the Brahmo movement made a positive point of marrying widows having of Upper Caste Unmarried Women.

It wasn't just the lower castes who suffered in the caste system. Despite their caste status, the girls from the upper caste families suffered because of their position. If a suitable bridegroom could not be found for such a girl in their caste, their options were limited, as marriage to lower caste men was not permitted. These girls often found themselves being married off to very old men who were already married several times over. Or worse still, sometimes these girls would be poisoned to death. Again the Brahmos campaigned against such unjust practices and saved the lives of many such girls.

WOMEN'S EDUCATION AND STATUS

Traditionally education had been primarily for the men. However during the 1860's and the 1870's the attitude of the Brahmos started to change. Education was encouraged among the Brahmo women. At the same time their equal status in society was emphasised by allowing women to pray with men at the prayer halls. In 1881 the Brahmo Samaj at Barishal (Bengal) appointed the first woman Brahmo preacher (Manorama Mazumdar).

QUESTION

1. The five fundamental principles of Brahma Samaj?
2. Write a note on *sati* and child marriage.

ETHICAL TEACHINGS OF SWAMI DAYANAND A SARAS VATI AND THE ARYA SAMAJ

Despite his revulsion for many features of popular Hinduism, Dayananda Saraswati stressed the need for unity and friendship among all Hindus for the sake of well being of the whole country. He was a radical hut he was also willing to compromise on certain issues. To instantiate, although he himself didn't believe in any food taboos he maintained them in the public sphere for in their absence they would be cut off from Hindu society and lose the chance of influencing its masses.

Similarly; he adopted the cause of cow protection to unite the sectarian Hindu outfits to come under one platform and struggle for a common cause. It is noteworthy that Dayananda

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pertinently advocated the cause for now protection on the orthodox premise of cow being vestige to 84,000 divinities or cow as mother but due to its economic utility. A dead cow could feed only a dozen but a living cow could feed a thousand. Also, the dung of the cow was a valuable source of manure. His reasons for cow protection clearly rested on economic, ecological and probably political criterion; Out not on theological or emotive ones. That the economic argument was foremost in his mind is evident from the fact that he takes great pains to show that go-medha, the sacrifice of kine, refers most of the time to bulls, whose economic value is less than that of cows. And when the texts unmistakably refer to a female animal, then a barren cow is meant.

Other instances of his pragmatism include his adoption of sanyas to run away from home; his prompt closure of his failing schools and his study under the blind Virajnanda to learn grammar.

However, it would be a grave mistake to conclude that Dayananda had any elements of opportunism in him. Dayananda sincerely subscribed to his ontological view in the infallibility of the Vedas, and them being the source of all knowledge as an axiomatic truth. The claim of the opponents of the Arya Samaj that the Swami admitted to one, Bholanath Sarabhai that he didn't himself believe in the infallibility of the Vedas, but held on to them for the sake of tactics; they being the rallying points of all Hindus according to Jordens lacks any convincing proof. Dayananda accepted the Vedas as his rock of firm foundation, he took it for the guiding view of his life and he regarded it as the work of eternal truth.

AN ETHICS BASED ON VEDIC LITERATURE

Although virtually all the six systems of Hindu philosophy pay lip service to the Vedas [especially the samhitas] as being the repository of the greatest spiritual and metaphysical truths; yet in practice the samhita portion [especially the rig Veda] have been viewed only as closed manuscripts; commentaries or bhasyas on them have been very few and far between. Sayana had written the last great bhasya on the Rig Veda in the 13th century. But interest in the Vedas revived in the 19th century due to the pioneering work of the German Ideologists like Max Muller and Griffith.

Dayananda wrote his bhasya chiefly out of the old national albeit dormant instinct in Vedic superiority; a move to counter the misconceptions of these current orientalist commentaries which he claimed were inferior to his work, since the latter was based on original commentators like Yaska. Also a bhasya would allow the Arya Samaj members to have a definite and reliable reference for all their literary queries on Vedic interpretation. Dayananda briefly concluded that the Vedas literally contained all the wisdom of god; and hence was universal in nature. He repudiated the idea of Vedas carrying any historical references since the Vedas to him antedated all history. His second, assumption was Vedas proclaiming a pure monotheism unlike the popular view of modern ideologists (then and now) that the Vedas proclaimed a henotheistic mode of devotion.

Dayananda had a rudimentary knowledge of science and technology but this didn't stop him from asserting that the Vedas contained all scientific truth in them. Also, he reasoned that there was nothing in the Vedas which could remotely offend morality.

Although, Dayananda's bhasya spanning thousands of pages is not taken seriously in Vedic studies and considered outdated; the fact remains relatively unknown that it did win the approval of few of his later contemporaries whose works are considered at least intellectually far superior to his. For instance, Sri Aurobindo, arguably the most original thinker of modern India concludes "in the matter of Vedic interpretation I am convinced that whatever may be the 'final complete

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interpretation, Dayananda will be honored as the first discoverer of the right clues. ...He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned foundations'''

Last but not the least; the bhasya constitutes the very first effort and a massive one at that in bringing the Vedas out of the sanctuary of Brahmanical dominance into the open and make them accessible to all Hindus; irrespective of caste and creed. Jordens believes this to be the strongest argument in him being called "The Luther of India"

AN ETHICS SUPPORTING HINDU NATIONALISM

Dayananda is one of the chief figures of Indian nationalism who began as career as a British loyalist. In fact, the first edition of the *Satyartha Prakasha* carries a tract describing the merits of the British rule which unlike that of the decadent, intolerant Mughals was rational and scientific in its scope and expression. When Dayananda had to face the ire of the orthodox Hindus who resented his literal iconoclasm; he had famously remarked that "If you expel the English, then, no later than tomorrow, you and I and everyone who rises against idol-worship, will have our throats cut like mere sheep".

Yet, in a remarkable transformation; Dayananda emerged as one of the paramount figures of North Indian Hindu Nationalism in Modern India. Some of his conceptualizations like a mythical golden age of the Aryans where Vedic wisdom ruled the length and breadth of not only India, but the world; where people of all classes lived in happiness and comfort; where women were respected and educated universally; where crime, poverty and adultery were unknown remain till date some core ideas of the ultra-orthodox elements of Hindu Nationalism. The origin of this tendency in Dayananda had a multifocal origin, one of whose epicenters must have been in Punjab where he was repeatedly confronted with the missionaries. He criticized the Christians in his second Satyartha Prakasha [and to an ordinary 19th century India; Christian and British were synonymous] as being usurpers who descended on the property of foreigners. They were so biased that when a black man is killed by a white man, they acquit the murderers in court. Since their God enjoins animal sacrifices "why should they not fill their belly with beef' They have taken delight in war; for war is their guru mantra. Dayananda's criticism of Christ for declaring war on humanity, in declaring his mission 1 . make war between brother and brother, mother and son is denounced in the most unapologetic terms. While all this may seem to be a harsh judgment; the Swami was only paying back the missionaries in the same coin who had used even more extravagant arguments in their attacks on Hinduism.

Dayananda attempts to unite Hindus cutting across sectarian and caste lines is another feature of his ingenious attempt in constructing the idea of Hindu nationalism. We have already noted how Dayananda had considerably toned down his attack on popular Hinduism; his tolerance for food taboos and certain other dogmas for which he cared little are an outcome of the same for he realized that dissent would lead to a forced divorce from the Hindu community which would mean inability to further influence the ignorant Hindu masses. The protect cow movement was also more of an attempt to unite Hindus under the garb of an issue to which all had a natural sympathetic and emotive attitude. He had regretted deeply; the divide in the Hindu community which had prevented them from exerting sufficient pressure in compelling the government to enact a cow protection act.

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Dayananda's Hindu nationalism was essentially rationalistic; it was not a blind espousal of all things hoary and of yore but instead an attempt to seize a vital thing out of the past and throw it into the stream of modern life, for it is the most important means of renovation and new-creation. He knew too well that the Hindu religion was the lifeblood of the nation; it was unquestionably its very identity.

VIEWS AND VISIONS

Dayananda was an extrovert; a fiery determined man who had only a singular passion in the rise of a great Arya nation. His spirituality was practical and betrayed no signs of that unfortunate tendency of ascetic voyeurism. A spontaneous power and decisiveness is stamped everywhere on his work. As Sri Aurobindo writes "what an act of grandiose intellectual courage to lay upon this scripture (Veda) defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism and to perceive in its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation."

He was a man of principle; and he refused to compromise on them howsoever great the peril. Neither threats of loss of influence, of ostracism, of the demise of friendship, even of danger to his life, nor promises of wealth, success in reform" work could dislodge the Swami from his stand. However, it is also true that he lacked in him the ability to appreciate any shades of grey; to him all things were defined in black or white.

While his rationalism paved the way for initiating several reforms; this radical rationalism also failed him as a theologian to decipher the crucial relationship between myth and symbol. His totalitarian rejection of the Bhagavatam, Puranas and Brahman as is a mistake, a limitation, the nadir of his genius. Even if his claim of infallibility of the Vedas tends to seem exaggerated there is no reason to dismiss his belief in Vedas being repository of scientific truths. Sri Aurobindo reminds us those great facts of science were not unknown to ancient civilizations, and while it would be premature to affirm Dayananda's contentions there is still nothing fantastic in Dayananda's idea. He would even add his own conviction that Veda contains other truths of a science that modern world doesn't at all possess, and in that case Dayananda had rather understated than overstated the depth and range of the Vedic wisdom.

The Arya Samaj couldn't revivify itself through the vicissitudes of time; it has lost its potency as a reforming organization by being rooted in time; it has failed to take note and learn from its founder who constantly adapted, harnessed, and remolded, if not modified his ideas with time.

Nevertheless, Dayananda will go down in Indian History as the most significant and radical reformer of modern India. His humanism, courage, intellect and vision will remain an epic tale for centuries to come.

ETHICS OF SWAMI VIVEKANANDA

Swami Vivekananda was the pioneer of the rationalist movement in modem India, in the spheres of Ethics and religion. He may be regarded as the dynamic counterpart of Ramakrishna Pramahamsa. He tried to read Sankara's Advaitainto Ramakrishna's teaching. He tried to give an intelligent, concrete and scientific account of practical

Vedanta. According to him the central point of Vedanta is that of unity in variety, not that of barren unity. The universal soul is encased in the living Prakrti. Finite is the real form of the absolute.

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He does not reject the universe outright as something illusory. His philosophy is more or less the synthesis of the philosophy of Shankara and the humanism of Buddha and Ramanuja. He liberated the Vedantic ideas and ideals from the caves, forests and made them available to the common man. Therefore his Vedanta is called *Practical Vedanta*. The practical teachings of Vivekananda are full of activism and humanism.

His philosophy may be summarised thus all is Brahman; the *jiva* is none other than Siva; every creature is God himself in particular mode of name and form. According to him the manifestation of Brahman is not the same everywhere. The moon and the star, the lowest worm and the highest man are lower and higher forms of manifestations. From the stand point of the Absolute Brahman, nothing else is. From the stand point of the world of Maya, everything is real. All human beings are potentially divine and perfect. Vivekananda did not accept a totally impersonal and indeterminate Brahman as a reasonable concept of metaphysics.

From a very long time, knowledge of Vedanta was confined to caves and forests. But Vedanta truths have to be practiced in the midst of family and social life. Vivekananda tried his best to restore Advaita to its original purity. In other words he attempted to give a concrete shape to Advaita Vedanta by applying it to life. He never tired of saying that the Vedanta of books must be translated into practice. Vedanta truths should never remain in theory. The following are the characteristics of Practical Vedanta according to Vivekananda.

Universality: Vedanta is a universal religion. Its three schools, namely, Advaita, Visistadvaita and Dvaita are three stages in the spiritual growth of man. They are not contradictory of one another but supplementary. According to Vivekananda Advaita is the complete truth and Visistadvaita and Dvaita are partial truths. The progress is from lower truths to higher truth. One can reach the highest truth only after passing through the other two stages. The Absolute can be reached only through the medium of the names and forms. Again Vedanta is universal in the sense that its truths apply to the whole of mankind in general. It is the same current that flows through every human being. And that is spirit. Vedanta is universal in the sense that it is rooted in the idea of the oneness of all, in the idea of unbroken continuity of existence.

Impersonality: Vedanta depends upon no persons or incarnations. Its eternal principles depend upon its own foundations. Hence it alone is the universal religion. Vedanta alone is based on principles, whereas all other religions are based on the lives of their founders. Christianity, Islam and even Buddhism would their authority in the eyes of their followers, if Christ Mohamed and Buddha are proved be not historical figures. It is truth that matters in Vedanta, not the personalities

Rationality: Vedanta is in complete agreement with the methods and results of modern science. Its conclusions are preeminently rational, being deduced from widespread religious experience. For example the grand Vedantic idea of the spiritual oneness of the whole universe. According to science all things universe are waves. Vedanta has discovered that there is but one soul through the universe and that all being are only Configurations of that one Reality) From this oneness the solidarity of the universe can be deduced. Vivekananda firmly belived in this oneness of humanity. Vivekananda says that it is the spiritual oneness of Vedanta that serves as a firm ground of all ethical teaching. "Love your neighbors as yourself', one loves another, because one sees one's own self in the other The application of Vedantic truth to political and social life, results in the spiritualism of democracy, socialism, liberty, equality and fraternity.

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According to him Vedanta is thoroughly rational and scientific. Vedanta do.es not discard reason in favor of faith. It recognizes intuition or inspiration as a higher faculty than reason. But the truth derived from intuition have to be explained and systematized by reason. .

Catholicity: According to Swami Vivekananda action, devotion, meditation, knowledge all have their due place in the scheme of religious life. Their conceptions of the four yogas give a complete chart religious life. Guidance is here given to all kinds of aspirants in all stages of growth. Hinduism is often compared to a mansion in which rooms are available to all classes of men, from the lowest peasant to the highest mystic.

Optimism: Optimism (Hopefulness) is the life breath of Vedanta. Vedanta is a religion of strength and hope, not a religion of weakness and despair. It teaches unshakable optimism. It alone makes men strong and self-reliant. It insists upon the inherent divinity of the human soul under all circumstances. It gives hope of infinite progress to every man. It accords man a sense of Sacredness and dignity unknown to other religions. It teaches that man is essentially divine. Hence his salvation must come from within. Vivekananda says' 'Vedanta is a strength-giving-religion and man making education". The people of India are incurably religious. They are not ignorantly religious but intelligently religious.

Humanism: Humanism is the dominant note of Vivekananda's practical Vedanta. The masses should be our Gods. Service to man is service to God. We should perceive Siva in every Jiva. We should serve not Narayana in the temple but Lame- Narayana, blind-Narayana, hungry Narayana and have not Narayana. Vivekananda says, "first food then Brahman. It is sin to teach Vedanta to the poor". The poor and the hungry should be fed first. He again says, "I am not interested in my own moksha. I shall not have it till each one gets it". Ignorance and illiteracy are the greatest stumbling blocks in the path of progress. Every educated youth should contribute his mite towards the eradication of ignorance and illiteracy. His supreme task was to work for the religious regeneration of the land through renunciation and service. He urged his countrymen to dedicate themselves to the service of starving and oppressed millions. We may say that Vivekananda's whole life was one prolonged cry for the uplift of the toiling millions of his beloved country. He was a great humanist.

Swami Vivekananda was a man of Religion. His concern was with spiritual truth not with physical, dogmatic or scientific discoveries. For him religion is a matter of experience and not a system of dogmas. Thus he clearly illustrates the attitude of the East and the West towards spirit. The western idea is that man is a body and has a soul. According to the East man is a soul and has a body.

Religion is the main stay of India. It has been flowing in India for thousands of years. "Religion in India has entered the very blood of the people. It has permeated the whole atmosphere. It has become one with the bodily constituents of Indian people. It is to be further supported and lived and in any case, religion is not to be opposed or to be pushed to the background. Vivekananda stands for the necessity of religion.

He distinguishes true religion and institutional religion. According to him true religion is personal religion." It is well to be born in a church, but it is terrible to die there", says Vivekananda. A pilgrim for God-realisation is born in a religion, but he goes out of it and transcends the external forms of religion, when he is evolved in spirit. The dogmas, rituals, images and sacraments initiate a man and make him God-conscious. But God-realization is possible only when he transcends the limits of his own finite religion, and experience the mystic vision of God. ..

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Again personal religion consists in rendering service to the humanity. The best form of religion is to see Shiva represented in living men and especially in the poor. It consists in serving a lame Narayana, a blind Narayana and so on. "Here take this and go away" is the sense of charity in the European society. This had a bad effect alike on the giver and the receiver. But according to Vivekananda, in the religion of service, 'the receiver is greater than the giver', because for the time being the receiver was God himself.

Religion is the highest expression of love and devotion, beauty and sublimity. Freedom is the key note of spiritual life. Religion consists solely in inner spiritual urges. Wherever religion is estranged or cut off from its vital spring, spiritualism, it is generated in to dry formalism or a routine affair of life.

Religion does not consist in subscribing to a particular creed or faith but in spiritual realisation. What counts in spiritual life is neither blind faith nor intellectual understanding but in being and becoming. This moulding of life and character, is spiritual transformation and that is the essence of religion.

Religion or spiritualism according to Vivekananda does not signify running away from hazards of life battle and taking recourse in other worldliness. It does not mean running away into mountain caves or monastery cells to practice renunciation. It consists in cultivating strength and visions to face trials of life with heroic calm and determination. Religion should teach strength to the poor and the downtrodden. Religion should be the gospel of strength and activism. Everyone should work for the religious regeneration of mankind through renunciation and service.

Vivekananda emphasizes on religion of love. He firmly believed that it is only through love that mankind could be brought together. Another word for love is God. It is in God that all the hopes, aspirations and happiness of humanity are centered. All that is great and holy is associated with it. But he is never tired of saying that love or emotion must not sink in to sentimentality. His formula is, if your heart comes into conflict with the head, follow the heart. But he is against excessive emotionalism.

Vivekananda makes it a point to distinguish religion from sentimentality. It is to be demarcated from rituals and customs. Emotion is short lived. It is the association of custom with religion that makes it 'shop- keeping religion'. In such a religion God is not looked up on as an end in itself, but a means of transaction of business. He strongly criticized ritual ridden cults like Tantra. Even mysticism is to be assessed I with great care. Vivekananda says we want not occultism and mysticism but man- making religion. He prefers to believe in a God who gives bread in this world than to a God who gives undying bliss in heaven.

A religion which teaches only renunciation and nothing else, is a gospel of inaction and isolation. Man is often pictured in some religions as a miserable sinner, weak I and helpless. This is wrong. Man himself is the true abode of divinity. The true aim of I man should be to draw attention to the divinity already in man. Vivekananda thus goes away from glorifying God outside man. No religion should make man a helpless I empty nothing. The religious man must first be a proud human being.

Religion is not what is found books. It is not an intellectual consent. It consists in realisation. It is a perfectly natural and normal element of human life. It is simply the experience of human nature in the higher ranges of its activities. It is source of highest I kind of happiness.'

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Vivekananda believed in the possibility of Universal Religion. Religions of the world vary in important details. They differ from the point of view of mythology, rituals, social values, and philosophic traditions. Yet Vivekananda says, "The religions of the world are not contradictory and antagonistic. They are but various phases of one eternal religion". He continues; "Religion is one because like blood and breath, it belongs to the very life of man". The essence of all religion is the same and that is God-realization. A religion of love, peace and harmony is a universal religion, according to Swami Vivekananda.

ETHICS OF MAHATMA GANDHI

Mahatma Gandhi lit the imagination of the entire world. The waste of human ability energy and money on armament will continue unabated, and diversion of world resources to development will remain a pipe dream, so long as human does not learn the great lesson which Gandhi preached so convincingly in our own times that non-violence is the law of our species. Today Gandhian values have special significance for national integration. Communal harmony has become essential for national integration and hence Gandhi gave it the highest priority. By communal harmony Gandhiji did not mean merely paying hp service to it. He meant it to be an unbreakable bond of unity. In the religious context Gandhi emphasized that communal harmony has to be based on equal respect for all religions. Everyone, Gandhi said, must have the same regard for other faiths as one had for one's own. Such respect would not only remove religious rifts but lead to a realization of the fact that religion was a stabilizing force, not a disturbing element. Gandhi's basic axiom was that religion since the scriptures of all religions point only in one direction of goodwill, openness and understanding among humans.

He regarded education as the light of life and the very source from which was created an awareness of oneness. Gandhi believed that the universality of ethics can best be realized through the universalisation of education, and that such universalisation was the spring board for national integration. Harmony is not brought about overnight. Gandhi advocated the process of patience, persuasion and perseverance for attainment of peace and love for harmony and was firmly convinced of the worth of gentleness as panacea for all evils. Communal harmony had the pride of place in Gandhi's constructive programme. He taught us the dignity of labour as a leveling social factor that contributed to a national outlook in keeping with the vision of new India. He always believed that a nation built on the ethical foundation of non-violence would be able to withstand attacks on its-integrity from within and without.

Gandhi pleaded for the humanization of knowledge for immunization against the ideas of distrust among the communities of the nations and the nationalities of the world. He wanted to take the country from areas of hostility into areas of harmony of faiths through tolerance, so that we could work towards understanding each other. His mass contact programme was specifically aimed at generating a climate of confidence and competition and eliminating misgiving and misconceptions, conflicts and confrontation.

Gandhi also held that bridging the gulf between the well off and the rest was as essential for national integration as inter-religious record. He said that we must work for economic equality and social justice, which would remove the ills caused by distress and bitterness. He stressed that the foundation of equality, the core of harmony will have to be laid here now and built up brick by brick through ethical satisfaction of the masses. There is no denying the fact that Gandhi was deep rooted in his cultural and religious traditions. The phenomenal success Gandhi registered in faraway South

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Africa fighting for human rights and civil liberties and later the adoption of the Gandhian techniques by Nelson Mandela and the subsequent revelations made by the former South African president De Klerk that he was greatly influenced by Gandhi's principles.

In the American continent Martin Luther King's heroic fight for civil liberties on the Gandhian lines and his own admission that it was from Gandhi that he learnt his operational tactics also is not an isolated instance of the relevance of the Gandhian tactics. Martin Luther King (Jr.) said, "If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the version of a humanity evolving towards a world of peace and harmony. We may ignore him at our own risk."

Gandhi successfully demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individual behaviour alone but can be applied in global affairs too. Gandhiji described seven social sins: Politics without principles.

Wealth without work; commerce without morality; education without character; pleasure without conscience; science without humanity and worship without sacrifice.

Though he was open to various religious traditions, Gandhi was mainly influenced by Hindu and Christian traditions. Gandhi agreed that we can say that God is love, but he felt that the word love is used in many ways and can be ambiguous. Therefore, Gandhi preferred to say that truth is God rather than God is truth, because the former proposition expresses a belief that evens the atheists share. The belief in the presence of an all-pervading spirit in the universe led Gandhi to a strict formulation of the ethics of nonviolence (ahimsa). But he gave this age-old ethical principle a wealth of meaning so that ahimsa for him became at once a potent means of collective struggle against social and economic injustice, the basis of a decentralized economy and decentralized power structure, and the guiding principle of one's individual life I in relation both to nature and to other persons. The unity of existence, which he called the truth, can be realized through the practice of ahimsa, which requires reducing oneself to zero and reaching the furthest limit of humility.

Equality of religions is one of Gandhi's cardinal beliefs. It is based first on the unfathomable and unknowable character of the one God who is over us all; secondly, on the never-ending forms of divine revelation and human religious responses to them; thirdly on the centrality of the law of non-violence enjoined by all the religions; fourthly, on the existence of errors and imperfections in all religious and fifthly, on the conviction that all religions are in evolution towards fuller realization of truth. According to Gandhi, not Christology but ethics as the means to truth constitutes fundamental Christianity, and it is the same in all religions. It is possible to say that where there is boundless love and no idea of retaliation whatsoever it is Christianity that lives. Gandhi tends to say that it is impossible to comprehend religion without ethics. In fact there exists a distinction between religion and ethics, though they are related.

QUESTION

1. How do you understand 'universal religion' as proposed by Swami Vivekananda?
2. Explain briefly Gandhi's description of seven sins.

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CHAPTER-4

ETHICS IN GITA

Bhagavad Gita, the famous dialogue between Krishna and Arjuna in the middle of the Kurukshetra battle, popularly considered as a sacred text of moral code, is a liberating text. As even Arjuna surrenders to Krishna, pleading for removal of his confusion and inability to decide in this crucial moment, Krishna begins by instructing on the imperishable nature of self. Self-knowledge is presented as the means to salvation. The pre-requisite for self-enquiry is shown as an ethical life that is mentioned as Karma Yoga.

Krishna says, it is impossible for one to remain action less even for a moment. Since a person is by nature forced to net. Krishna says, let this action be channelised and well-directed. Karma yoga is explicated as proper action (karma) and proper attitude (yoga). Action is said to be three-fold based on the gunas sattva, rajas and tamas. The action is to be oriented based on the sattva guna. Where the benefits of one's act reach more number of beings, which serves as the cause for spiritual upliftment, the attitude is the ability to accept the consequence of action as the grace of God:

The importance of karma yoga is highlighted and is presented in four different layers. Firstly, karma yoga is to be performed as a commandment of the scripture. It involves an element of fear and is said to be the initial stage of action. Secondly, the sense of gratitude in the form of worship of God out of love (and not out of fear) is seen as karma yoga. Thirdly, karma yoga is performed as a means to refine the mind and lastly karma is seen as the very dharma, performance of which, maintains the cosmic harmony of the universe.

Concept of Svadharma: A society prospers when dharma is followed fearlessly. One consumes the world, and it is important to reciprocate, says Krishna, else such alone is considered a thief. Dharma in nut-shell is 'take and give". Svadharma or one's own duty is to be done for the sake of well-being of the society and the code of righteous living is determined by time and the people who are seen as the role model of the society. Whatever is done by a famous figure becomes the standard of living of current times. So Krishna says, Arjuna is a famous warrior known for his commitment to dharma and swerving away from his dharma in the time of crisis will be cited as an example for violation of dharma by the commoner. Krishna shows the impact where if one violates dharma the entire society will sheepishly follow such unhealthy 'models' leading to a sociological disruption. This further creates confusion with regard to each one's duty resulting in a chaos.

Arjuna questions what is the cause of unrighteous living when one wants to lead a moral life? Krish, 11 replies, it is she ignorance of the fundamental understanding of the difference between the role of dharma and adharma in a given time. This non- understanding is expressed in the form of two forces, 'want' and 'anger'. Want, says Krishna, is a 'Great Consumer' that never satiates: it eats away the mind to materialism. The non-fulfillment or contrary fulfillment of one's want is expressed as - anger Krishna warns one who is subject to anger can never follow dharma.

1) **Bring out the concept of dharma in Ramayana and Mahabharata.**
2) **How is Karma Yoga presented in Bhagavad Gita?**

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RELIGIOUS AND PHILOSOPHICAL ETHICS

Religious Ethics: The bhakti movement car, be consider almost a reform period when value structure seems to crumble. An intense devotion to Almighty instantly developed as a widespread movement arousing unity in nook and corner of the country. Religion gives scope for expression devotion and a devout helplessly take to a disciplined life, since a 'clean" life said to be the path towards the Lord. The different incarnations were eulogized as an event of resurrection of justice and goodness. A situation of chaos in the societal structure, lop-sided development of - rich and poor, superstitious belief system etc, were uprooted by the living legends who led simple life and won the grace of God The devotees boosted the morale of the commoner in finding a meaning in leading ethical life. Religion propagated purity at physical, verbal and mental level" The physical expression of devotion was popularised through rituals, festivals and Pilgrimages where people of different strata and walks of life come together. The verbal expression includes study of one's own scripture and the mental mode is practice of meditation. Thus, refinement at three levels paved the path for moral standards Religion facilitated in symbolic representations of the omniscient; it included personification of abstract qualities like faith (shraddha), anger (manyu), intellect (dhi) patience (dhrti) etc. The virtues like humility, non-injury, purity, dispassion etc were identified with devotion. The religious consciousness, thus, presupposed an ethical arm the ritualistic practices were simplified and compromised to suit the changing times. The religious reformers created a break-through by bringing about a sense of oneness of varied practices in the length and breadth of the country. Religion could sufficiently succeed since the value system was universally accepted that has the indispensably adhered to and this moral scheme was utilised by the devotees bring about a moral discipline. The value structure in various tones is embedded in lie puranic literatures.

A need for development of dispassion was considered as a pathway to spiritual achievement, and hence we find many religious and philosophical schools eulogising dispassion towards ephemeral world and its relation. Many works were specifically devoted to highlight the quality of "dispassion and one such work is 'Vairagya Shatakam' of Bhatrhari. He addresses the desire in mind in a nostalgic mood and says, 'O desire! I travelled distant lands which turned fruitless, giving up family, relatives, and my country I sought greener pastures in the bargain I gave up my customs and practices, ate all kinds of food like a crow losing my self-respect, still you O desire! is not satisfied'. The insatiable desire is presented as that which rejuvenates in its youthful lustre but the physical body is wrinkled with grey hair and feeble limbs. Bhartrhari says, even when the life is cheerful there is a constant fear of its coming to an end. Every sense pleasure has an intrinsic defect which is the cause of fear. He says,

'If one is born in an illustrious family there is the fear to maintain family reputation. If one amasses wealth there is the fear of Tax norms. One who is conscious of self- respect has the fear of insult. If one is strong there is fear- of enemies. If attached to physical beauty there is fear of old age. If a scholar, there is fear of debaters. If virtuous, one is afraid of criticism and if attached to body there is fear of death'.

Bhartrhari exclaims that detachment is the only way by which one can understand fearlessness. He presents the world as a pair of opposites: birth and death, youth and old age, contentment and temptation, poise and passion, virtuous and jealousy etc. This is described in the

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Bhagavad Gita as dvandas or pair's of opposites and the attempt is to maintain a balance in either case and avoid extreme reactions in instances of favourable or unfavourable circumstances.

Philosophical Ethics: The classical orthodox and heterodox philosophical systems laid down values or ethics as the pre-requisite condition or the very means to liberation Kapila of Sankhya School presents bondage as misery caused by three-fold factors, adhyatma (oneself), adhibhuta (others) and adhidaiva (natural forces). Liberation is overcoming the miseries from these three-fold factors. The attitude towards these three aspects itself calls for an ethical discipline, which is seen as a means to liberation.

The eight-limbed theory of Patanjali's Yoga system is well-known. Yoga emphasises the discipline of mind, since, for Patanjali thoughts are cause of bondage. Thoughts create impressions in the mind which in turn is the cause of rise of thoughts. This vicious circle can be eliminated in two methods, that is practice and dispassion. Practice of effort is to be repeated for development of concentration of mind and dispassion is to be attained by detaching oneself from sensual pleasures. The refined mind then has to be directed towards God. Patanjali's discipline at physical, verbal and mental level aims at an ethical life.

Gautama in his Nyaya sutras explains dharma which is expressed in two ways, verbal and mental. The verbal expression is speaking the truth that is beneficial and pleasing and recitation of one's own scriptures and the mental expression is compassion, bereft of enviousness and faith. The contrary of these is said to be adharma. Nyaya's liberation is knowledge by removing the adharmic effects which calls for a moral life.

In the Vaisesika system of Kanada, dharma is presented as the source of attainment of prosperity and liberation. Jaimini in his Dharmasutra refines this definition by stating that the source of dharma is vedic injunction wliich is the cause of prosperity and liberation. The performance of action as enjoined, for Jaimini, is dharma which not only is conducive to maintain cosmic, social balance but also is the means for liberation.

The Vedanta sutra of Badarayana explicates four-fold qualities as a pre-requisite for self-enquiry. This value structure serves two-fold purpose, one to develop a moral standard and other to lead to spirituality. The first quality is discrimination of ephemeral and eternal entities, everything other than the self is perishable being an effect and self being devoid of doership is eternal. The second quality is dispassion for the results in this world and the other worlds. The third is a six-fold discipline that includes mastery of mind, mastery of sense organs, performance of one's ordained action, forbearance, faith, and concentration and lastly the quality is desire for liberation. Thus, ethics is a presupposition for entry into any philosophical system.

The heterodox schools equally played an important role in development of moral standards. The materialistic Carvaka proclaimed that body is the soul and pleasure is the ultimate end of life. This can be taken as the starting point, since any thinking person can ascertain by direct experience that pleasure do not last and one have to cope with rising problems. Buddhism and Jainism ingeniously designed the course of life and held high the value system. In the middle path of Buddha, he advocates the right vision, right resolve and right conduct which resonates morality. Jaina ethics define dharma as the obedience to safe guard against karma disrupting the soul. The dharma includes forgiveness, simplicity, cleanliness, celibacy etc. Thus, the development of the philosophical schools enhanced the value structure and emphasised its importance for overall development.

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SOCIAL AND POLITICAL ETHICS

The Social Ethics of medieval India reflects in the famous Manusmriti of Manu, who is considered as an extreme moralist. Manu in his code of law, kept in mind the social condition and reveals his awareness of the diminishing value system in each *yuga*. He recommends the highest value to be upheld in the kaliyuga as 'charity'. The common conduct to be upheld by the first-three varnas is charity, study of scriptures and performance of rituals. While the specific responsibility of brahmana is propagation and preservation of wisdom, the ksatriya is responsible for protection of people. Manu specifies that the ksatriya should keep away from over-indulgence of sensual pleasures. The duty to protect the animal kingdom and engage oneself in trade and commerce is the key area of vaisyas while the sudra varna is to assist the other three varnas. The specific duty of sudra mentioned is charity and freedom from jealousy. Practice of one's specified duties with utmost care: Manu feels, will result in a poised living condition. He explicates the importance of live great sacrifices, viz, study and propagation of scriptures (brahma-yajna) worship of ancestors (piu- yajna), worship of gods ideva-vajna), service to mankind (manushya-yajna) and caring the animal and plant kingdom (bhuta-yajna). He define 'dhanna" as wisdom, good conduct and tranquil mind. Even though, the duties and responsibilities are enjoined based on a particular feature, Manu favours the idea that one should take to an action that pleases the mind. Manu seems to warn one who takes to unrighteous path (adharma) that such a person will find no peace while living. Through the concept of transmigration of soul, Manu shows that soul is the carrier of results of action that has to be experienced in different births. He says, in death of die body, no person or relation will follow but only one's conduct. This seems to be an incentive provided to attract all to lead a righteous life while living.

Over a period of time, many other works exclusively highlighting the changing moral life were written for the laity and one such work known as' Nitishatakam" by Bhartrhari is popular. It encapsulates the value system in poetic language, wherein the consequence of association with good ones and bad ones is based on the law of association. He says, a good company removes sluggishness in thought, motivates to speak truth, elevates self-respect and pleases the mind, whereas a bad association is condemned in the manner that it should be given up as even one abandons a snake. Unrighteous lives led out of lack of know ledge is also condemned. He says, that the fire can be quenched with water, the bright sun can be avoided by using an umbrella, elephant with rut can be controlled with a goad, disease can be removed by medicine but there is no medicine for a foolish person who refuses to lead a virtuous life.

The Political Ethics resonates in the Arthasastra of Chanakya that is considered as the Dharmasastra addressing the rulers and transgression of law was seen as a punishable crime. Arthasastra emphaises three-fold duties of a ruler, that is, protection of the state from external aggression (raksha), maintenance of law and order within the state (palana) and safe-guarding the welfare of the people (yogaksema). Chanakya recognises the four stages of life as relevant for the maintenance of the social and political order of a nation. In the work 'Chanakya Neeti', Chanakya highlights the importance of education. He censures an uneducated person as a scentless flower. He has a high regard for wisdom and states no land is alien for a man of learning. For him, knowledge yields fruits in all seasons, it protects and rewards one in distant lands and is the greatest secret treasure. Chanakya maintains that the highest bliss is attained through knowledge and one should never be content with knowledge gained. He defines dharma as the eternal principle' unlike wealth, prosperity, life and youth. Chanakya cautions not to be too simple and straight forward, he says, in the forest the smooth, straight trees are felled whereas the crooked ones stand unharmed.

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CHAPTER-5

COMPARISON OF MAIN ETHICAL PERSPECTIVES

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Ethical THEORY	MORAL RULES and DUTIES	VIRTUES	OUTCOMES	PRINCIPLES	CARE
Other Names	Duty-Based (Deontological) or Rights-Based Ethics	Virtue-based Ethics	Consequentialist Ethics (Utilitarian)	Principle-Based Ethics	Care-based Ethics
Focus	Act	Agent	Consequence	Context	Power/ Relationships
Description	Actions (independent of consequences) are right or wrong. We are all obliged to fulfill our duties and to act to fulfill these duties	Attitudes, dispositions, or character traits enable us to be and to act in ways that develop our human potential (for example, honesty, trustworthiness, integrity, faithfulness, etc.)	Consequence of actions or policies must uphold the well-being of all persons directly or indirectly affected. Choose actions producing greatest overall benefits	Four principles form a set of pillars for moral life; respect for persons/ autonomy, justice, beneficence (do good), and nonmaleficence (do no harm)	Focuses on relationships and underlying power structures within a situation
What would a person from such an approach say?	"Whenever I am ..... I shall ..... Whenever anyone is ..... he or she will ....." "The ends do not justify the means."	"What is ethical is what develops moral virtues in ourselves and our community." "It takes a virtuous person to act in a virtuous manner; if you always act in a virtuous manner, you are a virtuous person."	"Of any two actions, the most ethical one will produce the greatest balance of benefits." "The ends do justify the means."	"Uphold the pillars whenever possible according to the situation." "Take the agent, act, and consequence all into consideration and proceed in the path that follows the principles."	"What is not being said?" "What are the underlying power relationships and how do they influence actions?" "How can we value relationships?"
Some Contributions	-Offers consistent rules to follow -Recognizes role-related duties in society	Encourages cultivation of human excellence	-Directs attention to consequences -Considers interests of all persons equally	-Requires balancing -Draws on principles familiar to American life	-Provides counterpoint to principle-based approaches -Looks at context
Some Challenges	Sometimes obligations conflict	Lack of consensus regarding essential virtues	-Bad acts are permissible -Interests of the majority can override minority -Can't predict all outcomes	Principles can conflict	-Power structures not always evident -Lacks easily applied rules/ principles

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CHAPTER-6

HUMAN VALUES

VALUES

When we think of our values, we think of what is important to us in our lives e.g. Security, independence, wisdom, success, kindness, pleasure etc. In simple words, what we value most in our life is what we call as value. Each of us holds numerous values with varying degrees of importance.

Meaning of the term

1. Values are beliefs; beliefs tied inextricably to emotion and not objective, cold ideas.
2. Values refer to the desirable goals people strive to attain.
3. Values can be defined as those things that are important to or valued by someone. That someone can be an individual or, collectively, an organization.
4. Values are an inbuilt mechanism, which distinguishes the right from the wrong, the Do's and Don'ts of any action, even when no one is looking.

Why are values important?

Values are essential components of organisational culture and instrumental in determining, guiding and informing behaviour. Inculcating Values rather than Ethics is becoming global concern now a day. Real transformation as a human being can only bring about a sustainable impact towards Good-Governance. Human beings only are the real goal of all developmental activities. The physical amenities and prosperity achieved through various measures is meaningless if the human beings are not able to ascent from the primitive instincts. The success or failure of activities of the state depends upon the proper execution of national plans and programmes. No plan, howsoever, good it may be cannot be successful without clean, efficient and impartial Administration. However, today we find ourselves to be a part of the administration, which is neither clean nor impartial.

We find corrupt practices, low morale, favoritism, culture of high consumerism, casteism, and nepotism all around us. To an extent, we are also part of it. That is why we could not progress in all walks of life, the way we should have.

In the organization, much stress on skills-development is being laid which of course is required to keep pace with the changing technology and requirements. At the same time, efforts to some extent are also being made to develop positive attitude of the government officials towards the desired acts and behaviours. However, little could be achieved through all the efforts made in this direction.

Today, we find lot of gap between theory and practice, belief and action. This gap leads to hypocrisy. This contradiction leads to tensions and stress in the society. The contradiction between our thought and practice fetters us. We are able to realise what is wrong and wish; to remove it. But our own doings fail it. According to Gandhi, social development must aim at removing as far as possible this contradiction. Present day administration and politics widely acknowledge that corruption and power abuse weaken the nation. The obvious solution is better, more transparent and accountable administration. Such an administration can be trustworthy only when it is based on deeply felt human values. Unless values are inculcated within human beings, their attitude and

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behaviour cannot be changed through superficial efforts. Our national leaders were conscious of this felt need and had been emphasising the human values.

For bureaucracies, adherence to high-level public service values can generate substantial public trust and confidence. Conversely, weak application of values or promotion of inappropriate values can lead to reductions in these essential elements of democratic governance, as well as to ethical and decision-making dilemmas. While a core set of public service values is necessary, it is also true that different values apply to different parts of the public service. For example, a distinction may be made between technical, regulatory and administrative tasks, or between those parts of a bureaucracy in direct contact with the public and those which are not.

Given the increasing range of demands on the public service, as well as the frequent ambiguity in terms of goals, relationships and responsibilities, value conflicts are not unusual. As values can differ within different parts of the public service, one of the principal tasks of managers and leaders is to coordinate, reconcile or cope with differing values between individuals or even between parts of the organisation. Also, there are a number of dynamics challenging traditional values in the public service. These include new modes of governance and the fragmentation of authority, market-based reforms, politicisation and political expectations, the growth in the use of agencies, decentralisation or relocation, changes in human resource management and recruitment, and the advent of new technologies and methods of information sharing. However for the success of organisation, it becomes inevitable to maintain a balance between traditional values and modern values.

HUMAN VALUES

Human values are closely integrated with human life. They are intertwined with our day to day chores. No human life is possible without values. Every human being lives by certain values. It is the only proportion and combination of negative and positive values which separates a noble human being from a not so noble human being.

Every human being is born neutral and is like a clean slate and no mindset. How much of virtues and vices are filled in an individual depends solely on the parents, teachers, circumstances, environment and sometimes even geographic locations. Both the source within and the cultural environment are important for inculcation of values.

Values are regarded enviable, imperative and are apprehended with high esteem by a particular society in which a person lives. Values give meaning and strength to an individual's character by occupying a central place in his/ her life. Values reflect one's personal attitude and judgments, decisions and choices, behaviour and relationships, dreams and vision. These values influence our thoughts, feelings & actions and guide us to do the right things.

Values are the guiding principles of life that contribute to the all round development of an individual. They give a direction to life and thus bring joy, satisfaction and peace. Values add quality to life. Thus, one might say that any human activity, thought or idea, feeling, sentiment or emotion, which promotes self development of an individual, constitutes a value. The other corresponding function of a value is that it should also contribute to the welfare of the larger social unit such as the family, the community and the nation of which an individual is a constituent. Value system is the backbone of the society. Values may vary from one society to another and from time to time. But, every society abides by certain moral values and, these values are accepted by all the societies as -

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"Global values". Values flow from the highest of our own self. For each one of us, there are values rooted in the finest part of the self from where we radiate outwards.

The effectiveness of a person depends on two factors. One is skills i.e. ability to do and the other is the values within that to guide such action. In other words, however talented a person may be; his contribution to the society directly depends on the values he has imbibed. If the values are negative like anger, ego, greed jealousy, vindictiveness etc., the higher skill will result in higher negative contribution. Charles Sobharaj, Osama Bin Laden, Harshad Mehta and the like are examples of such high skill and low values.

In the modern era, we have very high skills in all the spheres. But the decline in value system all around is deteriorating the situation and resulting in overall unhappiness, insecurity and tensions. These in turn lead to all sort of health problems - physical, mental emotional and psychological. Unless values are inculcated within human beings, their attitude and behaviour cannot be changed through superficial efforts. Our national leaders were conscious of this felt need and had been emphasising the human values; Shri Rajagopalchari, has thus observed:

"National character is the keystone on which rests the fate and future of our public affairs, not this or that ism"

"If the parched field of Indian policies and administration has to get fresh green life and grow, we need the monsoon of purity in national character. And the monsoon consists of little drops falling and uniting to make the rain. Individual purity of character alone can revive the parched field".

Lessons from the lives and teachings of great leaders, reformers and administrators

After observing the 'moral decay' in just about every area of lives, our society has to be turned back to the traditional values that guided this nation to greatness. And for this we have to look into the Indian history and in the times when it was known as Golden Bird (sone ki chidia) for all its prosperity and richness. The credit goes to all the great leaders from Mahatma Gandhi, to Rabindranath Tagore, and Swami Vivekanand and also to great reformers from Raja Rammohan Roy to Dayanand Saraswati, V.D.Savarkar and the like; who had put into practice human values ideology as given in Vedanta and the other ancient Indian thoughts. It is because of these values that we could sustain ourselves through all adversities and cruelties of the earlier invaders and the British Rule. Our leaders like Tagore and Gandhi have lived the human values like purity and holiness, non-violence and moral courage.

Coming to the present times; we *see* all over the world that even the most developed countries that are at the top of materialism have started realising that material prosperity is not development of Human beings in true sense. A realization has now come that unless we are developed as better human beings, other forms of development have no meaning.

THE VALUE OF GANDHISM

History witnessed many great leaders, but it never witnessed another leader before him who ruled half a billion hearts without weapon. He ruled with his vision, his love and values. He proved himself superior human being, people took him as natural leader, a man who could lead, guide and teach.

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Gandhi forcefully and convincingly demonstrated the power of spirit over material things. His greatest leverage was his command over the Indian masses. He gained such a command because the simple folk could understand that he was inspired from within. They called him 'Mahatma'.

-Merely by his hunger strike, the Mahatma could control behaviour of millions of people. He firmly derived his political activities from dharmic principles and refused to compromise with what was wrong.

No wonder that Nelson Mandela, publicly stated his gratitude towards Gandhi. There has been no leader like Gandhi and perhaps will not be ever. He is the person who could get God's stature in. thousand years from now, in line with Jesus Christ and Buddha. Albert Einstein once said about him that history would wonder one day that such a man with blood and flesh ever walked on this earth.

Do not hate another human being. He hated the crime, not the criminal. He often stated (Humanity is like an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty) human beings are prone to mistakes. Holding people to unreasonable standards will only create conflicts in the world and negativity within you.

He didn't solicit killing, not even animal slaughter. He was prepared to die for hundred causes but he wasn't ready to kill anyone. He defined a new form of battle, bloodless battle. He showed us how to use truth as a weapon.

In history all shifts in power were brought about after bloody battle, murders and mass killing. Only Gandhi showed us that power can be taken away peacefully without violence.

Establish values in your life - The only difference between a great man and you is that the great men have values; you and I don't usually have those. Can you tell yourself an elevator pitch about your values? I am sure you can't, neither could I. What are the reasons we choose one over the other? What are the reasons you live for? Aren't you wasting your life?

If you think about your actions, they'll be in significant to the world order, no it won't. But, Gandhi warned us to do our duty sincerely irrespective of what change it brings in. When you have created values even doing daily chores would seem meaningful to you. Life could become more fulfilling and lively. Because, when you lose the meaning of your existence, you die in your soul.

Shopping trips to grocery stores seem meaningful when you think about your contribution to the store employees' living expenses and the joy you could bring home with the things you buy. Going to work every day could become more meaningful to you when you start thinking towards contributions your employer is making to the society.

"Wealth without work

Pleasure without conscience

Science without humanity

Knowledge without character

Politics without principle

Commerce without morality

Worship without sacrifice." - 7 sins, Gandhi

Growth is the only option you have - Doesn't matter what it should be, if it's good, it has to grow, humanity has to grow, love and harmony has to grow. For US to grow you need to grow within

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our own mind and society. No country can grow by causing trouble to another country. If we can keep this in mind when we play little office politics, we can make our work place a better place to live in.

If as a manager you stop exploiting your subordinates, start caring about them and their families you can make your work place desirable. When you let others grow, you can grow, even in your corporate ladder. Growth is the law of life; it can go either towards good or bad. It's your responsibility to turn it towards good.

Care what you think - You are a product of your thoughts. You believe in things you think about. You become a person who were there in your thoughts much before you became. You can be as much powerful as you thought yourself to be, you can be as weak as well.

"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, and your values become your destiny"

- Mahatma Gandhi

We had two great leaders in last century leading at the same time, probably the best leaders in human history ever. One chose to adopt the evil ways, the other believed in love. One tried to become the greatest by using power and force. The other stayed common man and believed he can achieve his goals with determination, courage and leading by example. Both had charisma and leadership skills, they mobilized millions of people with their words and actions.

Only one is remembered, loved and acknowledged by billions, the other is the most hated. They were, even though great leaders, very distinct in their thoughts and beliefs. Their thoughts led to the actions and the actions brought far-extending consequences for human kind. They both will remain in history as two emblems - one for peace, another for violence.

Gandhi wrote to Hitler - "We have found in non-violence a force which, if organized, can without doubt match itself against a combination of all the most violent forces in the world"

The world needs another Gandhi to be born, no matter in which country that may be, or which religion he'd follow, Not even the skin color or sex matters: We need someone of the same caliber who can show us the way ahead, upon whom we can rely for all the wisdom.

God is great, he has all the answers, but he should send someone among us time-to-time, to spread the message along. To reinforce and reemphasize that human beings are most powerful for a reason, to bring happiness and harmony for every living creature, to change the course of the history, to reiterate that world can produce to everybody's need, but, it can't produce to everybody's greed.

SWAMI DAYANAND SARASWATI

Swami Dayanand Saraswati was one of those influential thinkers who drew upon traditions for the formulation of his social ideas. His main contention was that it was necessary for Indians to go back to the ideas of Vedas.

The problem India faced and their solutions, according to Dayanand, lay at the levels of philosophy, politics, and society. He thought that it was necessary to inculcate a spirit of self-reliance and self- confidence in the minds of people.

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Central to his thought was his attitude towards the Vedas, which he considered to be the repository of all human knowledge and wisdom. He highlighted the following aspects of the Vedas:

1. A man could communicate with god directly by rendering obedience to the divine law. He was free to obey other laws so long as they were in line with the divine laws. Dayanand felt that the man can attain his pure self after examining and reviewing his position on this matter. Only after that will he be able to realize the discrepancy, thereby dissociating himself from such temporal laws which are not worthy of obedience and organize support against those laws.
2. The freedom enjoyed by the man was equal to that enjoyed by his fellowman.
3. The Varnashram System provided for the full enjoyment of freedom for all, irrespective of their functional location within the social structure.

According to Dayanand, India could attain its lost glory only when the existing social weaknesses were overcome. Full of remorse, he lamented that despite the rich heritage of Indian culture, the Hindu were aping and imitating the civilization of the west which in turn was degenerating them. He justified by saying that India during the Vedic times had reached a level of civilization which the west was able to attain only centuries later.

Dayanand prescribed a return to the basic principles of the Varna system where birth would no longer be the sole criterion of caste status. Rather, Guna' (character), Karma (action) and Swabhava (nature) would be the basis of caste. He thought that caste, thus formed could still act as a way of social reorganization. He thus somewhat 'Secularized' the idea of caste. It naturally went a long way in challenging the domination of the hereditary upper caste and therefore in elevating the status of the oppressed and untouchables. He denounced untouch ability as inhuman and as being against Vedic religion.

WOMEN AND EDUCATION:

On the question of women, Dayanand was opposed to the evil practices of child marriage and enforced widowhood, which according to him did not have the sanction of the Vedas. The pitiable condition of child- widows in Hindu society, which prohibited remarriage, evoked his deepest concern. He therefore, suggested 'nogoga, (a non-permanent co-habitation of widows and widowers) and later, even widows re-marriage.

For the 'prosperity of Aryavarta' (India), Dayanand's insisted on a crucial place for education. An education based on moral and religious foundations and meant for all the four classes of men and women, was what Dayanand wanted. He stood for compulsory education. India's awakening he thought, hinged to this factor. He was in favour of an educational system which would emphasize on grammar, philosophy, Vedas, sciences, medicine, music and art.

SWAMI VIVEKANAND

ATTITUDE TOWARDS LIFE:

Swamy Vivekanand explains: This world is like a dog's curly tail, and people have been striving to straighten it out for hundreds of years. But when they let it go, it curls up again. How could it be otherwise? So one should always remember the instance of the curly tail of the dog. We need not worry or make ourselves sleepless about the world. It will go on without each of us. Our worries will not help it. But when we stop worrying about the world, then alone will we be able to

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work well. It is the level-headed man, the calm man of good judgment and cool nerves, of great sympathy and love, who does good work and so does good to himself.

The one who is complaining all the time is foolish and has no sympathy. He can never straighten out the world, nor can he improve himself.

The message is very clear. We can start from our own self only, without looking at what others around are doing and how. This may be coupled with a positive attitude towards the world, which is explained as a curly tail of dog.

In other words we should not reject the world, but accept it the way it is. Thus in every situation where we are required to perform or act; we should not get upset by the various problems created by the systems and people around; but accept and visualize calmly the whole situations/conditions/ problems around and think: 'Given the situation what best can I do and how?'

DISCOVERY OF REAL INDIA

During his travels all over India, Swami Vivekananda was deeply moved to see the appalling poverty and backwardness of the masses. He was the first religious leader in India to understand and openly declare that the real cause of India's downfall was the neglect of the masses. The immediate need was to provide food and other bare necessities of life to the hungry millions. For this they should be taught improved methods of agriculture, village industries, etc. It was in this context that Vivekananda grasped the crux of the problem of poverty in India (which had escaped the attention of social reformers of his days): owing to centuries of oppression, the downtrodden masses had lost faith in their capacity to improve their lot. It was first of all necessary to infuse into their minds faith in themselves. For this they needed a life-giving, inspiring message. Swamiji found this message in the principle of the Atman, the doctrine of the potential divinity of the soul, taught in Vedanta, the ancient system of religious philosophy of India. He saw that, in spite of poverty, the masses clung to religion, but they had never been taught the life-giving, ennobling principles of Vedanta and how to apply them in practical life.

Thus the masses needed two kinds of knowledge: secular knowledge to improve their economic condition and spiritual knowledge to infuse in them faith in themselves and strengthen their moral sense. The next question was how to spread these two kinds of knowledge among the masses? Through education - this was the answer that Swamiji found.

NEED FOR AN ORGANIZATION

One thing became clear to Swamiji: to carry out his plans for the spread of education and for the uplift of the poor masses, and also of women, an efficient organization of dedicated people was needed. As he said later on, he wanted "to set in motion machinery which will bring noblest ideas to the doorstep of even the poorest and the meanest." It was to serve as this 'machinery' that Swamiji founded the Ramakrishna Mission a few years later.

1. **New Understanding of Religion:** One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion as a universal experience of transcendent Reality, common to all humanity. Swamiji met the challenge of modern science by showing that religion is as scientific as science itself; religion is the 'science of consciousness'. As such, religion and science are not contradictory to each other but are complementary.

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SYNERGY
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2. This universal conception frees religion from the hold of superstitions, dogmatism, priest craft and intolerance, and makes religion the highest and noblest pursuit - the pursuit of supreme Freedom, supreme Knowledge, supreme Happiness.
3. ***New View of Man:*** Vivekananda's concept of 'potential divinity of the soul' gives a new, ennobling concept of man. The present age is the age of humanism which holds that man should be the chief concern and centre of all activities and thinking. Through science and technology man has attained great prosperity and power, and modern methods of communication and travel have converted human society into a 'global village'. But the degradation of man has also been going on apace, as witnessed by the enormous increase in broken homes, immorality, violence, crime, etc. in modern society. Vivekananda's concept of potential divinjty of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. Swamiji has laid the foundation for 'spiritual humanism', which is manifesting itself through several neo-humanistic movements and the current interest in meditation, Zen etc all over the world.
4. **New Principle of Morality and Ethics:** The prevalent morality, in both individual life and social life, is mostly based on fear - fear of the police, fear of public ridicule, fear of God's punishment, fear of Karma, and so on. The current theories of ethics also do not explain why a person should be moral and be good to others. Vivekananda has given a new theory of ethics and new principle of morality based on the intrinsic purity and oneness of the Atman. We should be pure because purity is our real nature, our true divine Self or Atman. Similarly, we should love and serve our neighbours because we are all one in the Supreme Spirit known as Paramatman or Brahman.
5. **Bridge between the East and the West:** Another great contribution of Swami Vivekananda was to build a bridge between Indian culture and Western culture. He did it by interpreting Hindu scriptures and philosophy and the Hindu way of life and institutions to the Western people in an idiom which they could understand. He made the Western people realize that they had to learn much from Indian spirituality for their own well-being. He showed that, in spite of her poverty and backwardness, India had a great contribution to make to world culture. In this way he was instrumental in ending India's cultural isolation from the rest of the world. He was India's first great cultural ambassador to the West.

On the other hand, Swamiji's interpretation of ancient Hindu scriptures, philosophy, institutions, etc prepared the mind of Indians to accept and apply in practical life two best elements of Western culture, namely science and technology and humanism. Swamiji has taught Indians how to master Western science and technology and at the same time develop spiritually. Swamiji has also taught Indians how to adapt Western humanism (especially the ideas of individual freedom, social equality and justice and respect for women) to Indian ethos.

RABINDRA NATH TAGORE

The values propounded by him are as follow:

1. **Idealist:** Tagore believes that man should realize the "ultimate truth" which will liberate him from the worldly bondage. Experience according to him is within the world of illusion (Maya). He thought the world is the place of both truth and illusion (Maya).
   In Tagore's view man is born with enormous surplus force which is excess of his physical need. This surplus is the limitless potentiality of Yiranari personality and creativity. In this lies the

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infinite future of man. The surplus potentiality manifests itself in man's religious spiritual and moral activities. As an idealist he was an ardent supporter of truth, virtues and values. According to Tagore, "By art man can experience the wholeness of life. The fine arts was nothing but intellectual and spiritual discipline.

2. **Humanist:** Tagore said nature and man are created by supreme power. There is a strong link between man and nature. So a man should act naturally to feel the presence of superpower within him. Love fellowmen in a natural way. Realization of self is the essence to realize the Godhood.
3. **Naturalist:** Tagore said nature is the great teacher which is not hostile to man. Nature is kind, generous and benevolent like mother. In his view, "Education diverted from nature has brought untold harm to young children." Man should develop his relation with the nature as his fellowmen.
4. **Patriotism:** Tagore was a great poet and patriot. His writings were filled with patriotic values. He had joined in freedom movement to make the country free from foreign yoke. Sense of national service, patriotic feeling, dedication etc. was fostered through his writings. National Anthem penned by him elicits a strong sense of integration.
5. **Internationalist:** Rabindranath Tagore was in favour of one world; creation of unit amidst cultural, colour and religious diversities is the need of the time for peaceful co-existence in the globe. Forgetting selfishness one should work to establish, world culture based on love, affection, fellow feeling and mutual understanding. Cosmopolitan feelings are explicit in his writings and paintings. Tagore's internationalist thought and attempt for making united world is appreciated all over the world.
6. **Vedantist:** Tagore's philosophy reveals that he was a vedantist in true sense of terms. He had faith in one Supreme Being that is the Brahma. He finds unity in diversities in the world and a spiritual unity between man and man, man and nature. The relationship between god and man must be like the relationship between love and joy. He believes both the presence of God in all manifestation of matter and spirit. Therefore he says "It will not to reject the impersonal aspect of truth altogether". He believes in the concept that "Presence of Brahma in all being. True salvation takes place when individual realises presence of Brahma within him. Tagore was an ardent follower of Anand yoga.

TAGORE ON EDUCATION:

Tagore's theory of education is marked by naturalistic & aesthetic values. He had a belief that "The widest road leading to the solution of all our problems is education."

Education can develop a new pattern of life culminating in the realization of Universal man. Tagore's system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life by which a man can develop an integrated personality.

AIM OF EDUCATION ACCORDING TO TAGORE:

The aim of education as reflected in educational institution founded by Rabindranath Tagore in Santiniketan is as follows:

1. **Self Realization:** Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education.

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Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

2. **Intellectual Development:** Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way of learning which will lead to all round development.
3. **Physical Development:** Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Santiniketan as an integral part of the education system.
4. **Love for humanity:** Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.
5. **Establishment of relationship between man and God:** Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.
6. **Freedom:** Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power existing within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all round development. He says, Education has meaning only when it is imparted through the path of freedom".
7. **Co-relation of Objects:** Co-relation exists with God, man and nature. A peaceful world is possible only when correlation between man and nature will be established.
8. **Mother tongue as the medium of Instruction:** Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.
9. **Moral and Spiritual Development:** Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.
10. **Social Development:** According to Tagore, "Brahma" the supreme soul manifests himself through men and other creatures. Since he is the source of all human-beings and creatures, so all are equal. Rabindranath Tagore therefore said, "service to man is service to god". All should develop social relationship and fellow-feeling from the beginning of one's life. Education aims at developing the individual personality as well as social characters which enables him to live as a worthy being.

AUROBINDO GHOSH

His spiritual inquiry was aimed at clearing the weaknesses of current thinking about conflicts between the spiritual quested and functional materialism. He showed the new ways of seeing the

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relationship of man to the natural environment and to the material aspects of existence. He is undoubtedly more 'systematic' a thinker than Gandhi and Tagore.

Like Jiddu Krishnamurti, Sri Aurobindo also believed that what we call as religious is not primarily a matter of doctrines or dogmas, but of experience. He says what validates a religious intuition is the experience of its spiritual authenticity. It is not a point of view or collection of ideas given down through generations, but is entirely first hand personal experience. Aurobindo wondered if one could discover the means to connect the personal religious experience to the modern world's larger but inherently religious analytical rationality.

One of the cornerstones of Aurobindo's outlook is his concept of the two 'Negations'. He maintains that the ascetic ideal that became dominant in India after the spread of Buddhism was a withdrawal from the world, which he calls the 'revolt of Spirit against Matter'. This resulted in an over-emphasis on transcendent realization and undervaluing of the natural world. This tendency was strengthened in Hinduism by the Shankara School of the ninth century which taught that reality was spiritual and that the material world was merely 'qualified reality'. This illusion that dominated Hinduism resulted in social indifference to material progress thus loosing the balance between things spiritual and things material. Thus, the sub-continent lagged behind the western world with regard to material progress.

The other negation was materialism. Materialism denies the reality of the spirit, insisting that it is an illusion, a mere projection of personal fantasy. Both these negations are the result of exaggerating a part of the truth to claim that it is the whole truth. In his book 'The Life Divine', Aurobindo wrote, both negations are opposite poles of the same error.

Aurobindo was in total agreement with Vivekananda when he says that we progress not from error to truth, but from partial truth to more complete truth. It is characteristic of Aurobindo's intellectual method that he avoids simplistic juxtapositions of contrarieties, but finds a reasonable basis for recognizing that what appears inconsistent is actually compatible and are different aspects of the same reality which is more complex and subtle. Placing spirit and matter either on an analytical test of science or spiritual understanding by religion has failed to satisfy the people. What is needed, according to him, is to place both material world and spiritual world at the same realm.

AUROBINDO ON EDUCATION:

True education, according to Sri Aurobindo, is not only spiritual but also rational, vital and physical. In other words it is integral education. This integral education has been explained by Sri Aurobindo's closest in these words. "Education to be complete must have five principal aspects relating to the five principal activities of human being: the physical, the vital, the mental, the psychic and the spiritual. This education is complete, complimentary to each other and continues till the end of life. Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense inculcating all the five aspects of the individual being. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone, but also of the nation and finally of the humanity. The ultimate aim of education is the evolution of total humanity. The ultimate aim of education is man-making. It prepares the student to work first as a human being and then as a member of a nation and finally as an individual. The circles of moral responsibility and loyalties proceed from wider to narrower and vice- versa. The man has to develop first as a human being then

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as a citizen and finally as an individual. Most of the present confusion of values is due to an inversion of this order.

In this scheme of evolution, the principle of growth is unity in diversity. This unity again, maintains and helps the evolution of diversity. In his lectures at Baroda College, Shri Aurbindo observed that the colleges and universities should educate through their academic as well as social activities. The school cannot be isolated from society. If cannot give total education in isolation. Its teachings have to be practiced in the society outside it.

AIMS OF EDUCATION ACCORDING TO INTEGRAL EDUCATION:

(i) **Perfection of soul:** The main aim of education is to" help the growing soul to draw out that is best and make it perfect for a noble cause"

(ii) **Realization of inner self:** Education should enable him to realize his inner self which is a part of the universal consciousness. He has to enter into right relationships not only within himself but also with the people of country and with the universal society to which he belongs

(iii) **Physical development:** Physical development of the child is another important aim of education. It will be misguiding to say that those who are physically strong are mentally weak. Without physical development no other development is possible.

(iv) **Development of morality:** Without moral and emotional development mental developmental becomes harmful to human progress. The three essential factors for the moral development of a child are emotions, impressions or habits and nature. So it is necessary that the ideals of a teacher should be so high that the child by mere imitation is able to reach higher stages of development.

(v) The **development of senses:** Education should aim at the training of senses. According to him senses can be trained fully when manas, chitta and nerve are pure.

(vi) **Development of consciousness:** Another important aim of education is to develop consciousness. According to him it has four levels, (i) Chitta (ii) Manas (iii) Intelligence (iv) Knowledge. A teacher should develop all these four levels harmoniously. This will promote the development of conscience.

(vii) **Harmony of the individual and collectivity:** Most of the sociopolitical thinkers have either laid emphasis upon the individual or collectivity. But Aurobindo aims at realization of harmony between individuals and also between nations. His scheme of education therefore is truly international. Explaining this ideal of Sri Aurobindo's scheme The Mother said, "For all world organizations, to be real and to be able to live, must be based on mutual respect and understanding between nation and nation as well as between individual and individual. It is only in the collective order and organization, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted of the painful chaos where he is now. It is with this aim and in this spirit that all human problems will be studied at the university centre, and their solution will be given in the light of the supra-mental knowledge which Aurobindo has revealed."

(viii) **Cultivation of values:** The present crisis of man is due to the chaos of values. Old values have been challenged while new values have not firmly taken their place. Character formation very much depends on value. The supreme value in Sri Aurobindo's thought is harmony. Other values are spirituality, divinity, evolution, ascent, transformation etc. the most important value for required for all growth is sincerity. Once that is developed, the rest follows.

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Sri Aurobindo Ghosh prescribed a free environment for the children to develop all the latent facilities to the full and suggested all those subjects and activities of child's interest to be included in the principles of curriculum:

(i) All life is education. So curriculum is not confined to a limited syllabus and a few text books.
(ii) It should include all those subjects which promote mental and spiritual development.
(iii) It is a means towards an end, not an end in itself, the end being the development of integral personality.
(iv) It should provide for leisure pursuits.
(v) There should be flexibility to meet individual needs.
(vi) Subjects of curriculum should be able to motivate children.
(vii) Curriculum should involve creativity of life and constructive activities
(viii) Curriculum should be interesting

LAL BAHADUR SHASTRI

It's very simple to be happy, but very difficult to be simple. Shastri showed us the way that simple human beings can also achieve the height of power and success. He successfully led the country during the 1965 war with Pakistan. He also played a key role in India's freedom struggle. He led his life with great simplicity and honesty, and was a great source of inspiration for all the countrymen. He once resigned from his post as Railways and Transport cabinet minister, not as a political move but as an honest reaction of accepting moral and constitutional responsibility for the railway accidents that took place. Such was his conviction for serving his motherland.

Lal Bhadur's surname was Srivastava but he dropped it as he did not want to indicate his caste as he was strongly against caste system. He believed in the value of 'practice before you preach'.

After the death of Jawaharlal Nehru in 1964, Lai Bahadur Shastri was unanimously elected as the Prime Minister of India. It was a difficult time and the country was facing huge challenges. There was food shortage in the country and on the security front, Pakistan was creating problems. Mild-mannered Lai Bahadur Shastri rose to the occasion and led the country ably. To tackle the food problem, he pushed for "Green Revolution" in the country. In 1965, Pakistan tried to take advantage of India's vulnerability and attacked India. To increase the enthusiasm the soldiers and farmers, and to mobilize support of the country during the war, he coined the slogan of "Jai Jawan, Jai Kisan". Pakistan lost the war and Shastriji's leadership was praised all over the world. He totally believed in:

(a) Patriotism and dedication to serve the nation
(b) Simplicity, integrity and honesty
(c) Courage and conviction to lead the nation

CHANDRA SHEKHAR AZAD

A great character from our more recent past. A great revolutionary full of strength, valor and courage. Values propounded by him are:

(a) Love for Motherland
(b) Fearlessness
(c) Dedication to a noble cause
(d) Clarity of goal in life

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Dr. Rajendra prasad (one of the chief architects of modern India)

He was an eminent freedom fighter, a renowned jurist, an parliamentarian, an able administrator, a statesman par excellence and above all, a humanist to the core. An ardent follower of Mahatma Gandhi, he represented all that is best in Indian culture. Dr. Rajendra Prasad played a very important role in shaping the destiny of the nation and left an indelible imprint of his personality on our national life and polity. Rajendra Prasad demonstrated his effectiveness and skills as a negotiator whenever he was called upon to do so. Along with Sardar Patel, he served on the Partition Council setup under the Chairmanship of Lord Mountbatten. It was primarily because of his clear perception, farsightedness and dexterity that he was able to obtain an equitable, just and fair settlement of the assets and settle various issues relating to central Services, currency and coinage, economic relations, armed forces and so on, in favour of India.

In 1946, Rajendra Prasad joined the Interim Government of Pandit Jawaharlal Nehru as the Minister of Food and Agriculture. A firm believer in the maximization of agricultural production and amelioration of the lot of the peasants, he gave the slogan of "Grow More Food". The Ministry of Food and Agriculture, under his able and active guidance, launched an effective campaign to that end. In view of his family background and active involvement in the cause of the peasants, he believed that any effort to integrate the village life should be based on the Gandhian values. When the Constituent Assembly was formed in 1946 to frame a Constitution for free India, Dr. Rajendra Prasad, who had been elected as a member of the Assembly from the Bihar Province, was given the onerous responsibility of being its President. As President of the Constituent Assembly, he guided and regulated its proceedings with utmost firmness, infinite patience, incisive intellect and abundant grace. He always permitted members to have a free, frank and full discussion on issues before them and won the appreciation of every section of the House for his qualities, objectivity and impartiality.

Even though Rajendra Prasad occupied the highest office in India, he led a very simple life. His integrity, purity of character, humility and devotion, love of humanity and depth of vision marked him out as a towering personality in our national firmament Rajendra Prasad not only gave the most precious years of his life to the freedom struggle but also worked for the betterment of the under-privileged throughout his life.

He was a great humanist whose heart always went to the poor and the distressed. It was his total identification with the needy and the deprived and the spirit of dedication for their cause, which endeared him to millions of his countrymen. Infact, realizing his selflessness and dedicated social work, way back in January 1934, even the British Government had released Rajendra Prasad from jail to enable him to lead the Relief Committee to help the victims of the earthquake that had devastated Bihar at that time. Rajendra Prasad threw his heart and soul into the relief work and the whole nation appreciated the zeal, sincerity and humaneness with which he organized the relief services.

A year later, when another earthquake hit Quetta (Now in Pakistan), he was again chosen as the President of the Quetta Earthquake Relief Committee. Whatever work he took upon himself, he did it with total devotion, selflessness and sensitivity. In this sense, he was indeed a Karmayogi.

RAJA RAMMOHAN ROY

He was reputed for having a tenacious memory and was intelligent even at an early age. His wide education and his exposure to different cultures led to many comparative religious questions.

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He condemned idol-worshiping and he opposed his parents who were doing so. He admired the spirit of freedom as advocated in the Vedas and the Upanishads. He proclaimed that simple living and high thinking should be a man's motto in life and he lived accordingly.

In 1803 he composed a tract denouncing religious segregation and superstitions. He advocated "natural religion" which guides to the "Absolute Originator" who is the principle of all religions. By 1815, he composed Vadantagrantha, which is a brief summary of Vedanta Sutras in Hindi and Bengali. The central theme of these texts was the worship of Supreme God beyond knowledge, who supports the Universe.

Being a humanist, and a religious reformer, he devoted his time to the service of his people. Influenced by the European Liberalism, he came to a conclusion that radical reform was necessary in Hinduism and also in the social practices of the Hindus. As a result, he founded the "Brahma Samaj" at Calcutta in 1828. 'There is only one God, None equals Him. He has no end. He is present in all living beings'-is the message of Brahma Samaj. It emphasized the idea of universal brotherhood. It did not recognize differences of caste, creed, or nationality.

WOMEN EMPOWERMENT AND EDUCATION

He was the first feminist in India and favored equality for women through his book "Brief remarks regarding modern encroachments on the ancient rights of females" (1822). He argued for the reform of Hindu Law, led the protest against restrictions on the press, mobilized the government against the oppressive land lords, and favored the English system of education in India.

Raja Ram Mohan Roy is considered as the "Father of Modern India". By introducing western ideas of liberal democracy, and reaffirming his faith in Advaita Vedanta, he gave a sense of direction to the course of India's future development. It was a result of his persistent campaign that the cruel custom of Sati was declared illegal in 1829 by Lord William Bentick.

Ram Mohan was a multi-faceted personality. He was an intellectual who tried to lead India to modernity. He taught the Hindus to give up meaningless beliefs and customs. He was the lamps that lead Hindus to the essence of Hinduism. He is remembered in the Indian history as the originator of all the important secular movements. Although Raja Ram Mohan Roy introduced the western concepts, he was appreciated not only in India but all over the world for his sincere efforts to build a nation with respectable values and a living place for everybody.

MAULANA ABUL KALAM AZAD

He was towering figure on the Indian political scene and a scholar rated high in the realms of Urdu Literature. His eventful life was packed with outstanding achievements in the diverse fields. His greatest claim to fame was his contribution as a thinker with a world vision and humanist outlook. A dogged freedom fighter and an un-failing upholder of secular and democratic values. Maulana Azad deserves to be introduced afresh to the modern generation of Indians.

Maulana Azad is known as "one of the front ranking leaders of both pre and post independent India". Maulana Azad was a true nationalist and was a fierce critic of the British policy of divide and rule. As a Muslim scholar and a prominent Muslim leader he stood for the cause of Hindu-Muslim unity and opposed the partition of India.

He strongly advocated that the principle of secularism should be enshrined in the Constitution along with religious freedom and equality for all Indians." As the Minister of Education

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Maulana considered basic education for the future welfare of the people as of prime importance and he emphasized on the importance of the speedy progress of adult education. Education of women was of prime concern for him.

EDUCATION:

As a Minister of Education, Maulana Azad made unique contribution and stressed on the necessity of laying down policies and programmes for the speedy and all round, as well as inclusive development of the educational facilities in the country. When he addressed the meeting of the Central Advisory Board of Education in January, 1949 he spoke of the approach of the National Government towards education. He stated that "the first and foremost task of the National Government is the provision of free and compulsory basic education for all" and he envisaged that universal compulsory basic education could be introduced within a period of 16 years by two five-year and one six year plans. Maulana observed that without an educated electorate, democracy cannot perform the functions expected of it. As the Minister of Education of free India, Maulana created a nation-wide system of basic education for all children of school going age, and created facilities for the highest type of education in the technical field including the establishment of four institutions of the standard of the Massachusetts Institute of Technology. Maulana Azad re-emphasized the fivefold programme for the expansion of education in the country:

1. Universal compulsory basic education for all children of school age
2. Social education for our adult illiterates
3. Measures for improvement in the quality of and expansion of facilities for secondary and higher education
4. Technical and scientific education on a scale adequate to the nation's needs
5. Measures for the enrichment of the cultural life of the community by encouraging the arts and providing facilities for recreation and other amenities.

However, we are unfortunately still to reach the goal and to fulfill what Maulana Azad laid down as the objectives of the country's educational policy towards the general progress of the country.

Maulana Azad had also stressed on the necessity of setting up village schools which would not only be places of instruction for the village children, but also centres of community life in the villages. His proposal was that in the village schools, practical training would be given in some craft in order to improve the economic status of the villagers and to organize sports and other forms of recreation for increasing their social and community sense. He gave the greatest stress to the spread of education and observed that, "we in India also will not allow considerations of financial stringency to hold up for a day longer than is absolutely necessary, the programme of universal, compulsory and free basic education, which is essential for building up the free and democratic India of our dreams.

He quoted, "I think you will agree that the educational set-up for a secular and democratic State must be secular. It should provide for all citizens of the State the same type of education without any distinction. It should have its own intellectual flavour and its own national character. It should have as its aim the ideal of human progress and prosperity.

On the question of Medium of Instruction in educational institutions, which has always been and is still of great importance, he enunciated the Government's proposal as early as in August 1948

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that "a child should be instructed, in the early stage of his education, through the medium of the mother tongue as has been accepted by the Government as its policy". According to him any departure from this principle was bound to be harmful to the child. He further observed that "if within a State there are people speaking in different languages, any attempt to adopt one language as the medium of instruction will lead to discontent and bitterness and "will affect inter-provincial relations and set up vicious circles of retaliation," and thereby provincialism will grow and Indian nationalism will suffer." How prophetic he was!

Maulana Azad gave special stress on the teaching of modern sciences and also on the education of women. In 1949, in the Central Assembly he emphasized on the importance of imparting instruction in modern sciences and knowledge and also observed that "no programme of national education can be appropriate if it does not give full consideration to the education and advancement of one-half of the society - that is the women".

Maulana Azad thus gave emphasis to universalization of education of highest standard and he wanted that India as a whole should become literate and there should be not only village schools but also schools which will impart best form of education and that proper emphasis should be given to the education of women. He laid utmost emphasis on importance of secular education and the importance of education in moulding the character of our young citizens.

He greatly welcomed the setting up of the National Planning Commission to ensure that our material and human resources were put to the best use in the development of our country. He observed that "We want in India of future, men and women of vision, courage and honesty of purpose, who will be able to play their part worthily in every field of national activity".

Role of family, society and educational institutions in inculcating values

Values are an integral part of every culture. Along with beliefs they generate and have an impact on the behavior of an individual. Most of us learned our values or morals, at home, at school or from our community (neighborhood). Mostly the values which we follow come from parents, teachers and religious leaders. Now, with the increased involvement of technology in our lives, we are also influenced by the media through what we see and hear on television or on the radio. Whatever the source of our values, they become an important part of our lives as they form the norms/ rules of our behavior in specific situations. Additionally, through them we identify what should be judged as good or evil.

After observing the normal decay in just about every area of lives, our society has to be turned back to the traditional values that guided this nation to greatness. In order to pass these values to children, three components are essential: caring adults, age appropriate and purpose full activities, and meaning full roles in the community/neighborhood. The family and the community can play an important role in the development of the values which are appropriate to the development stages of individuals.

Good education is inconceivable if it fails to inculcate values essential to good life and social well being.

Value education, as the term is generally used, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behavior, civic rights and duties to aesthetic and even religious training. Value education, according to one more view, is essential a matter of educating the feelings and emotions.

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It is the 'training — of the heart' and consists in developing the right feelings and emotions. It does not involve any cognitive abilities that can be trained. Like poetry, it is 'caught' rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example, communion with nature or modeling oneself after an ideal.

Once, all have understood their values in life, they can examine and control the various choices they make in their lives.

Education is a methodical effort towards learning basic facts about humanity. The core idea behind value education is to cultivate essential values in the students so that the civilization that teaches us to manage complexities can be sustained and further developed. It begins at home and it is continued in schools. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness increasing violent activities, behavioral disorder and lack of unity in society.

FAMILY:

The Rishi (s) and Muni(s) of ancient times and Psychologists, Scientists, Educationists and other experts of modern times, all are of the view that development of the person should start from his childhood because it is difficult to change the nature and character of a person after teens.

According to child psychology, the environment & atmosphere of the family play a major role in inculcating human values, mainly moral and spiritual values in the children. The family is the basic social unit of the society and whatever we learn from our family becomes our value system, forms our perceptions and basis of actions. The families play the most important role in building the character of the child and transform him into a good human being. Joint family systems, the presence of elders in the family play the effective role in social and moral development of the children. But today atmosphere of the families somehow has become polluted due to many reasons: one being the disintegration of Joint family system. The environment of family, primary and pre — primary educational institutions leave a strong imprint on the child's psyche and play a significant role in the inculcation of Human Values specially social, emotional, moral and spiritual values. The conduct & behaviour of elders of the family and teachers influence the conduct & behaviour of the child very strongly. The thinkers and psychologists have laid great emphasis on the creation of such environment and atmosphere in the institutions and the family which is conducive for the inculcation of human values and for all round development of the child's personality.

Family life is the main source of human values. This is a proven fact of Indian traditions. If the value system is practised in the family, the value inculcation in young. A family member becomes automatic. Children often imbibe their fears, biases and values from their parents and it becomes important that parents set an example to their children through their behavior rather than by preaching to them about what to do and what not to do. Therefore it is also essential to create the holistic, lively, healthy, blissful environment and atmosphere in the family which will assist the family members to become cultured, balanced, cheerful, energetic and duty- conscious and remain balanced in the event of odd circumstances. Such atmosphere in the family will develop the love, affection, tolerance, generosity between the family members and would be instrumental in their social, emotional and spiritual development and self evolution. It will also help young generation of the family to imbibe human values and eradicate their negative mental tendencies. If children grow

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as secure individuals, they learn to trust people around them and in this context parents are the primary social agents.

Children have a natural tendency to identify themselves with their parents, other family elders, peers and their teachers/gurus whom they revere. Children adopt them as their personal models for emulation and imitation. The identification with them and hero-worship triggers off the process of imbibing their qualities and initiating them into behaviour, unconsciously particularly in respect of social and moral perspective & scenario. The conduct and behaviour of the teachers/guru(s), parents and other family members can influence a child's behaviour much more than anything else because the children imitate the behaviour of their parents, family elders and guru(s) whom they revere.

In the early childhood, Programmes such as Storytelling, Songs, Rhymes, Music, Dance, Lullabies, Puppetry, Comics, Cartoon Strips, Movies, Illustrated Stories, Skits and other dramatized presentations with humans, animals, birds and/or other characters are always a favourite with children and help a lot in inculcating values in a play-way method.

At a later childhood stage the role-playing, participation and other such activities can be useful experiences for imbibing human values and positive attitude. However generalization and conceptualization can start in a systematic way. Stories of role models can also be presented as ideals for emulation. Inspirational talks by eminent persons can be quite productive. Good and logical presentations, participation in discussions and debates, self- evaluation etc. lead to better understanding, so do the visits to historical/ spiritual/religious places. They provide proximity with nature and value- rich situations & activities. It is necessary to experience the values — especially aesthetic and spiritual values like compassion, sincerity etc.

SOCIETY:

As individuals grow older, their social world expands. They begin to look outside their homes and towards other individuals in their neighborhood as their companions for play and for sharing their mental thoughts. The neighborhood is where individuals spend most of their time besides their homes and schools. The concept of neighborhood has both physical and social meanings. But the social meaning is more important, as it is characterized by the social similarities of individuals. With change in their interests comes an increasing desire to be with and be accepted by peers outside home. Becoming socialized is one of the major development tasks. Children become members of their peer groups, which gradually reduces the family influence on their attitude and behavior.

It is seen that generally the traditions, customs, norms of relationships and interpersonal interactions which are prevalent in the community significantly influence the various practices and the interaction patterns between parents and children at home. Therefore, the physical, psychosocial and cultural characteristics of the community context in which the child is growing has a major influence on the value development of the child at home. The neighborhood is a place where there is a strong social disapproval for anti-social conduct, and thus it acts as a check against indulging in those activities which are detrimental to social well being.

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NEIGHBORHOOD:

As compared to the schools and non-formal education programmes, the neighborhood is much less structured. Compared to the family, it is more public; but for the social development of individuals, its potentiality for the exploration and understanding of the "I —other" relations should not be underestimated. Unlike homes and schools, which are highly controlled sites, neighborhoods are much less restrictive on behaviors. Thus, whether neighborhoods are sites of opportunities for exploration and discovery or danger zones for indulgence depend very much on the kind of activities that individuals participate in. This in turn, depends on the kind of peers that they choose to keep. For the purpose of moral education, the neighborhood can be a site where "respect for others" is the norm if appropriate activities can be arranged by increasing their participation in community service.

The neighborhood is as vital a source of value development as family is. The social groups which are the part of the neighborhood, such as gangs and peer groups also influence the individual in terms of development of positive values.

PEERS:

The peer group as defined by Havighurst is an aggregation of people of approximately the same age who feel and act together. Children learn to redirect their egocentric interests into channels that promote the group's interest and thus move towards other centeredness.

Peer interactions in general, and peer conflicts and arguments in particular, are the necessary conditions to learn to accept other's point of Knew. In the course of such interactions, the child is forced to examine his/her own contentions. Therefore, experiences with peers are needed to teach I the child to consider other perspectives.

As role taking abilities emerge, the child engages in reciprocal social behaviour such as cooperation and discussion with others. Piaget suggested a bi-directional causal relationship: peer interaction is a necessary factor for the development of the role taking skills. The greater an individual's participation in a social group, the more opportunities one has for the social perspectives of others.

Thus, peer relationships undoubtedly play a meaningful part in the development of social values in children A child with good social values is likely to be popular among the peers due to having higher social competence in several areas such as leadership, and ability to get along with others. According to developmental and social psychologists, social perspective is the central mechanism a child has for acquiring the ability to understand its own behaviour from the other's point of view. This ability conveys to the child the need to recognize that others" thoughts and feelings may be different from one self. He or she must learn to take into consideration to internalize, others' view points. This enables him or her to restructure the way he or she perceives and feels about a particular issue. Once the child develops this skill, he or she can communicate more accurately with other people in different social situations.

Social perspective-taking skill is a prerequisite for desirable social cognitions such as moral reasoning and problem-solving and social behaviours such as better peer interaction and behavioural adjustment.

The significance of peer relationships has also been identified by Piaget. According to him, an individual gains a better understanding of fairness and justice after having constant interactions

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with the fellow beings. Peer interactions provide opportunities for pro-social behaviors based on the principle of reciprocity and open discussions. Furthermore, these interactions with the peers provide opportunities to individuals for gaining understanding about their own moral selves through comparing with others of the same level. Peers are also an important source of feedback which can help in either fostering or diminishing pro-social behaviors. Thus, a positive feedback provides a strong basis for the development of the positive values among individuals.

EDUCATIONAL INSTITUTIONS AND TEACHERS:

In ancient India, the Vedas, the Upanishads, the Epics manifested and upheld the values of Indian society. More importance was given to morality, honesty, duty, truth, friendship, brotherhood, etc. They were the themes of Indian culture and society. Imparting value education and reforming the society were the only aims and objectives of the teachers of ancient age. But in the present scenario, due to manifold changes in various aspects of our civilization such as population explosion, advancement in science and technology, knowledge expansion, rapid industrialization, urbanization, mobilization, IT revolution, liberalization, privatization & globalization as well as the influence of western culture, present society has become highly dynamic.

Mahatma Gandhi, Rabindranath Tagore and Swami Vivekananda believed that the prosperity of a country depends neither on the abundance of its revenues nor on the beauty of its public buildings, but its cultivated citizens, in its men of education, enlightenment and character.

School is the foremost place after home, where the child develops social skills. It is the place, where the child learns social and life skills required to become a successful human being.

In this context teachers play a pivotal role and also act as a kingpin so far as the teacher-parent cooperation is concerned. Teachers' role is very vital in molding the future of a country and, as such, it is considered the noblest profession. Teachers are the ideals to their pupils. An educational institute should not be just confined to teaching and learning but it should be considered as a place where consciousness is aroused and illumined; soul is purified and strengthened. It is the place where the seeds of discipline, devotion and commitment are planted and fostered with deliberate efforts. A constructive companionship between teachers and students has to be developed. Gurus like Parshuram, Bhishma and Drona influenced their students by practicing what they preached. In a nutshell, a teacher in real sense is one who himself practices the human values. He should walk his talk to leave an ever lasting impression in the minds of students.

Unfortunately, today the 'personality' of the teachers has deteriorated. The society now, accords a low status to teachers; this profession has been highly depleted and demoralized owing to certain evils that have crept in this noble profession such as castism, modernization, political influence, corruption and other unfair practices. Once upon a time, this institution which was esteemed highly and was considered *as temple of learning (Gurukul),* has now become One more, easy source of earning money. In certain cases, the personality of the teachers has turned too dubious. They lack moral fiber and spiritual elegance and their behavior has become highly suspicious, corrupt, degrading and disgusting. Some teachers relentlessly opt for this profession just for the sake of monetary benefits and to gain power and position, rather than for the integrity and sanctity of the profession. There was a time when a teacher was considered next to God. It is rightly said in Sanskrit.

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"Guru Brahma, Guru Vishnu, Gurudevo Shri Maheswara/Guru Sakshat Param Brahma Tasmai Sri Guruwai Namah".

In the modern era, we see a large number of teachers often making money by unfair or foul means. They are unscrupulous and resort to unfair means for making fast dough through indifference in teaching and conducting private tuition classes for extra income. This has led to malpractices in examinations by students and, in some cases, by teachers also. Besides this, we find considerable number of teachers addicted to smoking, drinking liquor and gambling. Therefore, how can such teachers impart values to the students? It is a recognized fact that teachers with awful habits working in education institutions cannot reflect positive teaching values in the classroom.

The success of any educational system depends on the quality of the teachers which, in turn, depends on the effective reaching — learning process in a classroom. Teachers' performance is the most crucial input in the field of education. Therefore, teachers should be aware of the fact that their role is of vital significance for societal development and change. They must make an effort to light a candle instead of cursing the darkness and sow the seeds of value education with a great hope that they would disseminate their fragrance towards the creation of a just and new society as they spurt and blossom.

It is recommended there should be congenial conditioning of proper environment in the society which includes parents, teachers, educators as well as administrators for inculcating values i.e. moral, spiritual, religious, social, economic and cultural values, etc. among the students/ youths. Promotion of human values in the society depends on the promotion of good qualities among individuals. In every tradition and in every country the place of a teacher, not only in the institution but also in society, has been glorified. According to a Japanese saying, a poor teacher tells, an average teacher teaches, a good teacher explains, an excellent teacher demonstrates and a great teacher inspires. To inspire the students, a teacher should discharge twin roles - one to mould himself and other to mould others.

In a nutshell it can be concluded that education without vision is waste, education without value is crime, and education without mission is life burden. A nation with atomic power is not a strong nation but a nation with people with strong character is indeed a strong nation. Therefore, for the sustainable human development as well as for the social growth, there is a need of value based education, spiritual education, ethical education, as well as need based education. Besides sustainable educational system, the special focus should be on inclusive growth with inclusive educational policies and programmes.

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CHAPTER-7

ATTITUDE

This chapter deals with the concept of attitude. It is divided into eight sections. After going through the chapter the reader can attempt to answer the questions to check their understanding. There are few tips on positive attitude given at the end. They will help the readers to apply and enrich their own lives.

Section – 1: Introduction to the concept of Attitude

Section – 2: Content of attitude

Section – 3: Structure of attitude

Section – 4: function of Attitude

Section – 5: Its influence and relation with thought

Section – 6: Its influence and relation with behaviour

Section – 7: Moral and political attitudes

Section – 8 social influence and persuasion.

SECTION – 1: INTRODUCTION TO THE CONCEPT OF ATTITUDE

"The longer I live, the more I realize the impact of attitude on life. Attitude to me is more important than facts.... We cannot change our past...we cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the string we have, and that is our attitude. I am convinced that life is 10 percent what happens to me and 90 percent how I react to it. And so it is with you... we are in charge of our attitudes."

Charles R. Swindoll

"Our attitudes control our lives. Attitudes are a secret power working twenty-four hours a day, for good or bad. It is of paramount importance that we know how to harness and control this great force." ***Irving Berlin***

"Attitude is more important than the past, than education, than money, than circumstances, than what people do or say. It is more important than appearance, giftedness, or skill." ***W. C. Fields***

There is one thing common in all these quotes cited above and that is - our attitude is what makes our life and reflects our personality. In the course of life you may have come across several such quotes on attitude and may have your own favorite quotes. Some of you may have given a lot of thought towards the concept of attitude and may have even tried to change some attitudes that you may have found detrimental and may have adopted new attitudes for a better life. But there would be many of you who never even are aware about the kind of attitudes you possess. You just act according to your dominant attitudes unaware. However, whether or not we are aware, our approach to life reflects our attitude.

Psychologists define attitudes, "as a learned tendency to evaluate things in a certain way. This can include evaluations of people, issues, objects or events. Such evaluations are often positive

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or negative, but they can also be uncertain at times." For example, you might have mixed feelings about a particular person or issue.

In a layman's language, an attitude is the way we communicate our mood to others. Some of us have been at the mercy of our attitudes, only because we haven't been aware of them and their effect on others. Each of us encounters hard times, hurt feelings, heartache, and physical and emotional pain. The key is to realize it's not what happens to us that matters; it's how we choose to respond. We all have a choice. We can choose an inner dialogue of self-encouragement and self-motivation, or we can choose one of self-defeat and self-pity. Our mind is a computer that can be programmed. We can choose whether the software installed is productive or unproductive. It is our inner dialogue that is the software that programs our attitude, which determines how we present ourselves to the world around us. We have control over the programming. Whatever we put into it is reflected in what comes out.

Hence, regarding attitude these three things are to be kept in mind always.

- Our attitude is the strongest element we to have to control in our lives.
- Our attitudes affect others.
- Attitudes can be changed.

Many of us have behavior patterns today that were programmed into our brains at a very tender age. The information that was recorded by our brains could have been completely inaccurate or cruel. The sad reality of life is that we will continue to hear negative information, but we don't have to program it into our brains. The loudest and most influential voice we hear is our own inner voice. It can work for or against us, depending on the messages we allow to play within our mind. It can be optimistic or pessimistic. It can wear us down or cheer us up. We can control the sender and the receiver, but only if we consciously take responsibility for and control our inner conversation.

A positive attitude therefore can be the tipping point, between mediocrity and excellence. "Attitude" is all that makes crucial difference between two people who otherwise possess similar qualifications and belong to similar background.

An understanding of attitude is important for every individual and especially important for those people who have to deal and interact with large number of people in the course of their working life. Administrators and Bureaucrats need a sound knowledge and understanding of this concept to interact in a better way and be effective in communicating with people.

SECTION – 2: CONTENT OF ATTITUDE

As it is already mentioned, Psychologists define attitudes, "as a learned tendency to evaluate things in a certain way. This can include evaluations of people, issues, objects or events. Such evaluations are often positive or negative, but they can also be uncertain at times." For example, you might have mixed feelings about a particular person or issue.

An individual at one point of time has a set of beliefs about an object or concept and these can be called as his or her Total beliefs. These beliefs constitute both denotative and connotative meaning of the object and concept.

According to Fishbien, Total belief has three components – Descriptive, evaluative, and Normative. Researchers also suggest that there are several different components that make up

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attitudes. For our understanding we will talk about the three basic components – **An Affective or Emotional Component, A Behavioral Component, and A Cognitive Component.**

1. **Affective/ Emotional Component:** How the object, person, issue or event makes you feel.
2. **Behavioral Component:** How the attitude influences your behavior.
3. **Cognitive Component:** Your thoughts and beliefs about the subject.

AFFECT

Affective components of attitudes can be very strong and influential. It is linked to our emotions and feelings hence are close to our heart. For example, a bigot will feel uneasy in the presence of people from other religious, racial, or ethnic group; if one is a nature lover, he/she will feel exhilarated from a pleasant walk through the woods and mountains. Like other emotional reactions, these feelings are strongly influenced by direct or vicarious conditioning.

The affective components consist of the kinds of feelings that a particular topic arouses. The affective response can be a physiological response that expresses an individual's preference for an entity or a conditioned emotional response, which has been linked to a previously non-emotional stimulus. The affective component of an attitude grows into a reflex that is intertwined with new emotional responses.

BEHAVIOR

The behavioral component consists of a tendency to act in a particular way with respect to a particular topic. Attitudes are more likely to be accompanied by behaviors if the effects of the behaviors have motivational relevance for the person. (The relationship between attitude and behavior is dealt exhaustively in Section – 6)

There may be certain behavior pattern which gets a person positive result and hence forms a certain kind of attitude. For example, when a child gets good remarks for being on time, he starts forming a positive attitude about punctuality. Hence we would see him showing a behavior pattern that is congruent to his attitude.

But, there are so many occasions we find there is no congruence between the implicit attitude people possess and the behavior they show. Sivacek and Grano (1982) demonstrated this phenomenon by asking students to help campaign against a law pending in the state legislature that would raise the drinking age from eighteen to twenty. Although almost all the students were opposed to the new drinking law, younger students, who would be affected by its passage, were more likely to volunteer their time and effort.

COGNITION

The cognitive response is a cognitive evaluation of the entity to form an attitude. The cognitive component consists of a set of beliefs about a topic. People acquire most beliefs about a particular topic quite directly: They hear or read a fact or an opinion, or other people reinforce their statements expressing a particular attitude. It is formed through direct instructions, reinforcement, imitation and/or exposure.

Children form attitudes by imitating the behavior of people who play important roles in their lives. Children usually repeat opinions expressed by their parents. Most attitudes in individuals are a result of "social learning" from their environment. Psychologists use the expression "mere exposure"

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effect to denote the formation of a positive attitude toward a person, place, or thing based solely on repeated exposure to that person, place, or thing.

Attitudes can also be explicit and implicit.

The basic difference between these two types of attitudes is conscious and unconscious cognition.

Explicit attitudes are characterized as the attitudes which are the result of conscious cognition, which means person is aware of his or her attitude. Explicit attitudes are mostly affected by recent or more accessible events. These types of attitudes represent cognitive and motivational factors behind the assigning of attitude, more deliberate thinking is involved in it. Since self is involved more consciously in it so sometimes it is known as self-reported attitude.

Implicit Attitudes are derived from past memories, which are rooted in unconscious cognition. Sometimes unknowingly we attribute something for object that is implicit attitude which are governed by our past memories (sometimes forgotten memories) .We don't deliberately think over it. It just comes out from our self without an intention. Since cognitive part is absent in these attitudes so these are largely influenced by affective experiences and because of these experiences priming affects implicit attitudes than explicit attitudes, which means implicit attitudes are more easily accessible if there is influence of contextual factors. Since implicit attitudes are more closely related to affective experiences and culture is collection of feelings and emotions. So in this way cultural biases have appreciable impact on implicit attitudes. Attitude towards any object depends on the cultural background of perceiver also.

Now let's look at the case study and try to understand the issues from the point of view of attitude of the subject - Jessica. How the reactions are shaped up by the attitude she possesses? How the decisions she takes are influenced by the attitudes she possesses? What are the content of her attitude towards work?

CASE STUDY – 1

Jessica is a 31-year-old woman who worked at a mental hospital as a Mental Health Technician (MHT) for 2.5 years. In the beginning, Jessica felt that the job was interesting and informative, but as time went on, the job and its environment began to affect Jessica negatively. As an MHT, Jessica was not given the opportunity to use the skills and knowledge she had acquired over time from her Associate of Arts degree, from her Family Development Credential, and also from her 6.5 years of experience in Social Services. Initially, in the MHT position, Jessica was permitted to chart on patients, which allowed Jessica to engage in therapeutic conversations with the patients. These interactions with patients helped Jessica to feel like she was making a difference. After her first year however, a policy change prohibited MHTs from charting on patients and mandated that such duties be done by licensed staff only. This restriction cut into the therapeutic aspect of the job substantially. MHTs responsibility of doing patient groups was also cut down to one community group in the mornings, a group meeting whose purpose was to go over rules and regulations.

The new MHT position as a result of the change consisted of nothing more than observing patients and documenting their location every 15 minutes. This affected Jessica greatly, as she felt the need to use her skills and experience and felt very overqualified and underutilized in her position. Jessica's compensation was also an issue. The hospital system that oversaw the mental hospital did not recognize educational milestones in Jessica's position. The AA that Jessica already

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held had no bearing on her pay rate. Jessica had also found out that when she would have obtained her BA in December, there would be no pay increase as a result. Yearly raises had also been minimal, with employees being told that they "should be thankful to have a job in this economy", but yet the hospital continued to make expensive aesthetic improvements to the hospital. Jessica's supervisor was also someone who was hard to deal with. Known for having minimal people skills, the supervisor maintained a distance with staff members. She was difficult to talk to, intimidating, and hard to approach with personal or work concerns.

Jessica had begun to notice that most of the time her attitude towards work had become negative. She dreaded getting up in the mornings to go to work and almost never smiled while she was there. Her affect at work was often that of boredom and disdain. She resented organizational rules and policies and how they were conducted at the hospital. She found that her stress level and negative attitude had started to spill over into her personal life. Also, where Jessica was once a model employee on her performance review, with zero absences and zero tardiness, she now found herself not caring whether she was on time or not, or what her supervisor thought about her job performance.

About six months ago, a job offer for a Counselor-In-Training opened up at a nearby clinic. Although Jessica wasn't really looking for a change until graduation in December, she decided to interview and fortunately she ended up getting the job. Almost immediately, Jessica's stress levels stabilized and her normal, pleasant affect returned. She also regained her positive attitude and began to once again care about her work. She became once again motivated to perform at her best. In the new job, Jessica was able to have one-on-one sessions with patients and she also learned to work with a new computer system. She really felt that her intelligence and skills were being utilized. This was extremely important to Jessica The pay was a bit better, but Jessica found out that she would be getting a substantial raise once she obtains her BA in Psychology. The administrator, Jessica's supervisor was also kind and easy to talk to. Jessica immediately felt comfortable there and felt that she could really begin to build her career at this organization.

In Jessica's situation, her dissatisfaction with her job was influenced by the characteristics of the job, by social comparison, and also by her expectations. She felt that her skills were not being utilized because her job duties primarily consisted of watching the patients and because she made no decisions. Also, because her working conditions weren't the same after the new policies were implemented, her expectations of the job decreased. The supervisor's cold interpersonal style influenced Jessica's attitude about her job and made working with the supervisor hard for Jessica. Jessica's performance began to suffer due to her dissatisfaction with her position. She was no longer concerned about doing her best at the job and this was shown in her performance. Because of her dissatisfaction, Jessica was often late to work and she no longer cared what her supervisor thought about her performance or her tardiness. Overtime, Jessica's dissatisfaction grew and this affected her life outside of work. She was not happy at work nor was she happy at home. She felt that she needed a change, a change in her job and a change in her attitude about life overall.

CONTENT OF JESSICA'S ATTITUDE

We have discussed three components of attitude: Cognitive, Affective and Behavioral.

The **cognitive component** of Jessica's attitude - she believed that her utility was diminished with the enactment of new policies which prevented her from performing tasks that she had carried

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out and enjoyed thoroughly beforehand. Jessica found that her skills were being fully utilized once she had found a job that allowed her to use her education and training.

The **affective component** refers to how Jessica comes to feel about her job and to the extent to which she disliked the position after the new policies came into place. After the new policies were issued, Jessica became dissatisfied with many facets of her job. As an MHT, Jessica discovered that she disliked several facets of the job - she was dissatisfied with her supervisor's style of management, with the absence of promotional opportunities, and also with her pay.

The **behavioral component** covers an individual's predisposition and personality. Another possible cause of job satisfaction is disposition. Jessica clearly is not high on negative affectivity; in fact, she was easily satisfied when she acquired the characteristics that she desired in her job.

OUTCOME OF THE ATTITUDE – DECISION OF JESSICA

Jessica's ultimate decision to interview for the new job and to consequently accept the job helped her solve the problems she was having. She became reflective about her job dissatisfactions and realized, she can change her mental state to a positive one with a change of job. Hence she did not linger on her difficulties but took a positive step and to find a job where her skills would be valued. By not receiving positive feedback from her co-workers and especially her supervisor, Jessica was put in tough spot where she could not be who she wanted to be and potentially become better. With this new job, Jessica was able to be herself, strive to do her best and want to do better so one day she would be able to move higher up in the company. Now she smiles all the time and makes sure to say "hi" to everyone she meets. A conscious change of behavior is marked with a shift in her attitude towards being social with colleagues.

SECTION – 3: STRUCTURE OF ATTITUDE

A lot has been written about the structure of attitude and different theorists have given different explanations regarding the structure of Attitude and how it is formed.

Attitudes form directly as a result of experience. They may emerge due to direct personal experience, or they may result from observation. Social roles and social norms can have a strong influence on attitudes. Social roles relate to how people are expected to behave in a particular role or context. Social norms involve society's rules for what behaviors are considered appropriate. Attitudes can be learned in a variety of ways. The best example of this is the internalization of gender roles and religious beliefs. When a child is born into a particular family, it starts observing people around, hence even if no conscious attempt is made to baptize the child, it learns to start following rituals and beliefs, it gets exposed to.

The theory of Classical Conditioning is very well utilized by the advertising agencies working on behalf of various companies dealing with consumer goods. Consider how advertisers use classical conditioning to influence your attitude toward a particular product. In a television commercial, you see your favorite sports or movie star having fun and enjoying a particular brand of soft drink. This attractive and appealing imagery causes you to develop a positive association with this particular beverage.

Operant conditioning can also be used to influence how attitudes develop. Imagine a young man who has just started smoking. Whenever he lights up a cigarette, people complain, chastise him and ask him to leave their vicinity. This negative feedback from those around him eventually causes him to develop an unfavorable opinion of smoking and he decides to give up the

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habit. The way our attitudes get shaped by positive and negative reaffirmations are best examples of the attitude formation through Operant conditioning.

Finally, people also 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.

SECTION – 4: FUNCTION OF ATTITUDE

The functional view of attitudes (as opposed to the structural one) emphasizes the ways in which attitudes might be useful to the people who hold them. Generally, the functional view holds that the purpose of attitudes is to mediate between a person's internal needs (e.g. for safety, self expression etc.) and the external environment, full of people and information.

Attitude researchers have speculated about why people form attitudes. Some of these researchers have even gone so far as to suggest that unless you know the reason a receiver holds a particular attitude, you will not be able to change the attitude. There is little evidence for this strong claim, but the argument that people form attitudes for different reasons has an intuitive appeal. The first attempt to outline the bases for attitudes was by Brewster Smith.

An attitude that serves the object appraisal function helps the person orient to their environment. The attitude represents an evaluative response to a class of objects that all require the same action from the person. The motivation for establishing such an attitude is that people want to better understand their environment, so as to make it more predictable. An attitude that serves the social adjustment function facilitates relationships with important others in a person's environment.

An attitude that serves an externalization function allows the person to project inner problems onto other people. If a person has a trait that is socially undesirable, this may cause the person anxiety. Anxiety destabilizes the ego. As a defense against the threat to ego posed by anxiety, the person projects the undesirable trait on others, that is, externalizes the threat. For instance, the person who has a hard time exercising self-control may be particularly harsh on other people who do not show restraint, such as people who are overweight, drink heavily, etc.

Despite the popularity of Smith's typology, the evidence that Smith presented for his typology was purely anecdotal, tantamount to the results of a single focus group hence Daniel Katz attempted to subsume the typology proposed by Smith, re-labeling Smith's three functions and added a fourth. Katz (1960) renamed Smith's concept of object appraisal the knowledge function. He renamed Smith's concept of social adjustment as the instrumental-adjustive function. And he renamed Smith's concept of externalization as the ego-defense function. The only new function introduced by Katz is that of value-expression. Each attitude a person holds, then, can be expected to help that person meet their needs in some way or other.

According to Katz (1960), the needs fulfilled by attitudes, and hence the functions of attitudes, fall into four broad categories:

- The adaptive (or instrumental) function;
- The knowledge function;
- The value-expressive (or ego-expressive) function;
- The ego-defense function.

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Any particular attitude may satisfy one or more of these functions. The most important function of any attitude can only be ascertained by considering it in relation to the person who holds it and the environment in which they operate. Consequently, what is apparently the same attitude may serve rather different purposes depending on who holds it and where/when it becomes salient to them.

THE ADAPTIVE FUNCTION

Some attitudes serve to enable people to attain particular, desired goals or avoid undesirable circumstances. The holding/expressing of certain attitudes may bring about direct rewards. For example, a young child whose parent holds strong attitudes about football might learn that expressing support for it brings parental approval. Alternately, some attitudes allow a person to access circumstances where rewards are available, as when expressing liking for particular music or ways of dressing allows some adolescents to join particular social groups and obtain the benefits of group membership (friendship, social support and so on). Furthermore, expressing other attitudes may help some people avoid negative circumstances.

PONDER OVER IT AND BE AWARE

Identify at least one attitude you hold (or have held) that serves an adaptive function.

What is/was of the attitude?

What is/was its adaptive function (i.e. what do/did you get out of holding it)?

THE KNOWLEDGE FUNCTION

Some attitudes are useful because they help to make the world more understandable. They help people ascribe causes to events and direct attention towards features of people or situations that are likely to be useful in making sense of them. Consequently, they help to make the world more understandable, predictable and 'knowable', as well as increasing the efficiency of information Social processing (cognitive component of attitude).

Stereotyping is an example of the knowledge function of attitudes. Stereotypes are mental structures that allow us to predict the characteristics a person will have based on the group they belong to. Using stereotypes to make sense of people is quick and requires minimal mental effort has a significant advantages in a complicated and fast-moving world. Of course, the down side of this type of thinking is that the inferences we make about people based on stereotypes may be unhelpful and wildly inaccurate. Broadly, this view of attitudes predicts that the way a person processes information presented to them will be influenced by the attitudes they already hold.

THE VALUE-EXPRESSIVE FUNCTION

Some attitudes are important to a person because they express values that are integral to that person's self-concept (i.e. their ideas about who they are). The attitude is, consequently, 'part of who they are' and the expression of that attitude communicates important things about that person to others.

You can think of some examples of attitudes that you or your friends hold that might be said to serve a value-expressive function.

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THE EGO-DEFENCE FUNCTION

Some attitudes serve to protect the person that holds them from psychologically damaging events or information by allowing them to be recast in less damaging or threatening ways. This inevitably may involve a degree of bias or distortion in the way the world is interpreted but people will readily do this in order to preserve a particular (usually favourable) view of themselves or the world.

How could you use the ego-defense function of attitudes to explain the following findings?

- If a person holds prejudiced attitudes towards minority groups these tend to increase when they have just suffered a misfortune such as losing their job (Erwin, 2001).

SECTION – 5: ITS INFLUENCE AND RELATION WITH THOUGHT

YOU ARE WHAT YOU THINK.
If you think you are beaten you are;
If you think you dare not, you don't;
If you want to win but think you can't;
It's almost a cinch you won't.
If you think you'll lose you're lost;
For out of the world we find
Success begins with a fellow's will;
It's all in a state of mind.
Life's battles don't always go
To the stronger and faster man,
But sooner or later the man who wins
Is the man who thinks he can.

Perhaps many of you must have come across many such inspiring poems in the course of your reading. I do not know who the poet is but, this has been one of my personal favorite. I feel it speaks a great deal about the power of thought. Our attitude has a lot to do with our thought. The way we see the world is a reflection of our attitude.

READ THIS STORY ONCE MORE EVEN IF YOU KNOW

An old man sat studying just outside of the gates of an ancient city. A traveler approached him saying "Old man, tell me what are the people like in this city?" The old man looked up from his reading and said "First tell me what the people were like in your home city?" "The people in my home city were a miserable lot, greedy and mean spirited; they are the reason why I chose to leave the cruel world and am wandering in search of a peaceful place. I have vowed never to return to that horrible place." The old man sadly looked up and said "Sir I am afraid you will find the people in this city to be much the same." The traveler shook his head in disgust and passed through the city gates. A few minutes later another traveler approached and bowing to the old man said "Venerable one, may I ask you to tell me of the people in this beautiful place?" Again the old man asked "First tell me what the people were like in your home city?" The young man smiled and said "It is a place much blessed, the people are kind and generous, I look forward to the time when my travels carry me back home so I can tell them of all the wonders I have seen." The old man smiled and said "Sir I am happy to tell you, you will find the people in this city to be much the same. Welcome."

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This story, attributed to writer Kahlil Gibran, illustrates the fact that people see the world not as it is, but rather, as they are. Our world view and our personal attitudes form a lens that shapes and colors how we see the people and things we encounter in our lives. Our thoughts play a major role to create and strengthen our attitude.

It is our thought that is referred to as implicit attitude. By maintaining a positive mental attitude, we can surely find ourselves dwelling in a much friendlier environment. Recent scientific and psychological research has substantiated this belief with evidences. The views of the "glass half full" party have been verified and documented.

Dr. Martin Seligman is one of the most respected psychologists practicing today. In the 1990's he realized that virtually all psychological research to that point had been focused on mental illness. Seligman is considered the father of the positive psychology movement. Positive psychology is defined as the branch of psychology that "studies the strengths and virtues that enable individuals and communities to thrive." Dr. Seligman believed that in addition to treating mental disease, his profession should help people to enhance the quality of their lives. Positive psychologists began to look into the causes and effects of optimism and the relationship of attitude to the quality of human life.

Researchers in this field found that people who typically "forecast" positive outcomes, i.e. they expect things to turn out well are generally happier than those who forecast negative outcomes. They also discovered that people who are deeply engaged with life, both professionally and privately, and who believe their life has a purpose are much happier than those who don't.

Researcher Barbara Fredrickson found that optimists reap physical as well as psychological benefits. She has identified the "undo effect" which describes how maintaining a positive mental attitude counters the destructive effects of stress. In her laboratory Dr. Fredrickson found that both positive and negative people experienced the physiological effects of stress (increased heart rate, elevated blood sugars, immune suppression etc.) during a traumatic event. She found, however, that individuals who focused on positive emotions quickly returned to baseline readings, while those who did not continued at the harmful levels. She has hypothesized that this is why positive people tend to have fewer and less severe heart attacks.

Psychologists define this as "resilience", which is "a dynamic process that allows individuals to exhibit positive behavioral adaptation when they encounter significant adversity or trauma."

George Bernard Shaw once said, "Better keep yourself clean and bright: you are the window through which you must see the world." Positive people, looking through their "clean and bright" windows, simply see many opportunities pessimists miss.

Psychologists have named this the "Broaden and Build Theory" and have found that "Positive emotions broaden one's awareness and encourage novel, varied and exploratory thoughts and actions." Simply stated positive people see and create opportunities that less positive people miss. Our attitude has a direct effect on how others feel and how they react to us.

At the turn of the twentieth century master salesman and writer Elbert Hubbard said, "We awaken in others the same attitude we hold toward them." Human beings are social animals, over tens of thousands of years we have evolved an innate sense about the feelings of others. When we are around happy people we feel happy. Unfortunately the opposite is true as well.

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Abraham Lincoln was fond of saying "People are about as happy as they make their minds up to be." A positive mental attitude, like anything else of great value, requires regular care and maintenance.

OPTIMISTIC THINKING

Changing your perspective is the key to finding success in seeming failure.

"Optimistic thinking has sometimes gotten a bad rap as being unrealistic, but research has found that we can indeed live happier, healthier, and more successful lives if we can learn to discover opportunities in problems."

Due to optimistic positive thinking, problems will become merely challenging opportunities that you can turn to your advantage. They provide opportunities for personal growth and can stimulate your creativity for finding better ways to live.

Can you become more optimistic? Can you simply "choose" to think more positively?

Yes, you can. The simplest way is to empty your mind, clear it of all fears and anxieties while replacing them with positive thoughts. Declare independence from negative thinking. Surround yourself with optimistic people because optimism is contagious.

Pessimism too is contagious. Studies find that people who live with depressed people tend to become depressed themselves. Surrounding yourself with optimistic, supportive people will help you turn occasional optimistic thoughts into a habitual way of thinking.

Whether it is religious books and scriptures or account from philosophers like Socrates, plato, and Aristotle, the concept of positive attitude as the winning attitude always found a special place of reference.

In the Gita, the Shloka " Karmanye Vadhikaraste, maa phaleshu kadachana, Maa karmaphala hetoh bhu mate sangasto karmani" is often recited by many learned people and "The kingdom of heaven lies within you" in "The Bible" talk about the importance of Attitude. The "Philosopher King" that Plato talked about also is high on the positive attitude of the Person at the helm of state affairs.

70 years ago, clergyman Norman Vincent Peale called it "positive thinking." 20 years ago, psychologist Dr. Martin Seligman called it "learned optimism." 2 years ago, Professor Shawn Achor called it the "happiness advantage."

But when you do a Google search on these terms, most people seem to lump them together and simply refer to them as "attitude," "positive attitude," or "positive thinking." There seems to be a general feeling ... that whatever you call it ... these terms have a lot to do with success in life and success at work.

And they're absolutely right. As Achor writes, "Recent discoveries in the field of positive psychology have shown that ... when we are positive, our brains become more engaged, creative, motivated, energetic, resilient, and productive at work."

SECTION – 6: ITS INFLUENCE AND RELATION WITH BEHAVIOUR

How Do Attitudes Influence Behavior? This question had been the most favourite for researchers working in the field of social psychology and educational psychology for a very long time. There had been some very important finding about the relation of attitude and behavior.

We tend to assume that people behave in accordance with their attitudes. However, social psychologists have found that attitudes and actual behavior are not always perfectly aligned. After all, plenty of people support a particular candidate or political party and yet fail to go out and vote.

In this regard an early study by La Pier is a real eye opener.

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LaPiere's STUDY

Beginning in 1930 and for the next two years, LaPiere travelled around the USA with a Chinese couple (a young student and his wife), expecting to encounter anti-Oriental attitudes which would make it difficult for them to find accommodation. But in the course of 10,000 miles of travel, they were discriminated against only once and there appeared to be no prejudice. They were given accommodation in 66 hotels, auto-camps and 'Tourist Homes' and refused at only one. They were also served in 184 restaurants and ca16 and treated with '... more than ordinary consideration ...'in 72 of them.

However, when each of the 251 establishments visited was sent a letter six months later asking: 'Will you accept members of the Chinese race as guests in your establishment?', 91 per cent of the 128 which responded gave an emphatic 'No'. One establishment gave an unqualified 'Yes' and the rest said 'Undecided: depends upon circumstances'.

It's generally agreed that attitudes form only one determinant of behaviour. They represent predispositions to behave in particular ways, but how we actually act in a particular situation will depend on the immediate consequences of our behaviour, how we think others will evaluate our actions, and habitual ways of behaving in those kinds of situations.

In addition, there may be specific situational factors influencing behaviour. For example, in the LaPiere study, the high quality of his Chinese friends' clothes and luggage and their politeness, together with the presence of LaPiere himself, may have made it more difficult to show overt prejudice. Thus, sometimes we experience a conflict of attitudes, and behaviour may represent a compromise between them.

The same attitude may be expressed in a variety of ways. For example, having a positive attitude towards the Labour Party doesn't necessarily mean that you actually become a member, or that you attend public meetings. But if you don't vote Labour in a general election, people may question your attitude. In other words, an attitude should predict behaviour to some extent, even if this is extremely limited and specific.

Indeed, Azjen & Fishbein (1977) argue that attitudes can predict behaviour, provided that both are assessed at the same level of generality. There needs to be a high degree of compatibility (orcorrespondence) between them. They argue that much of the earlier research (LaPiere's study included) suffered from either trying to predict specific behaviours from general attitudes, or vice versa, and this accounts for the generally low correlations.

According to Hogg & Vaughan (1995), what has emerged in the 1980s and 1990s is a view that attitudes and overt behaviour aren't related in a simple one-to-one fashion. In order to predict someone's behaviour, it must be possible to account for the interaction between attitudes, beliefs and behavioural intentions, as well as how all of these connect with the later action.

Researchers have discovered that people are more likely to behave according to their attitudes under certain conditions:

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

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In some cases, people may actually alter their attitudes in order to better align them with their behavior. 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 behaviors.

Imagine the following situation: You've always placed a high value on financial security, but you start dating someone who is very financially unstable. In order to reduce the tension caused by the conflicting beliefs and behavior, you have two options. You can end the relationship and seek out a partner who is more financially secure, or you can de-emphasize the importance of fiscal stability. In order to minimize the dissonance between your conflicting attitude and behavior, you either have to change the attitude or change your actions.

POINTS TO BE REMEMBERED ABOUT THE ATTITUDE AND BEHAVIOR LINK

Some research has shown that there is not a direct relationship between attitudes and behaviour.

An early review of studies of attitude-behaviour relationship concluded that people's attitudes are poor predictors of their behaviour.

However, later research indicated that attitudes can predict behaviour quite well under certain circumstances.

Specific attitudes are better predictors of behaviour than aregeneral attitudes. Every individual shows a different kind of attitude and behavior even under similar circumstances.

SECTION – 7: MORAL AND POLITICAL ATTITUDES

The development of moral and political attitude has been a researcher's interest for far too long. It had been present in all civilizatons and the documented evidences of the past are prrof enough for that.

In a lay man's languge, morality is all about believing something to be right and it is highly individualistic in this narrow sense. Some people are inclined when they regard something as moral to say that they do, and others disinclined to do so. These proclivities may be systematically related to ideological ones, which may affect the conclusions.

For example we can take the moral and political attitudes of people of different political groups. Let's understand from the views of conservatives and Liberals. Conservatives, for instance, may view morality as a more legitimate political criterion, while liberals may tend toward relativism and feel uncomfortable about being judgmental, as moral arguments force an acknowledgment that some things are better, more right, or more correct, than others.

Moreover, an important assumption of the self-reported measure is that people have access to their own cognition, and are able to extract and report information concerning whether or not they employ morality when thinking of a particular political issue. However, there is currently a lot of evidence that people are often incapable of reporting their attitudes and experiences in a representative manner. Hence there is always a gap found in people's attitude and behavior.

The above arguments make it clear that people do not always behave the way they hold their attitude and due to external factors, lot many times they behave against their basic attitude for the furtherance of some other interest that is important at certain point.

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Thus, merely asking people if they view a specific issue as moral may not be a good way of knowing whether or not they do in fact view this issue as moral. Alternatively, the common self-reported measures for moral conviction currently employed in the literature (i.e., capturing the notion that some political issue is related to morals) might simply measure the that a certain political issue is related to morals in the general political discussion, whether or not one has actually employed these concepts in his or her own belief system. In other words, the self-reported measure may tap some sociological constraint.

Thus, increased political knowledge, which indicates one's awareness of elite moral discussion on political issues, might be expected to increase the self-reporting of moral conviction on political issues. In the same manner, self-reported moral convictions might be derived not from inner assumptions about harm, but from elite talk on the issue.

Moral conviction refers to a strong and absolute belief that something is right or wrong, moral or immoral. People in all cultures possess these beliefs, although the objects of moral conviction may be culturally or contextually variable. Moral mandates are strong attitudes (that is, attitudes that are more extreme, important, certain, and central) that are also held with strong moral conviction. Attitude content, in addition to attitude structure, may be important to consider when predicting behavior of individuals and groups. People's feelings about various sports teams, their musical tastes, or even their relative preference for Mac versus PC operating systems could each easily be experienced as strong attitudes (extreme, certain, etc.), but would rarely be experienced as moral.

But, People's feelings about infanticide, female circumcision, abortion, or a host of political issues (gay marriage, the Terrorist attacks), however, could be experienced as both strong and moral. When people perceive an issue in a moral light, it is more likely to impact behavior than when attitudes are perceived as strong but non-moral. But, it is an irony that the distinction between strong preferences and moral imperatives is an important but neglected area so far in attitude theory and research.

Moral Conviction, more specifically, by integrating theories of moral philosophy, development, and attitudes we recently outlined a number of ways that attitudes held with strong moral convictions theoretically differ from equally strong, but non-moral attitudes. It is to be substantiated through research that moral convictions, unlike equally strong but non-moral attitudes, are sui generis, that is, people perceive them to be unique, special, and in a class of their own.

Moreover, moral convictions provide their own justification for response or action. One need not explain why one rejects the practice of infanticide, for example, beyond saying that one believes it to be wrong. In summary, moral convictions, unlike otherwise strong but non-moral attitudes, are experienced as a unique combination of factual belief, compelling motive, and justification for action.

In addition to the factual, motivational, and justificatory properties of moral conviction, philosophical definitions of morality and theories of moral development often include universality and generalizability as distinguishing features of moral as compared to non-moral beliefs. It can be understood with reference to Kant's theory.

Another distinguishing feature of moral convictions is that they appear to have different ties with emotion than do otherwise strong but non-moral attitudes. If one strongly prefers Mac to PC

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operating systems, one is unlikely to become incensed or outraged witnessing someone else firing up Windows or Vista. However, if one is morally opposed to the practice of infanticide, one is likely to be horrified witnessing someone else engaging in this behavior.

Moreover, shame, guilt, and regret at personally failing to behave consistently with one's moral convictions are each likely to exceed the shame, guilt, and regret for failing to behave consistently with one's subjective preferences or sense of normative convention. In sum, there are numerous theoretical reasons to believe that attitudes held with moral conviction are likely to be stronger predictors of behavior than their non-moral cousins.

Attitude and the question of morality are integrally linked. It is the concern of the normative domain.

SECTION – 8 SOCIAL INFLUENCE AND PERSUASION.

People influence each other constantly, in a variety of different ways. While attitudes can have a powerful effect on behavior, they are not set in stone. The same influences that lead to attitude formation can also create attitude change.

Learning Theory of Attitude Change:

- Classical conditioning
- Operant conditioning
- Observational learning

These three 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 behavior of others.

Elaboration Likelihood Theory of Attitude Change:

- Persuasion
- Social Influence

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.

ELEMENTS OF PERSUASION

People often try to change others' attitudes through persuasion. There are four elements involved in persuasion: the source, the receiver, the message, and the channel.

THE SOURCE

The person who sends a communication is called the source. Persuasion is most successful when a source is both likable and credible. Credible sources are those that are trustworthy or that have expertise.

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An expert source is particularly likely to increase persuasion when a communication is ambiguous.

Sources are considered less trustworthy if they seem to have a vested interest in persuading people. On the other hand, sources seem more trustworthy if they provide counterarguments for their position.

THE MESSAGE

A message is the content of a piece of communication. Some messages are more persuasive than others:

- Messages that provide both arguments and counterarguments for a position are more persuasive than one-sided messages.
- Messages that arouse fear are likely to be persuasive if people think that rejecting the message will bring about a highly undesirable consequence and that accepting the message will prevent a highly undesirable consequence.

THE RECEIVER

The target of a persuasive message is called a receiver. Certain factors influence the persuasiveness of a message for receivers:

- If receivers are forewarned about a message, they are less likely to be persuaded by it.
- Receivers are more likely to be persuaded by messages that are compatible with their own existing attitudes.
- Receivers are less likely to be persuaded by messages that try to alter a strongly held attitude.

THE CHANNEL

The channel is the medium used to send the message. Newspapers, television, the Internet, radio, movies, direct mail, word of mouth, magazines, and billboard advertisements are just a few of the different media through which people might encounter a persuasive message. The medium can influence the persuasiveness of the message. For example an article in a newspaper about the dangers of a popular herbal supplement may be more persuasive than a website devoted to the same topic because of the simple reason that it is accessed by more people.

MEANS OF PERSUASION

Some effective means of persuading people include:

- Repetition of the message
- Endorsement of the message by an admired or attractive individual
- Association of the message with a pleasant feeling

COERCIVE PERSUASION

Persuasion is coercive when it limits people's freedom to make choices that are in their best interest and prevents them from reasoning clearly. Cults use coercive techniques to persuade their members to adopt ideas and practices. Coercive persuasion often involves practices such as placing people in emotionally or physically stressful situations, telling people their problems all stem from one cause, having a leader who is expected to be adored and obeyed, encouraging people to identify strongly with a new group, entrapping people so that they have to increase their participation in the group, and controlling people's access to outside information.

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Social influence occurs when one's emotions, opinions, or behaviors are affected by others. Social influence takes many forms and can be seen in conformity, socialization, peer pressure, obedience, leadership, persuasion, sales, and marketing. In 1958, Harvard psychologist, Herbert Kelman identified three broad varieties of social influence.

1. Compliance is when people appear to agree with others, but actually keep their dissenting opinions private. Compliance is the act of responding favorably to an explicit or implicit request offered by others. Technically, compliance is a change in behavior but not necessarily attitude- one can comply due to mere obedience, or by otherwise opting to withhold one's private thoughts due to social pressures.
2. Identification is when people are influenced by someone who is liked and respected, such as a famous celebrity. Identification is the changing of attitudes or behaviors due to the influence of someone that is liked. Advertisements that rely upon celebrities to market their products are taking advantage of this phenomenon. The desired relationship that the identifier relates with the behavior or attitude change is the "reward", according to Kelman.
3. Internalization is when people accept a belief or behavior and agree both publicly and privately. Internalization is the process of acceptance of a set of norms established by people or groups which are influential to the individual. The individual accepts the influence because the content of the influence accepted is intrinsically rewarding. It is congruent with the individual's value system, and according to Kelman the "reward" of internalization is "the content of the new behavior".

Morton Deutsch and Harold Gerard described two psychological needs that lead humans to conform to the expectations of others. These include our need to be right (informational social influence), and our need to be liked (normative social influence). Normative influence is an influence to conform to the positive expectations of others. In terms of Kelman's typology, normative influence leads to public compliance, whereas informational influence leads to private acceptance.

CONFORMITY

Conformity is a type of social influence involving a change in behavior, belief or thinking to align with those of others or to align with normative standards. It is the most common and pervasive form of social influence. Social psychology research in conformity tends to distinguish between two varieties: informational conformity (also called social proof, or "internalization" in Kelman's terms) and normative conformity ("compliance" in Kelman's terms).

In the case of peer pressure, a person is convinced to do something (such as illegal drugs) which they might not want to do, but which they perceive as "necessary" to keep a positive relationship with other people, such as their friends. Conformity from peer pressure generally results from identification within the group members, or from compliance of some members to appease others.

Conversion includes the private acceptance that is absent in compliance. The individual's original behaviour, beliefs, or thinking changes to align with that of others (the influencers) both privately as well as publically. The individual has accepted the behavior, belief or thinking, internalizing it and making it their own. Conversion may also refer to individual members of a group who move from their initial (and varied) positions to the same position which differs from any of the

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initial positions. The resulting group position may be a hybrid of various aspects of individual initial positions or it may be an alternative independent of the initial positions reached through consensus.

What appears to be conformity may in fact be congruence. Congruence occurs when an individual's behavior, belief or thinking is already aligned with that of the others and there is no change.

CIALDINI'S "WEAPONS OF INFLUENCE"

In his work, Robert Cialdini defines six "Weapons of Influence" that can contribute to an individual's propensity to be influenced by a persuader:

- **Reciprocity:** People tend to return a favor.
- **Commitment and Consistency:** People do not like to be self-contradictory. Once they commit to an idea or behavior, they are averse to changing their minds without good reason.
- **Social Proof:** People will be more open to things they see others doing.
- **Authority:** People will tend to obey authority figures.
- **Liking:** People are more easily swayed by people they like.
- **Scarcity:** A perceived limitation of resources will generate demand.

There are several other views on social influence and it has to be understood in perspective. Social influence mostly is culture specific and deals with an individual's internalization of values and beliefs of others they come across and get exposed to.

SOME MORE ON ATTITUDE

Let's see this Positive-Thinking Case Study by Nicholas Nigro that has been taken from the coaching files. This will help us to understand the concept of attitude. It deals with an employee who exhibited a serious behavioral problem that negatively impacted an entire team. His name was Larry, a highly competent computer systems analyst — as good as they come: Let's see this and try to understand the role of the three characters.

CASE STUDY – 2

Whenever a technical problem arose in programming or working with the newest software, Larry was the man who had the answers. And he was willing to help anyone at any time, even if his bluff manner was sometimes supercilious. Chuck, the manager and coach, appreciated Larry for his abilities and didn't dwell on Larry's personality excesses. Specifically, Larry's problem was that he liked his female coworkers a little too much. In other words, he occasionally made inappropriate comments and leered at them time and again.

Melissa, a coworker, found working closely with Larry very uncomfortable. And there was no avoiding him, because her job required that she be in constant contact with him. She actually admired Larry's skills at tackling difficult problems and squashing all those awful job-related bugs. But even though she learned a lot about the job from Larry, which she knew would benefit her immensely in the future, she could not ignore the fact that he crossed the line with his unprofessional behavior.

Fed up one day, Melissa approached her coach, Chuck, and told him all about Larry's improper side. She was hesitant at first, knowing that Chuck was a fan of Larry and his technical expertise. Nevertheless, it had to be done. She remembered Chuck's initial orientation to her about the importance of communication between the employee and the coach. Chuck had advised her on day one to come to him with any problems or concerns that she might have, and that he would do his best to help her find the solutions to remedy any wrongs. So she told Chuck

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the whole story, not holding back the fact that other female members of the staff didn't appreciate these same aspects of Larry's personality, either. She made clear that while she admired Larry's supreme competence in his job role, as well as his willingness to help others, she nevertheless couldn't tolerate any more of his shenanigans.

Chuck listened like a good coach should, asked questions, and promised immediate action. And true to coaching methods, Chuck called Larry into his office the following day. He gave great thought to what he was going to say to him and how he was going to say it. When Larry sat down before him, Chuck informed him that a serious problem had been brought to his attention. He proceeded to tell Larry of the complaint lodged against him. He intermingled his negative feedback — about the unacceptability of Larry's professional behavior — with positive feedback on his consistently solid job performance. Chuck told Larry, "Your knowledge and skills are an asset to the company. You wouldn't want to see your future impeded by behavior unbecoming a man of your talents." Larry was quite surprised at what he was told. Like so many people with such behavioral excesses, they often don't get it. They don't see their antics as in any way a problem, and they can't understand why anybody would be offended. So Chuck had the additional burden of communicating to his employee not only the problem itself, but also why it was a problem in the first place.

Finally, with persistence and tact, Chuck got his point across with the help of the sensitivity-plus approach. He allowed Larry his ample say in response, and ultimately the two reached solutions to a positive outcome. Larry agreed to be strictly business from that moment forward. He also set out to apologize to all the injured parties. His idea, too! He told Chuck that his job was extremely important to him, and that he didn't want to hinder, in any way, his climbing up the organizational ladder. Chuck then offered to give Larry follow-up feedback in the ensuing weeks. Melissa also agreed to wipe the slate clean, and graciously accepted Larry's apology and promise to rectify his behavior.

This was a positive outcome to a very difficult, negative situation. Performance-related problems are usually a clear reflection of an individual's attitude. But, the outcome may not always be the same. The reactions of the people may be otherwise and the measured step taken by Melisa could not be expected to replicate in real life situation. Every situation in life would be different and every individual's attitude and behavior will be different in a given situation. But most of the actions and reactions of each individual is based on his or her attitude.

BRING YOUR POSITIVE ATTITUDE

Do you bring a positive attitude to everything you do? When you are feeling unproductive or unmotivated, do check your attitude. Consider how your attitude is affecting you and those around you. Don't underestimate the power of positivity. Positive attitude is winning attitude. **Here are "10 Ways a Positive Attitude Can Help You Win"**

1. **Attitude is Contagious** – You influence those around you. A positive attitude is as contagious as the flu. In fact, one positive person can lift an entire team to better performance.
2. **Complaining is Procrastination in Disguise** – Complaining wastes time. It's that simple. What could you get done if you put the time you spent complaining to better use?
3. **Turn an Enemy into a Friend** – A positive attitude can melt even the toughest opponent. Sometimes you can turn an enemy into an ally simply with your attitude.

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4. **From Bad to Good** – Ever turned around a problem simply with your attitude? It can be powerful. While others are upset and losing their cool, keep your positive attitude front-and-center. You will be amazed at the results.
5. **Brighten a Stranger's Day** – Spread your positive attitude even with those you don't know. Make someone smile or look on the bright side of their day. Remember, it's a small world out there. You never know where you might meet that stranger again.
6. **Stand Out in the Crowd** – A positive attitude can make you stand out like a shining beacon. Do you know someone like this in your workplace? Someone that everyone looks to for positive energy?
7. **Get Through That Tough Task** – There is truth in the sayings, "A spoonful of sugar makes the medicine go down" and "Whistle while you work." No matter the task, a positive attitude can make it more enjoyable.
8. **Make Others Like You** – People are attracted to a positive attitude. No one wants to hang out with Debbie Downer. People want to hang out with those that are positive and fun. Which are you?
9. **See the Opportunity** – When things seem at their lowest, can you see the silver lining? Lost that contract? Or your job? What now? Sometimes the biggest problems lead to the biggest opportunities. Make sure you look on the positive side even when things are at their worst.
10. **The Difference Between Winning & Losing** – Attitude wins. Ask the interviewer who gets the job. The interviewee with the positive attitude or the one who tells them about all their troubles?

BE POSITIVE

Regardless of what life throws at us, let's be positive. Even when walking into a bad situation. It's a choice, and it's up to us. Positive attitude is winning attitude.

This article which is inspired by Neil Simpson and written by Keith Ready will talk about a beautiful concept called A.C.S.D.S.R. This is written as a personal account citing a certain anecdote and comes across as an inspiring story on positive attitude and it talks about how certain small gestures can enthuse and encourage people.

"The fact that I had taken time to congratulate him for his efforts was a seemingly small gesture from my point of view and took less than a minute to say, however, it had a big impact on his day, as he smiled and his face lit up in response to my short but sincere comments.

It was clear to me that the personal and internalized pride he showed in a job very well done was something that was very important to him and I am sure he really had no expectations that I would take time out to say what I had just said.

My words of appreciation was something I felt privileged to say, simply because I was impressed with what he had done and it was a measure of someone who was and is prepared to put in that little bit extra to make a very big difference in his business. Immediately after my comments he thanked me, then asked me did I see anything he could do to improve and if so, how could he make it a reality in his business. I must admit at the time I was not focused on what could be improved, so I guess my answer that I could not see anything he needed to improve, other than to keep doing what he was doing, was of little help to him - but it was an honest not a dismissive answer.

As I left him to continue on my day of business appointments, I realised that not only had I made a difference to his day by what I had said, but the positive comment had also encouraged him

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to seek out ways to make his even business better. In addition to this it had also lifted my spirits and I felt great that he responded so positively and valued my feedback. So often we find that our business and personal life is punctuated with reviewing what went wrong or what needs to be fixed that we miss the opportunity to lighten up and be uplifted by giving and sharing some positive feedback, even if it is to a relative stranger.

I am reminded of the very wise comments of an old friend, trainer and business mentor who said, 'always look for the opportunity to find the positive in what people do, then give them genuine praise and watch them glow and grow with the appreciation.'

He loved using acronyms in his work, as it allowed him to shorten phrases or groups of words and as he put it - 'anchor and reinforce his message in the minds of those he trained and mentored.' His acronym for his work in training people to value and appreciate what others do and help them to glow and grow was - A.C.S.D.S.R.

A bit of a mouthful I suppose, but it has stayed in my mind all these years even if I have from time to time forgotten about its importance and to use it. I am sure you are wondering what it means, so here is the full version - Always Catch Someone Doing Something Right.

I can see him now, standing in front of a group of managers sharing with them his formula for not only getting the best out of people and helping them to grow, but also for making your day just that little bit better. As he talked with them about the value in doing this, many would respond - 'but what do you say if they do something wrong.'

His reply was such a simple but profound one - 'everyone does something right, you just need to look for it, let them know you value and appreciate it, then it is much easier to address what they may have done wrong and the solution to correct it.' In addition, he would encourage everyone that he trained or mentored to use A.C.S.D.S.R. constantly in order to enjoy the personal lift your get from doing it.

NB- I am sure after reading this rewarding and enjoyable account which touched me and I felt like sharing with you all, it will also become a positive and ongoing habit for you all. All the very best.

QUESTIONS:

1. What are the various components of attitude?
2. How do people develop their normative values and form attitudes?
3. What are the functions of attitude?
4. How social influence shape individual's attitude?
5. What is the relationship between attitude and behavior?
6. Explain the concept of moral and political attitude?

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CHAPTER-8

APTITUDE AND FOUNDATIONAL VALUES FOR CIVIL SERVICES

Good governance aims at providing an environment in which all citizens irrespective of class, caste and gender can develop to their full potential. In addition, good governance also aims at providing public services effectively, efficiently and equitably to the citizens. The 4 pillars on which the edifice of good governance rests, in essence are:

- Ethos (of service to the citizen),
- Ethics (honesty, integrity and transparency),
- Equity (treating all citizens alike with empathy for the weaker sections), and
- Efficiency (speedy and effective delivery of service without harassment and using ICT increasingly).

Citizens are thus at the core of good governance. Therefore, good governance and citizen centric administration are inextricably linked.

The Constitution articulates the vision of its Founding Fathers for the people of this country and also spells out the role and functions of the three organs of the State - Legislature, Executive and Judiciary. It enshrines the Fundamental Rights which are critical for democracy and the Directive Principles of State Policy which embody the concept of a Welfare State and are a unique feature of our Constitution. The endeavor of Government at all levels has, therefore, been to provide for a citizen centric administration. To this end, a robust legal framework has been created. Institutions such as the National Human Rights Commission, National Women's Commission, National Consumer Disputes Redressal Commission, and Lokayuktas etc. have been set up. Several other measures including affirmative actions have been initiated for the socio-economic empowerment of the weaker sections of society.

Civil servants have special obligations because they are responsible for managing resources entrusted to them by the community and because they take important decisions that affect all aspects of a community's life. The community has a right to expect that that the civil service functions fairly, impartially and efficiently. Administration has a vital bearing on a country and its people. One word which is now increasingly becoming popular is 'Governance'. Basically good administration can only lead to good governance. Good governance is not a mirage or a Utopian concept. It only signifies the way an administration ameliorates the standard of living of the members of its society by creating and making available the basic amenities of life, providing its people security and the opportunity to better their lot, access to opportunities for personal growth and maintaining accountability and honesty.

The Preamble of the Indian Constitution stipulates the goal of administration. The most important goal is to 'Secure for all citizens, justice, social, economic and political'. Ironically, administration has not succeeded in translating the philosophy of welfare state and good governance embodied in the constitution.

Administration is increasingly viewed as an outdated, self-seeking and secretive agency which is responsible for stalling the welfare of the citizens. There is considerable frustration

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particularly among the weaker sections of the society about apathy, irresponsive and lack of accountability of public servants. Growing corruption in administration with a strong nexus with vested interests like politicians, Criminals, Business class and some bureaucrats has weakened the body structure of our administration.

Effective administration is vital for delivering good governance to our people. The avowed objective of good governance is to ensure that the people get a stable, honest, transparent and efficient government capable of accomplishing all-round development.

Implementation of progress within a stipulated time frame is also essential for saving cost and making it effective. Our Prime Minister in a recent talk has observed that the system of administration in the country is ill-equipped to fulfill our national objectives and the aspirations of the common man. In this context the need for administrative reforms assumes prime importance.

ATTITUDINAL PROBLEMS OF THE CIVIL SERVANTS

There is a growing concern that the Civil Services and administration in general, have become wooden, inflexible, self-perpetuating and inward looking. Consequently their attitude is one of in difference and insensitivity to the needs of citizens. is, coupled with the enormous asymmetry in the wielding of power at all levels, has further aggravated the situation. e end result is that officers perceive themselves as dispensing favours to citizens rather than serving them and given the abject poverty, illiteracy, etc. a culture of exaggerated deference to authority has become the norm.

It is generally agreed by all concerned that the new policies of economic reforms and liberalisation would still require massive presence of government in livelihood sectors, such as health, primary education, and poverty alleviation. Unfortunately little thought has been given to the capacity building of government functionaries with a view to improve their performance. On the other hand, there is evidence to show that their output of late has declined considerably. Many problems of government are however quite old and well known. Obsession with rules rather than concern for output, promotions based on seniority rather than merit, delays, and mediocrity at all levels are some of the factors inhibiting output in government. Bureaucracy in India is considered to have the following characteristics:-

- too large and slow.
- extremely rigid and mechanical.
- consequently not flexible and adaptive to cope with change.
- not innovative and enterprising.
- low motivation and low morale.
- accountability is low.
- not democratic.
- lack of expertise.

Despite expansion in the role of government during 1970-90, not much improvement has taken place in the effectiveness of administration. Here we will highlight some trends that have become more prominent in the last ten years; increasing corruption, declining performance and lack of concern for the poor.

Lack of concern for the poor – Indifference towards the poor is no longer confined to the lower level officials, even the senior officers seem to be apathetic to them. This is reflected in the way IAS officers grade their jobs. Although the unofficial gradation of jobs varies from state to state,

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certain common points can be noted. Posts in the Industrial and Commercial Departments and the corporations occupy a very high rank. These enable the IAS officer to hobnob with industrialists and businessmen with whom he has class affinity. Next in the list would be posts which carry a lot of patronage and influence like a district charge, the Departments of Home, Establishment, Finance, etc. The lowest rank goes to jobs where excellent performance would directly benefit the poorest, such as Tribal and Social Welfare, Revenue Administration, Land Reforms, Urban Slums, Rural Development, etc.

This kind of orientation has serious implications. The IAS officer is not so much worried of a transfer per se, as he is worried of being transferred to a job which everyone else considers to be an unimportant one. He would use all kinds of pulls and pressures - both administrative and political - to avoid it. If it does not work he proceeds on long leave; in fact, that is the only time he takes earned leave. The punishment to an officer for annoying the authorities would be a posting in the tribal districts or other backward areas. No one realises that in the process the adivasis and people of the backward area get punished for being saddled with an officer who has no interest in continuing there. The IAS officers never feel comfortable working for the poor in remote areas.

An officer in the late sixties was posted to Banda, a backward district of Central India, but his only recollection of the two years stay was that the district was full of ancient statues and how excitedly he used to look forward to unearthing and obtaining such antiques. Not only did the illegality of his action not bother him, but he did not notice at all the poverty of the people, indebtedness and intense exploitation in that district. Another young IAS officer in the late 70s was asked to assess the extent of bonded labour and child labour in Mirzapur, but his report was that the incidence of bonded and child labour was negligible. When a non-government organisation was asked to do a survey in the same district, picture appeared to be radically different.

Another by-product of this attitude is that in this milieu proper career planning is impossible. In this age of specialisation a healthy personnel policy would mean that many officers specialise in sectors where good administration is needed most, such as Welfare of Weaker Sections, Watershed Development, Administrative Reforms, Animal Husbandry etc. Unfortunately, due to the unwillingness of the IAS officers to work on such "condemned" posts the development of the state suffers. On the other hand, because of the pressure which the IAS lobby exerts on the state governments, the number of commercial corporations has increased several fold, each demanding monopoly of controls and budgetary support from the State. Despite this, or may be because of this, several states have remained industrially backward.

Liberalisation and the poor – An important development in the last few years has been a change in the economic philosophy of the country towards reducing government controls and encouraging free markets. While it has helped in restoring the legitimacy of the political system, which was otherwise being reduced to a parasitic and non-performing system (as argued below), benefits to the poor have been so far marginal, basically due to indifference of bureaucracy who is totally out of touch with their problems.

The proportion of people living below the poverty line was 53% in 1977-78 which declined to 39.3% in 1987-88. Since then, although firm figures are not available, an expert group appointed by the Planning Commission estimated that the initial impact of liberalisation on the poor has not been favourable, and the percentage of people below the poverty line increased from 35.6% in 1990-91 to 40.7% in 1992-93. However, one should wait for long-term trends before jumping to conclusions, as

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more recent data show that poverty increased in the first two years of reforms but declined in the next two years. It is generally believed that the overall impact of reforms on the poor in India has not been as adverse as in Latin American and African countries, but it has also not been as beneficial as in China and Indonesia. Per capita availability of food grains declined.

The impact of reforms on the poor has been adverse because of their vulnerable socio-economic position, and in such a case spending money on development schemes without improving their bargaining power will further impoverish them. The sociological and political factors that lie behind the institutional constraints on poverty reduction get little mention in the government programmes. How existing policies impact on the poor is hardly analysed by the rural development departments of central and state governments.

Government intervention should not only improve the incomes of the poor, but their bargaining power vis-a-vis the moneylenders, landlords and bureaucracy. Such empowering measures need to be distinguished from the populist measures which merely act as doles and do not enable the poor to stand on their own legs or fight for their rights. Empowerment is good in itself, leads to higher incomes, and checks corruption and arbitrary use of power.

EMPATHY

Empathy is the capacity to recognize emotions that are being experienced by another sentient or fictional being.

Since empathy involves understanding the emotional states of other people, the way it is characterized is derivative of the way emotions themselves are characterized. If, for example, emotions are taken to be centrally characterized by bodily feelings, then grasping the bodily feelings of another will be central to empathy. On the other hand, if emotions are more centrally characterized by a combination of beliefs and desires, then grasping these beliefs and desires will be more essential to empathy. The ability to imagine oneself as another person is a sophisticated imaginative process. However, the basic capacity to recognize emotions is probably innate and may be achieved unconsciously. Yet it can be trained and achieved with various degrees of intensity or accuracy.

India being a country where in there are a number of sections of the society which are weaker and are needy. Therefore Empathy as an aptitude for a better civil services should be inculcated and practiced. Without the realization of the pain and suffering of the masses the civil services will remain elitist rather than becoming a mechanism to remove the ills of the society.

TOLERANCE

Tolerance can be defined as "The capacity for or the practice of recognizing and respecting the beliefs or practices of others".

India known as the land of spirituality and philosophy, was the birthplace of some religions, which even exist today in the world. India is a land of diverse religions that exist in harmony and peace. The secularism is one of the most important aspects of the country.

The word secular was inserted into the preamble by the 42nd Amendment.(1976). It implies equality of all religions and religious tolerance & respect. India, therefore does not have an official state religion. Every person has the right to preach, practice and propagate any religion they choose. The government must not favour or discriminate against any religion. It must treat all religions with

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equal respect. All citizens, irrespective of their religious beliefs are equal in front of law. No religious instruction is imparted in government or government-aided schools. Nevertheless, general information about all established world religions is imparted as part of the course in Sociology, without giving any importance to any one religion or the others. The content presents the basic/fundamental information with regards to the fundamental beliefs, social values and main practices and festivals of each established world religions. The Supreme Court in S.R Bommai v. Union of India held that secularism was an integral part of the basic structure of the constitution.

A Civil Servant in India needs to be of secular nature and tolerant towards all the religion and its practices. Sadly there have been cases that have reflected a non- tolerant and non-secular nature of civil servants which has led to loss of innocent life and also wide scale destruction. Therefore tolerance is one of the most important aptitude for civil servants. The weaker section of the population is generally the victim of any misdeed occurring in the society therefore a tolerant civil servant will ultimately help in the strengthening of the weaker section.

COMPASSION

Compassion is the understanding or empathy for the suffering of others. Compassion is often regarded as emotional in nature, and there is an aspect of compassion which regards a quantitative dimension, render service with empathy and do their utmost to ameliorating the conditions of those who are victims of an asymmetrical access to education, health care and nutrition and other basic means of sustenance and livelihood .Empathy in civil service is of great importance as it refers to the sensitivity towards others feelings and ability to -understand the things from the perspective of others. It can also be defined as thoughtfully considering others feeling and behaving in a manner that makes others feel comfortable and in this context a civil servant must recognize the emotions of others and should be able to attend to subtle social signals which indicate what others want. He should have the knack of understanding others and should carry service orientation i.e. the tendency to recognize the needs of others.

These principles of public life are of general applicability in every democracy. Arising out of such ethical principles a set of guidelines of public behaviour in the nature of a code of conduct becomes essential for public functionaries. Indeed any person who is privileged to guide the destiny of the people must not only be ethical but must be seen to practice these ethical values. Considering today's difficult economic and political environment, it has rightly been said that public service can be tough. However, strength of commitment to the highest standards and to core values provides a path to success and effectiveness in challenging times. It is imperative for a civil servant to be compassionate and empathetic for the establishment of good governance.

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CHAPTER-9

INTEGRITY

Liberal and democratic societies have always distrusted public officials. For liberals, Official discretion invites abuse, vests too much power in the officeholder rather than in the law, and undermines the political liberties of citizens. For democrats, official discretion usurps sovereignty and undermines the accountability and participation so central to democratic life. Yet every elected, appointed, and career official must exercise judgment and discretion in carrying out the duties and responsibilities of office. Society depends upon their conscientious judgment and skill to provide the foundations of public order. A theory of public integrity can guide these public officials in exercising judgment and discretion.

By public official I mean any individual who holds any position at any level of government or public authority. Obviously the range of effective discretion, obligation, and responsibility associated with public office varies immensely. As a general rule the level of discretion increases directly with an office's position in the hierarchy of authority, although street-level bureaucrats can also possess immense discretion. Discretion, along with the directness of accountability, also expands tremendously if an official is elected. Yet the moral structure of discretion remains essentially the same for all officials because they are all charged to obey and implement the law and respect legal process in exercising their power and judgment, All such public officials have to weigh their personal moral commitments in milking (the decisions they face, and all must strike a balance among the institutional, prudential, and personal dimensions of public judgment.

PERSONAL INTEGRITY

No matter how strictly written the mandates or how clearly the hierarchy, at some point commitments prescribed will come into conflict. High officials regularly feel cross-cutting tensions amid the requirements of protecting an institution, building support for a policy, and accounting to superiors. But even an inspector who vigilantly fills out a priority checklist must make the choice between sending it to an overworked agency that may be slow in acting on it and trying to negotiate immediate compliance. An official drawing up a budget proposal not only must decide what his or her division needs to fulfill its goals but also assess the nature of competing budgetary claims and the politics of the budgetary process. In any public office, goals and values will compete and collide. No one should assume that clear judgment will come out of any of these situations.

The ideal of personal integrity is a state in which people hold multiple domains of judgment in tension while keeping some coherence in their actions and lives. In this sense, personal integrity is a normative ideal for which people should and almost always do strive. The notion of moral responsibility depends upon the assumption that individuals can achieve integrity in their actions. Integrity provides a vital framework in which to discuss how individuals can simultaneously hold several commitments and achieve a morally defensible balance among them. In a complex world, integrity is the essential virtue for a moral life.

Personal integrity has several aspects. First, it demands consistency between inner beliefs and public actions. Integrity depends upon people possessing the self-discipline and moral courage to meet on a commitment even if doing so requires sacrifice and effort. Second, integrity presup-

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poses that people have the collective capacity to make a commitment, recognize what the commitment entails, and act on it. Integrity cannot be reduced to rigidity about received beliefs; it presumes that people reflect upon and understand their beliefs in order to make them their own. Third, integrity assumes oneness or unity in the moral life of individuals. People can create coherence across their roles and commitments by linking and adjusting their public roles to their central web of values and commitments.

Personal integrity builds upon the unity of people's lives. The reality of one's body automatically imposes continuity between past and future and gives human life and unity in terms of consequences of actions and promises. It forces individuals to consider themselves as a moral unity over time and establishes a causal continuity both across actions over time and within the person. Personal integrity, then, arises from people's ability to build a moral coherence by shaping their activities and roles to values and commitments that they view as centering their selfhood.

Personal integrity resembles a network of roles and promises all held together by a central web of values and commitments. Integrity is not a rigid hierarchical structure with foundation values to which all other actions, roles, and commitments can be reduced. Such a notion is too static to account for the growth and change in central values and commitments. Basic personal capacities of character, temperament, and physicality support commitments; they include physical buttresses such as levels of energy, strength, health, and endurance, and aspects of character and temperament such as optimism, courage, caution, empathy, imagination, conscientiousness, find self-discipline—as well as their opposites. Self- conscious reflection depends upon the capacities of character and body along with central commitments. Individuals can reflect across roles and actions and judge their compatibility with each other as well as with the central web of commitments. This enables people to create a plausible connectedness or wholeness to a life and among roles and actions. Such reflection may lead individuals to revise roles and actions to achieve coherence and make them more compatible with catch other and with the individuals' central values and commitments. This sense of selfhood also extends historically across the roles people held in the past. Individuals who assess performance of office should judge not only professed beliefs but also people's physical not moral capacity to act upon commitments,

Personal commitments at the center of the web form the moral, intellectual, and emotional links that individuals use to connect other clusters of commitments embedded in roles. These central values have been acquired independently of, and usually prior to, office. The central values can be revised in light of experience, and such values are often reinforced by intersecting threads of family, religious, or professional commitments. These values provide the capacity for critical reflection and judgment, which enables individuals to stand back from, hold together, and reshape roles. The moral philosopher John has called this process reflective equilibrium, a state in which Individuals seek a balance and coherence across actions, roles, and commitments." For a public official, (hose central values would include respect for self and others, commitment to truthfulness and public good, care, fairness, and honor. In maintaining integrity across their lives, individuals use reflection, will, and character to assess their various roles and commitments. Each role can be lived with different amounts of empathy, conscientiousness, courage, optimism, or respect. Individuals personalize roles and change the shape of each job they do by integrating their own personal values and character through the office.

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This model of personal integrity as a moral ideal does not envision integrity as a hard, implacable nugget but as something dynamic. The experience of some roles can lead people to modify their central commitments in light of the demands of the roles. They might learn to expand or deepen their definition of respect or of professionalism. Given the unity of people's lives, most values and commitments crisscross, intersect, and often reinforce one another. Individuals have difficulty when commitments or roles pull at the centering values. Within a role, actions that violate central values disturb all other aspects of people's lives and raise most of the serious issues of personal integrity in office. In these situations, the strains and pressures on the web of values can be so great as to destroy health or energy.

In response to such tensions, people sometimes disentangle themselves from commitments that can no longer be sustained, and they resign from office. At other times, they may dissent in office or modify or resist actions to make them compatible with personal integrity. Sometimes the demands of n role so strain the central web of values that connections snap, leaving certain roles Intact but loosely dangling from the rest of oneself. People go to work bill perform their jobs as if sleepwalking, with the job having no relation to the rest of their life. People can fall into self-deception and not acknowledge their role as part of their identity. When individuals' lives disintegrate like this, personal integrity and responsibility fragment. People In office loses commitment, burn out, and deny responsibility; their performance and their personal lives suffer. In another variant of undermined Integrity, the personal infiltrates the official, and people can confuse personal desires with office. On the other hand, integrity can also be undermined when the requirements of the role so dominate self-consciousness that the central web of values unravels. It no longer functions as a center of balance; the job takes over one's life. In such cases, people lose not only perspective their actions in office but also the capacity to integrate and change roles through reflection and will.

The central commitments and capacities anchor the moral and cognitive personality of a self and provide the matrix by which people can judge and ground their actions and role commitments. When central commitments or character capacities are undermined, individuals themselves change in a moral sense. When basic attributes of self can no longer be relied upon or when they change, then the centering identity that held the roles and commitments of life together no longer holds. This violation or unraveling of integrity calls into question all the commitments and promises made on the basis of the older self and can undermine people's ability to commit and keep promises in the future.

Individuals of integrity can give accurate and plausible accounts of how the domains of their lives fit together with each other and how roles and commitments link to central values and commitments. Ironically, although the capacity and desire to make life plausible and whole is crucial, it is not sufficient to guarantee that people face their lives honestly. In fact, self-deception gains much of its attractiveness from the desire to keep one's sense of "integrity" intact. True personal integrity requires self- reflective honesty as well as friends and colleagues with whom people can check personal assessments. This reflective honesty should play out in the capacity of individuals to change their lives to align their various roles with each other and with their central commitments. All commitments are ultimately personal because, whatever the requirements of a role or office, individuals commit to them; individuals still do the judging and acting. People's abilities to live up to legal, official, or professional expectations reside in their own personal capacity for integrity. Their

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commitments remain their commitments as personally reflected upon and affirmed. A public role can provide morally acceptable special excuses and dispensations for actions not normally permitted in personal life. These exceptions are grounded in moral conditions set by the people who can grant the dispensations. No roles, however, can exonerate individuals from some responsibility.

Roles or offices that individuals freely accept presume personal integrity on the individual's part. From the view of personal integrity, all such offices and roles can be conceived of as promises by people to discipline judgment and action by the standards and procedures of the office. Morally speaking, office commits individuals of integrity to hold themselves responsible and accountable to such standards and procedures as a public trust.14 A personal oath or promise connects personal commitments with the moral horizons and commitments of office. The promise conditions the performance of official duties upon one's integrity. It does not excuse people from moral responsibility to their basic commitments but becomes a "warrant for continuous scrutiny of one's own conduct in relation to the changing conditions of office to ensure that the conditions till hold.

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CHAPTER-10

NON PARTISANSHIP AND NEUTRALITY

NON-PARTISANSHIP:

In political science, nonpartisan denotes an election, event, organization or person in which there is no formally declared association with a political party affiliation. The Merrian-Webster dictionary's definition of "nonpartisan" is:

"Not partisan; free from party affiliation, bias, or designation."

One of the cornerstones of an efficient, well-functioning liberal democracy is an independent, professional public service based on the core, interconnected values of merit and non-partisanship. Traditionally, merit and non-partisanship are achieved through the staffing system, by requiring that hiring into the public service, and appointments within it, are based on merit and free of any political influence.

The public service plays an indispensable role in ensuring peace, order and good government in the country. Public servants perform a wide array of tasks to achieve this goal. Whether they are providing advice to ministers, effectively managing a program or providing service directly to citizens, all public servants must ensure their actions maintain the reality and the perception of an impartial public service. To assist public servants at all levels to better understand the importance of their calling as non-partisan public servants, this paper offers a short background on the evolution of a non-partisan public service, discusses related issues and outlines the roles and responsibilities of those involved in protecting country's national institution.

Non-partisanship is an essential value of the public service. Since 1908,it has been a foundation For the roles and responsibilities of public servants. Despite this fact, increasing scrutiny of and pressures on both the public service and individual public servants have created uncertainty about the appropriate interaction between public servants and elected officials. While various codes and legislation have attempted to define the boundaries and parameters governing the values and ethics of public servants, the subject remains complex.

Impartiality is integral to the calling of a professional public service in India's federal government. An impartial public service allows Indians, regardless of their political views, to expect fair, objective treatment from public servants. It also provides a great measure of stability for a country whose parliamentary system means governments can be long- or short-lived, since large sections of the public service are not replaced following elections. The knowledge and experience of professional public servants are vital to India's system of democracy.

A permanent public service ensures peaceful and orderly political successions, while maintaining stable operations and uninterrupted services. The Indian public service plays an indispensable role in ensuring "peace, order and good government". Despite its clear overall goal of advising on the formulation, execution and implementation of the policies of an elected government, the public service functions in a complex system, and must balance the need for a non-partisan public service with the duty of serving the politically oriented government of the day.

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CLARIFICATION OF TERMS

The topic of impartiality often means words are used interchangeably.

- Impartiality recognizes that, for desired expectations and outcomes, various options deserve consideration in the public policy process. This perspective recognizes that ministers require thoughtful and credible advice covering a range of aspects related to the public interest. It also recognizes that citizens and taxpayers deserve services and policies that place the public interest ahead of the personal and ideological preferences of public servants. In practice, impartiality often requires public servants to refrain from opinions, positions or actions that demonstrate a bias toward or against a particular cause or course of action, including the defence of government policies. In analyzing options, public servants will consider the best evidence-based knowledge. They will base their recommendations on the desired outcomes and implement the decisions lawfully taken by ministers, even if these decisions differ from the advice or recommendations provided. Apolitically impartial public service supports the government of whichever political party the electorate chooses.
- Political patronage refers in general to the awarding of benefits and privileges in exchange for political support. Although the individual public servant may be competent and possess the required merit criteria, political patronage refers to the awarding of benefits in exchange for political support. Benefits and privileges can refer to a number of things, including the awarding of contracts, preferential consideration in grants and contributions, and appointments to boards and commissions. In this paper, political patronage generally refers to political influence in hiring and promotions in the public service.
- Partisanship is the act of supporting a party, person or cause. In this paper, partisanship Refers in general to actions supporting or opposing political parties or biases. Although the primary concern for the public service is "political partisanship", other types of partisanship should not be dismissed.

Public service impartiality: what it is and why it matters?

The federal public service has a 60-year tradition of non-partisanship. Although it has been a central element of the development of Indian democracy, non-partisanship has not been without its critics. Non-partisanship has been faulted for the difficulty in dealing with poor performance by individual public servants, resulting largely from the security of tenure awarded to the majority of public servants. Further, non-partisan public services have been sometimes called unresponsive to the government of the day. There is also a debate internationally about the degree of alignment required between elected officials and non-partisan public servants.

Despite these criticisms, the introduction of the merit principle was seen as an important step in eliminating patronage.

A RESPONSIVE AND LOYAL PUBLIC SERVICE

Part of the concept of public service loyalty is being responsive to the needs of the government of the day. As the Code instructs, public servants must implement ministerial decisions, lawfully taken. This concept means that public servants execute decisions and implement programs, regardless of the philosophy of the party in power, and regardless of their own personal beliefs. Although public servants are required to implement ministerial decisions, they are not to implement decisions that are illegal or unethical.

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The responsiveness of public servants when providing advice and recommendations includes being sensitive to the government's political agenda. This, however, does not mean that public servants must consider only the government's political perspective. While it is essential that the public service be aware of the government's political orientation, public servants must continue to provide objective advice, including that which the minister may not want to hear. A balance must be struck.

Although public servants are to be sensitive to partisan considerations, they are not actively to support or debate policy decisions. While they may be required to explain policy rationale, public servants are not to argue in favour of or against a particular policy. Public servants provide information on policies, while ministers defend these policies before Parliament and are responsible for dealing with partisan questions.

Public servants risk being "over responsive" (or politicized) if they exceed the limits of their appropriate or legal authority in order to assist or obstruct the diligent execution of a minister's decision, if they fail to act fairly and objectively, or if they violate political conventions.

LOYALTY: A PARADOXICAL DUTY

The principles of impartiality and loyalty are important instruments for protecting the democratic process. Public servants are to be responsive to the needs and direction of their political masters, who have been democratically elected. On the surface, however, the duty of loyalty can appear to contradict a public servant's obligation to act impartially. Public servants are supposed to be impartially loyal to a body staffed by elected officials.

A MODEL OF POLITICAL NEUTRALITY

- Politics and policy are separated from administration. Thus, politicians make policy decisions; public servants execute these decisions.
- Public servants are appointed and promoted on the basis of merit, rather than on the basis of party affiliation or contributions.
- Public servants do not engage in partisan political activities.
- Public servants do not publicly express their personal views on government policies or administration.
- Public servants provide forthright and objective advice to their political masters in private and in confidence. In return, political executives protect the anonymity of public servants by publicly accepting responsibility for departmental decisions.
- Public servants execute policy decisions loyally and zealously, irrespective of the philosophy and programs of the party in power and regardless of their personal opinions. As a result, public servants enjoy security of tenure during good behaviour and satisfactory performance.

This list represents the theory – the ideal – of a politically impartial public service and provides a framework for assessing the non-partisanship of the public service.

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CHAPTER-11

THE CONCEPT OF NEUTRALITY

INTRODUCTION

'Not biased or taking sides: not favoring one side over another'

Every government would like to command an army of loyal, enthusiastic, hardworking, competent and trustworthy employees committed to furthering its causes and faithfully executing its decisions. The world's best military forces have been so composed; in return, they have enjoyed the best available equipment, training and compensation. In response, they have performed wonders under the most difficult conditions, fighting against seemingly overwhelming odds, oblivious to fame and fortune, and caring little for personal recognition. They have been prepared to make the necessary sacrifices yet fade away unsung, their feats etched on human memory and conscience. Their courage has been admired; their valor venerated. Almost forgotten have been their cruel acts, their innocent victims and their blind followership of megalomaniac evil leaders without scruple bent on unjust causes.

Likewise, the longest lasting regimes have recognized the need for an equally competent, professional and trustworthy civil counterpart to help run the government, proffering sage advice and guiding it away from unwise adventures, While exploiting opportunities created by charismatic genius, such expert civil services have also institutionalized a strong and respected public administration open to all the talents to blend the best of tradition with the best of innovation. The lasting regimes have sought energetic, self-effacing servants to work anywhere any time to the best of their abilities to advance government objectives, promote social stability and further consolidate government power. Acknowledging human foibles, the best of them have not demanded unquestioning obedience to orders but rather a reasoned, humane judgment that when necessary defied unjust orders and put the wider regime's interest above the narrow self-interest of any ruling faction. Alas, such independently- minded forceful and dedicated government servants have been rare, seldom appointed and retained except by the strongest, most secure and most understanding of rulers who have appreciated the presence of clever, insightful and visionary advisers who knew their subordinate place yet were bold enough, principled enough, neutral enough to warn against possible mistakes and to suggest more sensible courses of action.

THE IDEA OF NEUTRALITY

The germ of any modern idea can usually be traced back almost to prehistory. In some sense, the idea of neutrality can be seen in the practice thousands of years ago of rulers employing eunuchs to be in charge of their harems just as they hired professional accountants and auditors to manage their storehouses and treasuries. Presumably, these competent dedicated public servants could be handed on from one ruler to another and even gifted from one country to another. A core of highly talented permanent advisers valued for their good sense and wise counsel could usually be found in court circles, particularly in long-lasting bureaucratic empires that relied on 'Solid, dependable and effective administration, especially in distant provinces out of reach for lengthy periods (Eisenstaedt 1963), In bloody struggles over leadership, it would have been prudent for court employees to have distanced themselves from ready identification with any particular claimant

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and not to take any side or show bias, i.e. to stay aloof from intrigues, remain as anonymous as possible, and preserve their reputation for indispensable competence and fairness.

The modern concept of neutrality is more recent, dating from the transformation of the mercantilist state to the administrative state that occurred in Western European countries between the seventeenth and nineteenth centuries as a result of the commercial, agrarian, industrial, military, political and organizational revolutions that reinvented institutional arrangements. It arose from the government's need for technical expertise, specialized knowledge and professionalism so prized by the camera lists and the early seekers of a science of statecraft or government (public) administration (Alb row 1970). It stemmed from a reaction to the customary dominance of the spoils system that threatened the competence, integrity and performance of the burgeoning bureaucracies that had become the cooperative handmaidens of enlightened and progressive public leaders. And it fitted well in the search for a relatively riskless haven for the offspring of the rising middle classes desirous of security, comfort and upward mobility without indulging in sordid politics and falling prey to the temptations of corruption yet doing good, and the offspring of dispossessed aristocrats and other worthies denied opportunities in other walks of life. From Western Europe, the idea of neutrality spread slowly around the world, never reaching some parts and having only a fleeting impact on others. In time, the idea became an ideology wedded to the ideals of public service, public interest, merit, efficiency, public morality/ethics, anonymity and public accountability from which it is now difficult to abstract.

The idea of neutrality is based on the possibility of separating political from administrative (public service) careers in government and the depoliticization of the public service. The conditions that constitute a model against which practices can be assessed have been elaborated as follows:

- Politics and policy are separated from administration. Thus, politicians make policy decisions; public servants execute these decisions.
- Public servants are appointed and promoted on the basis of merit rather than on the basis of party affiliation or contributions.
- Public servants do not engage in partisan political activities.
- Public servants do not express publicly their personal views on government policies or administration.
- Public servants provide forthright and objective advice to their political masters in private and in confidence. In return, political executives protect the anonymity of public servants by publicly accepting responsibility for departmental decisions.
- Public servants execute policy decisions loyally and zealously irrespective of the philosophy and programme of the party in power and regardless of their personal opinions. As a result, public servants enjoy security of tenure during good behaviour and satisfactory performance. (Kernaghan 1976, p. 433)

Attractive as the idea of neutrality is, is it valid, desirable or even useful? It is argued below that for neutrality to be valid, societal conditions are so demanding that its feasibility is beyond the reach of non- democratic regimes and even within democratic regimes that are politically immature, split asunder by many competing factions, ruled by unstable and shifting coalitions, and unable to contain political and administrative corruption. Neutrality may not be desirable given the realities of contemporary statecraft and the implied erosion of political rights. It is then demonstrated that the idea also implies too much supremacy and too much obedience to the state and assumes an

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unrealistic stance on individual loyalties and associations, this should not surprise given that the idea of neutrality itself suffers from many theoretical and methodological weaknesses, as subsequently outlined. In any event, it ignores the rapid enlargement of bureaucratic power in the modem administrative state and the realities of bureaucratic politics. All

Is not lost, however, for the idea of neutrality still has its uses, as pointed out in the concluding section.

THE RARITY OF NEUTRALITY

History has been in the great favour of partisanship and partiality in staffing government positions. Certain unusual or exceptional conditions are required before neutrality or impartiality can even be contemplated.

- The regime has to be secure from external and internal threats and free of political paranoia.
- The society has to be relatively free of strong divisions and prejudices.
- The society has to be relatively free of an institutionalized spoils system with expected shares.
- The mature political system, in which the political is separated from the religious, has to breed confident governments aware of their strength and also strong self-possessed leaders aware of their abilities.
- The public has to support the political regime, feel a sense of ownership of it and identify with it.
- Although political and administrative career paths are separated, the rule of law has to apply to all through an independent judiciary in an open government system guaranteeing the public's right to know.
- The concept of public service has to be indoctrinated as an honourable and prestigious career, entry into which should be by way of a perceived honest and fair merit system free of overt discrimination, prejudice or bias.
- Integrity has to be highly prized and the possibilities of systematic corruption minimized through effective anti-corruption measures.
- Senior public servants have to be able to live in the shade with minimal financial worries and none of the distractions associated with personal possessions so that they can devote themselves wholly to their public duties.

These conditions are rarely found. Even countries which believe they have them are flawed. For example, where there may be equal access to the public service, there may be unequal access to the education system which effectively blocks the disadvantaged from the higher echelons of public administration, Protestant countries may discriminate against other religions and other religions may discriminate against Protestants. In judging who may be considered 'sound' or proper for high public office, factors unrelated to job performance and capacity may come into play, such as physical appearance, mannerisms and accent. Non-conformity is not appreciated; even regimes that claim that they welcome all points of view usually screen out non-conformists so that uncommon views are expressed within a narrow band of conformity acceptable to political elites.

Ideally, political elites are set above the rest of the community and given authority to work for the betterment of society, advance the general welfare and realize the public interest, i.e. the good of all. In doing this, they are supposed to set aside all partial, partisan and self-interests. In reality, what largely attracts them to politics and drives them to seek power and position are

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ambition, self-promotion, self-aggrandizement, self-advancement and ability to use their authority to advance the special, partisan interests they most cherish. Philosophers have long recognized this paradox of government. They have sought means to prevent politicians from perverting the search for the public interest into a sordid squabble over spoils. They have advocated confining high public office to the righteous, the wise, the aesthetic and the self-disciplined who supposedly could be relied upon not to abuse their position; others have wanted to reserve public office to the wealthy who would have little need to supoff the public trough, or to a privileged class for whom everything would be provided so its members could concentrate on serving the public. Most have recommended drastic penalties for those serving themselves first.

More realistic thinkers have acknowledged the temptations of public office and the weaknesses of individuals possessing public power. They have proposed arranging things such that any deviation from serving the public would be quickly spotted and minimized. They have recommended short terms only and rotation of offices so that it would be difficult to personalize power. They have proposed supreme laws that apply to all, laws that could only be changed with difficulty and then requiring overwhelming public agreement. They have sought to reduce the concentration of power in a few hands. They have designed competing and rival institutions that must share power and find ways of working together. They have devised instruments for ensuring public accountability. But even the most ingenious has acknowledged that ultimately what counts most is the character, training and behaviour of public officials, both political and administrative careerists.

Politicians cannot do everything. They never could. They have always needed professional administrators to fill in for them when necessary. These trusted subordinates had to be willing to let their superiors gain the credit for what they did just as they took the blame when things went wrong. Just as there have been ambitious individuals willing to risk the political gamble, so there have had to be self-effacing individuals willing to play second fiddle and to look alter the minutiae of government. These public administrators have been obliging, trustworthy, honest, intelligent, professional and enterprising. Some have enjoyed substituting for their political masters and wielding the reins of power, but mostly they have preferred to remain in the shadows and allow others to strut in the public limelight while they got on with the real business of government.

Of crucial importance has been the true first loyalty of these professional government employees, these public administrators and bureaucrats. Has it been to their god? To their patrons, the politicians who employed them? To the regime, irrespective of political office, holders? To someone or something else? After all, until the advent of universal education, they were a select group in the community; they were literate and connected to influentials. They were an exceptional minority, often specially recruited foreigners hired by insecure and suspicious rulers. Appointed for their personal loyalty, they had few options, not even being able to return to their homes. They were dependent solely on their patron's goodwill, around the world, this situation can still be found; it will probably persist into the next century despite the progress of representative government and democratization. It is not to these dependants that the concept of neutrality applies. Such dependants have no real choice other than to be politicized, political and partisan on behalf of their patrons.

Only in Westernized bureaucratized democracies and in selected former European colonies is another concept advanced. Politicians should rule not through a politicized, dependent public

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administration but rather through a neutral or depoliticized public service wherein government employees serve their political masters without fear or favour; they willingly contract out of political careers and even public political activities. They take pains not to take political or partisan sides or allow their personal political views to be known publicly. Sociologist Max Weber in his famous essay entitled 'Politics as a Vocation' clearly conceptualized the difference between political and bureaucratic careers by enjoining public servants to execute conscientiously orders of their superiors as if they agreed with their own convictions, even if they appeared wrong (Gertli & Mills 1958, p. 95). They should strive to avoid becoming zealous partisans of the government of the day by remaining instruments of equal use for any lawful government. They should appear, as disinterested advisers and able impartially to execute government policy; they should avoid becoming identified with any political faction or with the fortunes of any politician. This way all governments had at hand a competent, experienced, professional, knowledgeable bureaucracy at all times with the fewest dislocations, interruptions and novices.

The advantages of such a depoliticized bureaucracy are obvious. First, it guarantees stability in government, a precious commodity. It persists despite political and social upheavals, foreign occupations, violent swings of the political pendulum, economic disasters, and radical transformations of the public domain. Second, it assures and reassures political elites, particularly inexperienced politicians, of a reliable corps of government experts behind them. Third, the public receives uniform, impartial and competent treatment. Fourth, it demands competence in public employment and guarantees reliability, continuity and expertise in public affairs. It stresses professionalism, rationality, efficiency and service. Fifth, it offers qualified public employees a rewarding career, secure in tenure and sheltered from political and public criticism. In the modern world, it would seem indispensable, provided that the public and their representatives retain full control over government policy.

THE PROBLEM WITH NEUTRALITY

The concept of neutrality has in the immediate past been rejected altogether in many countries as being undesirable and impracticable. Bureaucrats are expected to be partisan on the side of the governing parties; the public bureaucracy is seen as a legitimate extension of party organization. Elsewhere, excessive party partisanship within the bureaucracy in multiparty democracies only strengthens the appeal of the concept of neutrality. After all a depoliticized bureaucracy saves political parties the trouble and expense of rebuilding the bureaucracy with every change in the political composition of the government. The public has greater confidence in a bureaucracy loyal to every government and obedient to political orders without discrimination. The government is saved the expense of strict supervisory mechanisms to ensure obedience. The bureaucrats are secure and can devote themselves to their duties for a small cost in political rights, yet one needs to examine closely the assumptions on which all this is based.

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CHAPTER-12

OBJECTIVITY & DEDICATION TO PUBLIC SERVICE

OBJECTIVITY

Objectivity is a central philosophical concept, related to reality and truth, which has been variously defined by sources. Generally, objectivity means the state or quality of being true even outside of a subject's individual feelings, imaginings, or interpretations. A proposition is generally considered objectively true (to have objective truth) when its truth conditions are met and are "mind- independent" —that is, existing freely or independently from a mind (from the thoughts, feelings, ideas, etc. of a sentient subject). A second, broader meaning of the term refers to the ability in any context to judge fairly, without bias or external influence; this second meaning of objectivity is sometimes used synonymously with neutrality.

DEDICATION TO PUBLIC SERVICE (SPIRIT TO SERVICE)

Spirit of service and sacrifice is an essential ingredient of public services and public officials should feel inspired that that they are working for a national cause. Today it is a common complaint that salary level in top civil services are very low as compared to private sector. While persons in civil-services need to be given decent salary, their salary and emoluments can never match with their compeers in the private sector. Young men who join the army and are prepared to lay down their life in the event of war or are posted in the harsh and treacherous weather conditions of Siachin glacier and brave the hardship as they are inspired by a noble mission that they are serving the country. No amount of monetary incentive can compensate for the sacrifice and hardship they undergo.

"It is fortunate that there are in government large number of men and women who lead devoted lives of public service. They work extremely hard for far less pay than they could get in private industry. They never sell out the public interest but instead, defend it with great difficulties. They do all this, moreover, without receiving appreciable praise. They are generally either little know or actually ignored by the public. Sometimes, they are bitterly attacked by interests, which are seeking to obtain unfair privileges or which are swayed by unfounded prejudices. These men and women are indeed unsung heroes, who deserve far more recognition than they receive." (Senator Paul Douglas)

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The future of the public services in India is in the hands of its members who must strive for creativity, academic excellence, and the pursuit of excellence of service in their professional activities. In this way only, it would be possible to create a climate of creativity and optimum performance. An attitude of dedication to the set goals of organisations should be an indispensable trait of the top leaders. This is their primary source of self-confidence to operate and function effectively and efficiently and in turn transfer the same to the public. It is not just performing development-linked administrative duties; it is taking action and encouraging people to take action required to bring about structural changes and growth in the economy. This needs to be supplemented by their belief in the organisational goals.

Today in the society there is an increase in selfishness, and general lack of concern for other individuals. What we have in India today, is not a giving and sharing society, but a grabbing society, not a sacrificing society but a consumer society. Self seeking and exploitation of the weak has become common place. These maladies result in general unhappiness and a retreat from goal of general welfare and fulfillment. Mahatma Gandhi had said there is enough in the world for 'everyone's need but not for their greed'. We need to change the societal attitudes particularly those who are in public services so that they develop sympathy for the masses and work in the true spirit of service to the society.

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CHAPTER-13

EMOTIONAL INTELLIGENCE

This chapter deals with the various concepts related to emotional intelligence, their utilities. It also explains the application of Emotional intelligence in administration and governance. In the course of this chapter and at the end of the chapter, you can find few questions. You can answer them referring to the content and check your understanding.

Section 1 – a general introduction to Emotional Intelligence

Section 2 – Emotional Intelligence and related concepts

Section 3 – What are the utilities of different concepts of emotional Intelligence?

Section 4 – Application of emotional Intelligence in administration and governance

SECTION 1 – A GENERAL INTRODUCTION TO EMOTIONAL INTELLIGENCE

Before we discuss anything on Emotional Intelligence, let's see this situation and try to relate it to similar situations in our lives.

Amita is a cheerful person and works in an MNC. She came to work the other day in a pretty good mood. She was in her usual cheerful mood till her boss suddenly came and shouted at the top of his voice over a simple typing error in the first draft of a letter that he had dictated. Red-faced and irate, her boss flung the letter on her desk and said; "What kind of stupidity is this, Amita? Do you have any idea how important this client is? I can't afford this kind of careless mistake in my correspondence and you know that!"

It came to her in the least expected time and the outburst of her boss in front of other colleagues came as a shock and jolt to her. In a fit of desperation and utter disappointment, Amita pushed her chair back, stood up and left the office in tears. She felt extremely humiliated, demeaned and violated. She was flooded with anger and the pain of being belittled in front of other employees shattered her completely.

Does this situation feel familiar? It is quite common for explosions and implosions to occur at work, at home, on the road and at times when you least expect it. This kind of situation is just an example of such numerous incidents we often witness. We can refer to this as an example of emotional unintelligence. And it can be a damaging, life altering event in a person's life that cannot be changed, especially when the people who are involved are those you love or you work with.

Each day when we open the newspaper or watch News on TV, it is so common to come across news about, murders, suicides, and violent attacks and so on and the most ironical part is all these at times take place over petty matters, as petty as a neighbourhood quarrel or domestic tiff.

The "word Emotional Intelligence" ring a bell in most of our minds. What we see today is that it is treated as a commodity that people yearn for, without really knowing what it is or how it develops. Emotional intelligence often is thought of as a set of qualities that make us successful and popular with other people. The qualities that we associate with emotional intelligence are; optimistic, persistent, warm, team player, goal oriented etc.

It's a good list and such qualities are surely admirable and desirable. But, these qualities are difficult to achieve and to maintain for any amount of time in the real world and in real relationships.

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How does one get these qualities? It is argued by experts that Emotional intelligence can be learnt and developed if people make a conscious choice of continuous practice. There are training courses available for business people and for students to learn how to acquire various skills of emotional intelligence and lead a better life.

When we look closely at Amita's experience, we can see that she had probably most of these things when she came into work on that fateful day. But, these qualities faded fast when she was confronted with the emotional explosion of her boss. It means there is something more about it than just the qualities mentioned above.

Emotional intelligence is a group of mental abilities that develop over time from infancy through adulthood. These mental abilities enable you to delay impulsive responding to strong emotional stimuli and use your intelligent mind to cope with the situation. Hence, it becomes clear that Emotional intelligence doesn't happen overnight or in a training course and people have to consistently work at strengthening and exercising the key mental abilities that lead to emotional intelligence.

IQ had been overemphasized for very long. The belief that IQ is a genetically given component that creates destiny can't be changed was very overwhelming for a very long time. But, such generalizations overlooked the fact that why some people with high IQ flaundered, whereas people with modest IQ did surprisingly well.

Here comes into picture the influence of Emotional Intelligence in an individual's life and it's role in determining the success of an individual. Emotional Intelligence includes Self awareness, Self-Control, zeal and persistence, and the ability to motivate oneself.It can be taught and should be taught to young children and young adults who are starting life's journey. There is growing evidence that an individual's fundamental ethical stances in life stem from underlying emotional capacities. People who are at the mercy of impulse, who lack self-control, invariably suffer from moral deficiency. The ability to control impulse is the base of will and character.

Socio biologists have now been giving a lot of importance to the matter of Heart. They emphasize the fact that, Emotions guide us in facing life's predicaments and tasks that can't beleft to intellect alone. Whether it is to face any Danger, or bear a Painful loss, to Persist towards a goal despite frustrations of failure in several attempts, or be it bonding with a mate or building a family, we can't deny that every important decision in our life that has been taken has a place for our feelings and emotions and the passion is very evident in crucial decision making regarding a career or a life we want.

SECTION 2 – EMOTIONAL INTELLIGENCE AND RELATED CONCEPTS

Each day we see news rife with reports that reflects a "disintegration of civility and safety, an onslaught of mean spirited impulse running amok" as Daniel Goleman puts it.No one seem to be insulated and there has been a growing emphasis on emotion and things that are not rational and logical but is an equally important part as the rational and logical in all matters relating to human decisions.

The new trend is a welcome change and there is a growing felt need amongst social biologists, psychologists, and neurobiologists to go for various researches in the field of emotion. The recent studies have really helped to bridge the gap and now the scientific evidence makes it

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clear that the physical wellbeing has direct relation with emotional wellbeing and the opposite is also true.

WHAT IS EMOTIONAL INTELLIGENCE?

Emotional Intelligence has been defined in several ways by psychologists, neurologists and social biologists. Some of the definitions given below will make it clear that it is a trait that is learnt for better results and can be constantly worked at to help an individual to cope up and adapt better with life's challenges.

David Caruso: "It is very important to understand that emotional intelligence is not the opposite of intelligence, it is not the triumph of heart over head -- it is the unique intersection of both."

Freedman et al.: "Emotional Intelligence is a way of recognizing, understanding, and choosing how we think, feel, and act. It shapes our interactions with others and our understanding of ourselves.

Mayer & Cobb: "The ability to process emotional information, particularly as it involves the perception, assimilation, understanding, and management of emotion."

HISTORICAL ROOTS OF EMOTIONAL INTELLIGENCE

While writing about Intelligence, Psychologists mostly focused on cognitive aspects, such as memory and problem-solving. However, few researchers recognized quite early on that even the non-cognitive aspects were also important. For instance, David Wechsler defined intelligence as "the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment". As early as 1940 he referred to "non-intellective" as well as "intellective" elements, by which he meant affective, personal, and social factors. Furthermore, as early as 1943 Wechsler was proposing that the non-intellective abilities are essential for predicting one's ability to succeed in life.

Robert Thorndike, in late thirties wrote about "social intelligence". But, unfortunately, the works of these early pioneers was largely overlooked until 1983 when Howard Gardner started writing about "multiple intelligence." Gardner's proposition was that "intrapersonal" and "interpersonal" intelligences are as important as the type of intelligence typically measured by IQ and related tests.

CONTEMPORARY INTEREST IN THE TOPIC

Salovey and Mayer coined the term Emotional Intelligence in 1990. They were very much aware of the previous work on non-cognitive aspects of intelligence. They described emotional intelligence as "a form of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action". They also initiated a research program for developing valid measures of emotional intelligence and exploring its significance. For instance, they found in one study that when a group of people saw an upsetting film, those who scored high on emotional clarity (which is the ability to identify and give a name to a mood that is being experienced) recovered more quickly. In another study, individuals who scored higher in the ability to perceive accurately, understand, and

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appraise others' emotions were better able to respond flexibly to changes in their social environments and build supportive social networks.

In the early 1990's Daniel Goleman became aware of Salovey and Mayer's work, and this eventually led to his epoch making book, "Emotional Intelligence". Goleman's background of brain and behavior research provided a scientific base to his writing. He had been trained as a psychologist at Harvard where he worked with David McClelland, among others. McClelland was among a growing group of researchers who were becoming concerned with how little traditional tests of cognitive intelligence told us about what it takes to be successful in life.

FOUR ABILITIES THAT REFLECT EMOTIONAL INTELLIGENCE

- The ability to perceive accurately, appraise and express emotion appropriately
- The ability to access and/or generate appropriate feelings when they facilitate thought
- The ability to understand emotion and emotional knowledge
- The ability to regulate emotions to promote emotional and intellectual growth

ELEMENTS OF EMOTIONAL INTELLIGENCE

Personal competencies:

1. **SELF-AWARENESS** Knowing one's internal states, strength and weaknesses, resources, and intuitions.
2. **MANAGING EMOTIONS** Managing one's internal states, impulses, and resources.
3. **MOTIVATION** Emotional tendencies that guide and facilitate reaching goals.

Social competencies:

4. EMPATHY Awareness of others' feelings, needs, and concerns.
5. SOCIAL SKILLS Adeptness at inducing desirable responses in others.

SELF-AWARENESS

"Know thy self" has been emphasized by the wise and philosophers in every age and every religion. Scriptures and religious texts have given a lot of space to this concept in various places through stories, anecdotes, hymns and narratives. It is not a new concept, but was popularized in the work of Daniel Goleman named "Emotional intelligence" in the nineties.

High self-awareness refers to having an accurate understanding of how you behave, how other people perceive you, recognizing how you respond to others, being sensitive to your attitudes, feelings, emotions, intents and general communication style at any given moment and being able to effectively disclose this awareness to others in a way that results in effective communication.

INDICATORS OF SKILLS FOR SELF AWARENESS

- Ability to know when you are thinking negatively
- To be able to know when your self-talk is helpful
- Ability to know when you are becoming angry
- Ability to understand how you are interpreting events
- Knowing well what senses you are currently using
- To know how to communicate accurately what you experience
- Ability to know the moment when your mood shifts

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- Ability to know when you are becoming defensive
- To be able to know the impact your behavior has on others

These skills can be assessed by asking yourself few questions and trying to analyze the answers to these questions in an objective way.

Do you recognize your feelings and emotions as they happen? Are you aware of how others perceive you? How do you act when you are defensive? Are you aware of how you speak to yourself?

MANAGING EMOTIONS

Managing emotions means the capacity of an individual to deal with overwhelming emotions and bring normalcy back in a healthy and appropriate way. When one possesses the capacity to soothe oneself, to shake off rampant anxiety, gloom, despair, or irritability, we can say that he or she manages his/her emotions well. It is an ability to keep an emotional perspective.

INDICATORS OF SKILLS FOR MANAGING EMOTIONS EFFECTIVELY

- Ability to identify shifts in physiological arousal
- Ability to relax in pressure situations
- Ability to act productively even in anxiety-arousing situations
- Ability to calm oneself quickly when angry
- Be able to associate different physiological cues with different emotional states
- Be able to use self-talk to affect emotional states
- Ability to communicate feelings effectively
- Be able to reflect on negative feelings without being distressed
- Ability to stay calm when you are the target of anger from others

These skills can be assessed by asking yourself few questions and trying to analyze the answers to these questions in an objective way.

Do you use anger productively?

Can you manage your anxiety in times of change?

Can you put yourself in a good mood?

MOTIVATION

Motivating Self is perhaps the toughest task an individual can face especially when things are going tough and it is only with a high level of self-awareness and managing difficult emotions in an effective way, an individual can achieve this. Self-motivation emphasizes the ability of an individual to channel emotions to achieve a goal; to postpone immediate gratification, wait patiently for future gratification; to be productive in low interest, low enjoyment activities; to persist in the face of frustration and generate initiative without external pressure.

INDICATORS OF SKILLS OF SELF-MOTIVATION

- Ability to "gear up" when one wants or at will
- Ability to gather oneself or regroup quickly after a setback
- Ability to complete long-term tasks in designated time frames
- Ability to produce high energy even in the context of low-enjoyment work

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- Ability to change negative habits and stop ineffective habits
- Ability to develop new and productive patterns of behavior
- Ability to follow through words with actions

These skills can be assessed by asking yourself few questions and trying to analyze the answers to these questions in an objective way.

Are you persistent?

Do setbacks set you back?

Can you gear up and cheer yourself up?

EMPATHY

Empathy in a lay man's language is understood as putting oneself in other's shoes to see where the shoe pinches. It refers to the ability of an individual to look at things from the other end and understand situations and people by developing an understanding of the other's perspective. It helps to exchange information on a meaningful level. Empathetic people are adept in skills necessary for organizing groups and building teams, negotiating solutions, mediating conflict among others, building consensus, and making personal connections.

SKILL INDICATORS TO KNOW THE EMPATHY LEVEL

- Are you able to work out conflicts?
- Ability to build consensus
- Ability to mediate conflict between others
- Exhibit effective interpersonal communication skills
- Ability to articulate the thoughts of a group
- Ability to influence others, directly or indirectly
- Ability to build trust
- Ability to build support teams
- Ability to make others feel good
- Ability to be a source sought out by others for advice and support

These skills can be assessed by asking yourself few questions and trying to analyze the answers to these questions in an objective way.

Is it easy for you to resolve conflict?

How well do you give criticism?

Are you a good listener?

Do you frequently praise people?

SOCIAL SKILLS

The development of social skills is directly linked with empathy. It deals with the fact that an individual who has social skills is always aware of other people's feelings and emotions and behaves in a more responsible and matured way than people who lack in this skill. Social skill of an individual helps in creating a magnetic and charismatic personality and is reflected by people who show tremendous zeal and leadership qualities. An individual with social skills is able to listen to the

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feelings of other people; will come forward to help others deal with their feelings and emotions in productive ways and assist them in increasing their awareness about their own impact on others.

INDICATORS OF SOCIAL SKILLS

- Ability to accurately reflect back to others the feelings they are experiencing
- Ability to stay calm in the presence of others' distressful emotions
- Ability to recognize when others are in pain and are distressed
- To be able to help others manage their emotions
- Be perceived by others as being empathic
- To be able to engage in intimate conversations with others
- Ability to manage group emotions
- To be able to detect incongruence between others' emotions and their behavior

These skills can be assessed by asking yourself few questions and trying to analyze the answers to these questions in an objective way.

Are you skillful in managing the emotions of others?

How do you know when your boss is angry, sad, and anxious?

Can you manage an angry group?

Are you comfortable with your feelings?

SECTION 3 – WHAT ARE THE UTILITIES OF DIFFERENT CONCEPTS OF EMOTIONAL INTELLIGENCE?

Peter Salovey: "I think in the coming decade we will see well-conducted research demonstrating that emotional skills and competencies predict positive outcomes at home with one's family, in school, and at work. The real challenge is to show that emotional intelligence matters over-and-above psychological constructs that have been measured for decades like personality and IQ. I believe that emotional intelligence holds this promise."

From "Emotional What?" *EQ Today*

Research suggests that 'Feeling' is the most important resource we have. In 1983, Howard Gardner came up with the term EQ and developed an assessment to measure emotional and social intelligence. Various researches were conducted in Europe and US which concluded that emotional intelligence has significant impact on leadership behaviors. For example, a survey conducted by US department of labor in 1995 shows that 46% employees who quit their job do so because they feel unappreciated. These things indicate that human emotions play a very important role in the decisions people make.

In present day scenario, there has been a remarkable change in the way we work and the rules that we adopt. People are not only evaluated by how smart or intelligent they are, or the training and expertise attained, but how well they handle themselves.

Research conducted at Centre for High Performance Development (CHPD) concluded that ten years ago the leadership environment was stable, simple and steady. Therefore, a strong leadership could impact 10-12% performance behavior. However, in the current dynamic, complex and competitive environment, leadership qualities are very important at every level to bring about

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desired performance from employees. Dynamic conditions in the world of work demand a certain level of maturity and emotional intelligence from leaders at every level.

One of the demands for people in governance and administration therefore is that they should be leaders in their respective fields. They need to foresee and create the future, and then paint a clear picture of their vision in front of those who they lead. A leader must be equipped with the skill sets to mentor those who are following him. Another thing expected from an effective leader is the ability to keep things simple and make information accessible to others. A leader must also be able to challenge his/her teams to achieve significant work goals and raise the bar.

So, do developing high levels of emotional intelligence help employees become leaders of tomorrow?

Experts feel that emotional intelligence helps an individual in building skills and competencies. Although present day employees are well equipped with technical skills and are aware of the hard expectations of the job, they still need to develop a high level of emotional intelligence to help them understand their behavior. It has now been proved and therefore rightly emphasized that an emotionally aware leader handles any given situation in a much more balanced way.

THE VALUE OF EMOTIONAL INTELLIGENCE AT WORK

Martin Seligman has developed a concept called "learned optimism". It refers to the causal attributions people make when confronted with failure or setbacks. The Optimists tend to make, external causal attributions that are specific, temporary while pessimists make, internal attributions that are global and permanent. In a study of learned optimism, Seligman tested 500 members of the freshman class at the University of Pennsylvania. He found that their scores on a test of optimism were a better predictor of actual grades during the freshman year than SAT scores or high school grades.

The ability to manage feelings and handle stress is another aspect of emotional intelligence that has been found to be important for success. A study of store managers in a retail chain found that the ability to handle stress predicted net profits, sales per square foot, sales per employee, and per dollar of inventory investment.

Emotional intelligence has as much to do with knowing when and how to express emotion as it does with controlling it. An interesting experiment that was done at Yale University by Sigdal Barsadecan reveal a lot about the impact of a single person on a group.

SIDGAL'S EXPERIMENT

A group of volunteers were to play the role of managers who come together in a group to allocate bonuses to their subordinates. A trained actor was planted among them. The actor always spoke first. In some groups the actor projected cheerful enthusiasm, in others relaxed warmth, in others depressed sluggishness, and in still others hostile irritability. The results indicated that the actor was able to infect the group with his emotion, and good feelings led to improved cooperation, fairness, and overall group performance. In fact, objective measures indicated that the cheerful groups were better able to distribute the money fairly and in a way that helped the organization.

Similar findings come from the field. Bachman found that the most effective leaders in the US Navy were warmer, more outgoing, emotionally expressive, dramatic, and sociable.

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Let's see the various utilities of Emotional intelligence and its integral concepts.

1. **Emotional intelligence is the ability to understand and manage emotions** - EI is to effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence. At times we lack in analyzing other's emotions while communicating. What others think? What are their attitudes? How do people react to different situations? All these and their relevance enhance the human element in the organisation.
2. **Self Awareness**– "know thyself" which was emphasized by Socrates thousands of years back talks about self-awareness. It is the backbone of the concept of Emotional intelligence. It helps an individual to be aware about the shifts in emotion and understand those shifts which in return helps an individual to manage difficult emotions. In other words, independence from your own feelings - is a sure way of maturity and wisdom. In organizations anger, stress, biases will not let you get de-stressed specially in difficult situations. It also helps in the process of communicating with others. It is important to understand the fundamental fact that opinions do differ and people will always think and feel and behave differently. Hence what we can control is only our own thoughts and actions. Once this fundamental fact is realized, we become independent from feelings like jealousy, anger etc.
3. **Self- management** - it is all about the ability to adjust/soothe oneself. One can manage oneself better when one is aware about one's own emotional state and also is sensitive towards other's needs. Emotional intelligence enable the employees who are in leadership positions to adjust to other's need. It helps to soothe himself in situations like dealing with team members, introduce some technological/ technical changes in the organization which may have been causing resistance from the workers, to cope up with anger and correct one's course. The empathy factor actually brings in the major change, once you know how to empathise, managing self becomes easier. Hence, when an individual has empathy the ability to adjust and soothe will follow automatically.
4. **Empathy and Effective persuasion** – In life, it is very important for everybody especially those who mostly work with people, to learn to know, how do our actions and behavior make some immediate impact on others. Empathy helps to understand the other person we are dealing with and surely brings the capability to focus on others. It refrains an individual from interrupting with either advice or anecdotes to prove one's point till the other person is comfortable. Conveying trustworthy personality comes with high level of emotional intelligence. Trust for better flow of ideas and information is very necessary as major chunk of communication barriers comes due to lack of trust. One can persuade better only when one is empathetic and understand the subtle emotions of the other person.
5. **Effective Communication – Emotional Intelligence is integrally connected to the art of communicating well.** It's desired and is to be constantly developed. This skill is needed very much both in personal and professional life. Most of the relationships whether personal and professional break or jeopardized due to wrong or ineffective communication. In the same breath we also can say that great deals have been made and peace processes have been initiated only with effective communication by emotionally intelligent people handling those situations. As bureaucrats, there would be a number of opportunities where there would be a need to talk about informative things, sometimes need would be to bring humor to ease

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difficult situations, there would be need to give importance to what others say and listen well to be able to deal with others. Hence it is very clear and all will agree that if we have all these in us, communication becomes much easier and problems related to communicating can be reduced.

6. **Active listening** - when we talk about effective communication, it is important for us to know and understand that no communication can be effective if it does not involve active listening. This also stems from Empathy. One of the most important skills a public administrator needs is the ability to listen -- to self and others. The Chinese characters that make up the verb "to listen" tell us something significant about this skill. Chinese characters are really pictograms. "When in stillness," reads this pictogram, "a king listens with the heart. The ear is worth ten eyes." In order to be a good king, one must listen with ears, eyes, and heart, giving undivided attention to the people. In the philosophy of Taoism, a king is defined as a servant-leader who is a mindful listener.

When your heart is really into something; when you're working from a place of heartfelt emotions – like empathy, appreciation, and care – the result is more efficient management of the brain. So all this talk about emotions and heart as a valid form of intelligence have finally found a solid basis in scientific fact – making organizations take cognizance of the importance of the need of organized development of emotional competencies.

Let's take an example: An increasing number of call centers conduct EQ assessments on prospective employees and chose employees with a strong EQ who are able to communicate well and have the ability to form strong relationships, which gives them the edge when they need to cope with a situation. EQ can also be nurtured and developed, a good reason why the call centre employs this as a standard in their recruitment process.

According to Daniel Goleman, "EQ amounts to 25% of successes in leadership as opposed to IQ. By learning the art of emotionally intelligent conversation, it is possible to take a step nearer towards achieving a state of self actualization in work and personal relationships."

SECTION 4 – APPLICATION OF EMOTIONAL INTELLIGENCE IN ADMINISTRATION AND GOVERNANCE

Now that we have discussed at length about the importance of Emotional Intelligence and Social Intelligence, it is very well clear, that it plays a vital role even in governance and administration. Bureaucrats are mostly placed at very important positions where their stakeholders form a wide ranging groups from illiterate and poor mass to business heads of MNCs, from employees working under them to elected representatives like ministers and MP's and MLA's. Hence, for communicating effectively with all these people, they need to have a great amount of Emotional and social intelligence.

"Emotional intelligence is a different way of being smart. It includes knowing what your feelings are and using your feelings to make good decisions in life. It's being able to manage distressing moods well and control impulses. It's being motivated and remaining hopeful and optimistic when you have setbacks in working toward goals. It's empathy; knowing what the people aroundyou are feeling. And it's social skill—getting along well with other people, managing emotions in relationships, being able to persuade or lead others," (O'Neil, 1996,p. 6).

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"We're always talking about efficiency, productivity, restructuring and accountability. And to the ordinary citizen this means little. What the citizens want to hear is honesty, service ... You have to communicate with people at an emotion level -- the issues that are confronting them as ordinary citizens" (Delegate to OECD Symposium, cited in Lau, 2000, p.59).

All governance means people governance and public service is people service. It's always for and about people. **Relationships are the DNA of governance**. If people who are responsible for administration and governance fail to develop trusting relationships with other people, there is no governance. Governance does not mean only administration. In fact, it is more than the machinery of public administration and impartial cost-benefit analysis.

In 1996 OECD Ministerial Symposium on the Future of Public Services, few points that were brought into light directly reflected the importance of Emotional and social intelligence. Governance was defined entirely in terms of relationships. Governance, concluded the OECD ministers, "encompasses the set of relationships between governments and citizens, acting as both individuals and as part of or through institutions, e.g., political parties, productive enterprises, special interest groups and the media" (Lau, 2000, p. 112).

RELATIONSHIPS ARE THE DNA OF GOVERNANCE

If relationships are the DNA of governance, public administrators who can build relationships of mutual understanding and trust with people have to have higher level of emotional intelligence to deal with various stake holders. The stakeholders are all the people; they directly and indirectly deal with. Some of these stakeholders are - peers in other ministries, their political superiors, lower-level civil servants, heads of parliamentary committees, people in business firms, people in special interest groups, people in media, academicians, people in international organizations, people in the civic sector, NGOs and ordinary citizens.

Trust is a precious commodity. It is virtually impossible for any human being to build trusting relationships with so many people at once. The Silo effect had been a matter of concern for some great social philosophers of present day world. In the simplest sense, the metaphor "silo" signifies in our situation a sense of aloofness of the bureaucrats from their peers and subordinates to an extent that, lot many times it creates administrative hassle for the coordination of projects.

At times, it is very disturbing to see that even in the same ministry and in the same department public administrators do not see a need to build relationships with each other. It is a matter of concern therefore that if they do not see a need to cooperate with each other in the same ministry, if they do not see a need to build relationships of trust with the people they work with on a daily basis, why on earth would they see any need to cooperate with people in other ministries, with media, with citizens, or with anyone?

Mutual respect is a prerequisite for building understanding and trust in the space between people in the public sphere. Hence, it is very important that the emotionally intelligent people in governance and administration will certainly create a better work environment with mutual understanding and cooperation.

THE NEED OF THE HOUR - DEVELOPING A SOCIAL CAPITAL

What, exactly is social capital?

Now the time has come when a lot of emphasis is given to building social capital. It is to such an extent that at times it is considered even more valuable than investing merely in physical,

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financial and human capital. Physical capital comprises the machinery, tools and technology of production. Financial capital refers to money. The people who produce goods and services are human capital. Social capital refers to the bonds of mutual respect and care among members of a collective. Social capital allows for reducing the transaction costs of economic exchange (Wiegel, 1997).

Human capital is invested in people. Social capital is invested in relationships among people. When public administrators invest in social capital, government earns a big return on investment. Public administrators earn currency in the form of increased trust in governance. It is therefore rightly said that today ROR (Return on Relationships) is more vital than ROI (Return on Investment)

Fukuyama had rightly pointed out way back in 1995 that when public administrators fail to invest in social capital, they lose legitimacy, add to cynicism, and reduce the willingness of citizens, businesses and interest groups to bear the costs of painful reforms.

It would not be too far-fetched, therefore, to conclude that "social capital" is nothing more than an abstract name that the discipline of economics gives to what neuroscientists call "emotional intelligence"?

THE INTELLIGENCE OF EMOTIONS IN ADMINISTRATION AND GOVERNANCE

What, exactly, is emotional intelligence? Doesn't IQ cover all we acknowledge and mean by the word intelligence? According to Douglas Hofstadter (1980, p. 26), Intelligence can be defined in terms of the following eight abilities:

1. To respond to situations very flexibly.
2. To take advantage of the right time and right place.
3. To make sense of ambiguous or contradictory messages.
4. To recognize the importance of different elements of a situation.
5. To find similarities between situations despite differences that may separate them.
6. To draw distinctions between situations despite similarities that may link them.
7. To synthesize new concepts by taking old concepts and combining them in new ways.
8. To develop ideas those are not only novel but practical.

But without the intelligent guidance of emotions, human beings cannot respond to situations very flexibly, take advantage of the right time and right place, make sense of ambiguous or contradictory messages, recognize the importance of different elements of a situation, find similarities between situations despite differences that may separate them, draw distinctions between situations despite similarities that may link them, synthesize new concepts by taking old concepts and combining in new ways, or develop ideas that are novel. Without the guidance of emotions we cannot be intelligent. Without the guidance of emotions we cannot be rational.

THE ROLE OF EFFECTIVE LISTENING IN ADMINISTRATION AND GOVERNANCE

Emotional intelligence is registered through deep listening -- listening to oneself and listening to others (Already discussed partially in the previous section). People who are high in emotional intelligence know how to listen to their emotions and regulate their intensity so they are not overwhelmed or controlled by them. Emotionally intelligent people know how to keep disruptive emotions in check.

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Emotionally intelligent people sense the effect their emotions have on others. Emotionally intelligent people need to do the following when situation demands:

- They have to laugh at themselves
- They should know how to deploy their strengths and compensate for their weaknesses
- They need to listen to other people's emotions and can empathize with them.
- They need to act ethically and build trust through integrity and reliability.
- They have to admit their own mistakes and learn from them
- They should be comfortable with new ideas and new information.

Emotionally intelligent people therefore have to be skilled at listening to a group's emotional currents and discerning the power relationships. Emotionally intelligent people can negotiate and resolve disagreements. Emotionally intelligent people do listen to other people actively and know how to communicate effectively.

Emotionally intelligent behavior is a prerequisite for building bridges of mutual understanding and trust in the space between people -- in "administrative space." To promote effective and efficient governance, large stocks of social capital are needed to fill the gaps of mistrust in every ministry, in every department, in every office, and in every sphere in administrative space.

Traditionally, leadership has been seen as a mysterious, lofty quality granted only to a few privileged people, and if one is not born with that quality, one cannot acquire it. But, today the belief has changed after a number of researches proved that Leadership qualities can be learnt. Leadership is a composite of listening and speaking skills that can be learned, developed, and exercised by anyone in working with others to carry out a task.

An outstanding public servant, according to the Chinese pictogram, is a leader who listens to the whole message -- not only the words, but the "music": the tone of voice, the facial expressions, the gestures, the emotions and the silences between the words. They allow the speaker to feel fully valued and deeply respected and are able to sustain concentration, focus intently and recall the speaker's message -- the words, emotions and the "music" -- many days later.

As the last point suggests, leading is about speaking persuasively just as much as it is about listening deeply. By tapping emotional energies, leaders move themselves and others to committed action. Leaders know how to draw out enthusiasm in others not merely compliance.

LISTENING TO ONE'S OWN SELF

It is the most important prerequisite for public service. Public servants in leadership roles should know their deepest convictions, should be true to them, and act with empathic understanding and positive regard for others' differences, without demanding that everyone else feel, think or act the same way that they do (Kramer, 1995).Public service leaders who have the capacity to listen deeply to themselves and others know five things.

- They know, deep down, what their values are and what other peoples' values are;
- They know how to communicate what they need in order to get cooperation from peers, political superiors and others

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- They know how to build coalitions to support the needs of peers, political superiors and others
- They know how to say no to illegal or unethical acts of government
- They know how to build social capital.

DO PUBLIC ADMINISTRATORS HAVE A RIGHT TO LEAD?

Public administrators are accountable to political superiors. It can very well imply that they are responsible solely for following mandates granted from those who are elected to represent the "will of the people"? Public administrators are followers not leaders. Moreover, Public administrators follow laws and regulations. They follow the will of elected chief executives and elected legislators. They are cogs in the machinery of government. Public administrators are not the equivalent of Chinese kings.

What right, do unelected public administrators have to lead? Wouldn't this open the door to administrative tyranny and arbitrariness? Is it ethical for public administrators to see themselves as "leaders" in governance?

According to Harvard professor Robert Behn (1998), leadership is not merely a right of public administrators. It is a necessity: Leadership from [public administrators] is necessary because without leadership public organizations will never mobilize themselves to accomplish their mandated purposes. Leadership from [public administrators] is necessary because the elected chief executive can provide leadership for only a few of the many agencies and programs for which he or she is responsible. Leadership from [public administrators] is necessary because the legislative branch of government gives public agencies missions that are vague and conflicting and often fails to provide enough resources to pursue seriously all of these missions. Leadership from [public administrators] is necessary because a narrow interest can easily capture a public agency and redirect government programs for their own gain. Leadership from [public administrators] is necessary because the citizenry often lacks the knowledge and information (or will) necessary to perform its responsibilities.

Although people can be threatened or rewarded to do what others want them to do, that is not leadership. Leadership does not occur when people obey commands or comply based primarily on threats or promises of reward. Leadership does not occur when people respond to a situation based primarily on direction by someone else. Leadership does not occur merely when you get other people to do what you want them to do.

Today leadership in democracies is no longer seen as a single person who occupies a position at the top of a hierarchy and issues commands. Leadership is not an attribute of a position. Leadership is not an attribute of status, either in business or government. We must not confuse leadership with the top-ranking person in a hierarchy. Leadership is more than power.

Followers can be transformed into leaders and leaders into followers. Sometimes we choose to lead and other times we choose to follow. People are not stuck in the same role all the time.

Both leaders and followers co-create one relationship that is "leadership." If a leader's influence is based more on persuasion than on authority, position or status, then followers actively and deliberately choose when, where, why and how they allow themselves to be influenced. Followers and leaders continually influence each other. If they did not influence each other, they

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would not be in leadership relationship. Public leadership, therefore, is a relationship between leaders and followers who develop mutual understanding and trust by repeated experiences of deep listening. People who participate in this relationship are the stakeholders in governance. Stakeholders are the DNA of governance.

"360-DEGREE" LEADERSHIP

In a report entitled "Developing Public Service Leaders for the Future," the July 2000 HRM Working Party Meeting in Paris concluded that: ...."leadership plays an important role in the implementation of reform because it involves two of the most important aspects of reform: change and people. Leadership is manifested in relations between people. Good leaders inspire people. Changing organizations is really about changing people's behavior, so organizations undergoing reform need leadership. Leaders, spread throughout an organization, can help diffuse and maintain the new values necessary for public sector reform." (OECD, 2000, p. 3)

Just as governance is a relationship, so, too, is leadership. Leadership is not a single person. All public service is people service. It's all people and relationships. For governance to mean anything, it must mirror the souls of people. Actions such as constructing better channels of communication and inspiring greater citizen engagement call for more than just public administrators. They call for public leaders. More precisely, they call for public administrators who know how to lead by listening – which means they know how to touch the souls of people, their own souls and those of others. "360 degree leadership" refers to

Lead up -- build social capital with political superiors and elected officials;

Lead down -- build social capital with lower-level staff;

Lead across -- build social capital with peers;

Lead out -- build social capital with stakeholders outside their ministry -MPs, interest groups, NGOs, academics, media, citizens etc.

AN ANALYSIS OF THE WEBERIAN MODEL OF BUREAUCRACY

We generally come across public administrators who lack the understanding and behavioral skills necessary to build social capital. Even those public administrators who are excellent administrators of laws and regulations, lack the leadership skills to bring their citizens into a more mutually beneficial partnership with government officials.

Why, one wonders. Is it so hard for public administrators to know when to administer and when to lead? Why is it so hard for public administrators to know when -- in the daily process of working with their political superiors, staff, peers, interest groups, MPs, media, NGOs, or ordinary citizens -- it is necessary for them to behave as leaders and when to behave as administrators? Why is it so hard for high-level civil servants to see that, to administer laws and regulations, to implement public policy, to build trust in governance, they must learn how to blend, on a day-to-day basis, the law based knowledge of an administrator with the equally vital listening skills of a leader? Why is it so hard for high-level civil servants to see that they must, in fact, combine both the skills of an administrator and the skills of a leader in one and the same person?

Neither the responsibilities of administration nor those of leadership can be ignored, yet most public administrators focus narrowly only on their administrative roles.

Is it because we see the Weberian model of bureaucracy as the standard model even today?

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A major reason may be the continuing acceptance, by scholars and public administrators alike, of certain unexamined assumptions of Max Weber's model of bureaucracy of "man as machine" contributes, to a large extent, to the absence of a leadership mindset in career civil servants.

Weber's model, the assumption we find is that, efficiency and effectiveness are harmed if human emotions influence the rational actions of public administrators. Emotions are not intelligent. Emotions are opposed to reason. Emotions are irrational. Emotions are unproductive. Emotions are subjective. Emotions should never guide administrative actions. The purpose of bureaucratic hierarchies, division of labor, classification of positions, standard operating procedures andpay grades is to legislate against intrusive and irrational emotions. To end nepotism, prevent capricious or subjective administration, and promote equal justice under law emotions must be eradicated. For reason to rule, public administrators need to shun emotions. .

In Weber's lifelong project, he conceptualized a model which believed, Administration is about control. Excellent administration is about limiting discretion. Excellent administration is about preventing arbitrariness and tyranny and hence public officials do not establish relationships to persons. Governance is impersonal and relationships are positively harmful for excellent administration. Once the boxes on the organizational chart are drawn, Public organizations must be cool arenas for dispassionate reason, clearheaded analysis.

Under the guidance of emotions public administrators cannot be intelligent. Under the guidance of emotions public administrators cannot be rational. This is a prescription, of course, for transforming people into machines.

BEYOND WEBER

But machines cannot build the trusting relationships needed to govern. Only people can govern. The classical bureaucratic assumption of "man as a machine" contributed to gravest hazards to effective governance described by experts in the following terms: - "occupational psychosis," (John Dewey), "professional deformation"(Thorsein Veblen) and "bureaupathology" (Robert Merton)

The assumption of "man as machine" has induced in public administrators a state of unconscious incompetence and trained incapacity for leadership, according to the sociologist Phillip Selznick (1976): Mechanical metaphors – the organization as a "smooth running machine" – suggest an overemphasis on neat organization and on efficient techniques of administration. It is probable that these emphases induce in the administrator a trained incapacity to observe the inter-relationship of policy and administration, with the result that the really critical experience of organizational leadership is largely overlooked.

There is good reason for dropping the idea that government is a machine. We should never have abandoned the notion that any team of people working together for a purpose is an "organism" not a machine ... If we think of government as an organism, a living organism, we have a totally different and more accurate and constructive understanding of a government organization. [Public administrators] are no longer cogs, they are suborgans ... They do not merely transmit the energy imparted to them from above, they each make an added contribution to the total effort, influenced by what they see, feel and are doing" (cited in Gawthorp, 2002, p. 85).

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Weber is a genius as the premier sociologist of his generation but his model of "man as a machine" has had unintentionally perverse effects on modern, postindustrial public administration. "Man as machine" continues to serve as a major barrier to building trust in 21st century government. The fall of communism, if nothing else, demonstrates that rigid, inhumane Kafkaesque bureaucracy is not superior to other forms of organization. Moreover, it is not even true that "impersonality" is the best guide to rational decision-making.

Recent work in psychology by scholars such as Martin Seligman, Richard Lazarus, Anthony Ortony, and Keith Oatley, and research in neuroscience by Joseph Ledoux and Anthony Damasio show conclusively that emotions are a form of intelligent awareness. Emotions are intelligent. Emotions are what make us human. Emotions tell us what is valuable and important to us and to others. They signal the meaning of events. Emotions are just as "cognitive" as other perceptions. They serve as essential guides for humans to make rational choices. Emotions are a form of thinking as well as a form of feeling. All thinking is infused with the intelligence of emotions. Without the guidance of emotions, one becomes irrational, detached from reality.

We should not make the mistake of stigmatizing management and glorifying leadership. They are complementary. Managers lead and leaders manage; however, the two functions reflect different -- at times overlapping -- sets of skills. Both are essential. Public administrators need to expand their repertoire of skills to include both functions, without minimizing one at the expense of the other.

Civil servants at times administer laws, at times manage budgets, and at other times lead people and change. Civil servants are not just administrators and they are not just managers. They are also leaders who have a responsibility to share democratic values, represent a broad range of social groups, and view themselves accountable to much broader constituencies than before.To conclude we can say, "All governance is people governance. All public service is people service. It's all people."

QUESTIONS:

1. What is Emotional Intelligence?
2. What are the various concepts associated with Emotional Intelligence?
3. Why is emotional Intelligence important in Governance?
4. What is 360 degree leadership?
5. How listening is an important part of Effective leadership?

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THE INTERVIEW WITH MENG – QUESTIONS AND ANSWERS THAT CAN CLEAR MANY DOUBTS ON EMOTIONAL INTELLIGENCE

Knowledge @ Wharton: When managers make decisions based on financial considerations, and emotional intelligence is suppressed, the results are often inhumane, though they might appear to help the bottom line in the short run. Consider, for example, a company that chooses to slash costs by dismissing thousands of employees. On the other hand, if emotional intelligence is emphasized at the cost of financial considerations, that, too, could hurt the company's long-term viability. How should managers balance emotional intelligence and financial intelligence so that the results are optimal, like a guitar string that is neither too tight nor too slack but plays the perfect pitch?

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Meng: Daniel Goleman once offered a good example of how this could be done. He wrote about a layoff at General Electric. GE had to close a plant and lay off a few thousand people; it was very painful. But the company did some very humane things. They told these people two years in advance and explained the reasons for the plant closure. And they didn't just tell their workers; they helped each of them get new jobs. They had an outplacement service running for free, a counseling service and so on. Eventually they did close the plant, but a year after that happened and everybody was laid off, 93% of those who lost their jobs said GE was a good place to work. So even something as painful as laying people off can be done in an emotionally intelligent way. It can be done in a way that people still like you, even though you make tough decisions. I think that is a good example.

Sometimes you don't even have to lay off people. I heard this story about Patagonia [a company that makes clothes for climbing, skiing, surfing and other sports]. The CEO is Casey Sheahan, and I heard this story from his wife [Tara]. A couple of years ago, the economy dipped, and Casey was considering laying off people. At that time, it seemed to him that laying off people was his only solution. Tara asked him a very short and powerful question. She asked him, "Are you making this decision out of fear or out of love?" This may sound like a fluffy, new age kind of question, but it struck him, and he realized he was acting out of fear. So he didn't go through with the layoffs. The year after that, they ended up having record sales. If Casey had laid off all those people, he would have been in trouble the next year because he would have had to hire all these people back and retrain people and so on. So even when it's "obvious" that you have to fire people, if you see things in an emotionally intelligent way, it turns out that it may not be the only solution. There may be other creative solutions that enable better outcomes.

I have one more example. This is not directly related to firing people, but it's the idea of doing something that is emotionally intelligent and also is good for you financially. This is an example from Zappos. It's a company that sells shoes online. Speaking as an investor myself...I mean, I'm a stupid investor. Once I tell you this, you'll know I'm stupid because I would never invest in a company that sells shoes online. Yet Tony Hsieh, the CEO, managed to bring this company from zero to one billion dollars in sales. It's pretty amazing. How did he do that? His formula is -- he calls it "delivering happiness." He delivers happiness to his people, his employees. His employees, in turn, deliver happiness to customers and customers love them and if the customers love them, they spend more money. That's the premise. It has worked really well. Zappos, for example, was rated more highly in customer service than Four Seasons. It's Four Seasons, for crying out loud, and Zappos is a dot.com company from Las Vegas. The reason I tell you this story, besides showing off how lousy I am as an investor, is that one of the things that Tony told us is that by doing this, by delivering happiness, they save a lot of money on marketing. They don't do any marketing; their customer service is the marketing. And because they serve customers so well, the customers tell all their friends and that's why there is no marketing budget. This is an example of emotional intelligence that makes a lot of financial sense.

Knowledge@Wharton: In addition to your experience at Google, you cite examples in your book of other companies where emotional intelligence has had an impact on the bottom line. You have already shared some of those -- GE, Patagonia and Zappos. Do you have other examples?

Meng: I have one more. I didn't write about this in my book because I learned about it after I finished writing it. The company is Genentech, a biotech company down the street from where I work now. Its chief information officer is Todd Pierce. When Todd joined the company, the IT

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Department was the least satisfying place to work in the company. Everybody hated being there. So Todd started something he called the Personal Excellence Program. It is basically a mindfulness program. But while SIY is a program that applies mindfulness in a structured way, Todd's program, the Personal Excellence Program, has a lot more flexibility. There's a lot more coaching. They get people to pick a skill they want to develop: A listening skill, giving feedback, work/life balance, managing, things like that and a quality they want to develop such as courage, calmness, perceptibility. Over a couple of months, they are coached in using mindfulness to create the quality and skill they want to create...so it's highly customized. After a few years of doing this, the department went from being the least satisfying place to work to number two in the company. Now it's rated by *Computer World* as the number two best IT department to work. It's kind of fascinating.

There are other examples, but they are less systematic. There are companies that don't focus on emotional intelligence as a whole, but they nurture a certain aspect of it. For example, American Express has a program on self-awareness or emotional awareness that has led to an increase in revenues at American Express Financial Advisors. And MetLife famously used optimism to increase their sales per employee. This is a fascinating story; it comes from a book by Martin Seligman, a psychologist who is the father of learned optimism.

Knowledge@Wharton: He is here at the University of Pennsylvania.

Meng: Yes, correct. MetLife has a very high bar on who they want as insurance agents. They give everybody a standardized test and there are people who just fail the test. Martin said MetLife should hire people who just failed the test but scored very high in optimism. Those guys, it turns out, could outsell more than 50% compared to the other guys. It's fascinating that they failed the test, but they could sell more because they are very optimistic people. Optimism is very powerful as a business skill. This is just one aspect of emotional intelligence. In SIY, we teach everything starting from self-awareness all the way to social skills; optimism is just one of the aspects. If even one aspect is so powerful, imagine the whole spectrum.

Knowledge@Wharton: Can mindfulness meditation help people who are laid off? Can it help them in the search for new jobs?

Meng: Definitely. There is a fascinating study that I wrote about in the book. This study comes from James Pennebaker, a psychologist at the University of Texas in Austin, who is an expert on journaling. Journaling is basically writing about your emotions. It is a mindfulness practice that is done with writing. In this experiment, they got together a group of professionals who were laid off and were looking for a new job. They had a control group that did not do any writing. The experimental group was asked to write about their emotions for 20 minutes a day for five continuous days. In total, they did 100 minutes of mindful writing. The question is, what happened after that? After eight months, in the control group that didn't do any writing, about 26% of the people found new jobs. In the experimental group, the group that wrote about their emotions, something like 65% found new jobs. To me, that's mind blowing. It's 40 percentage points of difference in 100 minutes of non-invasive intervention. In the social sciences, if you can get a difference of 3% that is considered statistically significant, you publish and get excited about it. But this was a difference of 40 percentage points, for crying out loud. It's fascinating.

Why does it work? The explanation given in the paper is that people who wrote about their emotions had more clarity about what they wanted in life or, rather, they created a kind of clarity in themselves. Because they had this clarity, when they went for interviews, they appeared more

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confident. That is why they could find jobs at a much higher rate. So, definitely, mindfulness can help you find jobs.

Knowledge@Wharton: This goes back to your previous point about the connection between mindfulness and self-confidence.

Meng: Yes, definitely.

Knowledge@Wharton: Business schools excel at teaching students analytical skills, but they have often been less successful at helping students develop emotional intelligence. How can they do a better job?

Meng: The first step is to recognize the importance of emotional intelligence in business leadership. Leadership is essentially character, and you cannot develop character if you don't also develop emotional intelligence -- that's how important it is. Emotional intelligence is at the center of developing leadership, and recognizing that is the first step.

The second step is hard because business schools -- and I think schools, in general -- are very used to curriculum that is purely cognitive. You learn stuff from a book or from reading or solving problems. Schools in general and business schools in particular are not used to a curriculum that requires other forms of training. For emotional intelligence, there are at least three aspects of training. There's a cognitive aspect, but there's also the attention aspect and the affective aspect. The attention aspect is what we talked about earlier, which is to develop a quality of attention that allows the mind to become calm and clear on demand. The affective aspect is a training that allows you to perceive emotions at a high resolution and gain mastery over those emotions. This is not something you can learn from reading a book or solving problems on a piece of paper. This is an entirely different form of training. Business schools are not yet used to such things. I'm hoping that my book will pave the way for that by bringing these things up to people's awareness. I hope in a few years, every business school will offer emotional intelligence training.

Knowledge@Wharton: What advice would you offer companies that are interested in setting up a program like SIY? How should they go about it? What immediate steps can they take and what more can be done over time?

Meng: My first recommendation is to read *Search Inside Yourself* just so you know what you're getting yourself into. After you read the book and you like what you see, there are very simple things that you can try out that will, I guarantee, be immediately useful. There are exercises in the book. For example, there's an exercise called "mindful conversation." This is not new. We actually learned this from friends in the legal community. This exercise involves one person giving a monologue for a couple of minutes and then the other person, the listener saying, "This is what I heard you say. This is what I understood you to say." Then they go back and forth until the original speaker feels understood. And of course, he practices mindfulness because when you're listening, you're doing so mindfully. This is a simple practice and it is very useful in situations of conflict or stalemate, especially if it is because one side or both sides feel they are not understood by the other. In these situations, you can do this very simple exercise and I can guarantee you that at least half the time, you'll get results. And if you don't get results, at least people will feel, "Ah, I'm understood. Now we can work together." You can try a couple of other simple things like that from the book.

If you want to go beyond that, we are creating an organization called the Search Inside Yourself Leadership Institute -- SIYLI -- pronounced as "silly." You can find us at SIYLI.org. At SIYLI, our vision is to enlighten leaders worldwide. One of our tag lines says, "If it's serious, it must be SIYLI."

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Knowledge@Wharton: Since we started this conversation talking about world peace, what three things can each individual do to help achieve world peace?

Meng: Actually, there's only one thing you need to do, but it's one thing in three parts. That one thing is to cultivate inner peace, cultivate inner happiness and cultivate compassion. There's a relationship between these three. Compassion is unsustainable unless it's based on inner happiness. If you're happy from the inside out, you can sustain compassion. Inner happiness is unsustainable unless you have inner peace, so there's a linear relationship. And if everybody has compassion, it creates the conditions for world peace. So, that's it -- one thing, very simple.

Knowledge@Wharton: In principle, everyone agrees that kindness and compassion are good qualities. But very often in business they are viewed as weaknesses. Kind managers are seen as being weak, soft or at least tolerant of failure, which de-motivates high performers. Such managers are accused of being "too nice." In contrast, so-called "tough managers" who bully or browbeat their subordinates are seen as star performers who know how to crack the whip and get the job done. Did you face such issues at Google? If so, how did you make the link between a program that aims at cultivating attentiveness and kindness and the company's performance and profit goals?

Meng: I want to challenge the premise of this question. I think it is possible to be tough and to be kind and compassionate at the same time. The two are not mutually exclusive.

I can think of two examples. The first example is of two guys named Bill and Dave. Their last names are Hewlett and Packard. They started this company called HP in 1939, if I remember correctly. In the early 1940s the had an idea that was radical for its time. They said, "Let's treat our employees nicely, let's be fair to them, let's reward them well, let's listen to their opinions." Back then, people must have thought, "What are these guys smoking? This is the craziest thing we've ever heard. If you're not tough on your people, how do you get them to do stuff?" But it turns out that they were right. Now when we fast-forward and look back, it's something we take for granted at least in a tech company. We say, "Of course we treat our people well. Of course we respect them. How else do we get them to do good work?" But the point is, back in their time, Bill and Dave might have been considered the type of people whom we would criticize today as being too nice, soft and weak. But it turns out they were not softies at all. Dave Packard, for example, had the reputation that he would fire people in person. If any manager at HP crossed an ethical line, Dave personally would fly over to the site and fire that guy. He was no softie. Bill and Dave personified a combination of being tough and being nice. They had a very successful company for many, many years.

The second example is what we talked about earlier -- naval officers. The nicest naval officers are the most effective, and nobody accuses them of being soft. You can be as tough as nails as well as kind and compassionate. If you do both at the same time, you can do amazing work. If you have to choose one or the other, it reflects a lack of skillfulness in managing.

The problem with just being tough, when you browbeat and bully people, is that you create at least three costs. The first is long-term sustainability. When people don't like working for you, they work only because they have to and if they can leave, they will. You're going to have a retention issue. Even if you do retain people, you are going to have a sustainability issue because they will not work very hard for very long. That is the visible cost.

Other costs are less visible. They are quality and commitment. If people are not happy, they're not going to commit. If they're not going to commit, quality is going to suffer. This may be reflected in poor quality of customer service. If your people are not happy, they're not going to treat

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customers well and you're going to lose your customers. Then you're going to have to spend a lot of money on "marketing." But if you treat your customers well, you won't lose them in the first place and you won't have to spend that much on marketing.

There's a third aspect, which is even less visible. It impacts companies like Google, which rely on creativity. If all your managers do is bully, your people are less likely to be creative problem solvers. Then you lose a lot of creative energy. I have pondered on why this is so widespread. Why are there so many managers who only know how to bully? I think it's because the short-term gain of bullying is very visible. In the next quarter, if you bully your people, you're going to get higher numbers. What is lost is in the long-term and it's not very visible. For example, what I just said about the opportunity cost of losing commitment, quality and creativity, you don't see them easily. So, if you're an unskilled manager, if all you can see are short-term gains, then you tend to reward bullies because the good things that you lose -- the opportunity costs -- are invisible to you. The biggest opportunity cost, if you only have managers who drive performance through bullying, is that you never go from good to great. Your company will always be average. Average is not bad, right? You may pay dividends every so often, but you'll only be average.

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CHAPTER-14

PROBITY IN GOVERNANCE

CONCEPT OF PUBLIC SERVICE

Why someone accepts a particular kind of employment may be immediately explained as the consequence of available opportunities, financial circumstances, and their relevant ability, knowledge, and skills. The selection of a career, however, is a more complex decision, which has attracted much consideration and scholarship from several fields' .Public service comes with such power, reverence and responsibility which makes it the most lucrative career.

Public service is defined as the service performed for the benefit of the public, especially by a nonprofit organization. Why, in the public's view, do we have public services? The alternative not having public services - seems to be unthinkable and even alarming for many people. Citizens feel that public services help to level the playing field in an otherwise unequal society.

In modern, developed countries, the term public service often includes:

- Electricity
- Education
- Environmental protection
- Fire service
- Gas
- Health care
- Law enforcement
- Military
- Public broadcasting
- Public library
- Public security

Historically, the widespread provision of public services in developed countries usually began in the late nineteenth century, often with the municipal development of gas and water services. Later, other services such as electricity and healthcare began to be provided by governments.

THE PUBLIC:

- want public services to be based on notions of the public good, rather than just what's good for me;
- understand the public good largely in terms of universalism, with equality of access to benefits;
- are prepared, with prompting, to consider types of equality that relate to outcomes rather than access;

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- see more potential in playing a strong adult role in public service development locally rather than nationally; and
- Struggle to see a compelling or urgent case for reforming public services to cope with economic pressures and social changes, and divide evenly on whether to support service cuts or tax rises.

PEOPLE'S PRIORITIES FOR PUBLIC SERVICES

The key priority for the public is ensuring that a good basic standard of services is available locally. Fairness is seen as important in delivering this, but this does not preclude greater help being available for those more in need. There are also different types of fairness that are important to the public. Much research focus on fairness in terms of universal provision, but evidence suggests that fairness in outcomes is also viewed as important, and fairness is also valued for its perceived social benefits.

- A number of factors that drive satisfaction with customer service across public services can be identified: delivery, timeliness, information provision, professionalism and staff attitude. However, the importance of different factors can also vary for different types of service; in health, for example, being treated with dignity and respect is seen as especially important by the public.
- More local control, personalisation and choice are seen as less vital as ends in themselves. The public say these are important when asked directly, but if they have to make tradeoffs then they prioritise core service standards over these principles.
- Accountability is seen as important in principle, both in its positive and negative senses (whether about ensuring that outcomes reflect public priorities or about ensuring that public services deal effectively with situations where things have gone wrong). However, less is currently known about how the public sees accountability in practice than in principle.
- While the public doubt authority, they nonetheless do look to government to take a lead - and this is likely to be even more the case in the economic hard times. The public is often skeptical about the role that the private sector would play in delivering services, but there is also support for pragmatic approaches; for example they are more open to private sector involvement if it can be shown that it means patients are treated more quickly. Voluntary sector involvement is seen as a good idea in principle, although there is little public awareness of how it works in practice.
- There may well be scope for a new relationship between government and citizens, which could be conceptualised as an adult-adult relationship model. It would recognise that not everyone will want significant involvement in public services, but would nonetheless encourage members of the public to take responsibility and potentially change their attitudes and behaviours, where to do so would benefit society and public services.
- This adult-adult relationship requires the state to play a supportive role. The public believe there is room for government to enable, encourage and enforce behavior change as part of a supportive relationship between citizens and the state (recognising that which mechanism is appropriate will depend on the situation).

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- The public want to have more say over services in principle. In practice, though, few actually get involved; instead, there is a spectrum of interest among the public in getting involved with how services are designed and delivered. There is evidence to suggest that feeling they can influence services if they need to may be more important to the public than actually getting involved in practice.
- There is a particularly acute need for an adult-adult dialogue about public services when thinking about tightening public spending. The need for tough choices to be made on public spending has not yet filtered through to the public, and convincing the public will require both a clear rationale for cuts and reassurance about maintaining the quality of public services.

PHILOSOPHICAL BASIS OF GOVERNANCE AND PROBITY

Probity in governance is an essential and vital requirement for an efficient and effective system of governance and for socio-economic development. An important requisite for ensuring probity in governance is absence of corruption. The other requirements are effective laws, rules and regulations governing every aspect of public life and, more important, an effective and fair implementation of those laws, etc. Indeed, a proper, fair and effective enforcement of law is a facet of discipline. Unfortunately for India, discipline is disappearing fast from public life and without discipline, as the Scandinavian economist- sociologist, Gunnyar Myrdal, has pointed out, no real progress is possible. Discipline implies *inter alia* public and private morality and a sense of honesty. While in the West a man who rises to positions of higher authority develops greater respect for laws, the opposite is true in our country. Here, the mark of a person holding high position is the ease with which he can ignore the laws and regulations. We are being swamped by a culture of indiscipline and untruth; morality, both public and private, is at a premium.

Probity is the evidence of ethical behavior in a particular process. The term probity means integrity, uprightness and honesty. A procurement process that conforms to the expected standards of probity is one in which clear procedures that are consistent with Government policies and legislation are established, understood and followed from the outset. These procedures need to consider the legitimate interests of suppliers and ensure that all potential suppliers are treated equitably.

Probity principles should be integrated into all procurement planning, and should not be a separate 'bolt-on' consideration. Procurement must be conducted with probity in mind to enable purchasers and suppliers to deal with each other on basis of mutual trust and respect and enable business to be conducted reasonably and with integrity. Achieving an ethical, transparent approach requires that the procurement rules be clear, open, well under stood and applied equally to all parties to the process.

In a democracy probity goes even further to espouse the principles of equality before law and a respect for the rights and duties of leaders towards their citizens. Conversely probity is a societal expectation which citizens demand from decision makers and all those that function as a part of the state's apparatus. In order to judge the extent to which this expectation is fulfilled, standards are prescribed and more often than not, these include three things: "accountability", "transparency" and "responsiveness" and a shared belief that the adoption of these three standards will automatically lead to clean and efficient governance. Probity is usually regarded as being incorruptible .In this context it is said that corruption is the biggest threat to Governance.

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CHAPTER-15

CODE OF ETHICS

The Committee on Prevention of Corruption ('Santhanam Committee'-1964) had remarked:

"For a country like India, development of her material resources and raising the standards of life of all classes are, indeed imperative. At the same time, the deterioration in the standards of public life has to be arrested. Ways and means have to be found to ensure that idealism and patriotism have the proper place in the ambition of our youth. The lack of moral earnestness, which has been a conspicuous feature of recent years, is perhaps the greatest single factor which hampers the growth of strong traditions of integrity and efficiency."

A code of ethics (code) serves as a central guide to support day-to-day decision making at work. It clarifies the cornerstones of any organisation-- its mission, values and principles –helping leaders, members and volunteers understand how these cornerstones translate into everyday decisions, behaviors and actions. While some may believe codes are designed to limit one's actions, the best codes are actually structured to liberate and empower members and volunteers to make more effective decisions with greater confidence.

A code also serves as a key reference tool. Use it to locate key documents, support services and other resources related to ethics and values within an organization. Ethical codes are adopted by organizations to assist members in understanding the difference between 'right' and 'wrong' and in applying that understanding to their decisions.

Ethical codes are often adopted by management of any Institution (government, NGO's, Corporate etc.), not to promote a particular moral theory, but rather because they are seen as pragmatic necessities for running an organization in a complex society in which moral concepts play an important part. They are distinct from moral codes that may apply to the culture, education, and religion of a whole society. Often, acts that violate ethical codes may also violate a law or regulation and can be punishable at law or by government agency remedies.

Even organizations and communities that may be considered criminal in nature may have ethical codes of conduct, official or unofficial. Examples could include hacker communities, bands of thieves, and street gangs. A code of ethics offers an invaluable opportunity for a responsible organization to further its positive public identity. This can lead to a more supportive environment and an increased level of public confidence and trust.

GUIDELINES FOR WRITING AN ETHICS CODE:

- Be clear about the objectives that the code is intended to accomplish.
- Get support and ideas for the code from all levels of the organisation.
- Be aware of the latest developments in the laws and regulations that affect your organisation.
- Write as simply and clearly as possible. Avoid legal jargon and empty generalizations.
- Respond to real-life questions and situations.
- Provide resources for further information and guidance.
- In all its forms, make it user-friendly because ultimately a code fails if it is not used.

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WHY IS THERE A CODE OF ETHICS?

A Code of Ethics is important on many levels. It sets the "tone from the top" of the institutions culture. An effective Code of Ethics establishes the ethical expectations for employees and management alike, and sets forth the mechanisms for enforcement and consequences of noncompliance. When the Code is perceived as an integral component of the organization's culture, is understood, followed and enforced, it can provide protection for the organization from the actions of a "rogue employee".

WHAT SHOULD A CODE OF ETHICS CONTAIN?

First of all, any institution's Code of Ethics must reflect organization's policies, controls and processes. While it may be tempting to short-cut the process by "borrowing" policies from other institutions under the guise of following "best practices", unless those policies, controls, and processes adequately reflect your institution's unique organization and practices, the Code will not be effective in providing guidance or offering protection.

Depending on your regulator, there may be specific requirements for contents in a Code of Ethics. In general, at a minimum, the Code should contain policies on all and any issue that is or may be important for the organization.

The Code should set forth the process for its administration, including mechanisms to disclose and document any potential conflicts of interest or to obtain waivers from any particular policy or provision. It should also provide guidance to assist employees and ethics program management in evaluating specific circumstances, with the standard for behavior being: if all the facts and circumstances regarding the matter were made public, would the employee involved and the organization be proud to be associated with the activity? Additionally, the Code should provide referrals to resources on where to go for further information or guidance.

A code of ethics ensures accountability of the people participating in the organization.

CODE DEVELOPMENT: 12 STEPS

1. Decide on goals and meaning of success
2. Get leadership buy-In
3. Create a code development Task Force
4. Data intake and analysis-interviews and focus groups
5. Keep leadership informed
6. Draft your code of ethics and ensure alignment with SHRM Code
7. Submit code to leadership for review
8. Field test the code and make any final revisions
9. Have the code reviewed by your Legal Counsel
10. Obtain Board approval of final draft
11. Decide on a Communications and Education Strategy
12. Revise and update regularly

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CHAPTER-16

CODE OF CONDUCT

A code of conduct is a set of rules outlining the responsibilities of or proper practices for an individual, party or organization.

Code of Conduct can be defined as:

"Principles, values, standards, or rules of behavior that guide the decisions, procedures and systems of an organization in a way that (a) contributes to the welfare of its key stakeholders, and (b) respects the rights of all constituents affected by its operations."

Codes are the ultimate terms of reference. Because the term code is often used in different contexts its meaning can be confused. For our purposes code is not synonymous with law. Laws can have codes within them. Codes of conduct seldom provide detailed, specific prohibitions. Rather, they are broader sets of principles that are designed to inform specific laws or government actions.

Codes of Conduct or Codes of Behavior are designed to anticipate and prevent certain specific types of behavior; e.g. conflict of interest, self-dealing, bribery, and inappropriate actions. Although conduct codes can be brief, most often they are fairly lengthy and detailed. The rational for the detailed scope of this kind of code is that it is necessary to both protect the employee while at the same time protecting the reputation of the government. Most codes of conduct focus on the "do nots" rather than on affirmative obligations. That is, they detail specific actions in which employees are not to engage.

Standards of Conduct do change over time but it is sometimes useful to look at historical standards in order to recognize that the behavioral problems are often similar over time but technology or social circumstances can have a profound impact on actions that are prohibited.

Although Standards of Conduct can, and often do, stand alone it is not uncommon for them to be supplemented with a Code of Ethics.

WHY IS CODE OF CONDUCT IMPORTANT?

As foundational documents they can provide the framework that public servants – political and civil service – use to carry out their public responsibilities. Codes can clearly articulate unacceptable behaviors as well as providing a vision for which the government official is striving. Effective codes operate at two levels: Institutional and symbolic. Within institutions codes articulate boundaries of behavior as well as expectations for behavior. That is they provide clear markers as to what behavior is prohibited (bribery) and what behavior is expected (showing impartiality to all citizens). They are also highly symbolic. Subscribing to institutional codes is the way we define a model professional not only as we see ourselves but as we want to be seen by others. Therefore, successful codes provide a standard for public servants to strive for as well as articulating a special sense of responsibility because of the public servants professional standing in his or her community.

Codes are not self implementing. Printing a code of conduct and placing it on a wall, is not implementation. There must be an institutional fabric for developing the code, communicating it, interpreting it, training or education on the code, enforcing it and assessing it.

In a broader sense codes can also be used to help re-engineer organizations. By involving employees in the design of codes, institutional weaknesses also are revealed. Ethical values can be used as a public service lens in this redesign, focusing on the key values the government wants to promote and the behaviors it wants to prohibit. This has a highly symbolic value for both government employees and stakeholders (citizens, contractors, etc.) in the public system because it can clarify assumptions about the roles and activities of government.

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CHAPTER-17

INFORMATION SHARING AND TRANSPARENCY IN GOVERNMENT

"India -the seventh largest country by area, the largest democracy, the second fastest growing economy..." words we often hear, and yet the euphoria of India as a regional power has been dented with talk of systemic corruption [India ranks a lowly 95 on Transparency International's global Corruption Perceptions Index (CPI) of perceived public sector corruption], poor public services, nagging problems of unemployment, illiteracy and poverty and demographic challenges such as significant population growth- factors that can exacerbate perceived lethargy and lack of transparency in governance processes. For a nation that prides itself as an information technology powerhouse, we have been late to harness technology as an enabler of transparency and inclusiveness.

Transparency refers to the level of openness and access to information and/or data. As a concept, transparency is relatively new to Government functioning in India. While inclusion has been an underlying theme since independence, transparency was assumed, but not enshrined. The biggest step to change this has been the Right to Information Act which enabled monitoring and accountability for every citizen as a right.

Transparency makes sure that people know exactly what is going on and what is the rationale of the decisions taken by the Government or its functionaries at different levels.

DIFFERENT DIMENSIONS OF TRANSPARENCY:

- Transparency is to be ensured in different dimensions namely, Openness in public dealings.
- Right to information relating to service delivery process.
- Right to information relating to criteria and their applications.
- Right to information to public expenditure / contracts.
- Enactment relating to Right to information.
- Code relating to access to information
- Openness in the cost of the project, quality standard etc.

TECHNOLOGICAL OPPORTUNITIES FOR ENSURING TRANSPARENCY:

The growing power of Information Technology has opened up possibilities which did not exist previously. The rapid processing and dissemination of information is allowing closer scrutiny of administrative action, thus affecting the opaqueness perpetrated by colonial administrative structure. Computerised network of information at various levels of administration and it's agencies could facilitate services and administrative actions with transparency e.g. issue of revenue records and certificates simplified and speedy system of securing approval and permits and redressal of grievances.

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ESSENTIALS OF TRANSPARENT ADMINISTRATION:

In the preceding context the question arises as to what are the essentials of a transparent administration. These could be:

i. Accountability
ii. Effective and speedy public grievances redressal system.
iii. Empowering elected local bodies in rural and urban areas and decentralised delivery of services.
iv. Review of laws, regulations and procedures.
v. Right to information.
vi. Access of the public to information from public offices and creation of facilitation counters.
vii. Code of ethics for public service.
viii. Tracking corruption and cleaning the administration.

NEED FOR FACILITATION CENTRES TO PROMOTE TRANSPARENCY:

To have transparency in administration it is essential to have facilitation centres. Such centres shall be effective instruments for securing transparency. These centres shall perform following functions:

i. Provide information regading services and procedures through brochures, booklets, reports etc.
ii. Provide information regarding position of waiting list and applications through computer screens updated every day and through computerised querry to departmental data base.
iii. Provide information regarding matters, such as bills payment, registration, land house allotment etc.
iv. Forms which are to be utilised for various procedures should be available at the processing centres.
v. Receive complaints, issue acknowledgement slips etc.
vi. Time limits and other details to be notified by it through display boards for disposal of different cases
vii. Utilising interactive voice system wherever feasible for enquiry and response

There is an urgent need for ensuring transparency and in administration so that the objective of socioeconomic development of our country can be achieved. A good and transparent administration is vital for citizens and requires an effective delivery system as an instrument of good governance. Governments are in the business of politics and power and some times in the business of diplomacy. The primary responsibility however for securing transparency in administration lies and will continue to lie on the people themselves. A vigilant and well informed public opinion, people's participation in administration and development, an honest media are essential for promoting a transparent and efficient administrative system.

Let us hope that with the advent of Panchayati Raj and increasing participation of people in administration at grassroots, we would succeed in giving a transparent, responsive, efficient and accountable government which will help in building a politically strong and economically vibrant India.

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CHAPTER-18

THE RIGHT TO INFORMATION ACT, 2005 NO. 22 OF 2005

[15TH JUNE, 2005.]

An Act to provide for setting out the practical regime of right to information for citizens to secure access to information under the control of public authorities, in order to promote transparency and accountability in the working of every public authority, the constitution of a Central Information Commission and State Information Commissions and for matters connected therewith or incidental thereto.

Whereas the Constitution of India has established democratic Republic:

- And whereas democracy requires an informed citizenry and transparency of information which are vital to its functioning and also to contain corruption and to hold Governments and their instrumentalities accountable to the governed;
- And whereas revelation of information in actual practice is likely to conflict with other public interests including efficient operations of the Governments, optimum use of limited fiscal resources and the preservation of confidentiality of sensitive information;
- And whereas it is necessary to harmonise these conflicting interests while preserving the paramountany of the democratic ideal;

Now, therefore, it is expedient: to provide for furnishing certain information to citizens who desire to have it.

BE it enacted by Parliament in the 56th Year of the Republic of India as follows:—

PRELIMINARY

Short title extent and commencement

(1) This Act may be called the Right to Information Act, 2005.

Definition

- It extends to the whole of India except the State of Jammu and Kashmir.
- The provisions of sub-section (1) of section 4, sub-sections (1) and (2) of section 5, sections 12, 13,15,16, 24,27 and 28 shall come into force at once, and the remaining provisions of this Act shall come into force on the 120th day of its enactment.

(2) In this Act, unless the context otherwise requires,—

(a) "Appropriate Government" means in relation to a public authority which is established, constituted, owned, controlled or substantially financed by funds provided directly or indirectly—

(i) by the Central Government or the Union territory administration, the Central Government;

(ii) by the State Government, the State Government?

(b) "CentralInformation Commission means the Central Information Commission constituted under sub-section (1) of section 12:

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(c) "CentralPublic Information Officer means the Central Public Information' Officer designated under sub-section (1) and includes a Central Assistant Public Information Officer designated as such under sub-section (2) of section 5:

(d) "Chief Information Commissioner" and "information Commissioner means the Chief Information Commissioner and Information Commissioner appointed under sub-section (3). of section 12,

(e) 'competent authority" means—

(i) the Speaker in the case of the House of the People or the Legislative Assembly of a State or a Union territory having such Assembly and the Chairman's of in the case of the Council of States" or Legislative Council Of a State:

(ii) the Chief Justice of India in the case of the Supreme Court: -

(iii) the Chief Justice of the High Court in the case of a High Court:

(iv) the President or the Governors the case may be in the case of other authorities established or constituted by or under the Constitution:

(v) the administrator appointed under article 23g'of the Constitution:

(f) Information means any material in any form, including records, documents", memos; e-mails, opinions, adjgces, press releases, cijyulars. orders logbooks, form and imformation relating to any private body which can be accessed by public authority under any other law for the time being in force.

(g) 'prescribed' means prescribed by rules made under this Act by the appropriate Government or the competent authority, as the case may be:

(h) "public authority" means any authority or body or institution of self government established or constituted—

a) by or under the Constitution

b) by any other law made by Parliament^;

c) by any other law made by State Legislature

d) by notification issued or order made by the appropriate Government, and includes any—

(i) body owned, controlled or substantially finance

(ii) non-Government organisation substantially financed, directly or indirect

(iii) by funds provided by the appropriate Government;

(i) record includes—

a) document, manuscript and file^'

b) any microfilm, microfiche and facsimile copy of a document:

c) any reproduction of image or images embodied in such microfilm (whether enlarged or not); and

d) any other material produced by a computer or any other device;

(j) "right to information means the right to information accessible under this Act which is held by or under the control of any public authority and includes the right to—

(i) Inspection of work document records.

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(ii) taking notes extract or certified copies of documents or records

(iii) taking certified samples of material

(iv) obtaining information in the form of diskettes floppies 'tape video cassette or in any other electronic mode or through printout here such information is stored in a computer or in any other device:

(k) "State Information Commission means the State Information Commission constituted under sub-section (7) of section 15;

(l) "State Chief Information Commissioner and "State Information Commissioner" mean the State Chief Information Commissioner and the State Information Commissioner appointed under sub-section (3) of section 15;

(m) "State Public Information Officer" means the State Public Information Officer designated under sub-section (7) and includes a State Assistant Public Information Officer designated as such under sub-section (2) of section 5;

(n) "third party'" means a person other than the citizen making a request for information and includes a public authority.

RIGHT TO INFORMATION AND OBLIGATIONS OF PUBLIC AUTHORITIES

3. Subject to the provisions of this Act, all citizens shall have the right to information.

4. Every public authority shall—

(a) maintain all its records duly (catalogued) and (indexed) in a manner and the form which facilitates the right to information under- this Act and ensure that all records that are appropriate to be computerised are, within a reasonable time and subject to availability of resources, computerised and connected through a network all over the country on different systems so that access to such records is facilitated;

b) Publish within one hundred and twenty days, from the enactment of this Act,—

(i) the particulars of its organisation, function: and duties:

(ii) the powers and duties of its officers and employees;

(iii) the (procedure followed in the decision making process, including channels of supervision and accountability;

(iv) the (norms set by it for the discharge of its functions;

(v) the rules, regulations. Instructions, manuals and records, held by it or under its control or used by its employees for discharging its functions:

(vi) a statement of the categories of documents that are held by it or under its control;

(vii) the particulars of any arrangement that exists for consultation with, or representation by, the members of the public in relation to the formulation of its policy or implementation thereof;

(viii) a statement of the boards, councils, committees and other bodies consisting of two or more persons constituted as its part or for the purpose of its advice, and as to whether meetings of those boards, councils, committees and other bodies are open to the public, or the minutes of such meetings are accessible for public;

(ix) a directory of its officers and employees;

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(x) the monthly remuneration received by each of its officers and employees, including the system of compensation as provided in its regulations:

(xi) the budget allocated to each of its agency, indicating the particulars of all plans, proposed expenditures and reports on disbursements made.

(xii) the manner of execution of subsidy programmes, including the amounts allocated and the details of beneficiaries of such programmes.

(xiii) particulars of recipients of concessions, permits or authorisations granted by it;

(xiv) details in respect of the information, available to or held by it. reduced in art electronic form;

(xv) the particulars of facilities available to citizens for obtaining information, including the working hours of a library or reading room, if maintained for public use;

(xvi) the names, designations and other particulars of the Public Information Officers;

(xvii) such other information as may be prescribed; and thereafter update these publications every year;

(c) publish all relevant facts while formulating important policies or announcing the decisions which affect public;

(d) provide reasons for its administrative or quasi-judicial decisions to affected persons.

1. It shall be a constant endeavour of every public authority to take steps in accordance with the requirements of clause (b) of sub-section (1) to provide as much information suo motu to the public at regular intervals through various means of communications, including internet, so that the public have minimum resort to the use of this Act to obtain information.^
2. For the purposes of sub-section (1), every information shall be disseminated widely and in such form and manner which is easily accessible to the public.
3. All materials shall be disseminated taking into consideration the cost effectiveness, local language and the most effective method of communication in that local area and the information should be easily accessible, to the extent possible in electronic format with the Central Public Information Officer or State Public Information Officer, as the case may be, available free or at such cost of the medium or the print cost price as may be prescribed.

Explanation— For the purposes of sub-sections (3) and (4), "disseminated" means making known or communicated the information to the public through notice boards, newspapers, public announcements, media broadcasts, the internet or any other means, including inspection of offices of any public authority.

DESIGNATION OF PUBLIC INFORMATION OFFICERS

5. (1) Every public authority shall within one hundred day of the enactment of this Act, designate as many officers as the central Public Information Officers or State Public Information Officers, as the case may be, in all administrative units or offices under it as may be necessary to provide information to persons requesting for the information under this Act.

(2) Without prejudice to the provisions of sub-section (7), even- public authority shall designate an officer, within one hundred days of the enactment of this Act, at each sub-divisional level or other sub-district level as a Central Assistant Public Information Officer or a State Assistant Public

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Information Officer, as the case may be, to receive the applications for information or appeals under this Act for forwarding the same forthwith to the Central Public Information Officer or the State Public Information Officer or senior officer specified under sub-section (1) of section 19 or the Central Information Commission or the State Information Commission, as the case may be:

Provided that where an application for information or appeal is given to a Central Assistant Public Information Officer or a State Assistant Public Information Officer, as the case may be, a period of five days shall be added in computing the period for response specified under sub-section (1) of section 7.

1 Every Central Public Information Officer or State Public Information Officer, as the case may be, shall deal with requests from persons seeking information and render reasonable assistance to the persons seeking such information.

The Central Public Information Officer or State Public Information Officer, as the case may be, may seek the assistance of any other officer as he or she considers it necessary for the proper discharge of his or her duties.

Any officer, whose assistance has been sought-under sub-section (4), shall render all assistance to the Central Public Information Officer or State Public Information Officer, as the case may be, seeking his or her assistance and for the purposes of any contravention of the provisions of this Act, such other officer shall be treated as a Central Public Information Officer or State Public Information Officer, as the case may be.

REQUEST FOR OBTAINING INFORMATION

A person, who desires to obtain any information under this Act, shall a make a request in writing or through electronic means in English or Hindi or in the official language of the area in which the application is being made, accompanying such fee as may be prescribed, to— the Central Public Information Officer or State Public Information Officer, as the case may be, of the conceded public authority; the Central Assistant Public Information Officer or State Assistant Public Information Officer, as the case may be, specifying the particulars of the information sought by him or her.

Provided that where such request' cannot be made in writing, the Central Public Information Officer or State Public Information Officer, as the case-may be, shall render all reasonable assistance to the person making the request orally to reduce the same in writing.

An applicant making request for information shall not required to give any reason for requiting the information or any other personal details except those that, may be necessary for containing him.

(3) Where an application is made to a public authority requesting for information,

(i) which is held by another public authority or

(ii) the subject matter of which is more closely connected with the functions of another public authority, the public authority which such application is made, shall transfer the application or such part of it as may be appropriate to that other public authority and inform the applicant immediately about such_ transfer: of"

Provided that the transfer of an application pursuant to this sub-section shall be made as soon as practicable but in no case later than the fine day from the date of receipt of the application.

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DISPOSAL OF REQUEST

7; (1) Subject to the proviso to sub-section (2) of section 5 or the proviso to sub-section (3) of section 6, the Central Public Information Officer or State Public

Information Officer, as the case may be;-on receipt of a request under section 6 shall, as expeditiously as possible, and in any within thirty days of the receipt of the request, either provide the information on payment of such fee as may be - prescribed or reject the request for any of the reasons specified in sections 8 and,

Provided that where the information sought for concerns the/life or liberty of a person, the same shall be provided within (forty-eight) hours of the receipt of the ' request. .

Lf the Central Public Information Officer or State Public Information Officer, as the case may be, fails to give decision on the request for information within the period specified under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall be deemed to have refused the request.

Where a decision is taken to provide the information on payment of any further fee representing the cost, of providing the information, the Central Public Information Officer or State Public Information Officer, as the case may be, shall send an intimation to the person making the request, giving—

the details of further fees representing the cost of providing the information as determined by him, together with the calculations made to arrive at the amount in accordance with fee prescribed under sub-section (1), requesting him to deposit that fees, and the period intervening between-the despatch of the said intimation and payment of fees shall be excluded for the purpose of calculating the period of thirty days referred to in that sub-section;

information concerning his or her right with respect to review the decision as to the amount of fees charged or the form of access provided, including the particulars of the appellate authority, time limit, process and any other forms.

Where access to the record or a part thereof is required to be provided under this Act and the person to whom access is to be provided is sensorily disabled, the Central Public Information Officer or State Public Information Officer, as the case may be shall provide assistance to enable access to the information, including providing such assistance as may be appropriate for the inspection.

Where access to information is to be provided in the printed or in any electronic format, the applicant-shall, subject to the provisions of sub-section (6), pay such fee as may be prescribed:

Provided that the fee prescribed under sub-section (1) of section 6 and subsections (1) and (5) of section 7 shall be reasonable and no such fee shall be charged from the persons who are of below poverty line may be determined by I the approach government.

Notwithstanding anything contained in sub-section (5), the person making request for the information shall be provided the information free of charge where a public authority fails to comply with the time limits specified in sub-section (1),

(7) Before taking any decision under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall, take into consideration the representation made by a third party under section 13.

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(8) "Where a request has been rejected under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be shall communicate to the person making the request,—

I. reasons for such rejection

II. the period within which an appeal against such rejection may be referred: and

III. particulars of the appellate authority

(9) An information shall ordinarily be provided in the form in which it is sought unless it would disproportionately divert the resources of the public authority or would be detrimental to the safety or preservation of the record in question.

EXEMPTION FROM DISCLOSURE OF INFORMATION

8. (7) Not withstanding anything contained in this Act. there shall be no obligation to give any citizen,—

information, disclosure of which would prejudicially affect the sovereignty and integrity of India, the security, strategic, scientific or economic interests of the State, relation' with foreign State or lead to incitement of an offence:

(i) Information which has been expressly (forbidden) to be (published by any court of law or tribunal or the disclosure of which may constitute contempt of court.

(ii) Information, the disclosure of which would cause a breach of privilege of Parliament or the State Legislature

(iii) Information including commercial confidence trade secret or intellectual property, the disclosure of which (would harm the competitive position of a third party, unless the competent authority is satisfied that larger public interest warrants the disclosure of such information:

(iv) Information available to a person in his fiduciary relationships unless the competent authority is satisfaction that the larger public interest warrants the disclosure of such information;

(v) information received in confidence from foreign Government

(vi) information, the disclosure of which would endanger the life or physical (Safety of any person) or identify the source of information or assistance given in confidence for law enforcement or security purposes:

(vii) information which would impede the process of investigation or apprehension or prosecution of offenders;

(viii) Cabinet papers including records of deliberations of the Council of Ministers.
Secretaries and other officers;
Provided that the decisions of Council of Ministers, the reasons thereof and the material on the basis of which the decisions were taken shall be made public after the decision has been taken, and the matter is complete, or oven Provided further that those matters which come under the exemptions specified in this section shall not be disclosed;

(j) information which relatesfo personal information the disclosure which has no relationship any public activity, or interest or which would cause an warranted invasion of the privacy of the individual unless the Central Public Information Officer or the State Public Information Officer or the appellate authority, as the case may be, is satisfied that the larger public interest justifies the disclosure of such information:

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—Provided that the information which cannot be denied to the Parliament or a state 'Legislature shall not be denied to any person.

5. Notwithstanding anything in the Official Secrets Act, 1923 nor any of the exemptions permissible in accordance with sub-section (1), a public authority may allow access to information, if public interest in disclosure outweighs the harm to the protected interests.

6. Subject to the provisions of clauses (a), (c) and (7) of sub-section (1). any information relating to any occurrence, event or matter which has taken place, occurred-or happened twenty years before die date] on which any request is made under section 6 shall be provided to any person making a request under that section:

Provided that where any question arises as of the date from, which the said period of twenty years has to be computed, the decision of the central Government shall be final. Subject to the usual appeals provided for in this Act'.

GROUNDS FOR REJECTION TO ACCESS IN CERTAIN CASES

(2) Without prejudice to the provisions 6f section 8, a Central Public Information Officer or a State Public Information Officer, as the case may be, (pay reject a request for information where such a request for providing access would involve an infringement of copyright subsisting in a person other than the State.)

SEVERABILITY

10. (1) Where a-request for access to information is rejected on the ground that it is in relation to information which is exempt from disclosure, then, notwithstanding anything contained in this Act, access may be provided to that pan of the record which does not contain any information which is exempt from disclosure under this Act and which can reasonably be severed from any part that contains exempt information,

(2) Where access is granted to a part of the record under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall give a notice to the applicant, informing—

(a) that only part of the record requested, after severance or the record containing information which is exempt from disclosure, is being provided:

(b) the reasons for the decision, including any findings on any material question of fact, referring to the material on which those findings were based:

(c) the name and designation of the person giving the decision;

(d) the details of the fees calculated by him or her and the amount of fee which the applicant is required to deposit; and

(e) his or her rights with respect to review of the decision regarding nondisclosure of part of the information,, the amount of fee charged or the form of access provided, including the particulars of the senior officer specified under sub-section (1) of section 19 or the Central Information Commission or the State Information Commission, as the case may be, time limit, process and any other form of access.

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THIRD PARTY INFORMATION

11. (1) Where a Central Public Information Officer or a State Public Information Officer, as the case may be, intends to disclose any information or record, or pan' thereof on a request made under this Act, which relates to or has been supplied by a third party and has been treated as confidential by that third party, the Central Public Information Officer or State Public Information Officer, as the case may be. Shall within days from the receipt of the request, give a written notice to such third party of the request and of the fact that the Central Public Information Officer or State Public Information Officer, as the case may be, intends to disclose the information or record, or part thereof, and invite the third party to make a submission in writing or orally, regarding" whether the information -should be disclosed, and such submission of the third party shall be kept in view while taking a decision about disclosure of information:

Provided that except in the case of trade or commercial secret protected by law, disclosure may be allowed if the public interest in disclosure outweighs in importance any possible harm or injury to the interests of such third party;

(2) Where a notice is served by the Central Public Information Officer or State Public Information Officer, as the case may be under sub-section (1) to a third party any in respect of any information or record or part thereof, the third party shall within ten -days from the date of receipt of such notice, be given the' opportunity to make representation against the' proposed disclosure.

(3) Notwithstanding anything contained in section 7, the Central Public .Information Officer or State Public Information Officer, as the case may be, shall, Within (forty days) after receipt of the request under section 6 if the third party has been given an opportunity to make representation under sub-section (2) Make a decision as to whether or not to disclose the information or record or part thereof and give in writing the notice of his decision to the third party.

(4) A notice given under sub-section (3) shall include a statement that the third party to whom the notice is given is entitled to prefer an appeal under section 19 against the decision.

THE CENTRAL INFORMATION COMMISSION

Constitution of Central Information Commission

12. (1) The Central Government shall, by notification in the Official Gazette, constitute a body to be known as the Central information Commission to exercise the powers conferred on, and to perform the functions assigned to. it under this Act.

(2) The Central Information Commission shall consist of—

(a) the Chief Information Commissioner: and

(b) such number of Central Information Commissioners, not exceeding ten, as may be deemed necessary.

(3) The Chief Information Commissioner and Information Commissioners shall be appointed by the president on the recommendation of a committee consisting of—

(i) The Prime Minister who shall be the Chairperson of the committee;

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(ii) The (Leader of Opposition in the Lok Sabha and

(iii) a **union** Cabinet Minister be nominated by the Prime Minister.

Explanation.—For the purposes of removal of doubts, it is hereby declared that where the Leader of ^Opposition in the House of the People has not been recognised as such, the Leader of the single largest group in opposition of the Government in the House of the People Shall be deemed to be the Leader of Opposition.

The general superintendence, direction and management of the affairs of the Central Information Commission shall vest in the Chief Information Commissioner who shall be assisted by the Information Commissioners and may exercise all such powers and do all such acts and things which may be exercised or done by the Central Information Commission autonomously-without being subjected to directions by any other authority under this Act.

.The Chief Information Commissioner and Information Commissioners shall be persons of eminence in public life with wide knowledge and experience in Law Science and technology social service management journalism mass media or or administration and governance.

The Chief Information Commissioner or an Information Commissioner shall not be a Member of Parliament or Member of the Legislature of any State or Union territory, as the case may be, or hold any other office of profit or connected with any political party or carrying oh any business or pursuing any profession.

(7) The headquarters of the Central Information Commission shall be at Delhi and the Central Information Commission may, with the previous approval of the Central Government, establish offices at other places in India.

TERM OF OFFICE AND CONDITIONS AND SERVICE

13. (1) The Chief Information Commissioner shall hold office for a term of five pars from the date on which he enters upon his office and shall not be eligible for reappointment.

Provided that no Chief Information Commissioner shall hold office as such after he has attained the age of (sixty-five) years.

(2) Every Information Commissioner shall hold office for a term of five years from the date on which he enters upon his office or till he attains the age of sixty- five years, whichever is earlier, and shall not be eligible for reappointment as such Information Commissioner:

Provided that every Information Commissioner shall, on vacating his office under this sub-section be eligible for appointment as the Chief Information Commissioner in the manner specified in sub-section (3) of section 12:

Provided further that where the Information Commissioner is appointed as the Chief Information Commissioner, his term of office shall not be more than five years in aggregate as the Information Commissioner and the Chief Information Commissioner.

(3) The Chief Information Commissioner or an Information Commissioner shall before he enters upon his office make and subscribe before the President o; some other person appointed by him in that behalf, an oath or affirmation according to the form set out for the purpose in the First Schedule.

(4) The Chief Information Commissioner or an Information Commissioner may, at any time, by writing under his hand addressed to the President/resign from his office:

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Provided that the Chief Information Commissioner or an Information Commissioner may be removed in the manner specified under section 14.

(5) The salaries and allowances payable to and other terms and conditions of service of—

(a) the Chief Information Commissioner shall be the same as that of the Chief Election Commissioner.

(b) an Information Commissioner shall be the same as that of an Election Commissioner:

Provided that if the Chief Information Commissioner or an Information Commissioner, at the time of his appointment is, in receipt of a pension, other than a disability or wound pension, in respect of any previous service under the Government of India or under the Government of a State, his salary in respect of the service as the Chief Information Commissioner or an Information Commissioner shall be reduced by the amount of that pension including any portion of pension which was commuted and pension equivalent of other forms of retirement benefits excluding pension equivalent of retirement gratuity:

Provided further that if the Chief information Commissioner or an Information Commissioner if, at the time of his appointment is, in receipt of retirement benefits in respect of any previous service rendered in a Corporation established by or under any Central Act or State Act or a Government company owned or controlled by the Central Government or the State Government, his salary in respect of the service as the Chief Information Commissioner or an Information Commissioner shall be reduced by the amount of pension equivalent to the retirement benefits:

Provided also that the salaries, allowances and other conditions of service of the Chief Information Commissioner and the Information Commissioners shall not be varied to their disadvantage after their appointment.

(6) The Central Government shall provide the Chief Information Commissioner and the Information Commissioners with such officers and employees as may be necessary for the efficient performance of their functions under this Act, and the salaries and allowances payable to and the terms and conditions of service of the officers and other employees appointed for the purpose of this Act shall be such as may be prescribed.

14. (1) Subject to the provisions of sub-section (3), the Chief Information Commissioner or any Information Commissioner shall be removed from his office only by order of the President on the ground of iroved misbehavioar or incapacity after the Supreme Court, on a reference made to it bv the President, has, on inquiry, reported that the Chief Information Commissioner or any Information Commissioner, as the case may be, ought on such ground be removed.

— (2) The President may suspend from office, and if deem necessary prohibit also from attending the office during inquiry, the Chief Information Commissioner or Information Commissioner in respect of whom a reference has been made to the Supreme Court under sub-section (1) until the President has passed orders on receipt of the report of the Supreme Court on such reference.

(3) Notwithstanding anything contained in sub-section (1), the President may by order remove from office the Chief Information Commissioner or any Information Commissioner if the Chief Information Commissioner or a Information Commissioner, as the case may be —

(a) is adjudged an insolvent; or

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(b) has been convicted of an offence which, in the opinion of the President, involves moral turpitude; or

(c) engages during his term of office in any paid employment outside the, duties of his office or

(d) is, in the opinion of the President, unfit to continue in office by reason of infirmity of mind or body; or

(e) has acquired such financial or other interest as is likely to affect prejudicially his functions as the Chief Information Commissioner or a Information Commissioner.

If the Chief Information Commissioner or a Information Commissioner in any way, concerned or interested in any contract or agreement made by or on behalf of the Government of India or participates it? Any way in the profit thereof or in any benefit or emolument arising there from otherwise than as a member and in common with the otherwise then as of an incorporated company, he shall for the purposes of sub-section (1), be deemed to be guilty of misbehaviour.

THE STATE INFORMATION COMMISSION

CONSTITUTION OF STATE INFORMATION COMMISSION

15. (1) Every State Government shall, by notification in the Official Gazette, constitute, a body to be known as the (name of the State) Information Commission to exercise the powers conferred on", and to perform the functions assigned to, it under this Act.

(2) The State Information Commission shall consist of—

(a) the State Chief Information commissioner, and

(b) such number of State "Information Commissioners, not exceeding ten as may be deemed necessary.

(3) The State Chief Information Commissioner and the State Information Commissioners shall be appointed by the governor on the recommendation of a committee consisting of—

I. the Chief Minister, who shall be the Chairperson of the committee;

II. the Leader of Opposition in the Legislative Assembly; and

III. a Cabinet Minister to be nominated by the Chief Minister

Explanation: For the purposes of removal of doubts, it is hereby declared that where the Leader of Opposition in the Legislative Assembly has not been recognised as such, the Leader of the single largest group in opposition of the Government in the Legislative Assembly shall be deemed to be the Leader of Opposition.

(4) The general superintendence, direction and management of the affairs of the State Information Commission shall vest in the State Chief Information Commissioner who shall be assisted by the State Information Commissioners and may exercise all such powers and do all such acts and things which may be exercised or done by the State Information Commission autonomously without being subjected to directions by any other authority under this Act.

(5) The State Chief Information Commissioner and the State Information Commissioners shall be persons of eminence in public life with wide knowledge and experience in law, science and technology, social-service, management, journalism, mass media or administration and governance.

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(6) The State Chief Information Commissioner or a State Information Commissioner shall not be a Member of Parliament or Member of the Legislature of any State or Union territory, as the case may be, or hold any other office of profit or connected with any political party or carrying on any business or pursuing any profession.

The headquarters of the State Information Commission shall be at such place in the State as the State Government may, by notification in the Official Gazette, specify and the State Information Commission may, with the previous approval of the State Government, establish offices at other places in the State.

TERM OFFICE AND CONDITION OF SERVICE

16. (1) The State Chief Information Commissioner shall hold office for a term of five years from the date on which he enters upon his office and shall not be eligible for reappointment:

Provided that no State Chief Information Commissioner shall hold office as such after he has attained the age of sixty-five years.

Every State Information Commissioner shall hold office for a term of five years from the date on which he enters upon his office or till he attains the age of sixty-five years, whichever is earlier, and shall not be eligible for reappointment as such State Information Commissioner:

Provided that every State Information Commissioner shall, on vacating his office under this sub-section, be eligible for appointment as the State Chief Information Commissioner in the manner specified in sub-sectionX3) of section 15:

Provided further that where the State Information Commissioner is appointed as the State Chief Information Commissioner, his term of office shall not be more than five years in aggregate as the State Information Commissioner and the State Chief Information Commissioner.

The State Chief Information Commissioner or a State Information Commissioner shall before he enters upon his office make and subscribe before the Governor or some other person appointed by him in that behalf, an oath or affirmation according to the form set out for the purpose in the First Schedule.

The State Chief Information Commissioner or a State Information Commissioner may, at any time, by writing under his hand addressed to the Governor, resign from his office:

Provided that the State Chief Information Commissioner or a State Information Commissioner may be removed in the manner specified under section 17.

The salaries and allowances payable to and other terms and conditions of service of:-

(a) the State Chief Information Commissioner shall be the same as that of an

(b) the State Information Commissioner shall be the same as that of the Chief Secretary to the State Government:

Provided that if the State Chief information Commissioner or a State Information Commissioner, at the time of his appointment is, in receipt of a pension, other than a disability or wound pension, in respect of any previous service under the Government of India or under the Government of a State, his salary in respect of the service as the State Chief Information Commissioner or a State Information Commissioner shall be reduced by the amount of that pension including any portion of pension which was commuted and pension equivalent of other forms of retirement benefits excluding pension equivalent of retirement gratuity:

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Provided further that where the State Chief Information Commissioner or a State Information Commissioner if, at the time of his appointment is, in receipt of retirement benefits in respect of any previous service rendered in a Corporation established by or under any Central Act or State Act or a Government company owned or controlled by the Central Govemment or the State Government, his salary in respect of the service as the State Chief information Commissioner or the State Information Commissioner shall be reduced by the amount of pension equivalent to the retirement benefits: "

Provided also that the salaries, allowances and other conditions of service of the State Chief information Commissioner and the State Information Commissioners shall not be varied to their disadvantage after their appointment.

(6) The State Government shall provide the State Chief Information Commissioner and the State Information Commissioners with such officers and employees as may be necessary for the efficient performance of their functions under this Act, and the salaries and allowances payable to and the terms and conditions of service of the officers and other employees appointed for the purpose of this Act shall be such as may be prescribed.

Removal of State Chief Information Commissioner or State Information Commissioner

17. (1) Subject to the provisions of sub-section (3), the State Chief Information Commissioner or a State Information Commissioner shall be removed from his office only by order of the governor on the ground of proved misbehaviour or incapacity after the (Supreme Court on a reference made to it by the Governor has, on inquiry, reported that the State Chief Information Commissioner or a State j Information Commissioner, as the case may be, ought on such ground be removed,.

(2) The Governor may suspend from office, and if deem necessary prohibit also from attending the office during inquiry, the State Chief Information Commissioner or a State Information Commissioner in respect of whom a reference has been made to the Supreme Court under sub-section (1) until the Governor has passed orders on receipt of the report of the Supreme Court on such reference.

(3) Notwithstanding anything contained in sub-section (1), the Governor may by order remove from office, the State Chief Information Commissioner or a State Information Commissioner if a State Chief Information Commissioner or a State Information Commissioner, as the case may be,—

a. is adjudged an insolvent; or
b. has been convicted of an offence which, in the opinion of the Governor, involves moral turpitude; or
c. engages during his term of office in any paid employment outside the duties of his office; or
d. is, in the opinion of the Governor, unfit to continue in office by reason of infirmity of mind or body; or
e. has acquired such financial or other interest as is likely to affect prejudicially his functions as the State Chief Information Commissioner or a State Information Commissioner.

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(4) 'If the State Chief Information Commissioner or a State Information Commissioner in any way, concerned or interested in any contract or agreement made by or on behalf of the Government of the State or participates in any way in the profit thereof or in any benefit or emoluments arising there from otherwise than as a member and in common with the other members of an incorporated company, he shall, for the purposes of sub-section (1), be deemed to be guilty of misbehaviour.

POWERS AND FUNCTIONS OF THE INFORMATION COMMISSIONS, APPEAL AND PENALTIES

POWERS AND FUNCTIONS OF THE INFORMATION COMMISSIONS

18. (I) Subject to the provisions of this Act, it shall be the duty of the Central Information Commission or State Information Commission as the case may be, to receive and inquire into a complaint from any person,—

a. who has been unable to submit a request to a Central Public Information Officer or State Public Information Officer, as the case may be, either by reason that no such officer has been appointed under this Act, or because the_ Central Assistant Public Information Officer or State Assistant Public Information Officer, as the case may be, has refused to accept his or her application for information or appeal under this Act for forwarding the same to the Central Public Information Officer or State Public Information Officer or senior officer specified in sub- section (1) of section 19 or the Central Information Commission or the State Information Commission, as the case may be;

b. who has been refused access to any information requested under this Act;

c. who has not been given a response to a request for information or access to information- within the time limit specified under this Act, and

d. who has been required to pay an amount of fee which he or she considers unreasonable;

e. who believes that he or she has been given incomplete misleading or false information under this Act; and

f. in respect of any other matter relating to requesting or obtaining access to records under this Act.

i. Where the Central Information Commission or State Information Commission, as the case may be, is satisfied that there are' reasonable grounds to inquire into the matter, it may initiate an inquiry in respect thereof.

ii. The Central Information Commission or State Information Commission, as the case may be, shall, while inquiring into any matter under this section, have the same powers as are vested in a civil court while trying a suit under the Code of Civil Procedure, 150 in respect of the following matters, namely:—

(a) summoning and enforcing the attendance of persons and compel them to give oral or written evidence on oath and produce the documents or things.

(b) requiring the discovery and inspection of document;

(c) receiving evidence on affidavit;

(d) requisitioning any public record or copies thereof from any court or office; (e) issuing summons for examination of witnesses or documents: and (/) any other matter which may be prescribed.-

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KAROL BAGH: 16-A/2, First Floor, Ajmal Khan Road, W.E.A., New Delhi-05,
Phone No. : 011-27654518, 011-27653494, 011-25744391

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(4) Notwithstanding anything inconsistent contained in any other Act of Parliament or State Legislature, as the case may be, the Central Information Commission or the State Information Commission, as the case may be, may, during the inquiry of any complaint under this Act, examine any record to which this Act applies which is under the control of the public authority, and no such record may be withheld from it on any grounds.

APPEAL

19.(1) Any person who, floes not receive a decision within the time specified in sub-section (1) or clause (d) of sub-section (3) of section 7, or is aggrieved by a decision of the Central Public Information Officer or State Public Information Officer, as the case may be, may within (thirty days)from the expiry of such period or from the receipt of such a decision prefer an appeal to such officer who is senior in rank to the Central Public Information Officer or State Public Information Officer as the case may be, in each public authority:

Provided that such officer may admit the appeal after the expiry of the period of thirty days if he or she is satisfied that the appellant was prevented by sufficient cause from filing the appeal in time.

(2) Where an appeal is preferred against an order made by a Central Public Information Officer or a State Public Information Officer, as the case may be, under section 11 to disclose third party information, the appeal by the concerned third party shall be made within thirty days from the date of the order.

(3) A second appeal against)he decision under sub-section (1) shall lie within ninety days from the date on which the decision should have been made or was actually receive with the Central Information Commission or the State Information Commission:

Provided that the Central Information Commission or the State Information Commission, as the case maybe, may admit the appeal after the expiry of the period of (ninety days) if it is satisfied that the appellant was prevented by sufficient cause from filing the appeal in time.

If the decision of the Central Public Information Officer or State Public Information Officer, as the case may be, against which an appeal is preferred relates to information of a third party, the Central Information Commission or State Information Commission, as the case may be, shall give a reasonable opportunity of being heard tor that third party.

In any appeal proceedings, the onus to prove that a denial of a request was justified shall be on the Central Public Information Officer or State Public Information Officer, as the case may be, who denied the request.

(4) An appeal under sub-section.(l) or sub-section (2) shall be disposed of within thirty days of the receipt of the appeal or within such extended period not exceeding a total of forty-five day£ from the date of filing thereof, as the case may be, for reasons to be recorded in wilting.

(5) The decision of the Central Information Commission or State Information Commission, as the case may be, shall be binding.

(6) In its decision, the Central Information Commission or State Information Commission, as the case may be, has the power to—

(a) require the public authority to take any such steps as may be necessary to secure compliance with the provisions of this Act, including—

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i. by providing access to information, if so requested, in a particular form;

ii. by appointing a Central Public Information Officer or State Public Information Officer, as the case may be;

iii. by publishing certain information or categories of information;

iv. by making necessary changes to its practices in relation to the maintenance, management and destruction of records;

v. by enhancing the provision of training on the right to information for its officials;

vi. by providing it with an annual report in compliance with clause (b) of subsection (1) of section 4;

(b) require the public authority to compensate the complainant for any loss or other detriment suffered;

(c) impose any of the penalties provided under this Act;

(d) reject the application.

(9) The Central Information Commission or State Information Commission, as the case may be, shall give notice of its decision, including any right of appeal, to the complainant and the public authority.

(10) The Central Information Commission or State Information Commission, as the case may be, shall decide the appeal in accordance with such procedure as may be prescribed.

PENALTIES

20. (1) Where the Central Information Commission or the State Information Commission, as the case may be, at the time of deciding any complaint or appeal is of the opinion that the Central Public Information Officer or the State Public Information Officer, as the case may be, has, without any reasonable cause, refused to receive an application for information or has not furnished information within the time specified under sub-section (1) of section 7 or malafidely denied the request for information or knowingly given incorrect, incompletely- misleading information or destroyed information which was the subject of the request or obstructed in any manner in furnishing the information, it shall impose a penalty of two hundred and fifty rupees each day till application is received or information is furnished, so however, the total amount of such penalty shall not exceed twenty five thousand rupees

Provided that the Central Public Information Officer or the State Public Information Officer, as the case may be, shall be given treasonable opportune of being heard before any penalty is imposed on him:

Provided further that the burden of proving that he acted reasonably and diligently shall be on the Central Public Information Officer or the State Public Information Officer, as the case may be.

(2) Where the Central Information Commission or the State Information Commission, as the case may be, at the time of deciding any complaint or appeal is of the opinion that the Central Public Information Officer or the State Public Information Officer, as the case may be, has, without any reasonable cause and persistently, failed to receive an application for information or has not furnished information within the time specified under sub-section (1) of section 7 or malafidely denied the request for information cr knowingly given incorrect incomplete or misleading information or destroyed information which was the subject of the request or obstructed in any

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manner in furnishing the information, it shall recommend for disciplinary action against the Central Public Information Officer or the State Public Information Officer, as the case may be, under the service rules applicable to him

MISCELLANEOUS

Protection of Action Taken In Good Faith

21. No suit, prosecution or other legal proceeding shall lie against any person for anything which is in good faith done or intended to be done under this Act 01 any rule made there under.

Act to have overriding effect

22. The provisions of this Act shall have effect notwithstanding anything inconsistent therewith contained in the Official Secrets Act, 1923. and any other law for the time being in force or in any instrument having effect by virtue of an law other than this Act

Bar of Jurisdiction of Courts

23. No court shall entertain any suit, application or other proceeding in respect of any order made under this Act and no such order shall be called in question otherwise than by way of an appeal under this Act.

Act not to apply to Certain Organisations

24. (J)Nothing contained in this Act shall apply to the intelligence and security Organization specified in the Second Schedule being organisations established by the Central Government or any information furnished by such organisations to that Government

Provided that the4nformatioh pertaining to the allegations of corruption and human rights violations shall not be excluded under this sub-section:

Provided further that in the case of information sought for is in respect of allegations of violation of human rights, the information shall only be provided after the approval of the Central Information Commission and notwithstanding anything contained in section 7, such information shall be provided within forty- five days from the date of the receipt of request

(2) The central Government may, by notification in the Official Gazette, amend the Schedule by including therein any other intelligence or security organisation established by that Government or omitting there from any organisation already specified therein and on the publication of such notification, such organisation shall be deemed to be included in or, as the case may be, omitted from the Schedule.

(3) Every notification issued under sub-section (2) shall be laid before each House of Parliament

Nothing contained in this Act shall apply to such intelligence and security organisation being organisations established by the state Government that Government may, from time to time. By notification in the Official Gazette, specify: \ Provided that thy intonation pertaining to the allegations of corruption and human rights violation shall be "excluded under this sub-section:

Provided further that in the case of infonnation sought for is in respect of allegations of violation of human rights, the infonnation shall only be provided after the approval of the State Information Commission and notwithstanding anything contained in section 7 such infonnation shall be provided within forty- five days from the date of the receipt of request.

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(5) Every notification issued under sub-section 4 shall be laid before the State Legislature.

MONITORING AND REPORTING

25. (1) The Central Information Commission or State Information Commission, as the case may be, shall, as soon as practicable after the end of each year, prepare a report on the implementation of the provisions of this Act during; that year and' forward a copy thereof to the appropriate government

(2) Each Ministry or Department shall, in relation to the public, authorities within their jurisdiction, collect and provide such information to the Central Information Commission or State Information Commission, as the case may be, as is required to prepare the report under this section and comply with the requirements concerning the furnishing of that information and keeping of records for the purposes of this section.

(3) Each report shall state in respect of the year to which the report relates,—

(a) The Number of requgs0made to each public authority;

(b) The Number of decision where applicants were not entitled to access to the documents pursuant to the requests, the provisions of this Act under which these decisions were made and the number of times such provisions were invoked;

(c) The Number of appeal referred to the Central Information Commission or State Information Commission, as the case may be, for review, the nature of the appeals and the outcome of the appeals;

(d) particulars of any disciplinary action taken against any officer in respect of the administration of this Act;

(e) The amount of charges collected by each public authority under this Act;

(f) any facts which indicate an effort by the public authorities to administer and implement the spirit and intention of this Act;

(g) recommendations for reform) including recommendations in respect of the particular public authorities, for the development, improvement, modernisation, reform or amendment to this Act or other legislation or common law or any other matter relevant for operationalising the right to access information.

(4) The Central Government or the State Government, as the case may be.

may, as soon as practicable after the end of each year, cause a copy of the report of the Central Information Commission or the State Information Commission, as the case may be, referred to in sub-section (1) to be laid before each House of Parliament or, as the case may be, before each House of the State Legislature, where there are two Houses, and where there is one House of the State Legislature before that House.

(5) If it appears to the Central Information Commission or State Information Commission, as the case may be, that the practice of a public authority in relation to the exercise of its functions under this Act does not conform with the provisions or spirit of this Act, it may give to the authority a recommendation specifying the steps which ought in its opinion to be taken for promoting such conformity.

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APPROPRIATE GOVERNMENT OF BEFORE PROGRAMMES

26. (1) the appropriate Government may, to the extent of availability **of financial** and other resources,—

(a) develop and organise educational programmes to advance the understanding of the public, in particular of disadvantaged communities as to how to exercise the rights contemplated under this Act;

(b) encourage public authorities to participate in the development and organisation of programmes referred to in clause (a) and to undertake such programmes themselves;

(c) promote timely and effective dissemination of accurate information by public authorities about their activities; and

(d) train Central Public Information Officers or State Public Information Officers, as the case may be, of public authorities and produce relevant training materials for use by the public authorities themselves;

(2) The appropriate Government shall, within eighteen months from the commencement of this Act, compile in its official language a guide containing such information, in an easily comprehensible form and manner, as may reasonably be required by a person who wishes to exercise any right specified in this Act.

(3) The appropriate Government shall, if necessary, update and publish the guidelines referred to in sub-section (2) at regular intervals which shall, in particular and without prejudice to the generality of sub-section (2), include—

(a) the objects of this Act;

(b) the postal and street address, the phone and fax number and, if available, electronic mail address of the Central Public Information Officer or State Public Information Officer, as the case may be, of every public authority appointed under sub-section (7) of section 5;

(c) the manner and the form in which request for access to an information shall be made to a Central Public Information Officer or State Public Information Officer, as the case may be; the assistance available from and the duties of the Central Public Information Officer or State Public Information Officer, as the case

(e) the assistance available from the Central Information Commission or State Information Commission, as the case may be;

(f) all remedies in law available regarding an act or failure to act in respect of a right or duty conferred or imposed by this Act including the manner of filing an appeal to the Commission;

(g) the provisions providing for the voluntary disclosure of categories of records in accordance with section 4; the notices regarding fees to be paid in relation to requests for access to an information; and (i) any additional regulations or circulars made or issued in relation to obtaining access to an information in accordance with this Act.

(4) The appropriate Government must, if necessary, update and publish the guidelines at regular intervals.

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Power to make rules by appropriate Government

27. (1) The appropriate Government may, by notification in the Official Gazette, make rules to carry out the provisions of this Act.

(2) In particular, and without prejudice to the generality of the foregoing power, such rule, may provide for all or any of the following matters, namely:—

(a) the cost of the medium or print cost price of the materials to be disseminated under sub-section (4) of section 4;

(b) the fee payable under sub-section (1) of section 6;

(c) the fee payable under sub-sections (1) and (5) of section 7:

(d) the salaries and allowances payable to and the terms and conditions of service of the officers and other employees under sub-section < 6) of section 13 and sub-section (6) of section 16;

(e) the procedure to be adopted by the Central Information Commission or State Information Commission, as the case may be, in deciding the appeals under sub-section (10) of section 19: and

(f) any other matter which is required to be, or may be, prescribed.

Power to make rules by Competent Authority

28. (1) The competent authority may, by notification in the Official Gazette make rules to carry out the provisions of this Act.

(2) In particular, and without prejudice to the generality of the foregoing power, such rules may provide for all or any of the following matters, namely:-

(i) the cost of the medium or print cost price of the materials to be disseminated under sub-section (4) of section 4;

(ii) the fee payable under sub-section (1) of section 6;

(iii) the fee payable under sub-section (1) of section 7; and

(iv) any other -matter which is required to be, or may be, prescribed

LYING OF RULES

29. (1) Every rule made by the Central Government under this Act shall be laid, as soon as may be after it is made, before each House of Parliament, while it kin session, for a total period of forty days)which may be comprised in one session or in two or more successive sessions and if, before the expiry of the session immediately following the session or the successive sessions aforesaid, both Houses agree in making any modification in the rule or both Houses agree that the rule should not be made, the rule shall thereafter have effect only in such modified form or be of no effect, as the case may be; so, however, that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule.

Every rule made under this Act by a State Government shall be laid, as soon as may be after it is notified, before the State Legislature.

30. (1) If any difficulty arises in giving effect to the provisions of this Act, the Central Government may, by order published in the Official Gazette, make such provisions not inconsistent

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with the provisions of this Act as appear to it to be necessary or expedient for removal of the difficulty:

Provided that no such order shall be made after the expiry of a period of two years from the date of the commencement of this Act.

(2) Every order made under this section shall, as soon as may be after it is made, be laid before each House of Parliament.

The freedom of information Act, 2002 is hereby.

The first 'Schedule

[see sections 13 (3) and 16(3)]

form of oath or affirmation to be made by the chief information commissioner/the information commissioner/ the state chief information commissioner/the state information - commissioner

"I, having been appointed Chief Information Commissioner /Information Commissioner / State Chief Information Commissioner / State

Information Commissioner swear in the name of God solemnly affirm that will bear true faith and allegiance to the Constitution of India as by law established, that will uphold the sovereignty and integrity of India that I will duly and faithfully and to the best of my ability, knowledge and judgment perform the duties of my office without fear of favour, affection or ill-will and that I will uphold the Constitution and the laws."

The Second Schedule

(See Section 24)

Intelligence and Security organization Establishment by the Central Government

1. Intelligence Bureau
2. Research and Analysis Wing of the Cabinet Secretariat.
3. Directorate of Revenue Intelligence.
4. Central Economic Intelligence Bureau.
5. Directorate of Enforcement.
6. Narcotics control Bureau.
7. Aviation Research Centre
8. Special Frontier Force.
9. Border Security Force.
10. Central Reserve police Force.

RIGHT TO INFORMATION

In order to promote transparency and accountability in administration, the Indian Parliament enacted the Freedom of Information Act, 2002, which was repealed later and a new act, The Right to Information Act, came into force on 12 October 2005. The new law empowers Indian citizens to seek information from a Public Authority, thus making the Government and its functionaries more accountable and responsible.

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It has been highlighted in this report through various case studies that RTI Act has adequate "teeth" to bring in transparency and reduce corruption. At the same time it accepted that the Act has not yet reached the stage of implementation which was envisioned. However, it is still a matter of pride that we have given to ourselves, a tool which has the potential to usher in transparency, and reduce corruption. Notwithstanding the improvement requirements, the following achievements are undisputable:

- The basic tenets of the Act have been implemented and the institutional mechanism is in place and is in use by citizens
- The institution of Information Commission has assumed a pivotal position
- Civil society organisations have been, and continue to be, active in ensuring the implementation of the Act in letter and spirit
- Civil society organizations and the media have started using the Act for bringing in transparency and objectivity
- Centre and State Government departments have initiated the training of key functionaries to assume the responsibilities of PIOs and FAAs
- Government employees/Public Authorities are aware of the basic elements of the Act
- Various State Governments have taken up initiatives, which go beyond the stipulations of the Act, and further the spirit of the Act.

According to a study following are the key issues:

ENHANCED ACCOUNTABILITY AND CLARITY IN ROLE

For an Act to be successful, accountability and performance measures have to be unambiguously defined. In the absence of clear accountability and a measurement gauge, there is a high probability that the Act/Plan or Scheme would not be implemented in true spirit.

- There is variance in role/ownership of State Information Commissioners (SIC) and State Nodal Department in implementation of the Act, despite the fact that the appropriate Government's role is clearly defined in Sections 26, 27, and 28 and the Information Commissioner's role is defined in Section 19.
- There is inadequate planning at Public Authority level to proactively identify and address the constraints and ensure that citizens are provided the requested information (as per Section 4 and 5)
- There exist inadequate processes, infrastructure or resources with the Information Commission to measure the extent of implementation of the Act (for e.g. Section 4). Also, there is inadequate infrastructure, to measure the number of RTI applications filed/disposed and rejected on a real time basis for various Public Authorities (required as per Section 25 (3))

IMPROVING RTI AWARENESS:

This Act implies empowerment of the citizens of India. Hence there is a responsibility of the appropriate Government to create awareness among citizens on their rights under the Act.

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KEY ISSUES

- The Act mentions the responsibility of the "appropriate" Government to develop and organise educational programmes to advance the understanding of the public, and the disadvantaged communities in particular, on how to exercise the rights outlined in this Act (Section 26(1) A). However, during the study it was established that:
- Only 13% of the rural population and 33% in urban population were aware of RTI Act
- Only 12% of the women and 26% of men were aware of RTI Act.
- In absence of any mass awareness campaign carried out by appropriate Governments, the current public awareness is primarily a result of media, "RTI investigations" done by the journalists and efforts of civil society organisations.
- Furthermore, the awareness level of the citizens regarding their rights as an appellant under RTI is minimal. During stakeholder consultation, the civil society organisations felt that there were instances when the principles of natural justice were not followed during the hearings. This could have been avoided if the appellants were aware of their rights as appellants during the hearing process.

RECOMMENDATIONS

- It is recommended that the Government of India (GoI) should establish RTI as a "brand" through a mass awareness campaign (there are already a few strong brands in Government schemes such as NREGS, family planning, consumer awareness etc). To take care of linguistic and local relevance, the awareness campaign has been recommended both at Central and State levels. The main objectives of the campaign should be to:
- Increase public knowledge and awareness
- Encourage citizen involvement and debate
- Increase transparency within the Government
- Awareness could be created within the Government/Public Authorities by putting prominent displays at Public Authorities, and making citizens aware of their rights. Also, it has been suggested that the appellants be made aware of their rights and duties by putting up visual display boards at Information Commissions (template provided in Annexure 7).
- A publicity campaign has been recommended. The timing of this campaign has been suggested post implementation of the other recommendations mentioned in this report. It is expected that after implementation of the other recommendations, the Public Authorities, appropriate Governments, and Information Commission would be able to handle more "volume" that is generated through the awareness campaign.

IMPROVING CONVENIENCE IN FILING REQUESTS

As determined by the survey, most of the applications (more than 70% of the people surveyed) for information are filed at the Government offices, a conducive and facilitative environment at Government offices is a necessary condition to ensure that citizens are able to apply and receive information in a convenient manner.

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KEY ISSUES

As per sections 4(1)(b)xv-xvi, 6(1) and 5(3), the Public Authority is expected to proactively provide certain information/ facilitate the citizens in accessing the information as per the RTI Act. However, during the study, it was noticed that there was a wide gap in ensuring convenience to the citizens in filing requests for information. There were also anecdotal instances where the citizen was discouraged to file for information requests (for e.g., the form for requesting information is only a guideline, but at many places, the information requests were rejected if the applications were not in the prescribed format).

KEY ISSUES

Some of the key issues highlighted during the survey / Focus Group Discussions (detailed in Chapter 3) were:

- Submission at the PIO office is the most prevalent channel. However, over 26% of the citizens had to pay more than three visits to submit applications and 47% said no sign boards were present to help them with the process.
- Lack of an updated list of PIOs, which leads to citizen inconvenience (providing updated list of PIOs as per section 4(1)(b) (xvi)).
- The payment of cash is the most prevalent channel. However, it has the inherent limitation of requiring the applicant to be present physically, whereas as per the Act, there is no such restriction. Most of the payment modes accepted by the Public Authorities have this inherent limitation.
- Inadequate help was provided to applicants or the attitude of PIOs was non-friendly (assistance is expected from PIOs as per section 5(3) and 6(1)).
- Approximately 89% of the PIOs were not using the provision of inspection of records by citizens, which led to delay in providing information. (As per section 2(j)(1), "inspection of work, documents, records" is a means to provide information under Right to Information Act).
- Over 75% of the information seekers were dissatisfied with the quality of information provided. Encouraging accessibility to information is one of the major change management issues among Government employees. For a Government servant, there has been a significant shift from the "Official Secrets Act" mindset to the "Right to Information Act" mindset.

RECOMMENDATIONS

In order to facilitate filing RTI requests/appeals, the following alternate channels should be considered.

- Common Service Centers (CSCs) is a scheme of the Government of India under which 1,00,000 CSCs are being created. This means that there would be approximately 1 CSC for every 6 villages. These CSCs are expected to act as front-end/single window outlets for many Government services. These are being operated by private agencies under the Public Private Partnership model. It is recommended that these CSCs should be used to collect applications (to act as APIO, as per Section 5(2)) and facilitate citizens in filing RTI applications.

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- Department of Posts (GoI) is already a designated APIO under the Section 5(2) for Central Government. It is suggested that the State Governments also accord the status of APIO to post offices and designate staff to assist citizens in drafting and forwarding the applications/appeals.
- RTI Call Centers: these have already been implemented in some states or are in the process of being implemented (e.g. in Bihar, Haryana). This is a convenient channel wherein the RTI application is taken by the call centre and payment of fee is included in the telephone bill.
- RTI Portal: In this case the information request can be made through the RTI portal. Various State Governments have already started planning the implementation of this recommendation. The RTI portal should contain links to all Ministry/Department websites of the appropriate Government.
- The Ministry/Departments should provide a comprehensive list of agencies/offices under its control and a link (or a webpage) which contains all the suo-moto information desired in Section 4(1)(b).
- These agencies/offices should be categorised as recommended in ARC report, viz. (i) constitutional body (ii) line agency (iii) statutory body (iv) public sector undertaking (v) body created under executive orders (vi) body owned, controlled or substantially financed and (vii) NGO substantially financed by the Government.
- The RTI application is made online by choosing the relevant Public Authority on the website owned by IC/appropriate Government. The information seeker has the option of making the payment of fee through a payment gateway.
- Also there are various e-Governance initiatives (such as e-District, e-Municipalities) which are proposed to have an RTI module in the software application being developed for this project. The role of e-District kiosks would be to act as APIOs for the other State Government departments.
- Further, it is suggested that the appropriate Government amend relevant rules so as to facilitate ease in paying the requisite fees from any part of the country, as per Section 6(1). Some of the recommendations are as follows:
- Define certain minimum channels for payment, some of which are convenient to people residing in other parts of the country. At the least, it should have the following channels:
  - Indian Postal Order
  - Demand Draft
  - Cash
  - Court fee stamps
  - Non-judicial stamps

  - Introduce RTI envelopes, which would have an inbuilt cost of application fee.

  - Facilitate payment through Electronic Payment Gateway while submitting RTI application on the web.

At this stage, it would be pertinent to mention that some of the above channels may lead to revenue loss for the State Government (for example payment made through Indian Postal Order/RTI envelopes would result in revenue accruing to the Central Government, whereas the revenue should

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accrue to the State Government in case the RTI applications is for a Public Authority under the State Government. However, it may be noted that this loss would be insignificant and the revenue accruing to the Central Government would be utilised for strengthening the Act through awareness generation, Knowledge Resource Centre etc.

COMMON INFRASTRUCTURE & CAPACITY BUILDING

The study also focused on the Information providers to understand how well-equipped the Government/PA machinery is to respond to the needs of the RTI. This was studied from various aspects – training/knowledge, usage of IT, availability of basic infrastructure (like availability of photocopier at Panchayat level) etc, and whether adequate budgets existed to address the limitation.

KEY ISSUES

The key issues/findings based on the survey and Group Discussions are as follows:

- Record Management
- More than 38% of PIOs stated ineffective record management system for delay in processing
- Approximately 43% of the PIOs were not aware of the record management guidelines
- Training/Knowledge
- Approximately 45% of PIOs mentioned that they had not been provided training in RTI
- Approximately 43% of PIOs were not aware of the proactive disclosure of their PAs
- Approximately 39% of the PIOs were not aware of key SIC judgments
- Training was limited to the provision of the RTI Act. Key aspects related to public dealing, motivation, technology, service levels, etc were not addressed
- Usage of Information technology
- Lack of software application capturing details mentioned in Section 25(3)
- Lack of software application to improve efficiency at the Information Commission
- Low motivation of PIOs
- Most of the PIOs have taken up the role unwillingly, leading to low motivation among them. Often, junior officers have been given the role of the PIOs and First Appellate Authority
- There was a perception among PIOs that lack of adequate budget and infrastructure hampers RTI implementation
- Approximately 89% PIOs said that there was no additional allocation of staff for RTI, while their work has increased

The gaps highlighted above, are partly due to lack of clear accountability established through appropriate Government rules and lack of controls to measure the level/effectiveness of implementation. This has been addressed in the report through detailing the roles and responsibilities of various entities and establishing a control mechanism through the use of IT and Third Party Audits

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RECOMMENDATIONS

- Re-organisation of record management system to promote information management. A separate study is recommended to improve the current record management guidelines and make them "RTI friendly"
- The following interventions in training to be taken:
- Knowledge Resource Centre should be the owner of developing and updating the training content
- At the State level, the State Nodal Department Agency should design a training implementation plan with support from the State Administrative Training Institute and National Training Agency.
- Head of the Public Authority should own the responsibility of training the officials in its Department through State Administrative Training Institute or State empanelled agencies.
- Preparation of RTI ready plan: It is suggested that each Public Authority should do a self evaluation and identify areas of improvements and budget requirements. This would help in meeting the infrastructural needs thereby meeting the requirements of the Act.
- In order to ensure good performance of PIOs in implementing the RTI Act:
- Allocation of responsibility of PIOs and AAs to senior level officials in a Public Authority is required
- A mandatory column on the PIO's performance must be added into the forms of Annual Confidential Reports (ACRs)/even if the posting as PIO is only a part of the overall responsibilities handled by him/her.
- A monetary incentive for the PIOs may be considered at a PA level. Often, the PIOs are liable to pay penalty, for reasons beyond their control. So while a penalty has been mandated by the Act, the PAs should also get rewarded for a good performance. This is important at places where PIOs handle a high volume of RTI applications
- Specific software applications/"information request management" for implementation at Public Authority level and at the Information Commission.
- Usage of a RTI compliant standard template (Annexure 6) for quick and rationale responses to the applicant.
- The ARC report had suggested that as a one time measure, GoI should earmark 1% of the funds of all Flagship Programmes 6 for a period of five years for updating records, improving infrastructure, creating manuals etc (an amount not exceeding 25% of this should be utilised for awareness generation). This was a good suggestion to address the above mentioned issues. On the same lines, it is suggested that all Central and State Ministries/Departments should earmark 1% of their planned budgets for implementing the recommendations suggested in this report.

IMPROVING EFFICIENCIES AT INFORMATION COMMISSION

The appeal process is a key component of the RTI Act. It is one of the controls established to ensure that the information is provided to common citizens.

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KEY ISSUES OBSERVED

Any person who does not receive a decision within the time specified in sub-section (1) or clause (a) of sub-section (3) of section 7, or is aggrieved by a decision of the Public Information Officer may, within thirty days from the receipt of decision, appeal to an officer who is senior in rank in each Public Authority – commonly referred as the First Appellate Authority (Section 19(1)). A second appeal against the decision shall lie within ninety days from the date on which the decision should have been made or was actually received, by the Central/State Information Commission (Section 19(3)). However, there are significant challenges observed at the Information Commission. The findings of the study were as follows:

- Large pendency of cases with a wait time of 4-12 months existed in most of the States. This discouraged people from filing appeals.
- Information seeker survey pointed out that 47% of the citizens did not receive replies to their RTI application with 30 days.
- Appellants had to incur expenses to attend the hearing of second appeals at Information Commission. As per Section 19(8) (b), the Information Commission may require the Public Authority to compensate the complainant for any loss or other detriment suffered. However whether this clause can be invoked for compensating the travel expenses of the appellants is an area of contention and was not observed during the study.

The adjudicatory role of the appellant authority is critical in making this Act a success. As per the estimates, projected 01 numbers of the secondary appeals would grow to 2.5-3.0 lakhs by the year 2011. This would require developing innovative ways to dispose off cases, without diluting the rights of either party.

RECOMMENDATIONS

Improving the disposal rate of complaints/appeals by Information Commission through the following recommendations:

- Hearings through video conferencing: Since the Information Commissions are situated in State capitals (with exceptions like Maharashtra), it is inconvenient for applicants to be present during the scheduled hearing. This problem assumes significance in cases of matters pertaining to the Central Government, where the appellant has to travel to New Delhi. It is proposed that the Information Commissions use video conferencing (VC) as a mode of communication for such hearings. VC facility is available at each district headquarters which may be used for this purpose.
- The CIC, as per Section 12(7) and SIC, as per Section (15(7), with the approval of the appropriate Government should open offices at other locations, so as to reach out to the masses.
- Passing order on merit of the case without hearing. This would address issues of rescheduling the hearing, in case of absence of the appellant or the PIO.
- Usage of software application for managing the processes at the Information Commission. This application should assist in improving productivity/efficiency in disposal of cases, drafting of orders, day-to-day office administration etc.
- Further the recommendations on other important issues are as follows:

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- Composition of Information Commissions: As per the Section 12(5) and 15(5), the composition should be such that it should have people with wide knowledge and experience in law, science and technology, social service, management, journalism, mass media or administration and governance. To implement these sections in spirit, it is recommended that the people who have worked in Government should be restricted to 50% (if not less) as recommended in the ARC report.
- To facilitate the induction of the new Commissioner, where he/she does not have a background of law/quasi judicial role, he/she should go through an induction period before assuming full charge.
- Usage of RTI compliant standard templates (Annexure 6) should ensure quick and reasoned orders to the appellant. It may be noted that the templates have a strong linkage to the Act and leave little room for errors.

INSTITUTIONALISING THIRD PARTY AUDIT

It is strongly felt that in the absence of a strong review mechanism, there is a high probability that the level of RTI implementation would regress to lower levels.

Key issues observed

Some of the key facts observed during the study:

- Limited infrastructure/processes with SIC to carry out responsibilities under 19(8)(a), 25(1), 25(2), 25(3f) 25(3g) and 25(5), leading to non-compliance by PAs with regard to RTI provisions.
- No/inadequate mechanism for monitoring proactive disclosure, resulting in low compliance to Section 4(1b) of the RTI Act(65% of the PAs have not published their pro-active disclosure on the websites).
- Non-adherence to service levels of 30 days causing delay in providing information to the RTI applicant.

RECOMMENDATIONS

- To ensure better service delivery by authorities and officials, third party audits should be institutionalized to support the Information Commission in carrying out responsibilities under Section 19(8)(a), 25(1), 25(2), 25(3f), 25(3g) and 25(5).
- Institutionalising regular audits would facilitate the Public Authorities' compliance with the RTI Act (through the audit findings made available by Information Commission). In this context it is recommended to have a third party audit (at least annually) to support the Information Commissions and RTI Implementation Cell to monitor the performance of Public Authorities and to take appropriate action in case of any deviation.
- Moreover, it is also suggested that the SIC website should have a list of all the Public Authorities within the jurisdiction of the Information Commission. The website should have a feature for citizens to report noncompliance (through tick-mark options) for a Public Authority. The reports generated through this application, would be helpful for a Public Authority and the Information Commission to take appropriate actions.

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CHAPTER-19

CITIZEN'S CHARTER

It has been recognised world over that good governance is essential for sustainable development, both economic and social. The three essential aspects emphasised in good governance are transparency, accountability and responsiveness of the administration. "Citizens' Charters" initiative is a response to the quest for solving the problems which a citizen encounters, day in and day out, while dealing with the organisations providing public services.

The concept of Citizens' Charter enshrines the trust between the service provider and its users. The concept was first articulated and implemented in the United Kingdom by the Conservative Government of John Major in 1991 as a national programme with a simple aim: to continuously improve the quality of public services for the people of the country so that these services respond to the needs and wishes of the users. The programme was re-launched in 1998 by the Labour Government of Tony Blair which rechristened it "Services First".

A citizen charter is a document to be published by all state agencies detailing the goods and services to be provided by them. The charter should contain the standards of the goods and services to be provided and the time frame within which they have to be provided.

OBJECTIVES AND PRINCIPLES OF CITIZEN CHARTER

The basic objective of the Citizens' Charter is to empower the citizen in relation to public service delivery.

Six principles of the Citizens' Charter movement as originally framed, were:

i. Quality : Improving the quality of services;

ii. Choice : Wherever possible;

iii. Standards :Specify what to expect and how to act if standards are not met; (iv) Value: For the taxpayers' money;

iv. Accountability : Individuals and Organisations; and

v. Transparency: Rules/ Procedures/ Schemes/Grievances.

These were later elaborated as following nine principles of Service Delivery (1998) :-

- Set standards of service
- Be open and provide full information
- Consult and involve
- Encourage access and the promotion of choice
- Treat all fairly
- Put things right when they go wrong
- Use resources effectively
- Innovate and improve
- Work with other providers.

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THE INTERNATIONAL SCENE

The UK's Citizens' Charter initiative aroused considerable interest around the world and several countries implemented similar programmes e.g. Australia (Service Charter, 1997), Belgium (Public Service Users' Charter 1992), Canada (Service Standards Initiative, 1995), France (Service Charter, 1992), India (Citizens' Charter, 1997), Jamaica (Citizens' Charter 1994), Malaysia (Client Charter,1993), Portugal (The Quality Charter in Public Services, 1993), and Spain(The Quality Observatory, 1992) (OECD, 1996).

Some of these initiatives are very similar to the UK model, while others chart new ground by leaning on the service quality paradigm of the Total Quality Management (TQM) movement. Other initiatives are pitched somewhere in between. Even in the UK, in the context of the Next Steps/Modernising Government Initiatives, Citizens' Charters have acquired a service quality face for delivery of public services. The quality tools adopted for improving public services include the Business Excellence Model, Investors in People, Charter Mark, ISO 9000 and Best Value (Government of UK, 1999).

The Government of Malaysia issued Guidelines on the Client's Charter in 1993 to assist government agencies to prepare and implement Client's Charter, which is "a written commitment by an agency to deliver outputs or services according to specified standards of quality" (Government of Malaysia, 1998). A Best Client's Charter Award was instituted in 1993. The Malaysian system of Client's Charter closely follows the UK Model. A distinction is made between agency-wide and unit charters. The concept of 'service recovery' enjoins taking steps to restore the trust and confidence of the client in a proactive manner when things go wrong.

The Commonwealth Government of Australia launched its Service Charter initiative in 1997 as part of its on-going commitment to improve the quality of service provided by agencies to the Australian community by moving the government organisation away from bureaucratic processes to customer-focused outcomes. Service Charters are considered a powerful tool for fostering change and require the organisation to focus on services delivered, to measure and assess performance, and to initiate performance improvement. By providing goals for agencies to strive towards, a Charter acts as a surrogate for competition where none exists (Department of Finance and Administration, 1999). Centre link is a one-stop shop that provides access to Australian government services for over six million customers. Centre link has adopted one-to-one service as an innovative and personalised approach to service delivery. One-to-one service treats customers with respect and consistency and takes the complexity out of dealing with government.

CITIZEN CHARTER THE INDIAN SCENARIO

Over the years, in India, significant progress has been made in the field of economic development. This, along with a substantial increase in the literacy rate, (from 51.63% to 65.38% in the last decade) has made Indian citizens increasingly aware of their rights. Citizens have become more articulate and expect the administration not merely to respond to their demands but also to anticipate them. It was in this climate that since 1996 a consensus had evolved in the Government on effective and responsive administration. In a Conference of Chief Ministers of various States and Union Territories held on 24 May, 1997 in New Delhi, presided over by the Prime Minister of India, an "Action Plan for Effective and Responsive Government" at the Centre and State levels was adopted. One of the major decisions at that Conference was that the Central and State

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Governments would formulate Citizens' Charters, starting with those sectors that have a large public interface (e.g. Railways, Telecom, Posts, Public Distribution Systems). These Charters were required to include standards of service and time limits that the public can reasonably expect, avenues of grievance redress and a provision for independent scrutiny with the involvement of citizen and consumer groups.

Department of Administrative Reforms and Public Grievances in Government of India (DARPG) initiated the task of coordinating, formulating and operationalising Citizens' Charters. Guidelines for formulating the Charters as well as a list of do's and don'ts were communicated to various government departments/organisations to enable them to bring out focused and effective charters. For the formulation of the Charters, the government agencies at the Centre and State levels were advised to constitute a task force with representation from users, senior management and the cutting edge staff. A Handbook on Citizen's Charter has been developed by the Department and sent to all the State Governments/UT Administrations.

The Charters are expected to incorporate the following elements :-

i. Vision and Mission Statement;
ii. Details of business transacted by the organisation;
iii. Details of clients;
iv. Details of services provided to each client group;
v. Details of grievance redress mechanism and how to access it; and
vi. Expectations from the clients

Primarily an adaptation of the UK model, the Indian Citizens' Charter has an additional component of 'expectations from the clients' or in other words 'obligations of the users'. Involvement of consumer organisations, citizen groups, and other stakeholders in the formulation of the Citizens' Charter is emphasised to ensure that the Citizens' Charter meets the needs of the users. Regular monitoring, review and evaluation of the Charters, both internally and through external agencies, are enjoined. Till April, 2006, 111 Citizens' Charters had been formulated by the Central Government Ministries/ Departments/ Organisations and 668 Charters by various agencies of State Governments & Administrations of Union Territories. Most of the national Charters are posted on the government's websites and are open to public scrutiny. The organisations with Citizens' Charters are advised to give publicity to their Charters through such means as print/ electronic media and awareness campaigns.

Presently, a citizen charter is not legally enforceable and in the absence of such a legal mechanism grievances are dealt with internally by the government departments. In order to make the charter legally enforceable, the central government has introduced the Right of Citizens for Time Bound Delivery of Goods and Services and Redressal of their Grievances Bill, 2011 (Citizen Charter Bill) in the Lok Sabha on December 20, 2011. Several states have also enacted their own laws providing for citizen charters and grievance redressal mechanisms.

ARC'S RECOMMENDATION FOR CITIZEN'S CHARTER

Making Citizens'' Charters effective—An Agenda for Reform Citizens' Charters should be made effective by adopting the following principles:

i. One size does not fit all.
ii. Citizens' Charter should be prepared for each independent unit under the overall umbrella of the organisations' charter.

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iii. Wide consultation which include Civil Society in the process.
iv. Jirm commitments to be made.
v. Internal processes and structure should be reformed to meet the commitments given in the Charter.
vi. Redressal mechanism in case of defaidt.
vii. Periodic evaluation. of Citizens' Charters.
viii. Benchmark using end-user feedback.
ix. Hold officers accountable for results.

THE RIGHT OF CITIZENS FOR TIME BOUND DELIVERY OF GOODS AND SERVICES AND REDRESSAL OF THEIR GRIEVANCES BILL, 2011

The Bill was introduced in the Lok Sabha on December 20, 2011. The Bill was referred to the Department Related Standing Committee on Personnel, Public Grievances, Law and Justice (Chairperson: Mr. Shantaram Naik). The Report was submitted on August 30, 2012.

HIGHLIGHTS OF THE BILL

- The Bill seeks to create a mechanism to ensure timely delivery of goods and services to citizens.
- Every public authority is required to publish a citizens charter within six months of the commencement of the Act. The Charter will detail the goods and services to be provided and their timelines for delivery.
- A citizen may file a complaint regarding any grievance related to:
  a. citizens charter;
  b. functioning of a public authority; or
  c. violation of a law, policy or scheme.
- The Bill requires all public authorities to appoint officers to redress grievances. Grievances are to be redressed within 30 working days. The Bill also provides for the appointment of Central and State Public Grievance Redressal Commissions.
- A penalty of up to Rs 50,000 may be levied upon the responsible officer or the Grievance Redressal Officer for failure to render services.

KEY ISSUES AND ANALYSIS

- Parliament may not have the jurisdiction to regulate the functioning of state public officials as state public services fall within the purview of state legislatures.
- This Bill may create a parallel grievance redressal mechanism as many central and state laws have established similar mechanisms.
- Companies that render services under a statutory obligation or a licence may be required to publish citizens charters and provide a grievance redressal mechanism.
- The Commissioners may be removed without a judicial inquiry on an allegation of misbehaviour or incapacity. This differs from the procedure under other legislations.
- Appeals from the Commissions' decisions on matters of corruption will lie before the Lokpal or Lokayuktas. The Lokpal and some Lokayuktas have not been established.
- Only citizens can seek redressal of grievances under the Bill. The Bill does not enable foreign nationals who also use services such as driving licenses, electricity, etc., to file complaints.

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CHAPTER-20

WORK CULTURE

WORK CULTURE may be defined as the rules/regulations, policies, Practices, traditions/rituals and values/beliefs of the organisation. The business culture of any country is a reflection of the various norms and standards followed by its people.

INTRODUCTION

Work culture is a consequence in an organization formed by a set of values and beliefs, carried forward from long time and has substantial impact in the behaviour, quality, and quantity of work done by the employee in an organization.

An organization is formed to achieve certain goals and objectives by bringing individuals together on a common platform and motivating them to deliver their level best. It is essential for the employees to enjoy at the workplace for them to develop a sense of loyalty towards it.

Work culture plays an important role in extracting the best out of employees and making them stick to the organization for a longer duration. The organization must offer a positive ambience to the employees for them to concentrate on their work rather than interfering in each other's work.

WHAT IS WORK CULTURE ?

Work culture is a concept which deals in the study of:

- Beliefs, thought processes, attitudes of the employees.
- Ideologies and principles of the organization.

It is the work culture which decides the way employees interact with each other and how an organization functions.

In layman's language work culture refers to the mentality of the employees which further decides the ambience of the organization.

An organization is said to have a strong work culture when the employees follow the organization's rules and regulations and adhere to the existing guidelines. However there are certain organizations where employees are reluctant to follow the instructions and are made to work only by strict procedures. Such organizations have a weak culture.

CHARACTERISTICS OF A HEALTHY WORK CULTURE

- A healthy work culture leads to satisfied employees and an increased productivity.
- Employees must be cordial with each other. One must respect his fellow worker. Backbiting is considered strictly unprofessional and must be avoided for a healthy work culture. One gains nothing out of conflicts and nasty politics at work.
- Each employee should be treated as one. Partiality leads to demotivated employees and eventually an unhealthy work culture. Employees should be judged only by their work and nothing else. Personal relationships should take a backseat at the workplace. Don't favour anyone just because he is your relative.

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- Appreciating the top performers is important. Praise the employees to expect good work from them every time. Give them a pat on their back. Let them feel indispensable for their organization. Don't criticize the ones who have not performed well, instead ask them to pull up their socks for the next time. Give them one more opportunity rather than firing them immediately.
- Encourage discussions at the workplace. Employees must discuss issues among themselves to reach to better conclusions. Each one should have the liberty to express his views. The team leaders and managers must interact with the subordinates frequently. Transparency is essential at all levels for better relationships among employees and a healthy work culture. Manipulating information and data tampering is a strict no at the workplace. Let information flow in its desired form.
- Organization must have employee friendly policies and practical guidelines. Expecting an employee to work till late night on his birthday is simply impractical. Rules and regulations should be made to benefit the employees. Employees must maintain the decorum of the organization. Discipline is important at the workplace.
- The "Hitler approach" does not fit in the current scenario. Bosses should be more like mentors to the employees. The team leaders should be a source of inspiration for the subordinates. The superiors are expected to provide a sense of direction to the employees and guide them whenever needed. The team members should have an easy access to their boss's cabin.
- Promote team building activities to bind the employees together. Conduct training programs, workshops, seminars and presentations to upgrade the existing skills of the employees. Prepare them for the tough times. They should be ready under any odd circumstances or change in the work culture.

INDIAN WORK CULTURE:

The business culture of India is a reflection of the various norms and standards followed by its people. Indians have various cultural yardsticks, which extend to their business culture too. Thus, it is important that a person visiting the country has an idea of the business culture of India. Thus, it is important that a person visiting the country has some basic idea regarding the business ethics and customs followed here. Having a good grasp on Indian business culture will ensure that you succeed in maintaining a well-earned affinity with your business counterparts. If you are unsure of how to deal with an

Indian when it comes to business, we are here to simplify the task. Read on to know about the things that are to be strictly adhered to, while forming any kind of business associations with Indians.

- A sound knowledge of India's cultural practices and business etiquettes is necessary for any trade or business venture within the country. A proper understanding of culture and business etiquette would not only demonstrate a respect for India but will also create a feel good factor amongst the prospective clients.
- In India guests are treated with utmost respect and courtesy. International travelers can expect to enjoy the Indian hospitality. At the same time culturally and as a mark of

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politeness, Indians have difficulty in saying no, this could be a stumbling block in negotiations and in closing contracts.

- The notion of time, time management, punctuality is still an anathema in India. It is more to do with the mindset and ingrained in the Indian culture. It would not be surprising if meetings are postponed, rescheduled, cancelled or organized at a very short notice.
- The proficiency over the English language for the average middle class is commendable. Official communication-letter faxes, emails are generally received without any hitch, but it would be prudent to cross check if the transmission has reached the receiver.
- Bureaucratic hurdles and a laidback approach to work in the government circles could result in delays in processing, overload of paperwork and a general lack of confidence in the system. Therefore immense patience is very much necessary for any business transaction in India.
- In India, Companies follow the hierarchical system and decision making is usually from the top to bottom. It could at times be time consuming, International companies show respect to this. The lack of infrastructure and inadequate supply chain anagement can also act as bottleneck for foreign investment.

DIFFERENCES BETWEEN INDIAN WORK CULTURE AND WORK CULTURE IN WESTERN COUNTRIES

- In all the Western countries, especially USA, people strictly adhere to the time. They work in the office for eight hours a day. They attend the meetings sharply in scheduled timings. . They take lunch break for half an hour.
- On the contrary, in India, people do not adhere to the timings. No doubt, they work for long hours approximately for 10-12hrs a day and sometimes even on weekends, but take long tea breaks and lunch breaks. They are not very imperative on deadlines and keep negotiating for extension of timeline. Sometimes scheduled meetings are canceled, due to absence of some key persons.
- One more major difference is the work-life balance. In Western work-culture, they give more value to the time spent for their personal life. They do not carry the workplace pressures or stress to home. Eventually work is a part of their life, but not the life itself.
- Nevertheless, they stay back at office occasionally, when they need to work. Most of the Indians think workplace as an opportunity to build their future and put forth extensive efforts to climb the corporate ladder and earn monetary benefits. They work day and night beyond limits, which results in losing work-life balance .This also makes them encounter a lot of pressure ,as the demands at work place and family are almost opposite. There may be a greater sense of ownership of work in Indians and they value work more than that of personal life.
- The relationship between the boss and subordinates is believed to be more formal and hierarchical in India. People in power openly display their ranks according to which importance is given. Employees are not supposed to expect clear guidance from the managers and they are often not assigned with important work. Subordinates are expected to take the blame for things that go wrong. The relationship between boss and subordinate

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is rarely close/personal. In general company meetings only few people dominate, even though their decisions are wrong. However, it may vary from company to company. Whereas in western work culture the relation between boss and subordinate is not more formal and hierarchical, superiors treat subordinates with respect and do not demonstrate ranks. Subordinates are entrusted with important assignments. Blame for things that go wrong is either shared or is often accepted by the superior, due to it being their responsibility to manage. Managers often socialize with subordinates. Meetings are interactive sessions to arrive at best decisions.

- In mentoring, Indian managers are a bit soft in critical assessments. Seniors tend to lean more on positive feedback during an appraisal, leaving the criticism unsaid. In India either due to the appraisal process or due to the lack of skill of the appraiser, the much needed critical assessment is often held back. In the US, there is a better balance in practice.
- In Indian work-culture, people do not accept change easily; lot of resistance is encountered in order to implement change. In western work-culture, people are adaptive and conductive to change implementation.

OTHER DIFFERENCES

1. MINDSET ABOUT MANAGEMENT HIERARCHY :

In American business culture, rank and title aren't as important as they are in India. Hierarchical forms of behavior are frowned upon. The expectation is that subordinates will speak up, offer suggestions, push back and take initiative rather than just do what they're told. Decisions tend to be less top-down, authority is more delegated, and managers expect team members to take responsibility and assume ownership of results.

2. ATTITUDES TOWARDS APPOINTMENTS AND DEADLINES :

For Americans, strict adherence to time commitments is seen as a basic principle of professionalism and courteous behavior. Because everything tends to be strictly scheduled, delays in one appointment or deadline can have a serious ripple effect

on a colleague or customer's other work commitments. The more flexible and open-ended approach to time of Indian business culture can create tensions and unfavorable impressions on American counterparts.

3. MEANING OF AGREEMENTS AND COMMITMENTS:

Americans have a preference for clear, detailed agreements and are uneasy with vague expressions of general commitment. In business interactions, commitments are taken literally and seriously. Failure to follow through on them precisely is viewed as a sign

that a person isn't trustworthy. Indian business culture tends to view agreements more flexibly as intentions and guidelines for future action.

4. RESULTS VS. PROCESS ORIENTATION

In Indian business culture, following the rules and implementing correct processes is highly valued, but in American business culture, it's all about results. There is impatience with individuals who come across as more concerned with following established processes correctly than with

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achieving the desired goal. Americans don't like to be told all the procedural reasons why something can't be or hasn't been done.

5. DIRECTNESS—ESPECIALLY IN ADDRESSING DISAGREEMENTS

The American style of communication is characteristically direct, candid and relatively unconcerned with face-saving or the avoidance of conflict. The expectation is that questions will get answered with a clear "yes" or "no," and that disagreements will be dealt with openly and straightforwardly, in a "tell it like it is" manner. Indians and people from other cultures that tend to avoid conflict and loss of face often find it hard to say "no" or raise problematic issues effectively with their American counterparts.

CONCLUSIONS:

Work culture is important for the growth of a company, in turn the growth of a country depends on the companies. There exist many differences, pros, and cons in work culture of any country. We have to pick and adapt the best practices of work culture around the globe and implement them in our organizations.

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CHAPTER-21

QUALITY OF SERVICE DELIVERY

There is today a general expectation that Government ensure the delivery of high quality public services designed around the needs of the citizen. The procedures for applying for the various services (whether free or on payment of charges) should not be too cumbersome and should be time-bound and output oriented.

The following are the actors who are involved in the public service delivery system

i. policy makers who determine which services should be provided, how, and at which point of contact with the recipients of each particular service

ii. Senior and middle level government officials. who prepare guidelines and detailed procedures for delivery of particular services, supervise the work of the service providers, monitor the progress of service delivery, provide feedback to policy makers who may accordingly consider policy changes, and periodically themselves review the guidelines and procedures — and who also need to ensure that the citizens know which services are available and how to apply for or to access them

iii. The actual service provider at the point of interface with the citizen or recipient (the provider may be a government office or a private agency to whom the work has been outsourced) who has to ensure that services are provided as per the quality/ nature prescribed and within the time frame prescribed in the guidelines and that the recipient knows where and how to apply for the service and also knows what are the enclosures, if any, that need to accompany an application or request for a particular service

iv. The recipient or citizen who applies for certain public services that are available from government as per well publicized checklists of what is to be enclosed with or attached to an application, and who individually or collectively (or through pressure groups, political parties, citizen —government dialogue forums, etc.) lobbies government if he or she feels that certain services that need to be provided are not on offer by government and thus tries to influence policy decisions regarding public services to be delivered, and who expresses satisfaction/ dissatisfaction and provides feedback either formally or informally about delivery of specific public services

v. Evaluators Whether from within government or outside who evaluate the quality and speed of actual delivery of specific services, as also the impact of such outputs, and thus provide feedback to policy makers and senior government officials

vi. NGOs and pressure groups of' citizens who try to influence the public service delivery system

vii. Mass media channels in the public or private sector who create awareness, about services being delivered, the philosophy behind public service delivery, the procedures involved in accessing public services, and the short-comings being observed in actual practice

viii. Trainers who endeavor to build up appropriate knowledge, skills and the attitudes and the mental makeup of the above mentioned actors and

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ix. External consultants who may advise about how to improve public service delivery but need to leave it to the policy makers, senior and middle officers and actual providers to operate the delivery system.

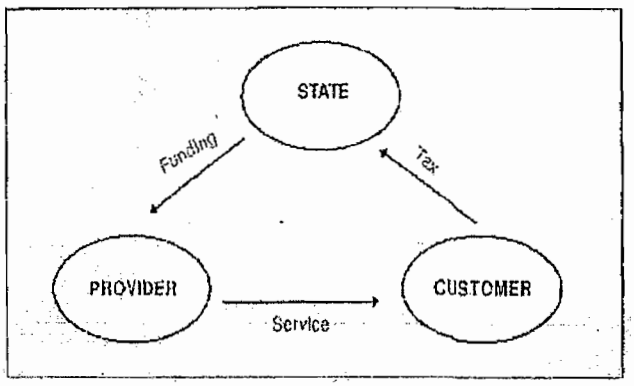
IMPROVING PUBLIC SERVICE DELIVERY

DELIVERY OF PUBLIC SERVICES

PUBLIC SERVICE delivery system is the most crucial and critical significance in the entire gamut of governance in a nation, and improvement of public service delivery is perhaps the most important aspect of good governance. Public service delivery affects the lives of almost every citizen of a country in direct or indirect terms. It also affects the entire life-cycle of a citizen right from the birth (or even pre-birth) till death (or even post-death).

The importance of improving the public service delivery is all the more crucial in a developing country like India which has to cater to a billion plus population.

Public services are generally considered essential for modern life, and are provided to citizens by a Government. These services normally include: (i) Education; (u) Public Transportation;- *(iii)* Broadcasting & Communications; (iv) Electricity and Gas; (v) Fire Service; (vi) Healthcare; *(vii)* Police Service; *(viii)* Waste Management; and *(ix)* Water Services



CUSTOMER RELATIONSHIP: PUBLIC SERVICE'

The various kinds of public services can be categorized into the following categories:

- There are many public services where customers (citizen) have no choice — such as getting a passport.
- There are many public services, which are not directly paid for by customers (citizen), such as security or road maintenance.
- There are many public services like tax collection which are imposed rather than sought by customers (citizen).
- There are many public services where there is no interaction with customers (citizen) but inputs are provided to oilier departments, like finance, planning etc.

For several decades public services have unfortunately been provided with the primary focus on convenience of service providers rather than the service receivers. Various factors like complex regulations, complicated forms, lack of information, absence of performance standards, lack of

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accountability, corruption and incompetence have left recipients of public- services, or ordinary citizens, helpless, dissatisfied and frustrated.

PUBLIC SERVICE DELIVERY AND GROWTH ORIENTED GOVERNANCE

Public service delivery is an integral component for achieving growth oriented governance. Citizen centricity with the aim of ensuring citizens' welfare and satisfaction is critical for any government—local, state or national—, which aims to provide good governance. India has an elaborate legal framework and institutional structures underpinned by the Constitution articulate the vision of a welfare state and by implication, provide for creation of a citizen-centric governance structure. The average citizen is concerned less with the convolutions of governance and politics, or the myriad structures and levels of government departments than with obtaining rapid and equitable access to government services, whether regulatory or developmental or welfare oriented, preferably at his doorstep. Therefore, stability, transparency, efficiency and continuity in the governance systems that the citizens are most immediately concerned with, is so necessary. That is why, our priority in India must be to place the citizen at the centre of a modern public administration.

India is a developing- country and there are special requirements of them. It is through public service that inclusive and sustainable economic development can be achieved. The Government is responsible both for accelerating the pace of growth and also for making the growth process inclusive. The former calls for economic modernisation and liberalisation, for making government less intrusive and more transparent. The latter calls for greater attention being paid to public service delivery systems, in areas like education, health care, urban and rural infrastructure and services, and employment generation.

CHALLENGES IN IMPROVING PUBLIC SERVICE DELIVERY IN INDIA

The success of public administration depends on the quality of the civil service and its accountability. The initial capacity of India's civil service is among the highest in the world, with meritocratic and fair recruitment. Yet India's civil services, the principal "face" of the government to the public and responsible for implementing government programmes, must shoulder some of the responsibility for dissatisfaction with government's performance in providing a sound business environment, curbing corruption, and providing public services. The problem is not initial capability but institutional deficiencies. Non-transparency, limited accountability, poor incentive structure, and inadequate performance appraisal weaken the civil service's administration, as do the standard problems of political interference in specific situations and government's widespread and intricate interventions that delay actions, create unwarranted power and provide opportunities for corruption.

The citizens' simmering rage has been steadily reaching the boiling point compelling them not only to hold officials hostage but also committing suicides to get the justice and fair treatment. That is why, they sometimes, are called as "millstone round the neck of citizens" and "vultures feasting on unfortunate populace". The former Prime Minister of India, Rajiv Gandhi in this context observed "The experiences of the vast majority of our people at the grassroots has been that the interface between the public and the administration is unresponsive, inefficient, unsympathetic, often callous, sometimes even cruel to those whom they are meant to serve". To address these bureau pathologies plaguing the governance, reform initiative has become *sine qua non.*

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We must introspect and recognise that there is a great deal of public dissatisfaction with the functioning of government, at all levels of government. This challenge the civil service must endeavour to address as a collective entity. The most important challenge is of instilling confidence in our people that our civil services are fair, honest as well as efficient. Not only are our civil service required to serve every section of society, but they should also do it in a professionally satisfying way. This is the challenge before all of us. And within the overall gamut, it is important to realise that the most crucial aspect of governance is improving public service delivery at the grassroots level—the village or Panchayat level. For a common man in a village, a Patwari (or 'Mamladar' as is called in some states) is the biggest and the highest revenue officer; a 'Thanedar' is the biggest police officer; and a forest guard the biggest forest officer because the peoples' interaction in day-to-day affairs is only with these persons and not with the District Collectors or Superintendents of Police or the Divisional Forest Officers posted at the district level. If the public service delivered through these grassroot level officers is good, the image of the whole government and the administration is good and vice-versa. So, the thrust should be to improve the working of these grassroots and cutting edge level officers having maximum interaction with the common man.

The Sixth Central Pay Commission's comments in this connection are worth noting:

"For the common man, bureaucracy denotes routine and repetitive procedures, paper work and delays. This, despite the fact that the Government and bureaucracy exist to facilitate the citizens in the rightful pursuit of their legal activities. Rigidities of the system, over centralisation of powers, highly hierarchical and top down method of functioning with a large number of intermediary levels delaying finalisation of any decision, divorce of authority from accountability and the tendency towards micromanagement, have led to a structure in which form is more important than substance and procedures are valued over end results and outcomes. Non-performance of the administrative structures, poor service quality and lack of responsiveness, and the subjective and negative abuse of authority have eroded trust in governance systems which needs to be restored urgently."[ii]

FOCUS AREAS FOR IMPROVING PUBLIC SERVICE DELIVERY

As depicted in Figure, the focus areas on which Public Services must concentrate for achieving excellence include:

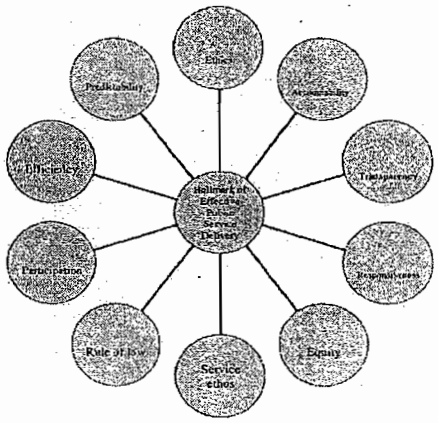

FIG 2: HALLMARKS OF EFFECTIVE PUBLIC SERVICE DELIVERY

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PERFORMANCE MEASUREMENT

- To develop systems of accountability, including embedding measureable performance indicators within public management to help government move towards growth-oriented and people- centred governance.

CHANGE MANAGEMENT

- To develop effective change management mindset among administrators for speedy and efficient delivery by government departments;
- To undertake change management training programmes for government functionaries covering areas such as leadership and teamwork, Citizen's Charter, action planning, performance budgeting and management, e-governance and human resource management.

SIMPLIFYING GOVERNMENT

- To assist government departments to improve the quality of service they provide to customers and to improve value for money of service delivery by simplifying delivery of services and reducing administrative and non-productive expenditure.

HUMAN RESOURCE MANAGEMENT

- To identify the key issues leading to ineffective and inefficient human resource management across the public service and to develop solution options;
- To develop a human resource management action plan and for embedding new structures and modern approaches to human resource management;
- To ensure timely administration and delivery of justice by bringing in judicial and legal reforms.

ACCOUNTABLE GOVERNMENT

- To improve the quality and timeliness of service delivery through the development of a flexible result-focused performance culture across the public service using systems which effectively monitor and measure performance;
- To promote local government reforms in accordance with the constitution 73rd and 74th Constitutional Amendment Acts with the objective of making urban and rural local bodies more accountable to the people.

RESPONSIVE, CITIZEN-FOCUSED SERVICES

- To ensure that people have a strong voice in the governance of the state and local bodies, through developing participatory mechanisms in the planning and monitoring of service delivery, enhancing decentralisation, promoting environmental conservation and ensuring inclusiveness of the poor and disadvantaged.

FINANCIAL MANAGEMENT—TRANSPARENCY

- To improve planning, resource allocation, monitoring, management and accounting systems and access to information so that accountability is clear, spending is transparent, and public expenditure is more effectively controlled.

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POLICY AND PERFORMANCE

- To enhance policy-making capability in government and to improve the performance of the key parts of the public service which contribute significantly to the social and economic development of the state.
- As governance is primarily a series of service operations with the ultimate objective of maximising citizens' welfare, use of management principles such as the Six Sigma concepts (data, focus on clients/citizens, quality) combined with Lean thinking (process flow, minimising the costs of unnecessary complexity) can help to transform government service organisations into more efficient and citizen friendly agencies.

CHECK CORRUPTION

- To establish transparency in government systems and procedures, in order to ensure equitable and hassle-free delivery of services to the citizens;
- To facilitate the creation of institutional mechanisms that systematically undertake preventive, educative and enforcement measures to fight and control corruption in public life.

E-GOVERNANCE

- To apply tools of information technology to simplify cumbersome processes and procedures of government departments and agencies so as to facilitate and finally to reduce interface between the government officials and the public;
- To develop domain support converting areas such as functions, functionaries, finance and field for the development of meaningful e-applications and link information systems to improve efficiency in government operations.

RIGHT TO INFORMATION

The enactment of the Right to Information Act, 2005 heralds a new era of open, transparent and accountable governance system in India. The Right to Information Act is a landmark legislation which is increasingly being viewed as an important tool for empowerment of the poor and the weak. Availability of information to the general public and clarity about functioning of governmental institutions are essential components of good governance. This Act promotes transparency, accountability, predictability and participation. It has the power to bring unprecedented levels of empowerment to the citizens of this country. RTI has indeed helped people get better services from the Public Authorities.

There is a need to harmonise the civil services with civil society. With increasing relevance of civil society in the wake of progressive enactments like the Right to Information, it should be possible to bring civil society closer to governance at functional and cutting-edge levels. Because of the peculiar issues and constraints; increasing the reach, utility and impact of RTI becomes all the more challenging at the cutting edge levels of governance. The ultimate requirement is a change in the mindset the way government and bureaucracy functions.

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STRATEGIC ALLIANCES

Government cannot specialise in all areas. It must take steps to establish strategic alliances with a range of institutions in India and in other countries to seek their expertise. These institutions should be chosen because of their reputation or the synergy between their expertise and the focus areas for effective service delivery.

PUBLIC-PRIVATE PARTNERSHIPS

Another effective way to ensure effective service delivery can be the Public-Private Partnerships.[17] Both the private and the public sectors have certain advantages and disadvantages of their own. The advantages of both the sectors can be reaped by having public private partnerships while mitigating the disadvantages of both the sectors. PPP has gradually improved the public service delivery in various sectors — both in physical and social infrastructure sectors.

IMPROVING SERVICE DELIVERY

- To place people at the centre of all developmental programmes and activities of the government above all political and administrative considerations, treating people as valued participants, not beneficiaries—enabling them to have alternate choices—and keeping public interest supreme in all governmental policies, programmes and processes;
- To provide services to the people in accordance with specified standards through easily accessible interfaces such as one-stop, single-window, automated service delivery outlets or common civic service centres, devoid of harassment or corruption, minimising waiting time and inconvenience to the public. While meso level initiatives pave the way, micro level initiatives through district level officials follow suit.
- To ensure a minimum tenure for public servants and create a stable and conducive environment for public servants to deliver results based on clarity of vision, mission and objectives, service standards, delegation of authority and responsibility, budgets linked to outcomes, placements on considerations of merit and capability, efficiency and proven track record; and appropriate incentives and disincentives.
- To ensure value for money and cost effectiveness in the provision of services, exploring alternative mechanisms such as outsourcing, public-private-people partnerships, public service agreements between policy-makers and service providers etc. and adopting the most appropriate systems;
- To develop appropriate cost, time and quality benchmarks for service delivery outcomes against which post-implementation evaluation, including citizen report cards needs to be carried out;
- To develop, implement and monitor performance measurement and management systems, developing performance indicators for service delivery-related functions and service providers or functionaries;
- To promote decentralisation and strengthen rural and urban local bodies as grassroots level self-governing institutions, delivering services in accordance with the mandate of the Constitution of India, by empowering them with devolution of functions, finances and functionaries and undertaking capacity building programmes;

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- To enable people and their organisations to undertake the delivery of services themselves or assist them in delivering services, wherever feasible and beneficial;
- To strengthen the district administration, including Panchayati Raj Institutions and urban local bodies at the cutting edge level of public administration and clarify the roles and responsibilities of all agencies and functionaries working at the district level;
- To adopt participatory mechanisms in public service delivery, involving the people, peoples' institutions, civil society groups, community based organisations, non-government organisations
- self -help groups, in all aspects and stages such as service planning, budgeting, delivery, monitoring, getting feedback, quality benchmarking and assurance, evaluating, undertaking social audit, customer satisfaction surveys etc;
- To establish independent regulatory mechanisms and effectively
- implement laws relating to consumer protection to ensure that service standards are adhered to and the citizens get a fair deal from service providers;
- To undertake third party appraisal and objective assessment of programmes, schemes and institutions regarding their functioning and impact by independent professional institutions, citizens' committees etc. and obtain and use feedbacks to improve policies and implementation mechanisms;
- To firmly establish the Rule of Law and maintain public order at all times as the basic foundation of good governance and provide a safe environment to the citizens and business to pursue their tasks of self-development and nation-building;
- To develop and implement a core governance and core reform agenda covering the key social, economic and human development goals, which are in the supreme interest of the people and social-economic development and which need to be pursued with a vision on a long-term basis;
- Serve Citizens, Not Customers: The public interest is the result of a dialogue about shared values rather than the aggregation of individual self-interests. Therefore, public servants do not merely respond to the demands of 'customers' but rather focus on building relationships of trust and collaboration among citizens.
- Seek the Public Interest: Public administrators must contribute to building a collective, shared notion of the public interest. The goal is not to find quick solutions driven by individual choices. Rather, it is the creation of shared interests and shared responsibility.
- Value citizenship over entrepreneurship: The public interest is better advanced by public servants and citizens committed to making meaningful contribution to society than by entrepreneurial managers acting as if public money were their own.
- Think strategically, act democratically. Policies and programmes meeting public needs can be most effectively and responsibly achieved through collective efforts and collaborative processes.
- Recognise that accountability is not simple: Public servants should be attentive to more than the market; they should also attend to statutory and constitutional law, community values, political norms, professional standards and citizen interests.

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- Serve rather than steer. It is increasingly important for public servants to use shared, value based leadership in helping citizens articulate and meet their shared interest rather than, attempting to control or steer society in a new direction.
- Value people, not just productivity. Public organisations and the networks in which they participate are more likely to be successful in the long run if they are operated through processes of collaboration and shared leadership based on respect for all people.

CONCLUSION

The different parts of the country have witnessed the growing public outcry against the system of public administration and the public servants at the helm, are being severely criticised for their irresponsiveness, insensitivity and lackluster performance to deliver services in the fields of law and order, transport, health, education, social sector, urban management and environment. The failure to deliver has direct consequences in terms of sub-par economic growth, persisting poverty, unfulfilled potential, social unrest and political strife. The role of a civil servant is indeed a difficult one — it combines an emphasis on excellence with the objective of equity in delivery of public services in addition to a high degree of transparency and accountability.

Improvement in public service delivery is the need of the hour because it affects both positively and negatively - the lives of every citizen of a nation. Improving public service delivery is a difficult task, and improving the delivery at the cutting edge level of governance is all the more difficult. The difficulties pose challenges and the challenges pose opportunities. Let is convert the challenges into opportunities to create a win-win situation for one and all.

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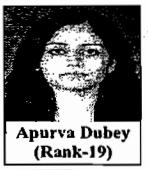
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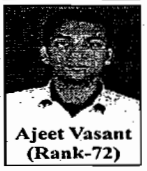
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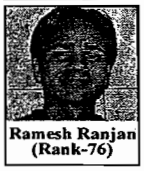
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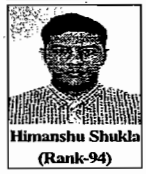
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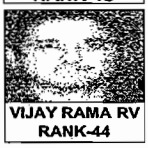
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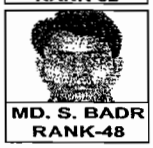
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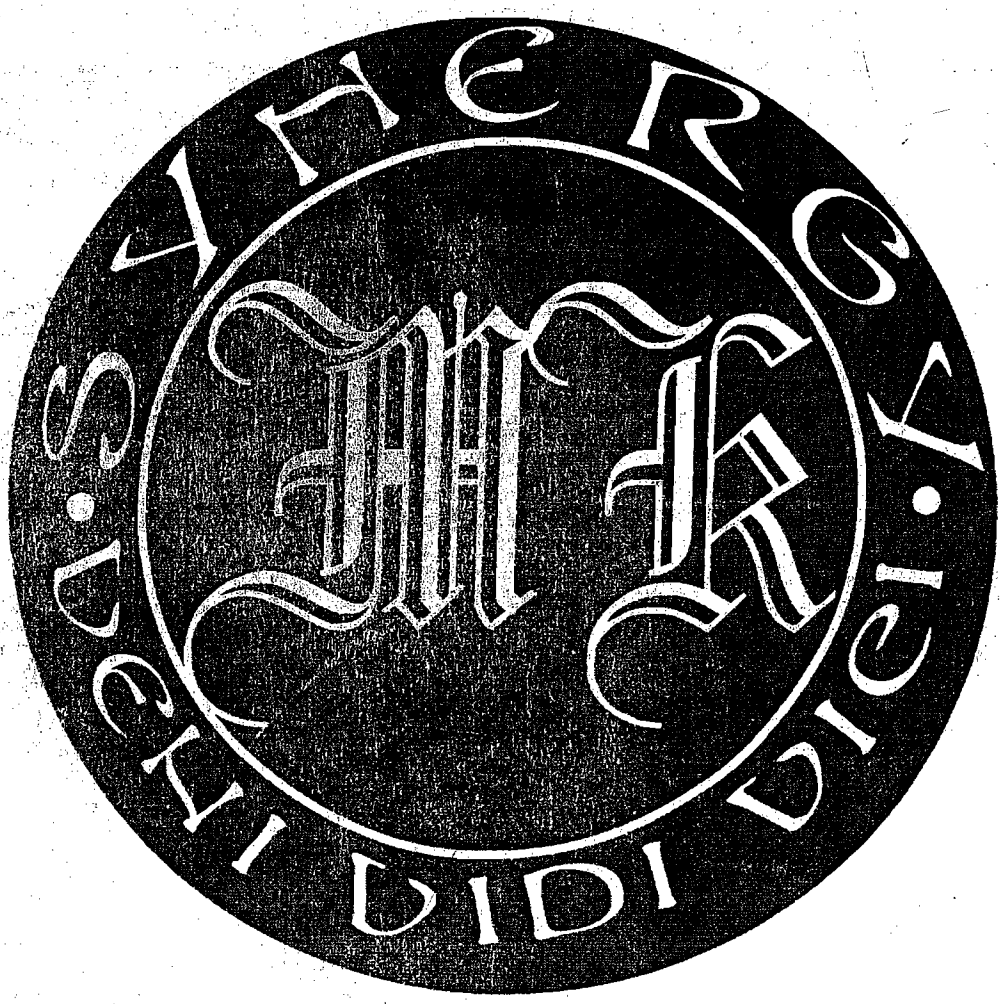

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PHILOSOPHERS

1. John Locke

John Locke was an English philosopher who laid the foundation of modern philosophical empiricism and political liberalism. He was an inspirer of both the European Enlightenment and the Constitution of the United States. Much of what he advocated in the realm of politics was accepted in England after the Glorious Revolution of 1688–89 and in the United States after the country's declaration of independence in 1776. The restoration of the English monarchy in 1660 was a mixed blessing for Locke. It led many of his scientific collaborators to return to London, where they soon founded the Royal Society, which provided the stimulus for much scientific research. But in Oxford the new freedom from Puritan control encouraged unruly behaviour and religious enthusiasms among the undergraduates. These excesses led Locke to be wary of rapid social change, an attitude that no doubt partly reflected his own childhood during the Civil Wars.

Two Treatises of Government

The first treatise was aimed squarely at the work of another 17th-century political theorist, Sir Robert Filmer, whose *Patriarcha* (1680, though probably written in the 1630s) defended the theory of divine right of kings: the authority of every king is divinely sanctioned by his descent from Adam—according to the Bible, the first king and the father of humanity. Locke claims that Filmer's doctrine defies "common sense." His refutation was widely accepted as decisive, and in any event the theory of the divine right of kings ceased to be taken seriously in England after 1688. Locke's importance as a political philosopher lies in the argument of the second treatise.

Locke defined political power as a "right" of making laws and enforcing them for "the public good." Power for Locke never simply means "capacity" but always "morally sanctioned capacity." Morality pervades the whole arrangement of society, and it is this fact, tautologically, that makes society legitimate. Locke's account of political society is based on a hypothetical consideration of the human condition before the beginning of communal life. In this "state of nature," humans are entirely free. But this freedom is not a state of complete license, because it is set within the bounds of the law of nature. It is a state of equality, which is itself a central element of Locke's account. Each person is naturally free and equal under the law of nature, subject only to the will of "the infinitely wise Maker." Each person, moreover, is required to enforce as well as to obey this law. It is this duty that gives to humans the right to punish offenders. But in such a state of nature, it is obvious that placing the right to punish in each person's hands may lead to injustice and violence. This can be remedied if humans enter into a contract with each other to recognize by common consent a civil government with the power to enforce the law of nature among the citizens of that state. Although any contract is legitimate as long as it does not infringe upon the law of nature, it often happens that a contract can be

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enforced only if there is some higher human authority to require compliance with it. It is a primary function of society to set up the framework in which legitimate contracts, freely entered into, may be enforced, a state of affairs much more difficult to guarantee in the state of nature and outside civil society.

Before discussing the creation of political society in greater detail, Locke provides a lengthy account of his notion of property, which is of central importance to his political theory. Each person, according to Locke, has property in his own person—that is, each person literally owns his own body. Other people may not use a person's body for any purpose without his permission. But one can acquire property beyond one's own body through labour. By mixing one's labour with objects in the world, one acquires a right to the fruits of that work.

2. René Descartes

René Descartes was a French philosopher, mathematician, and scientist who is generally regarded as the founder of modern Western philosophy. One of the first philosophers to abandon scholastic Aristotelianism, he formulated the first modern version of mind-body dualism, from which stems the mind-body problem, and promoted the development of a new science grounded in observation and experiment. Applying an original system of methodical doubt, he dismissed apparent knowledge derived from authority, the senses, and reason and erected new epistemic foundations on the basis of the intuition that, when he is thinking, he exists; this he expressed in the dictum "I think, therefore I am."

Meditations

In 1641 Descartes published the *Meditations on First Philosophy, in Which Is Proved the Existence of God and the Immortality of the Soul.* Written in Latin and dedicated to the Jesuit professors at the Sorbonne in Paris, the work included critical responses by several eminent thinkers—collected by Mersenne from the Jansenist philosopher and theologian Antoine Arnauld (1612–94), the English philosopher Thomas Hobbes (1588– 1679), and the Epicurean atomist Pierre Gassendi (1592–1655)—as well as Descartes's replies. The *Meditations* is characterized by Descartes's use of methodic doubt, a systematic procedure of rejecting as though false all types of belief in which one has ever been, or could ever be, deceived. Thus, Descartes's apparent knowledge based on authority is set aside, because even experts are sometimes wrong. His beliefs from sensory experience are declared untrustworthy, because such experience is sometimes misleading, as when a square tower appears round from a distance. Even his beliefs about the objects in his immediate vicinity may be mistaken, because, as he notes, he often has dreams about objects that do not exist, and he has no way of knowing with certainty whether he is dreaming or awake. Finally, his apparent knowledge of simple and general truths of reasoning that do not depend on sense experience—such as "2 + 3 = 5" or "a square has four sides"—is also unreliable, because God could have made him in such a way that, for example, he goes wrong every time he counts. As a way of summarizing the universal

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doubt into which he has fallen, Descartes supposes that an "evil genius of the utmost power and cunning has employed all his energies in order to deceive me." Although at this stage there is seemingly no belief about which he cannot entertain doubt, Descartes finds certainty in the intuition that, when he is thinking—even if he is being deceived—he must exist. In the *Discourse*, Descartes expresses this intuition in the dictum "I think, therefore I am"; but because "therefore" suggests that the intuition is an argument—though it is not—in the *Meditations* he says merely, "I think, I am" ("Cogito, sum"). The cogito is a logically self-evident truth that also gives intuitively certain knowledge of a particular thing's existence—that is, one's self. Nevertheless, it justifies accepting as certain only the existence of the person who thinks it. If all one ever knew for certain was that one exists, and if one adhered to Descartes's method of doubting all that is uncertain, then one would be reduced to solipsism, the view that nothing exists but one's self and thoughts. To escape solipsism, Descartes argues that all ideas that are as "clear and distinct" as the cogito must be true, for, if they were not, the cogito also, as a member of the class of clear and distinct ideas, could be doubted. Since "I think, I am" cannot be doubted, all clear and distinct ideas must be true. On the basis of clear and distinct innate ideas, Descartes then establishes that each mind is a mental substance and each body a part of one material substance.

The mind or soul is immortal, because it is unextended and cannot be broken into parts, as can extended bodies. Descartes also advances a proof for the existence of God. He begins with the proposition that he has an innate idea of God as a perfect being and then concludes that God necessarily exists, because, if he did not, he would not be perfect. This ontological argument for God's existence,originally due to the English logician St. Anselm of Canterbury (1033/34–1109), is at the heart of Descartes's rationalism, for it establishes certain knowledge about an existing thing solely on the basis of reasoning from innate ideas, with no help from sensory experience. Descartes then argues that, because God is perfect, he does not deceive human beings; and therefore, because God leads us to believe that the material world exists, it does exist. In this way Descartes claims to establish metaphysical foundations for the existence of his own mind, of God, and of the material world.

3. Niccolò Machiavelli

Niccolò Machiavelli was an Italian Renaissance political philosopher and a statesman who is best known as the author of *The Prince* (*Il Principe*), a work that brought him a reputation as an atheist and an immoral cynic.

The Prince

The first and most persistent view of Machiavelli is that of a teacher of evil. *The Prince* is in the tradition of the "Mirror for Princes"—i.e., books of advice that enabled princes to see themselves as though reflected in a mirror—which began with the *Cyropaedia* by the Greek historian Xenophon (431–350 BCE) and continued into the Middle Ages. Prior to Machiavelli,

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works in this genre advised princes to adopt the best prince as their model, but Machiavelli's version recommends that a prince go to the "effectual truth" of things and forgo the standard of "what should be done" lest he bring about his ruin. To maintain himself a prince must learn how not to be good and use or not use this knowledge "according to necessity." A second "amoral" interpretation fastens on Machiavelli's frequent resort to "necessity" in order to excuse actions that might otherwise be condemned as immoral. Machiavelli divides principalities into those that are acquired and those that are inherited. In general, he argues that the more difficult it is to acquire control over a state, the easier it is to hold on to it. The reason for this is that the fear of a new prince is stronger than the love for a hereditary prince; hence, the new prince, who relies on "a dread of punishment that never forsakes you," will succeed, but a prince who expects his subjects to keep their promises of support will be disappointed. The new prince relies on his own virtue, but, if virtue is to enable him to acquire a state, it must have a new meaning distinct from the New Testament virtue of seeking peace. Machiavelli's notion of *virtù* requires the prince to be concerned foremost with the art of war and to seek not merely security but also glory, for glory is included in necessity. *Virtù* for Machiavelli is virtue not for its own sake but rather for the sake of the reputation it enables princes to acquire. Virtue, according to Machiavelli, aims to reduce the power of fortune over human affairs because fortune keeps men from relying on themselves. At first Machiavelli admits that fortune rules half of men's lives, but then, in an infamous metaphor, he compares fortune to a woman who lets herself be won more by the impetuous and the young. A prince who possesses the virtue of mastery can command fortune and manage people to a degree never before thought possible.

4. Thomas Hobbes

Thomas Hobbes was an English philosopher who is best known for his political philosophy, especially as articulated in his masterpiece *Leviathan* (1651).

Political Philosophy

Hobbes presented his political philosophy in different forms for different audiences. *De Cive* states his theory in what he regarded as its most scientific form. Its break from the ancient authority par excellence—Aristotle—could not have been more loudly advertised. After only a few paragraphs, Hobbes rejects one of the most famous theses of Aristotle's politics, namely that human beings are naturally suited to life in a polis and do not fully realize their natures until they exercise the role of citizen. Hobbes turns Aristotle's claim on its head: human beings, he insists, are by nature unsuited to political life. They naturally denigrate and compete with each other, are very easily swayed by the rhetoric of ambitious men, and think much more highly of themselves than of other people. There is no natural self-restraint, even when human beings are moderate in their appetites, for a ruthless and bloodthirsty few can make even the moderate feel forced to take violent preemptive action in order to avoid losing everything.

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War comes more naturally to human beings than political order. Indeed, political order is possible only when human beings abandon their natural condition of judging and pursuing what seems best to each and delegate this judgment to someone else. This delegation is effected when the many contract together to submit to a sovereign in return for physical safety and a modicum of well-being. Although Hobbes did not assume that there was ever a real historical event in which a mutual promise was made to delegate self-government to a sovereign, he claimed that the best way to understand the state was to conceive of it as having resulted from such an agreement. The sovereign is not a party to the social contract; he receives the obedience of the many as a free gift in their hope that he will see to their safety. The sovereign makes no promises to the many in order to win their submission. Indeed, because he does not transfer his right of self-government to anyone, he retains the total liberty that his subjects trade for safety. He is not bound by law, including his own laws. Nor does he do anything unjustly if he makes decisions about his subjects' safety and well-being that they do not like. Hobbes's masterpiece, *Leviathan* (1651), does not significantly depart from the view of *De Cive* concerning the relation between protection and obedience, but it devotes much more attention to the civil obligations of Christian believers and the proper and improper roles of a church within a state. Hobbes argues that believers do not endanger their prospects of salvation by obeying a sovereign's decrees to the letter, and he maintains that churches do not have any authority that is not granted by the civil sovereign.

5. Socrates

Socrates was a Greek philosopher whose way of life, character, and thought exerted a profound influence on ancient and modern philosophy. Although Socrates himself wrote nothing, he is portrayed in conversation in compositions by a small circle of his admirers, the most important of whom was his student Plato. In Plato's dialogues, Socrates appears as a man of great insight, integrity, self-mastery, and argumentative skill.

Life and Personality

Although the sources provide only a small amount of information about the life and personality of Socrates, a unique and vivid picture of him shines through, particularly in some of the works of Plato.

His commitment to the doctrine that reason, properly cultivated, can and ought to be the all-controlling factor in human life. Thus he has no fear of death, he says in Plato's Apology, because he has no knowledge of what comes after it, and he holds that, if anyone does fear death, his fear can be based only on a pretense of knowledge. The assumption underlying this claim is that, once one has given sufficient thought to some matter, one's emotions will follow suit. Fear will be dispelled by intellectual clarity. Similarly, according to Socrates, if one believes, upon reflection, that one should act in a particular way, then, necessarily, one's feelings about the act in question will accommodate themselves to one's belief—one will desire to act in that

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way. It follows that, once one knows what virtue is, it is impossible not to act virtuously. Anyone who fails to act virtuously does so because he incorrectly identifies virtue with something it is not.

Socrates' conception of virtue as a form of knowledge explains why he takes it to be of the greatest importance to seek answers to questions such as "What is courage?" and "What is piety?" If we could just discover the answers to these questions, we would have all we need to live our lives well.

"Socratic method" in modern usage is a name for any educational strategy that involves cross-examination of students by their teacher. However, in the method used by Socrates in the conversations re-created by Plato, Socrates describes himself not as a teacher but as an ignorant inquirer, and the series of questions he asks are designed to show that the principal question he raises (for example, "What is piety?") is one to which his interlocutor has no adequate answer. Typically, the interlocutor is led, by a series of supplementary questions, to see that he must withdraw the answer he at first gave to the principal question, because that answer falls afoul of the other answers he has given. This method employed by Socrates is a strategy for showing that the interlocutor's several answers do not fit together as a group, thus revealing the interlocutor's poor grasp of the concepts under discussion.

6. Plato

Plato was the most famous student of Socrates (c. 470–399 BCE), the teacher of Aristotle (384–322 BCE), and the founder of the Academy. He is best known as the author of philosophical works of unparalleled influence.

The works of Plato commonly referred to as "Socratic" represent the sort of thing the historical Socrates was doing. Plato was profoundly affected by both the life and the death of Socrates. The activity of the older man provided the starting point of Plato's philosophizing. In fact, his classic Apology purports to be the speech Socrates gave at his trial in response to the accusations made against him (Greek apologia means "defense"). Its powerful advocacy of the examined life and its condemnation of Athenian democracy have made it one of the central documents of Western thought and culture.

Happiness and Virtue

The characteristic question of ancient ethics is "How can I be happy?" and the basic answer is "by means of virtue." But in the relevant sense of the word, happiness—the conventional English translation of the ancient Greek eudaimonia—is not a matter of mood or emotional state. Rather, as in a slightly archaic English usage, it is a matter of having things go well. Being happy in this sense is living a life of what some scholars call "human flourishing." Thus, the question "How can I be happy?" is equivalent to "How can I live a good life?"

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Whereas the notion of happiness in Greek philosophy applies at most to living things, that of arete—"virtue" or "excellence"—applies much more widely. Anything that has a characteristic use, function, or activity has a virtue or excellence, which is whatever disposition enables things of that kind to perform well. The excellence of a race horse is whatever enables it to run well; the excellence of a knife is whatever enables it to cut well; and the excellence of an eye is whatever enables it to see well. Human virtue, accordingly, is whatever enables human beings to live good lives. Thus the notions of happiness and virtue are linked. But it is far from obvious what a good life consists of, and so it is difficult to say what virtue, the condition that makes it possible, might be. Already by Plato's time a conventional set of virtues had come to be recognized by the larger culture; they included courage, justice, piety, modesty or temperance, and wisdom. Socrates and Plato undertook to discover what these virtues really amount to. A truly satisfactory account of any virtue would identify what it is, show how possessing it enables one to live well, and indicate how it is best acquired.

The Republic

In The Republic, a Socratic dialogue that is considered one of the most influential works of philosophical thought, Plato develops a unique view of happiness and virtue. According to Plato, there are three parts of the soul, each with its own object of desire. Reason desires truth and the good of the whole individual, spirit is preoccupied with honour and competitive values, and appetite has the traditional low tastes for food, drink, and sex. Because the soul is complex, erroneous calculation is not the only way it can go wrong. The three parts can pull in different directions, and the low element, in a soul in which it is overdeveloped, can win out. Correspondingly, the good condition of the soul involves more than just cognitive excellence. In the terms of The Republic, the healthy or just soul has psychic harmony—the condition in which each of the three parts does its job properly.

Justice as conceived in The Republic is so comprehensive that a person who possessed it would also possess all the other virtues, thereby achieving "the health of that whereby we live [the soul]." Yet, lest it be thought that habituation and correct instruction in human affairs alone can lead to this condition, one must keep in view that The Republic also develops the famous doctrine according to which reason cannot properly understand the human good or anything else without grasping the form of the Good itself. Thus the original inquiry, whose starting point was a motivation each individual is presumed to have (to learn how to live well), leads to a highly ambitious educational program. Starting with exposure only to salutary stories, poetry, and music from childhood and continuing with supervised habituation to good action and years of training in a series of mathematical disciplines, this program—and so virtue—would be complete only in the person who was able to grasp the first principle, the Good, and to proceed on that basis to secure accounts of the other realities. There are hints in The Republic, as well

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as in the tradition concerning Plato's lecture On the Good and in several of the more technical dialogues, that this first principle is identical with Unity, or the One.

7. Aristotle

Aristotle, a Greek philosopher and scientist, was one of the greatest intellectual figures of Western history. He was the author of a philosophical and scientific system that became the framework and vehicle for both Christian Scholasticism and medieval Islamic philosophy. Even after the intellectual revolutions of the Renaissance, the Reformation, and the Enlightenment, Aristotelian concepts remained embedded in Western thinking.

Doctrines

Aristotle rightly claimed to be the founder of logic. His chief works in this field are the Categories, the De interpretatione, and the Prior Analytics, which deal respectively with words, propositions, and syllogisms. The syllogism, a central method of inference, can be illustrated by familiar examples such as the following:

- Every Greek is human.
- Every human is mortal.
- Therefore, every Greek is mortal.

Aristotle discusses the various forms that syllogisms can take and identifies which forms constitute reliable inferences. The example above contains three "propositions," the third of which Aristotle calls the "conclusion." The other two propositions may be called "premises," though Aristotle does not consistently use any particular technical term to distinguish them.

Causation

In several places Aristotle distinguishes four types of cause, or explanation. First, he says, there is that of which and out of which a thing is made, such as the bronze of a statue. This is called the material cause. Second, there is the form or pattern of a thing, which may be expressed in its definition; Aristotle's example is the proportion of the length of two strings in a lyre, which is the formal cause of one note's being the octave of another. The third type of cause is the origin of a change or state of rest in something; this is often called the "efficient cause." Aristotle gives as examples a person reaching a decision, a father begetting a child, a sculptor carving a statue, and a doctor healing a patient. The fourth and last type of cause is the end or goal of a thing—that for the sake of which a thing is done. This is known as the "final cause."

Ethics

Aristotle's approach to ethics is teleological. If life is to be worth living, he argues, it must surely be for the sake of something that is an end in itself—i.e., desirable for its own sake. If there is any single thing that is the highest human good, therefore, it must be desirable for its own sake, and all other goods must be desirable for the sake of it. The term that Aristotle uses to designate the highest human good is "happiness," by which he means well-being or flourishing,

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not a feeling of contentment. Aristotle argues that human beings must have a function, because particular types of humans (e.g., sculptors) do, as do the parts and organs of individual human beings. This function must be unique to humans; it must therefore involve the peculiarly human faculty of reason. The highest human good, happiness, is the same as good human functioning, and good human functioning is the same as the good exercise of the faculty of reason—that is to say, the activity of the rational soul in accordance with virtue. There are two kinds of virtue: moral and intellectual. Moral virtues are exemplified by courage, temperance, and liberality; the key intellectual virtues are wisdom, which governs ethical behaviour, and understanding, which is expressed in scientific endeavour and contemplation. People's virtues are a subset of their good qualities. Moral virtue is expressed in actions that avoid both excess and defect. A emperate person, for example, will avoid eating or drinking too much, but he will also avoid eating or drinking too little. Virtue chooses the mean, or middle ground, between excess and defect. Besides purpose and action, virtue is also concerned with feeling. One may, for example, be excessively concerned with sex or insufficiently interested in it. While all the moral virtues are means of action and passion, it is not the case that every kind of action and passion is capable of a virtuous mean. There are some actions of which there is no right amount, because any amount of them is too much; Aristotle gives murder and adultery as examples. The virtues, besides being concerned with means of action and passion, are themselves means in the sense that they occupy a middle ground between two contrary vices. Thus, the virtue of courage is flanked on one side by foolhardiness and on the other by cowardice. The intellectual virtue of wisdom is inseparably linked with the moral virtues of the affective part of the soul. Only if an agent possesses moral virtue will he endorse an appropriate recipe for a good life. Only if he is gifted with intelligence will he make an accurate assessment of the circumstances in which his decision is to be made. It is impossible, Aristotle says, to be really good without wisdom or to be really wise without moral virtue. Only when correct reasoning and right desire come together does truly virtuous action result.

8. Mencius

Mencius was an early Chinese philosopher who developed orthodox Confucianism and thereby earned the title "second sage." Of noble origin, the Meng family settled in Zou, a minor state in the present province of Shantung. Mencius was born there about 372 BCE. Like Confucius, Mencius was only three when he lost his father. As a young scholar Mencius had for his mentor a pupil of Zisi, who was himself the grandson of Confucius. In due time Mencius became a teacher himself and for a brief period served as an official in the state of Qi. He spent much time travelling, offering his advice and counsel to the various princes on government by *ren* ("human-heartedness"), or humane government. The effort was doomed, however, because the times were chaotic and the contending princes were interested not in humane government but in power.

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Doctrine of Human Nature

The philosophical ideas of Mencius might be regarded as an amplification of the teachings of Confucius. Confucius taught the concept of *ren*, love or human-heartedness, as the basic virtue of manhood. Mencius made the original goodness of human nature (*xing*) the keynote to his system. That the four beginnings (*siduan*)—the feeling of commiseration, the feeling of shame, the feeling of courtesy, and the feeling of right and wrong—are all inborn in humans was a self-evident truth to Mencius; and the "four beginnings," when properly cultivated, will develop into the four cardinal virtues of *ren*, righteousness (*yi*), decorum (*li*), and wisdom (*zhi*). This doctrine of the goodness of human nature on the part of Mencius has become an enduring topic for debate among the Chinese thinkers throughout the ages.

9. Epicurus

Epicurus was an ancient Greek philosopher who developed the ethics of simple pleasure, friendship, and retirement. He founded schools of philosophy that survived directly from the 4th century BCE until the 4th century CE. Apart from his two years in Athens, Epicurus spent the first 35 years of his life in Asia. His Asiatic ties, which he continued to cultivate intensely all his life (including two or three actual journeys to Asia Minor), seem to have been reflected mainly in his choice of words and style and, more significantly, in the ecumenical scope of his philosophy.

10. Zeno of Citium

Zeno of Citium was a Greek thinker who founded the Stoic school of philosophy, which influenced the development of philosophical and ethical thought in Hellenistic and Roman times.

Zeno's Philosophy

Zeno showed in his own doctrines the influence of earlier Greek attitudes. He was apparently well versed in Platonic thought, owing to his study at Plato's Academy. He was responsible for the division of philosophy into three parts: logic, physics, and ethics. He also established the central Stoic doctrines in each part, so that later Stoics were to expand rather than to change radically the views of the founder. With some exceptions (in the field of logic), Zeno thus provided the following themes as the essential framework of Stoic philosophy:

- Logic as an instrument and not as an end in itself
- Human happiness as a product of life according to nature
- Physical theory as providing the means by which right actions are to be determined
- Perception as the basis of certain knowledge
- The wise man as the model of human excellence
- Platonic forms as the abstract properties that things of the same genus share—as being unreal

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- always accompanied by assent
- The fundamental substance of all existing things as being a divine fire, the universal principles of which are (1) passive (matter) and (2) active (reason inherent in matter)
- Belief in a world conflagration and renewal
- Belief in the corporeality of all things
- Belief in the fated causality that necessarily binds all things
- Cosmopolitanism, or cultural outlook transcending narrower loyalties Stoics also believed that it was humankind's obligation, or duty, to choose only those acts that are in accord with nature, all other acts being a matter of indifference.

11. Epictetus

Epictetus was a Greek philosopher associated with the Stoics. He is remembered for the religious tone of his teachings, which commended him to numerous early Christian thinkers.

As far as is known, Epictetus wrote nothing. His teachings were transmitted by Arrian, his pupil, in two works:

Discourses, of which four books are extant; and the *Encheiridion*, or *Manual*, a condensed aphoristic version of the main doctrines. Primarily interested in ethics, Epictetus described philosophy as learning "how it is possible to employ desire and aversion without hindrance."

True education, he believed, consists in recognizing that there is only one thing that belongs to an individual fully— his will, or purpose. God, acting as a good king and father, has given each being a will that cannot be compelled or thwarted by anything external. Humans are not responsible for the ideas that present themselves to their consciousness, though they are wholly responsible for the way in which they use them. "Two maxims," Epictetus said, "we must ever bear in mind—that apart from the will there is nothing good or bad, and that we must not try to anticipate or to direct events, but merely to accept them with intelligence." Man must, that is, believe there is a God whose thought directs the universe.

12. Nagarjuna

Nagarjuna was an Indian Buddhist philosopher who articulated the doctrine of emptiness (*sunyata*). He is traditionally regarded as the founder of the Madhyamika school, an important tradition of Mahayana Buddhist philosophy.

Philosophy

In his first sermon, the Buddha prescribed a "middle way" between the extremes of self-indulgence and selfmortification. Nagarjuna, citing an early sutra, expanded the notion of the middle way into the philosophical sphere, identifying a middle way between existence and nonexistence, or between permanence and annihilation. For Nagarjuna, the ignorance that is the source of all suffering is the belief in *svabhava*, a term that literally means "own being" and has been rendered as "intrinsic existence" and "self-nature." It is the belief that things exist

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autonomously, independently, and permanently. To hold this belief is to succumb to the extreme of permanence. It is equally mistaken, however, to believe that nothing exists; this is the extreme of annihilation. Emptiness, which for Nagarjuna is the true nature of reality, is not the absence of existence but the absence of intrinsic existence. Nagarjuna developed his doctrine of emptiness in the *Madhyamika-sastra*, a thoroughgoing analysis of a wide range of topics. Examining, among other things, the Buddha, the Four Noble Truths, and nirvana, Nagarjuna demonstrates that each lacks the autonomy and independence that is falsely ascribed to it. His approach generally is to consider the various ways in which a given entity could exist and then to show that none of them is tenable because of the absurdities that would be entailed. In the case of something that is regarded to be the effect of a cause, he shows that it cannot be produced from itself (because an effect is the product of a cause), from something other than itself (because there must be a link between cause and effect), from something that is both the same as and different from itself (because the former two options are not possible), or from something that is neither the same as nor different from itself (because no such thing exists). Nagarjuna defined emptiness in terms of the doctrine of *pratityasamutpada* ("dependent origination"), which

holds that things are not self-arisen but produced in dependence on causes and conditions. Adopting this view allowed him to avoid the charge of nihilism, which he addressed directly in his writings and which his followers would confront over the centuries. Nagarjuna employs the doctrine of the two truths, *paramartha satya* ("ultimate truth") and *samvrti satya* ("conventional truth"), explaining that everything that exists is ultimately empty of any intrinsic nature but does exist conventionally. The conventional is the necessary means for understanding the ultimate, and it is the ultimate that makes the conventional possible.

As Nagarjuna wrote, "For whom emptiness is possible, everything is possible."

13. Plotinus

Plotinus was an ancient philosopher who founded the Neoplatonic school of philosophy.

The only important source for the life of Plotinus is the *Enneads*, a biography that his disciple and editor, Porphyry, wrote as a preface to his edition of the writings of his master.

The main activity of Plotinus, to which he devoted most of his time and energy, was his teaching and, after his first 10 years in Rome, his writing. There was nothing academic or highly organized about his "school," though his method of teaching was rather scholastic. He would have passages read from commentaries on Plato or Aristotle by earlier philosophers and then expound his own views. The meetings, however, were friendly and informal, and Plotinus encouraged unlimited discussion. Difficulties, once raised, had to be discussed until they were solved. The school was a loose circle of friends and admirers with no corporate organization.

It was for these friends that he wrote the treatises that Porphyry collected and arranged as the *Enneads*.

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Some passages in the *Enneads* give an idea of Plotinus' attitude to the religions and superstitions of his intensely religious and superstitious age, an attitude that seems to have been unusually detached. Like all men of his time, he believed in magic and in the possibility of foretelling the future by the stars, though he attacked the more bizarre and immoral beliefs of the astrologers. His interest in the occult was philosophical rather than practical, and there is no definite evidence that he practiced magic.

14. Saint Augustine

St. Augustine is one of the Latin Fathers of the Church, one of the Doctors of the Church, and perhaps the most significant Christian thinker after St. Paul. Augustine's adaptation of classical thought to Christian teaching created a theological system of great power and lasting influence.

Two of Augustine's works stand out above the others for their lasting influence, but they have had very different fates. *City of God* was widely read in Augustine's time and throughout the Middle Ages and still demands attention today, but it is impossible to read without a determined effort to place it in its historical context. The *Confessions* was not much read in the first centuries of the Middle Ages, but from the 12th century onward it has been continuously read as a vivid portrayal of an individual's struggle for self definition in the presence of a powerful God.

15. Sankara

San. kara, an Indian philosopher and theologian, is most renowned as an exponent of the Advaita Vedānta school of philosophy, from whose doctrines the main currents of modern Indian thought are derived. He wrote commentaries on the *Brahma-sūtras* and the principal *Upanis.ads*, affirming his belief in one eternal unchanging reality (Brahman) and the illusion of plurality and differentiation.

Śan. kara was active in a politically chaotic age. He would not teach his doctrine to city dwellers. The power of Buddhism was still strong in the cities, though already declining, and Jainism, a nontheistic ascetic faith, prevailed among the merchants and manufacturers. Popular Hinduism occupied the minds of ordinary people, while city dwellers pursued ease and pleasure. There were also epicureans in cities. It was difficult for Śan. kara to communicate Vedānta philosophy to these people. Consequently, Śan. kara propagated his teachings chiefly to *sannyāsins* and intellectuals in the villages, and he gradually won the respect of Brahmans and feudal lords. He enthusiastically endeavoured to restore the orthodox Brahmanical tradition without paying attention to the bhakti (devotional) movement, which had made a deep impression on ordinary Hindus in his age. Śan. kara made full use of his knowledge of Buddhism to attack Buddhist doctrines severely or to transmute them into his own Vedāntic nondualism, and he tried with great effort to "vedanticize" the Vedānta philosophy, which had been made extremely Buddhistic by his predecessors. The basic structure of his philosophy is more akin to Sān . kya, a

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philosophic system of nontheistic dualism, and the Yoga school than to Buddhism. It is said that Śan. Kara died at Kedārnātha in the Himalayas.

16. YaqUb ibn Ish.AQ as.-S.abAh . al-Kindi

Al-Kindī was the first outstanding Islamic philosopher. He is known as "the philosopher of the Arabs." His acquaintance with the writings of Plato and Aristotle was still incomplete and technically inadequate. He improved the Arabic translation of the "Theology of Aristotle" but made only a selective and circumspect use of it.

Devoting most of his writings to questions of natural philosophy and mathematics, al-Kindī was particularly concerned with the relation between corporeal things, which are changeable, in constant flux, infinite, and as such unknowable, on the one hand, and the permanent world of forms (spiritual or secondary substances), which are not subject to flux yet to which man has no access except through things of the senses. He insisted that a purely human knowledge of all things is possible, through the use of various scientific devices, learning such things as mathematics and logic, and assimilating the contributions of earlier thinkers. The existence of a "supernatural" way to this knowledge in which all these requirements can be dispensed with was acknowledged by al-Kindī: God may choose to impart it to his prophets by cleansing and illuminating their souls and by giving them his aid, right guidance, and inspiration; and they, in turn, communicate it to ordinary men in an admirably clear, concise, and comprehensible style. This is the prophets' "divine" knowledge, characterized by a special mode of access and style of exposition. In principle, however, this very same knowledge is accessible to man without divine aid, even though "human" knowledge may lack the completeness and consummate logic of the prophets' divine message. Reflection on the two different kinds of knowledge— the human knowledge bequeathed by the ancients and the revealed knowledge expressed in the Qur'ān— led al-Kindī to pose a number of themes that became central to Islamic philosophy: the rational–metaphorical exegesis of the Qur'ān and the H. adīth; the identification of God with the first being and the first cause; creation as the giving of being and as a kind of causation distinct from natural causation and Neoplatonic emanation; and the immortality of the individual soul.

17. Al-FARABI

Al-Fārābī was a Muslim philosopher and one of the preeminent thinkers of medieval Islam. He was regarded in the Arab world as the greatest philosophical authority after Aristotle.

Political Philosophy and the Study of Religion

Al-Fārābī regarded theology and the juridical study of the law as derivative phenomena that function within a framework set by the prophet as lawgiver and founder of a human community. In this community, revelation defines the opinions the members of the community must hold and the actions they must perform if they are to attain the earthly happiness of this

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world and the supreme happiness of the other world. Philosophy could not understand this framework of religion as long as it concerned itself almost exclusively with its truth content and confined the study of practical science to individualistic ethics and personal salvation.In contrast to al-Kindī and ar-Rāzī, al-Fārābī recast philosophy in a new framework analogous to that of the Islamic religion. The sciences were organized within this philosophic framework so that logic, physics, mathematics, and metaphysics culminated in a political science whose subject matter is the investigation of happiness and how it can be realized in cities and nations. The central theme of this political science is the founder of a virtuous or excellent community. Included in this theme are views concerning the supreme rulers who follow the founder, their qualifications, and how the community must be ordered so that its members attain happiness as citizens rather than isolated human beings.

Once this new philosophical framework was established, it became possible to conduct a philosophical investigation of all the elements that constituted the Islamic community: the prophet-lawgiver, the aims of the divine laws, the legislation of beliefs as well as actions, the role of the successors to the founding legislator, the grounds of the interpretation or reform of the law, the classification of human communities according to their doctrines in addition to their size, and the critique of "ignorant" (pagan), "transgressing," "falsifying," and "erring" communities. Philosophical cosmology, psychology, and politics were blended by al-Fārābī into a political theology whose aim was to clarify the foundations of the Islamic community and defend its reform in a direction that would promote scientific inquiry and encourage philosophers to play an active role in practical affairs.

The Analogy of Religion and Philosophy

Al-Fārābī's theological and political writings showed later Muslim philosophers the way to deal with the question of the relation between philosophy and religion and presented them with a complex set of problems that they continued to elaborate, modify, and develop in different directions. Starting with the view that religion is analogous or similar to philosophy, al-Fārābī argued that the idea of the true prophet-lawgiver ought to be the same as that of the true philosopher-king. Thus, he challenged both al-Kindī's view that prophets and philosophers have different and independent ways to the highest truth available to man and ar-Rāzī's view that philosophy is the only way to that knowledge. That a man could combine the functions of prophecy, lawgiving, philosophy, and kingship did not necessarily mean that these functions were identical; it did mean, however, that they all are legitimate subjects of philosophic inquiry. Philosophy must account for the powers, knowledge, and activities of the prophet, lawgiver, and king, which it must distinguish from and relate to those of the philosopher. The public, or political, function of philosophy was emphasized. Unlike Neoplatonism, which had for long limited itself to the Platonic teaching that the function of philosophy is to liberate the soul from

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the shadowy existence of the cave—in which knowledge can only be imperfectly comprehended as shadows reflecting the light of the truth beyond the cave (the world of senses)—al-Fārābī insisted with Plato that the philosopher must be forced to return to the cave, learn to talk to its inhabitants in a manner they can comprehend, and engage in actions that may improve their lot.

18. RAMANUJA

Rāmānuja, a South Indian Brahman theologian and philosopher, was the single most influential thinker of devotional Hinduism.

Like many Hindu thinkers, he made an extended pilgrimage, circumambulating India from Rāmeswaram (part of Adams Bridge), along the west coast to Badrīnāth, the source of the holy river Ganges, and returning along the east coast. He returned after 20 years to Śrīran. gam, where he organized the temple worship, and, reputedly, he founded 74 centres to disseminate his doctrine.

Philosophy and Influence

Rāmānuja's chief contribution to philosophy was his emphasis that discursive thought is necessary in man's search for the ultimate verities, that the phenomenal world is real and provides real knowledge, and that the exigencies of daily life are not detrimental or even contrary to the life of the spirit. In this emphasis he is the antithesis of Śan. kara, of whom he was sharply critical and whose interpretation of the scriptures he disputed. Like other adherents of the Vedānta system, Rāmānuja accepted that any Vedānta system must base itself on the three "points of departure," namely, the *Upanis.ads*, the *Brahma-sūtras* (brief exposition of the major tenets of the *Upanis.ads*), and the *Bhagavadgītā*, the colloquy of the god Krishna and his friend Arjuna. He wrote no commentary on any single *Upanis.ad* but explained in detail the method of understanding the *Upanis.ads* in his first major work, the *Vedārtha-sam. graha* ("Summary of the Meaning of the Veda"). Much of this was incorporated in his commentary on the *Brahma-sūtras*, the *Śrī-bhās. ya*, which presents his fully developed views. His commentary on the *Bhagavadgītā*, the *Bhagavadgītā-bhāsya*, dates from a later age.

Although Rāmānuja's contribution to Vedānta thought was highly significant, his influence on the course of Hinduism as a religion has been even greater. By allowing the urge for devotional worship (bhakti) into his doctrine of salvation, he aligned the popular religion with the pursuits of philosophy and gave bhakti an intellectual basis. Ever since, bhakti has remained the major force in the religions of Hinduism.

Rāmānuja's world view accepts the ontological reality of three distinct orders: matter, soul, and God. Like Śan. kara and earlier Vedānta, he admits that there is nonduality (*advaita*), an ultimate identity of the three orders, but this nonduality for him is asserted of God, who is modified (*viśis. t.a*) by the orders of matter and soul; hence his doctrine is known as Viśis.t. ādvaita ("modified nonduality") as opposed to the unqualified nonduality of Śan. kara. Central

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to his organic conception of the universe is the analogy of body and soul: just as the body modifies the soul, has no separate existence from it, and yet is different from it, just so the orders of matter and soul constitute God's "body," modifying it, yet having no separate existence from it. The goal of the human soul, therefore, is to serve God just as the body serves the soul. Anything different from God is but a *śes. a* of him, a spilling from the plenitude of his being. All the phenomenal world is a manifestation of the glory of God (*vibhūti*), and to detract from its reality is to detract from his glory. Rāmānuja transformed the practice of ritual action into the practice of divine worship and the way of meditation into a continuous loving pondering of God's qualities; both, in turn, a subservient to bhakti, the fully realized devotion that finds God. Thus, release is not merely a shedding of the bonds of transmigration but a positive quest for the contemplation of God, who is pictured as enthroned in his heaven, called Vaikun.t. ha, with his consort and attendants.

19. Al-GhazAll

Al-Ghazālī was a Muslim theologian and mystic whose great work, *Ih. yā' 'ulūm ad-dīn* ("The Revival of the Religious Sciences"), made S.ūfism (Islamic mysticism) an acceptable part of orthodox Islam.

Al-Ghazālī's greatest work is *Ih. yā' 'ulūm ad-dīn*. In 40 "books" he explained the doctrines and practices of Islam and showed how these can be made the basis of a profound devotional life, leading to the higher stages of S.ūfism, or mysticism. The relation of mystical experience to other forms of cognition is discussed in *Mishkāt al-anwār* (*The Niche for Lights*). Al-Ghazālī's abandonment of his career and adoption of a mystical, monastic life is defended in the autobiographical work *al-Munqidh min ad. -d. alāl* (*The Deliverer from Error*). His philosophical studies began with treatises on logic and culminated in the *Tahāfut* (*The Inconsistency—or Incoherence—of the Philosophers*), in which he defended Islam against such philosophers as Avicenna who sought to demonstrate certain speculative views contrary to accepted Islamic teaching.

Most of his activity was in the field of jurisprudence and theology. Toward the end of his life he completed a work on general legal principles, *al-Mustas. fā* (*Choice Part*, or *Essentials*). His compendium of standard theological doctrine (translated into Spanish), *al-Iqtis. ād fī al-I'tiqād* (*The Just Mean in Belief*), was probably written before he became a mystic, but there is nothing in the authentic writings to show that he rejected these doctrines, even though he came to hold that theology—the rational, systematic presentation of religious truths—was inferior to mystical experience. From a similar standpoint he wrote a polemical work against the militant sect of the Assassins (Ismā'īlīyah), and he also wrote (if it is authentic) a criticism of Christianity, as well as a book of *Counsel for Kings* (*Nas īh.at al-mulūk*).

20. Shinran

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21. Kautilya

Kautilya was the minister in the Kingdom of Chandragupta Maurya during 317 – 293 B.C. He has been considered as one of the shrewdest ministers of the times and has explained his views on State, War, Social Structures, Diplomacy, Ethics, Politics and Statecraft very clearly in his book called Arthashastra. The Mauryan Empire was larger than the later British India which expanded from the Indian Ocean to Himalayas and upto to Iran in the West. After Alexander left India, this was the most powerful kingdom in India and Kautilya was minister who advised the King.

Before Kautilya there were other philosophers in India who composed the Shastras but his work was robust and encompassed all the treaties written earlier. If we compare statesman on the four dimension framework of: War & Peace, Human Rights, International Economic Justice and World Order Kautilya had a strong opinion on all the four aspects. In fact people like Bismark and Woodrow Wilson in recent history had been able to demonstrate their views only on two of the four dimensions. Kautilya's work is primarily a book of political realism where State is paramount and King shall carry out duties as advised in his book to preserve his state. Kautilya's work is so deep rooted in realism that he goes to describe the gory and brutal means a King must adopt to be in power. This could have been one reason why Ashoka, the grandson of Chandragupta Maurya whom Kautilya advised renounced violence and war thus taking the path of Dharma or Morals.

Kautilya on Justice

Kautilya believed that for the prosperity of a state, the state must be devoid of internal conflict and the King should be in control of the state. To maintain this internal peace he believed in a just and realistic rule of law. His definition of a state was one which had power and wealth and hence he put property rights and protection of wealth as one of the important themes in his jurisprudence. In fact he advocated that one could get rid of corporeal punishment by paying off fines.

Kautilya also attaches great importance to human rights on how the invaded ruler and his ministers should be treated. He shows a deep understanding of criminal justice and war justice. Surprisingly, for a harsh and realist man like Kautilya he shows mercy towards the people defeated in a war and recommends humanity and justice towards them. He thinks that this important to preserve the mandala structure of war and peace. He advocates that defeated king shall be treated with respect and he should be made an ally. He thinks that they key people advising the defeated king should be eliminated through a silent war.

Kautilya believes that law should be in the hands of the King and punishments need to be awarded to those who are guilty so that King can protect himself from the social unrest and unhappiness. He believes that punishment is a means to an end and it needs to prevent the commission of the crime. Kautilya also was a reformer where he though punishments could reform a person and hence a society. His devotion to social structure was so strong that he

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thinks that Brahmins 11 need to be punished less by only exiling him and not torture him. This unequal social justice was in itself injustice but so was his belief. He attaches great importance to dandaniti which includes, protecting property, acquiring property, augmenting them and distributing them. He thinks that justice is an important constituent of sovereignty and it needs to be preserved by the State and the ultimate responsibility lies with the King.

COMPARING KAUTILYA

Having looked at Kautilya's approach to war, diplomacy and ethics, it is but important to compare him with Plato and Machiavelli.

His view on state, war and society could have been different because of the geographic origins of these two great minds. I also chose Machiavelli because he is in recent history and also has written extraordinarily on statescraft and both Kautilya and Machiavelli served a king.

Kautilya and Plato

Kautilya and Plato have many similarities in terms of social structure, belief in autocracy, emphasis on virtues of honesty and favoring the elitist in the society. Kautilya endorsed caste structure and approved of lower caste doing menial jobs while Plato strongly favored slavery. But both men never discuss slavery in detail nor do they justify it as an institution. Plato and Kautilya both thought the state should be governed by the learned and elites while despising the idea of democracy. They thought democracy would result in anarchy. Plato and Kautilya liked the idea of a military class and thought that the rulers should come from that sect of the society. In addition they believed in honesty and just behavior by the kings towards their subjects as Kautilya and so did Plato believe in the state of happiness for the Nation.

The important difference comes between these two men come their support for different parts of the society. While Kautilya favored the Brahmins or the priests to make the law and policy he also favored the warriors to be the rulers. In case of Plato, he favored the aristocrats to both rule and act as the intellect for the society. In addition Plato was a philosopher and not a politician, while Kautilya was a seasoned politician with views on philosophy. This becomes important because Kautilya has been time and again reproached for being harsh and wicked in his treatise but I attribute it to his being extreme side of realism having been a politician. The context in which Plato lived was a group of small states with Athens only as the large empire. In the case of Kautilya, he was part of a large state with centralized bureaucracy and an expanding empire. The other key difference between them was the construction of the state. Plato believed in unity and common good central to the state, while Kautilya thought military to be the focus of the state and a powerful state can be created only by a strong military. In terms of diplomacy, Plato has very little contribution towards foreign policy and infact thought foreign trade was a negative influence on the state. In contrast, Kautilya has thought about diplomacy and foreign policy elaborately. Similarly these two men differ on their economic policy making where Plato thinks about the State as a provider of rule of law, Kautilya extracts value from the

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citizens through taxes and redistributes wealth.

Kautilya and Machiavelli

Kautilya's work comes from his myths and beliefs where as Machiavelli mainly writes based on his experiences and examples from history. One of benefits of Kautilya's work is that this imagination has given his work a robust structure and can last over a period of time. In addition Machiavelli's work can be considered as one of the possible subsets of Kautilya's statecraft. The weakness of Kautilya's work is that it is not empirical and is not time tested. Yes, some of his writings were used by his King Maurya but they were denounced by King Ashoka as wicked and cunning. In addition the language that Machiavelli uses is very learned while Kautilya uses terse statements which make the point. Though this might look to be more an issue of education and expression, I think language is a representation of diplomacy and suaveness. In general Kautilya has been criticized for being harsh and crude in dealing with spies and espionage and this language differential only vouches for it even more. In my opinion, Machiavelli was a shrewd man and did not want to explicitly write down that was implicitly known.

Machiavelli and Kautilya both believe in one state and endorse imperialism of their emperors in their times. Both these men advocate flexibility and treachery in war. They understand the need for diplomacy but do not dissuade their kings to go to war. They both believe that the populace or the society is to be respected and different traditions need to be tolerated to bring stability within the state. One interesting point here is that it somehow looks like both these men thought that there was a trade-off between internal stability and external war conquests. Also they believe that the religion should serve the state but the difference is that while Machiavelli seems to sometime condemn the religion, Kautilya eschews the religion and believes in the given social and religious structure.

Machiavelli and Kautilya both managed to blur the distinction between utility and morality. Who was more immoral when it came to war is debatable but they were both realists guided not by religion but by their belief in the concept of state and craft needed to run a state. This was because they were able to clearly distinguish the morals which governed the state and the morals that governed the individual. They both longed for a world order where their state was center, sought social and economic justice and a world order. The distinction only occurs in the world order where Kautilya believes that the world social order should be as per the caste system in India farfetched from Machiavelli's modern world order.

22. Buddha

The Buddha (fl. circa 450 BCE) is the individual whose teachings form the basis of the Buddhist tradition. These teachings, preserved in texts known as the *Nikāyas* or *Āgamas*, concern the quest for liberation from suffering. While the ultimate aim of the Buddha's teachings is thus to help individuals attain the good life, his analysis of the source of suffering centrally involves claims concerning the nature of persons, as well as how we acquire knowledge about the world

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and our place in it. These teachings formed the basis of a philosophical tradition that developed and defended a variety of sophisticated theories in metaphysics and epistemology.

Buddha as Philosopher

This entry concerns the historical individual, traditionally called Gautama, who is identified by modern scholars as the founder of Buddhism. According to Buddhist teachings, there have been other Buddhas in the past, and there will be yet more in the future. The title 'Buddha', which literally means 'awakened', is conferred on an individual who discovers the path to nirvana, the cessation of suffering, and propagates that discovery so that others may also achieve nirvana. If the teaching that there have been other Buddhas is true, then Gautama is not the founder of Buddhism. This entry will follow modern scholarship in taking an agnostic stance on the question of whether there have been other Buddhas, and likewise for questions concerning the superhuman status and powers that some Buddhists attribute to Buddhas. The concern of this entry is just those aspects of the thought of the historical individual Gautama that bear on the development of the Buddhist philosophical tradition.

The Buddha will here be treated as a philosopher. To so treat him is controversial, but before coming to why that should be so, let us first rehearse those basic aspects of the Buddha's life and teachings that are relatively non-controversial. Tradition has it that Gautama lived to age 80. Up until recently his dates were thought to be approximately 560–480 BCE, but many scholars now hold that he must have died around 405 BCE. He was born into a family of some wealth and power, members of the Śākya clan, in the area of the present border between India and Nepal. The story is that in early adulthood he abandoned his comfortable life as a householder (as well as his wife and young son) in order to seek a solution to the problem of existential suffering. He first took up with a number of different wandering ascetics (*śramanas*) who claimed to know the path to liberation from suffering. Finding their teachings unsatisfactory, he struck out on his own, and through a combination of insight and meditational practice attained the state of enlightenment (*bodhi*) which is said to represent the cessation of all further suffering. He then devoted the remaining 45 years of his life to teaching others the insights and techniques that had led him to this achievement.

Gautama could himself be classified as one of the *śramanas*. That there existed such a phenomenon as the *śramanas* tells us that there was some degree of dissatisfaction with the customary religious practices then prevailing in the Gangetic basin of North India. These practices consisted largely in the rituals and sacrifices prescribed in the Vedas. Among the*śramanas* there were many, including the Buddha, who rejected the authority of the Vedas as definitive pronouncements on the nature of the world and our place in it (and for this reason are called 'heterodox'). But within the Vedic canon itself there is a stratum of (comparatively late) texts, the *Upaniads*, that likewise displays disaffection with Brahmin ritualism. Among the new ideas that figure in these ('orthodox') texts, as well as in the teachings of those

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heterodox *śramanas* whose doctrines are known to us, are the following: that sentient beings (including humans, non-human animals, gods, and the inhabitants of various hells) undergo rebirth; that rebirth is governed by the causal laws of karma (good actions cause pleasant fruit for the agent, evil actions cause unpleasant fruit, etc.); that continual rebirth is inherently unsatisfactory; that there is an ideal state for sentient beings involving liberation from the cycle of rebirth; and that attaining this state requires overcoming ignorance concerning one's true identity. Various views are offered concerning this ignorance and how to overcome it. The *Bhagavad Gītā* (classified by some orthodox schools as an *Upani□ad*) lists four such methods, and discusses at least two separate views concerning our identity: that there is a plurality of distinct selves, each being the true agent of a person's actions and the bearer of karmic merit and demerit but existing separately from the body and its associated states; and that there is just one self, of the nature of pure consciousness (a 'witness') and identical with the essence of the cosmos, Brahman or pure undifferentiated Being.

The Buddha agreed with those of his contemporaries embarked on the same soteriological project that it is ignorance about our identity that is responsible for suffering. What sets his teachings apart (at this level of analysis) lies in what he says that ignorance consists in: the conceit that there is an 'I' and a 'mine'. This is the famous Buddhist teaching of non-self (*anātman*). And it is with this teaching that the controversy begins concerning whether Gautama may legitimately be represented as a philosopher. First there are those who (correctly) point out that the Buddha never categorically denies the existence of a self that transcends what is empirically given, namely the five *skandhas* or psychophysical elements. While the Buddha does deny that any of the psychophysical elements is a self, these interpreters claim that he at least leaves open the possibility that there is a self that is transcendent in the sense of being non-empirical. To this it may be objected that all of classical Indian philosophy—Buddhist and orthodox alike—understood the Buddha to have denied the self *tout court*. To this it is sometimes replied that the later philosophical tradition simply got the Buddha wrong, at least in part because the Buddha sought to indicate something that cannot be grasped through the exercise of philosophical rationality. On this interpretation, the Buddha should be seen not as a proponent of the philosophical methods of analysis and argumentation, but rather as one who sees those methods as obstacles to final release.

Another reason one sometimes encounters for denying that the Buddha is a philosopher is that he rejects the characteristically philosophical activity of theorizing about matters that lack evident practical application. On this interpretation as well, those later Buddhist thinkers who did go in for the construction of theories about the ultimate nature of everything simply failed to heed or properly appreciate the Buddha's advice that we avoid theorizing for its own sake and confine our attention to those matters that are directly relevant to liberation from suffering. On this view the teaching of non-self is not a bit of metaphysics, just some practical advice to the effect that we should avoid identifying with things that are transitory and so

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bound to yield dissatisfaction. What both interpretations share is the assumption that it is possible to arrive at what the Buddha himself thought without relying on the understanding of his teachings developed in the subsequent Buddhist philosophical tradition.

This assumption may be questioned. Our knowledge of the Buddha's teachings comes by way of texts that were not written down until several centuries after his death, are in languages (Pāli, and Chinese translations of Sanskrit) other than the one he is likely to have spoken, and disagree in important respects. The first difficulty may not be as serious as it seems, given that the Buddha's discourses were probably rehearsed shortly after his death and preserved through oral transmission until the time they were committed to writing. And the second need not be insuperable either. But the third is troubling, in that it suggests textual transmission involved processes of insertion and deletion in aid of one side or another in sectarian disputes. Our ancient sources attest to this: one will encounter a dispute among Buddhist thinkers where one side cites some utterance of the Buddha in support of their position, only to have the other side respond that the text from which the quotation is taken is not universally recognized as authoritatively the word of the Buddha. This suggests that our record of the Buddha's teaching may be colored by the philosophical elaboration of those teachings propounded by later thinkers in the Buddhist tradition.

Some scholars are more sanguine than others about the possibility of overcoming this difficulty, and thereby getting at what the Buddha himself had thought, as opposed to what later Buddhist philosophers thought he had thought. No position will be taken on this dispute here. We will be treating the Buddha's thought as it was understood within the later philosophical tradition that he had inspired. The resulting interpretation may or may not be faithful to his intentions. It is at least logically possible that he believed there to be a transcendent self that can only be known by mystical intuition, or that the exercise of philosophical rationality leads only to sterile theorizing and away from real emancipation. What we can say with some assurance is that this is not how the Buddhist philosophical tradition understood him. It is their understanding that will be the subject of this essay.

Attitude toward Reason

When the Buddha says that a person in one life and the person in another life are neither the same nor different, one's first response might be to take 'different' to mean something other than 'not the same'. But while this is possible in English given the ambiguity of 'the same', it is not possible in the Pāli source, where the Buddha is represented as unambiguously denying both numerical identity and numerical distinctness. This has led some to wonder whether the Buddha does not employ a deviant logic. Such suspicions are strengthened by those cases where the options are not two but four, cases of the so-called tetralemma (*catu□ko□i*). For instance, when the Buddha is questioned about the post-mortem status of the enlightened person or *arhat* (e.g., at M I.483–8) the possibilities are listed as: (1) the *arhat* continues to

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exist after death, (2) does not exist after death, (3) both exists and does not exist after death, and (4) neither exists nor does not exist after death. When the Buddha rejects both (1) and (2) we get a repetition of 'neither the same nor different'. But when he goes on to entertain, and then reject, (3) and (4) the logical difficulties are compounded. Since each of (3) and (4) appears to be formally contradictory, to entertain either is to entertain the possibility that a contradiction might be true. And their denial seems tantamount to affirmation of excluded middle, which is *prima facie* incompatible with the denial of both (1) and (2). One might wonder whether we are here in the presence of the mystical.

There were some Buddhist philosophers who took 'neither the same nor different' in this way. These were the Personalists (*Pudgalavādins*), who were so called because they affirmed the ultimate existence of the person as something named and conceptualized in dependence on the psychophysical elements. They claimed that the person is neither identical with nor distinct from the psychophysical elements. They were prepared to accept, as a consequence, that nothing whatever can be said about the relation between person and elements. But their view was rejected by most Buddhist philosophers, in part on the grounds that it quickly leads to an ineffability paradox: one can say neither that the person's relation to the elements is inexpressible, nor that it is not inexpressible. The consensus view was instead that the fact that the person can be said to be neither identical with nor distinct from the elements is grounds for taking the person to be a mere conceptual fiction. Concerning the persons in the two lives, they understood the negations involved in 'neither the same nor different' to be of the commitment less variety, i.e., to function like illocutionary negation. If we agree that the statement '7 is green' is semantically ill-formed, on the grounds that abstract objects such as numbers do not have colors, then we might go on to say, 'Do not say that 7 is green, and do not say that it is not green either'. There is no contradiction here, since the illocutionary negation operator 'do not say' generates no commitment to an alternative characterization.

There is also evidence that claims of type (3) involve parameterization. For instance, the claim about the *arhat* would be that there is some respect in which they can be said to exist after death, and some other respect in which they can be said to no longer exist after death. Entertaining such a proposition does not require that one believe there might be true contradictions. And while claims of type (4) would seem to be logically equivalent to those of type (3) (regardless of whether or not they involve parameterization), the tradition treated this type as asserting that the subject is beyond all conceptualization. To reject the type (4) claim about the *arhat* is to close off one natural response to the rejections of the first three claims: that the status of the *arhat* after death transcends rational understanding. That the Buddha rejected all four possibilities concerning this and related questions is not evidence that he employed a deviant logic.

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The Buddha's response to questions like those concerning the *arhat* is sometimes cited in defense of a different claim about his attitude toward rationality. This is the claim that the Buddha was essentially a pragmatist, someone who rejects philosophical theorizing for its own sake and employs philosophical rationality only to the extent that doing so can help solve the practical problem of eliminating suffering. The Buddha does seem to be embracing something like this attitude when he defends his refusal to answer questions like that about the*arhat*, or whether the series of lives has a beginning, or whether the living principle (*jīva*) is identical with the body. He calls all the possible views with respect to such questions distractions insofar as answering them would not lead to the cessation of the defilements and thus to the end of suffering. And in a famous simile (M I.429) he compares someone who insists that the Buddha answer these questions to someone who has been wounded by an arrow but will not have the wound treated until they are told who shot the arrow, what sort of wood the arrow is made of, and the like.

Passages such as these surely attest to the great importance the Buddha placed on sharing his insights to help others overcome suffering. But this is consistent with the belief that philosophical rationality may be used to answer questions that lack evident connection with pressing practical concerns. And on at least one occasion the Buddha does just this. Pressed to give his answers to the questions about the *arhat* and the like, the Buddha first rejects all the possibilities of the tetralemma, and defends his refusal on the grounds that such theories are not conducive to liberation from *sasāra*. But when his questioner shows signs of thereby losing confidence in the value of the Buddha's teachings about the path to the cessation of suffering, the Buddha responds with the example of a fire that goes out after exhausting its fuel. If one were asked where this fire has gone, the Buddha points out, one could consistently deny that it has gone to the north, to the south, or in any other direction. This is so for the simple reason that the questions 'Has it gone to the north?', 'Has it gone to the south?', etc., all share the false presupposition that the fire continues to exist. Likewise the questions about the *arhat* and the like all share the false presupposition that there is such a thing as a person who might either continue to exist after death, cease to exist at death, etc. The difficulty with these questions is not that they try to extend philosophical rationality beyond its legitimate domain, as the handmaiden of soteriologically useful practice. It is rather that they rest on a false presupposition—something that is disclosed through the employment of philosophical rationality.

A different sort of challenge to the claim that the Buddha valued philosophical rationality for its own sake comes from the role played by authority in Buddhist soteriology. For instance, in the Buddhist tradition one sometimes encounters the claim that only enlightened persons such as the Buddha can know all the details of karmic causation. And to the extent that the moral rules are thought to be determined by the details of karmic causation, this might be taken to mean

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MUKHERJEE NAGAR: 102, Ist Floor, Manushree Building, Comm. Comp., Delhi-09
KAROL BAGH: 16-A/2, First Floor, Ajmal Khan Road, W.E.A., New Delhi-05,
Phone No. : 011-2764518, 27653494, 28754391, 45871256, 43465178
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that our knowledge of the moral rules is dependent on the authority of the Buddha. Again, the subsequent development of Buddhist philosophy seems to have been constrained by the need to make theory compatible with certain key claims of the Buddha. For instance, one school developed an elaborate form of four-dimensionalism, not because of any deep dissatisfaction with presentism, but because they believed the non-existence of the past and the future to be incompatible with the Buddha's alleged ability to cognize past and future events. And some modern scholars go so far as to wonder whether non-self functions as anything more than a sort of linguistic taboo against the use of words like 'I' and 'self' in the Buddhist tradition (Collins 1982: 183). The suggestion is that just as in some other religious traditions the views of the founder or the statements of scripture trump all other considerations, including any views arrived at through the free exercise of rational inquiry, so in Buddhism as well there can be at best only a highly constrained arena for the deployment of philosophical rationality.

Now it could be that while this is true of the tradition that developed out of the Buddha's teachings, the Buddha himself held the unfettered use of rationality in quite high esteem. This would seem to conflict with what he is represented as saying in response to the report that he arrived at his conclusions through reasoning and analysis alone: that such a report is libelous, since he possesses a number of superhuman cognitive powers (M I.68). But at least some scholars take this passage to be not the Buddha's own words but an expression of later devotionalist concerns (Gombrich 2009: 164). Indeed one does find a spirited discussion within the tradition concerning the question whether the Buddha is omniscient, a discussion that may well reflect competition between Buddhism and those Brahmanical schools that posit an omniscient creator. And at least for the most part the Buddhist tradition is careful not to attribute to the Buddha the sort of omniscience usually ascribed to an all-perfect being: the actual cognition, at any one time, of all truths. Instead a Buddha is said to be omniscient only in the much weaker sense of always having the ability to cognize any individual fact relevant to the soteriological project, viz. the details of their own past lives, the workings of the karmic causal laws, and whether a given individual's defilements have been extirpated. Moreover, these abilities are said to be ones that a Buddha acquires through a specific course of training, and thus ones that others may reasonably aspire to as well. The attitude of the later tradition seems to be that while one could discover the relevant facts on one's own, it would be more reasonable to take advantage of the fact that the Buddha has already done all the epistemic labor involved. When we arrive in a new town we could always find our final destination through trial and error, but it would make more sense to ask someone who already knows their way about.

The Buddhist philosophical tradition grew out of earlier efforts to systematize the Buddha's teachings. Within a century or two of the death of the Buddha, exegetical differences led to debates concerning the Buddha's true intention on some matter, such as that between the

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Personalists and others over the status of the person. While the parties to these debates use many of the standard tools and techniques of philosophy, they were still circumscribed by the assumption that the Buddha's views on the matter at hand are authoritative. In time, however, the discussion widened to include interlocutors representing various Brahmanical systems. Since the latter did not take the Buddha's word as authoritative, Buddhist thinkers were required to defend their positions in other ways. The resulting debate (which continued for about nine centuries) touched on most of the topics now considered standard in metaphysics, epistemology and philosophy of language, and was characterized by considerable sophistication in philosophical methodology. What the Buddha would have thought of these developments we cannot say with any certainty. What we can say is that many Buddhists have believed that the unfettered exercise of philosophical rationality is quite consistent with his teachings.

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ETHICS IN PUBLIC LIFE

PUBLIC LIFE, as opposed to private life, concerns the entire nation. It is not the preserve of any individual. Politics is the most potent lever of power in a modern State. It is, therefore, the most important aspect of public life.

Reason for evaporation of ethics from public life.

1. POLITICS-CRIME NEXUS IN INDIA-REASONS

Politics and politicians, the world over, are not known for maintaining a high standard of ethics. Samuel Johnson's remark that politics is the last refuge of scoundrels, has more than an element of truth about it. However, during our freedom struggle in India, we had a saint dominating the political scene in our country. He spiritualised politics. He emphasised that both the end and the means must be noble. His moral strength proved to be superior than the material strength of the Empire, over which the Sun never set. Even after he was gone and the struggle for Independence was over, India for a while retained her moral eminence, despite her economic and military weaknesses. The Mahatma's legacy and Nehru's commitment to democracy, secularism and world peace, made that possible.

In a little over two decades after Independence, values in public life so assiduously developed by the Mahatma and nourished by Nehru, started being ruthlessly discarded. A new era dawned ushering in rapid degeneration of values. Pursuit of noble ends through noble means gave way to striving for selfish ends through questionable means. Conscience voting, breach of promise in abolishing privy purse, imposing family rule, undermining institutions and subverting democracy became the order of the day at the national level. Soon, these trends spread to the States and to all political parties in varying degrees and forms. Dynasticism in politics did not remain confined to the ruling party at the Centre. Adherents to this grave distortion of democracy could now), be seen among the ruling parties in States like Kashmir, Haryana, Andhra Pradesh and so on. It has become a common practice for all political parties to give tickets during elections to the spouse or progeny of a deceased legislator, even though he or she may not have any merit nor any record of service to the people.

In the past, we had leaders who had made their mark in different professions and had sacrificed their career to join politics and serve the people. The new generations of leaders are mostly professional politicians who have chosen politics as a career because of the rich rewards it is now being made to yield. Politics has become the most remunerative profession in India. At the same time, it has become a profession in which merit and ethics have largely got jettisoned.' This is amply reflected in the calibre of most of our present-day political leaders.

For sometime, political leaders had begun to take the help of criminal elements to win elections. The criminals have now begun to take over and are getting themselves elected to the legislatures. Not long ago, an individual accused of being a paramour and involved in a murder case, was made a Minister in the Central Government, while the case against him was still

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lingering in the court. A large percentage of legislators, particularly in the States, are history-sheeters with criminal antecedents. And some of these have been holding the high offices of Chief Minister and Minister.

2. Poverty and Illiteracy

Though democracy is the best form of Government devised by man, it is difficult to have a functioing democracy in a country where half the population is illiterate and below the poverty line. Bertrand Russel wrote, "Democracy in its modern form would be quite impossible in a Nation where many men cannot read." Our philosopher President, Radhakrishnan, expressed similar views. He said, "Democracy without education is hypocrisy without limitation....Where there is no education, no knowledge, no will and no opinion, democracy will only be a delusion and election an illusion."

3. Unfair Means in Elections

The cornerstone of a functioning democracy is free and fair elections. Despite the crusading zeal of a Seshan to purify our electoral system, much remains to be done. In this regard, Rajagopalachari's statement made in 1922 has proved prophetic. He stated, "Elections and their corruption, injustice and the power and tyranny of wealth and inefficiency of administration, will make a hell of life as soon as freedom is given to us. Men will look regretfully back to the old regime of comparative justice and efficient, peaceful, more or less honest government".

Apart from electoral malpractices based on flagrant misuse of muscle power, money power and State power, there is almost a total lack of any ideological content in our elections. Principle, policies or ideologies have hardly any relevance. Elections are fought primarily on the basis of community and caste loyalties. As in the case of Nation at war, the outlook of the voter tends to be, right or wrong, one must support one's community or caste.

4. Castesim, Communalism and Policy

Communalism brought about the Partition of the country in 1947- It continues to corrode the functioning of our democracy. Lately, another and more insidious malady has erupted in the form of casteism. It has become the dominating feature of our public life. Instead of giving a long overdue burial to this archaic and pernicious system, our politicians, for petty gains, have injected new life into it. In the process, they have spread inter-caste animosity and have destroyed social harmony.

The populist slogan of "Social Justice" has been raised like "Garibi Hatao" of yesteryears. The concept of social justice has been limited to the call for reservation for the backward castes. They comprise 50 per cent of the electorate and no political party dare oppose this policy for fear of committing political harakiri. We have some 3.5 crore unemployed youth and 90 per cent of jobs in the country are in the unorganised sector, comprising agriculture, trade, household industry, professions and so on. Only a very small fraction of the total jobs is in

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Government service. And now with the new policy of liberalisation and the coming in of multi-nationals, lucrative jobs must inevitably have to be kept beyond the pale of any reservation. Yet, reservation of jobs in Government service has been made the be-all and end-all of social justice. The reservation issue has become a highly emotive issue and is being projected as the panacea for removing all social inequities. The champions of reservation policy are not satisfied with reservation only at the time of recruitment. They also want reservation in promotions which is a sure prescription for chaos and anarchy. There can be no two opinions for the need for true social justice and uplifting the downtrodden elements of our people. With elections virtually caste based, a sort of reservation has already been introduced in political appointments. We have seen to what extent reservation for Scheduled Castes and Scheduled Tribes in Government jobs, has improved their lot. Reservation for backwards, who were never oppressed like the Scheduled Castes, will not yield any different results. Reservation benefits will be largely monopolished by the creamy layer and the rest of the caste will continue to wallow in backwardness. And in the process, virulent casteism, disrupting social harmony, will thrive. Reservation on the basis of economic considerations and for those contracting inter-caste marriage and their progenies, make sense. Yet politicians engaged in building their vote banks have little time for this. Today, we decry Ambhi, Jaichand and Mir Jafar as traitors who for the sake of their personal interest betrayed the Nation. Posterity may well similarly castigate our present day leaders pursing vote-bank politics for personal gains at the cost of national interests.

5. Corruption

Besides criminalisation, communalism and casteism, there is another malignant malady eating into the vitals of our public life. This is the cancer of corruption. It has been said that corruption is a global phenomenon but it is something very different in India from developed countries, where the common man is hardly affected by it in his day-to-day life. Here, it has pervaded all levels and all areas of functioning of public life. No action is taken against the high and mighty when corruption charges surface against them. Thus, whether it is the Nagrawala case, the Bofors scandal or Harshad Mehta's allegations, matters are sought to be hushed up. Gigantic scams like the securities, sugar and other scandals are brushed under the carpet. It is widely accepted that politicians are the fountainheads of corruption in society. Yet, since Independence, when we have had a total of nearly 30,000 ministers in the States and at the Centre in the last half - a - century, not a single Minister has been punished in a court of law for corruption. In the USA and Japan, Heads of Government have been removed for corrupt practices. In Pakistan, a Head of State has been hanged and in Bangladesh and Italy, a President and a Prime Minister respectively, have been imprisoned for corruption. In India, our politicians appear to enjoy immunity. Money has become the mother's milk of politics. Whoever controls large amounts, control the system. The blatant corruption of rulers has become highly contagious spreading far and wide to every level and sphere of our public life.

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6. Low Standard of Administration

The standard of administration in the country affects the quality of public life. In 1947, India inherited the most efficient and well-oiled administrative structure in Asia. In less than 50 years, that structure is now facing total collapse. Political interference, galloping corruption and a lack of work culture have brought about the present state of affairs. Civil servants who had been the steel-frame of administration, have been reduced to pulp. The attempts to get them committed to the ruling party, their unbriddled ambitions and their willingness to stoop to picking up crumbs, have broken the back of the bureaucracy. Their objectivity is lost. Often a nexus seems to get established between them, the politicians and the criminals. The administrative structure is tottering and is reminiscent of the later days of Mughal rule. Law and order has become non-existent in many parts of the country. It is a nightmarish experience for the common man when he has to deal with any Government office. Judiciary is one institution which inspires respect and confidence but even in judiciary, instances of corruption have been surfacing. The judicial system has become very expensive and is clogged with millions of pending cases, causing inordinate delays. The old maxim of "justice delayed is justice denied" is proving to be correct.

7. Lack of Spirit of Democracy and Neglect of Ethics in Education

Although the facade of democracy is maintained in our country, the spirit of democracy has been sorely lacking. This is shown by the arrogance of power shown by our rulers and in their style of living. The colonial rulers or the Maharajas before Independence appear to have been left far behind by our new masters. Pilots with screeching siren cars and armed escorts trailing in a cavalcade are the visible signs of [his trend of course all this ostentatious display of authority is sought to be justified by misconceived notions of ensuring security. Cars with flags and coloured lights have proliferated as never before. Civil servants and Police officers fly car flags when none of them did so during the colonial era. Such ostentation, which is contrary to the spirit of democracy, is not to be seen in any democratic country.

It is a matter of grave concern that in the field of education, ethics has become a casualty. Our temples of learning have become hotbeds of politics and violence. Copying at examinations has become a standard procedure. Not only students but even their parents have on occasions demanded copying at examinations as a fundamental right. Question papers and even marks are on sale. The new generation brought up under such unethical influences cannot inspire much hope for the future.

IMPORTANT REMEDIAL MEASURES

A very dismal picture of our public life has been portrayed but this need not make us too pessimistic. Things have not yet gone beyond the point of no return: We are still capable of setting them right. There is also the brighter side of the picture. We have managed to maintain the structure of democracy. The Green Revolution has helped us to get rid of periodic famines

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and perpetual food shortages, despite a continuing population explosion. We have a large pool of talented and trained manpower in various fields. Non-Resident Indians have made a mark in different areas in the USA and Europe. The new policy of liberalisation has put us on the path of economic growth. Our foreign reserves are getting restored and the fear of debt-trap has got removed.

1. Restoration of Ethics in Public Life

We must restore ethical content in our public life. Some people have been arguing for introduction of Presidential system of Government in the country. The point being missed is that no matter what the form of Government, unless ethics and values govern our public life, there can be no real progress. Even within our existing system, a lot can be done to improve matters. The key-role in this has to be played by the political leadership. The big challenge facing us is how to install a political leadership in power which has both integrity and competence, and which can oe looked up to by the people with regard and respect instead of disdain as at present. We cannot leave it to destiny to bring up such leadership in the country or wait for a Gandhi or a Nehru to be reborn. Conditions favourable for the emergence of that quality of leadership have to be created.

2. Electoral Reforms

Electoral reforms to remove malpractices must be carried out. The Representation of People's Act enjoins that an individual convicted of heinous crimes, like murder, rape and dacoity, be debarred from contesting elections for six years. Such individuals should be debarred from doing so for life. This disqualification should commence from the time of conviction by the lowest courts rather than wait for all appeals up to the apex court getting exhausted. This process takes several years and often extends to decades. A special legislation should be enacted to debar all individuals with criminal record from contesting elections. The first past-the-post system in which individuals and parties with ridiculous minority support among the people, get a majority in the legislatures, should be discarded for a system more representative of the will of the people, as in France and Germany. The tenure of legislatures and ministers should be limited to one or at the most two full terms, to put a check on the growth of professional politicians.

3. Restructure of Upper House

The Upper House should be restructured so that it truly becomes a House of Elders and a Council of States. In a federal polity, as in the USA, all States, irrespective of their size, have equal representation in the Senate and no one not belonging to a State can represent that particular State. In our case, the Upper House is a pale shadow of the Lower House, subject to the same party whip. No one belonging to a political party or who has been with a political party in the previous five years, should be eligible to become a member of this House, for which the minimum age should be 50. Members of the Upper House should be elected from

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electoral colleges, comprising different professions like teachers, doctors, lawyers, engineers, administrators and so on. No member of this House should be eligible to become Minister, Chairman of Corporation or hold any office of profit under the Government. Such a restructured House will allow for the enlightened conscience of the Nation to articulate, uninhibited by any party considerations. This proposed House should have all the powers of the present Rajya Sabha. In addition, it should have the authority to suspend a member of either House from membership by a three-fourths majority for any act of commission or omission. The member so suspended should be asked to seek re-election from his constituency within six months failing which his membership should be forfeited. If re-elected, his membership should be restored to him. This will duly maintain the sovereignty of the people who will be the final arbiter in such cases. It will also, to an extent, provide for the people's right to recall a legislator. Further, it will help to curb the vagaries of politicians and restore ethics in politics. In addition, it will provide some say in public affairs to the intelligentsias who have been rendered irrelevant in present-day politics.

4. Removal of Social Discriminations

More effective measures are required for bettering the lot of backward castes. All discriminations against them practised in the past must, of course, be fully removed but this does not have to be done by introducing reverse discrimination. Reservation of few Government jobs for backward castes will only benefit the creamy layer amongst them and will not solve their real problem. The State must provide them with all possible opportunities to attain proficiency in their field of choice, so that they are not only brought at par but can do better than the so-called uper castes. The caste system, as practised for several centuries, has been an evil and a blot on our society. It has to be removed, root and branch, and not perpetuated through a misconceived reservation policy. If reservation must remain, let it be on the basis of economic considerations and for those contracting inter-caste marriages and their progenies. True social justice must be ensured for all and at the same time social harmony must be preserved.

5. Vigorous Curbing of Corruption and Arrogance of Power

The cancer of corruption has to be fought most vigorously. Elections are the main source of corruption in public life. Electoral reforms and the restructuring of the Upper House as proposed, can go a long way in combating this evil. Leaders in all spheres will have to set a personal example and those found wanting in this respect need to be severely dealt with. The Rule of Law must be scrupulously enforced. No individual should be allowed to be treated above the law.

The arrogance of power displayed by the rulers and the ostentatious display of authority should be stamped out. This is totally contrary to the spirit of democracy and is a feudal legacy. Officials strutting about in flag cars and colored lights on top of cars make a mockery of

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democracy. They should be guided by humility and a genuine spirit of service to the people. Nehru had rightly said that as Prime Minister, he considered himself to be the first servant of the people of India and not their master. That is the real spirit of democracy that needs to be developed.

6. Ending Undue Interference in Personnel Administration

To ensure that the bureaucracy becomes the steel frame of the administration, special measures need to be taken. Undue interference in postings and promotions must stop. The autonomy of the civil servants should be provided as is the practice in the UK. Like the Army, the civil services must be encouraged to remain apolitical and not get committed to any party or leader. There should be neither extensions nor post-retirement employment for civil servants for a minimum of three years. These measures will help in promoting a higher standard of integrity and objectivity amongst them.

7. Greater Attention to Education

The neglect of education must be done away with. India spends only 2.7 per cent of her total expenditure on education as compared to 18.5 per cent by South Korea and 19 per cent by Singapore. Our literacy rate is among the lowest in the world and by the beginning of the next century, India at this rate is likely to have more illiterates than the total illiterate population of the world. This shocking situation must be arrested and we should strive towards having 100 per cent literacy. The sanctity of our temples of learning, so mercilessly polluted by politics, corruption and criminalization, must be restored. This is of utmost importance for the future of the Nation.

SUMMING UP

Centuries ago, Plato wrote, "The punishment that the wise and the good men of a country, who decline to take interest in the affairs of their country, must suffer is to be ruled by fools and knaves". The wise and good men of India should learn to shed their apathy from participating in the political process of our democracy. Thomas Carlyle said, "a Nation must be ruled by its best elements or it will perish". Our democracy has so degenerated that we have allowed ourselves to be ruled by our worst elements. If the present state of affairs is allowed to continue unabated, then India will soon be entering a Dark Age of her own making. On the other hand if suitable measures are taken, some of which have been broadly indicated in this article, there is nothing to prevent India becoming one of the leading powers of the world in the coming century, respected both for her material prosperity and for her moral stature. This will be in keeping with her rich and ancient heritage. We can then be the worthy heirs to the Father of our Nation.

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ETHICAL DILEMMAS IN THE PUBLIC SERVICE

The reputation and success of governance depends upon the conduct of public functionaries and what the public believe about their conduct. It is therefore of fundamental importance that public functionaries act justly and fairly to all, not only paying lip service to ethical conduct but also ensuring that these are manifestly and undoubtedly seen to be done. It is imperative that all public functionaries upon accepting government employment recognize that they have a special duty to be open, fair and impartial in their dealings with society. Personal self-interest should be subordinate to the public good in all circumstances, especially if circumstances arise where the possibility of a conflict of interest may become an ethical dilemma.

Ethics and Ethical Dilemma Defined

The meaning of ethics is contested. While some authors define it in terms of what it is not, referring to matters such as misconduct, corruption, fraud and other types of illegal behavior, others refer to notions of integrity, honesty, personal values and professional codes. The first of these two ways of defining ethics is the anti-corruption approach and the second is the integrity approach. The anti-corruption approach frames discussion about ethics in negative terms. The integrity approach frames ethics in positive terms. Yet there appears to be general agreement that ethics is about relationships. Several writers argue that ethics can be divorced from religion and/or from morality but most refer to its religious and philosophical bases. Ethics 'is about what we ought to do'. It requires a judgment be made about a given problem or situation. Further, the term, ethics, 'is sometimes used to refer to the set of rules, principles or ways or thinking that guide, or claim authority to guide, the actions of a particular group'. For instance, Codes of Conduct identify standards of official conduct that employees are expected to perform.

Ethics, then, could be considered to be 'about how we ought to live. What makes an action the right rather than the wrong, thing to do? What should our goals be?' 'Ethics is about positive not negative values'. It 'is about asking hard questions about values, giving honest and public answers, and living by them'. By extension, 'public sector ethics [is] about how we live our lives together in public sector institutions'

Viewing ethics in this light indicates that people are faced with choices requiring them to make decisions enabling them to lead an ethical life within the context of their relationships with others. This suggests that people can be placed in ethical dilemmas. An ethical dilemma arises from a situation that necessitates a choice between competing sets of principles. Thus an ethical dilemma can be described as a circumstance that requires a choice between competing sets of principles in a given, usually undesirable or perplexing, situation. Conflicts of interest are possibly the most obvious example that could place public sector leaders in an ethical dilemma. Other types of ethical dilemmas in which public servants may find themselves include conflict

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between: the values of public administration; justifications for the institutions; aspects of the code of conduct; personal values and supervisor or governmental directive; professional ethics and supervisor or governmental directive; personal values and professional ethics versus governmental directive; blurred or competing accountabilities; and the dimensions of ethical conduct.

Ethical Dilemmas Faced by Public Servants

Some of the most common ethical dilemmas with which public servants are confronted, revolve around aspects such as:

- administrative discretion
- corruption
- nepotism
- administrative secrecy
- information leaks
- public accountability
- policy dilemmas

Administrative Discretion

Public officials are not merely executors of public policy. They make decisions pertaining to the lives of people, for example, about taxes, survival and the dismissal of people. In doing so they exercise discretion. The question is then how decisions are to be made to avoid ethical dilemmas. In other words, the promotion of general welfare depends to a large extent on the use or abuse of administrative discretion. It is true that within the rules and regulations laid down by legislation and within the prescribed procedures, there is ample opportunity for the public official to use his discretion. When faced with alternatives the choice of the public official poses an ethical problem: the choice may be acceptable to only a small section of society. The problem is that the selection of one path of action from among several alternatives is often made on the basis of personal preference, political or other affiliations, or even personal aggrandizement, thereby disregarding known facts and thus the possibility of rational decision making. It could well be that all the prescribed rules, regulations and procedures are adhered to but that the discretionary choice may be viewed as unethical or even corrupt.

Corruption

The majorities of officials uphold the high standards required by public office and are devoted to promoting the general welfare. The ethical standards of public officials are, However, directly related to society as a whole. If the public accepts that in order to secure an expeditious response from a public official some pecuniary or other incentive is necessary, and the official accepts the incentive, then the standards of ethical conduct of officials and the public are in fact in harmony from the point of view of the public.

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The corruption of public officials by private interests is usually very subtle, for example, favors by the public to the official under obligation and he gradually substitutes his public loyalties to those doing him favors. The ethical dilemma that faces the public servant with regard to corrupt practices as result of private interests primarily concerns his reaction to the situation. If a corrupt practice or an attempt to corruption is discovered, it is quite possible that the official's personal loyalties or party political affiliations may be in conflict with his official duties. Should he sacrifice the public interest or try to end the corrupt practice by direct personal confrontation, or should he blow the whistle on the practitioner of corrupt practice?

Administrative Secrecy

An area which lends itself to the creation of situations and actions which could prove to become major ethical dilemmas is the secret conduct of public business. This is especially so because secrecy can provide an opportunity to cover up unethical conduct. Secrecy is an ally of corruption and corruption is always practiced in secrecy. It is generally accepted that in a democracy the people have a right to know what the government intends to do and it would be in the interest of the public for the administration of public affairs to be conducted openly.

Nepotism

The practice of nepotism (the appointment of relations and/ or friends to public positions, thereby ignoring the merit principle), may lead to the downgrading of the quality of the public service. This disrupts the esprit de corps and trust and resulting in corrupt administration, owing to the ability of a select few to impair control measures on account of their personal relationship with the policy-maker, and by reason of their not being easily dismissed or replaced by others. In other words, those who are appointed with the view that they will conform to the standards and views of their appointing authority could prove to be problematic. The preferential treatment of one individual over another, without taking into account the relative merit of the respective individuals, represents nothing but victimization of an individual or individuals.

Information leaks

Official information is often of such a sensitive nature (for example, pending tax increases, rezoning land, retrenchment of staff) that disclosure of the information can lead to chaos, corrupt practices or, for some individuals, improper monetary gains. Leaking official information at a date prior to the public announcement thereof is a violation of procedural prescriptions and can be an ethical dilemma.

Public Accountability

Since public officials are the implementers of public policies, they ought to be accountable for their official actions to their superiors, the courts and the public. It is nevertheless, possible for them to hide behind prescribed procedures, the cloak of professionalism and even political office-bearers.

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Policy dilemmas

Policy makers are often confronted by conflicting responsibilities. They have specific loyalties to their superiors, but also to society. They have freedom to act on behalf and in the interest of others, but they must also answer to others - their superiors and society – for their actions. The official's obligation to respect the political process may conflict with his view on how the objects of policy making are treated. In other words, the dilemma of the public official is the clash between his view of the public interest and the requirements of law.

Sample Ethical Dilemma Case

Ram is a senior public servant who has worked in two State public service departments over a twenty-year period. Prior to this he was employed as a chartered accountant. In the course of performing his duties, involving primarily monetary and budgeting issues, Ram becomes aware that public revenue is being used inappropriately. While he is not directly responsible for this aspect of the budget, he raised his concerns about the channeling of funds from one part of the budget to another to Uche, the Head of Division. Z learns that not only is Uche aware of this practice, but also that he condones it. Not long after, Nwankwo is summoned to talk to Uche and to the Director-General about the issue. In preparation for this meeting Nwankwo prepares a short paper that identifies his understanding of the key issues and presents this to Uche and the Director- General. Due to the politically sensitive nature of the issue, Nwankwo is told that the matter is not within his jurisdiction and therefore he should 'keep his nose out of it'. This advice is based on the fact that the incumbent government will not tolerate questions about how it puts its budget together but that it also faces electoral defeat if the matter were to be made 'public'. Nwankwo and his two supervisors are acutely aware of the tensions between the department, the minister and the government. This unease manifests itself around the advice the department provides the minister with, and the advice that the minister and the government want to hear in particular: After much soul searching, Nwankwo decides to obey his supervisors by leaving the matter alone.

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PUBLIC SECTOR ETHICS

There has been considerable scientific debate on how to make the public sector function in the best way, and in particular there has been a debate on the role of government, of regulatory institutions and of good governance in the developing world. With (great) power comes (great) responsibility, but how much and what form of state intervention (government regulation) is needed to achieve economic development, political accountability, poverty eradication and other objectives?

This debate has given a better understanding of the responsibilities of the public sector, and how it should interact and interface with (elected) governments, with citizens, civil society and foreign as well as domestic corporations and private business institutions. Besides, ethics and ethical principles can help people make better decisions, and help people evaluate the decisions of others (like public officials).

Much of this debate has focussed on "good governance", broadly speaking. Ethics has also been a part of this debate, in particular the discussion on professional ethics of civil servants, and to a lesser extent the professional and personal ethics of politicians and elected office holders. Although the ethics of the civil service will be the main focus of this compendium, we are also looking into the ethics of the political sphere.

Administrators and bureaucrats cannot avoid making decisions, and in doing so they should attempt to make ethical decisions. Administrators have discretionary powers that go beyond the manuals, orders, job descriptions and legal framework of their position and duties, and professional ethics will have to come in as guidelines, in addition to the formal regulations. Administrators should therefore seek a broad and solid understanding of ethical theories and traditions, and look for methods for thinking about the ethical dimensions of their decision-making.

Many people still believe that ethics is too weak and too 'nice' to be of real importance in what is regarded as the tough, dirty and unprincipled world of politics. Ethics is sometimes viewed as ineffective and an embarrassment to those who want to get a proper understanding of what is going on. Ethics is also sometimes seen as negative (telling other people what they should not do), impractical (because it is backed only by conscience), and more likely to catch the believing innocent rather than the deliberate offenders.

What is Ethics?

Ethics refers to principles by which to evaluate behaviour as right or wrong, good or bad. Ethics refers to well based standards of right and wrong, and prescribe what humans ought to do. Ethics are continuous efforts of striving to ensure that people, and the institutions they shape, live up to the standards that are reasonable and solidly based.

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It is useful to distinguish between normative and descriptive ethics; normative ethics describes the standards for the rightness and wrongness of acts, whereas descriptive ethics is an empirical investigation of people's moral beliefs. This introduction is for the most part concerned with normative ethics.

Moral Philosophy

Traditionally, moral philosophy (also known as normative ethics and moral theory) is the study of what makes actions right and wrong. These theories offer an overarching moral principle to which one could appeal in resolving difficult moral decisions.

There are several strands of ethics, which differs on the basis (or rationale) for their various ethical considerations. The three best known normative theories are *virtue ethics*, *consequentialism* (in particular utilitarianism) and *deontological ethics* (and in particular Kantianism).

Why Public Sector Ethics?

The "others" that are the carriers of the duties and obligations to provide us with our legal and moral rights, freedoms and welfare are usually understood as the state or the *public sector*. The state is not only in the ethical theory of positive and conventional rights the foremost provider of rights and welfare, but the state is also the main provider of rights as understood by most people and in most circumstances. In other words, negative duties are an obligation for everybody, whereas positive obligations are the duty of some particular group or institution, usually the state.

The public sector or the state is the government with all its ministries, departments, services, central/provincial/local administrations, parastatal businesses and other institutions. The public sector is composed of two core elements; at the political level there are the political institutions where policies are formulated and the (major) decisions are made, and at the administrative level there is the public sector administration, which is in charge of implementing these policies and decisions. This implementing level is also called the civil service or state administration or bureaucracy. The distinction between politics and administration is not entirely clear, however, because the administration also have quite some discretionary powers.

Public sector activities range from delivering social security, administering urban planning and organising national defence to the provision of health, schools and roads. In principle, there is no limit to what the state can do. There is, however, much debate on how much the state should intervene, like in the economic sectors and in the private life of their citizens. This is a political question, and the debate about the role and the size of the state and the public sector (as opposed to the private sector) is probably the single most important dividing line in political philosophy, with the socialists preferring greater state involvement, libertarians favouring only minimal state involvement (security and property protection), whereas conservatives and liberals are favouring state involvement in some aspects of the society but not others.

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Ethics is rarely a matter of concern in the ideology debate on the role of the state, but ethics is a natural concern in the discussion on the actual role of the politicians and the state administration. No matter how big and what role the state is playing (and supposed to be playing), both politicians and civil servants have discretionary powers; they make decisions that affects a lot of people. Therefore, these decisions ought to be based on some form of ethics. For instance, the public (a nation's citizens) will normally expect the country's politicians and public servants to serve in the public interest, and to serve in a rational and efficient way. They will not want them to pursue narrow private, personal, or group interests.

There are also some differences between public sector ethics and private sector (business) ethics. The aim of the private corporation or business is, in general, to make money, whereas the public sector is meant to perform functions for the society as a whole, according to general and political priorities. For instance, a private company can choose to donate some of its profits to charity, but a public agency may be prohibited from such largesse with public funds (without a specific mandate to do so). The context is different, and the principles of operation between the public and business sectors differ.

The ethics of public service is (should be) based on five basic virtues; fairness, transparency, responsibility, efficiency and no conflict of interest. There are, however, other principles in operation, and public servants face several dilemmas, for instance when the bureaucrats' private ethics collide with his professional public work ethics or organisational cultures.

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ETHICAL ISSUES IN INTERNATIONAL RELATIONS

In international relations, nation-states often have to decide on foreign aid or, in times of a crisis, try to justify strikes that could harm innocent people. Ethics holds an important place in international relationship.

The ethics of international relations must not be limited to airing principles on the nature of international trade. It must engage all the multifarious manifestations of the globalization process, therein identifying innovative means to handle relations in addition to devising an overall development strategy for Third World countries (including all the aspects related to reforms, production innovations, technology transfer and the reconversion of sectors). Fair relations on a worldwide basis will generate connections between different value production systems, and draw them into a global network where material and intangible/cultural elements merge in order to produce a flow of international relations.

For a number of years, the classic currents of economic and sociological thinking have been infused with the need for ethics, and have drawn greatly from anthropology, philosophy and so on. Ethics provides an alternative approach to the deterministic and mechanistic vision that historically views economics as a powerful anonymous mechanism where market forces - the 'invisible hand' of economics - transform the sum total of individual ambition into general happiness.

Secondly, there is an ever-increasing need for ethics set against the complex and dynamic background of contemporary global economics. This is not merely imposed from the outside in relation to economic actions with overtones of morality and duty, but from within. This is a fundamental prerequisite for rational conduct focusing on the long-term duration of any economic initiative.

Therefore, it is important to propose a number of straightforward considerations as a starting point, considerations which are intended as value judgments:

(a) there is no inbuilt ipso-facto contradiction between business and ethics;

(b) it is difficult to do 'good business' on a long-term basis without considering the 'wellbeing' (in the sense of happiness) of those who implement actions and those with whom they come into contact;

(c) economic performance forfeits its relationship with the very needs it intends to meet by excluding people. It turns into an ideological action in which the basic assumptions have very little in common with economic action (which is the search for creative balance in the trade-off between needs and resources);

(d) if it becomes necessary to re-introduce the awareness of subjectivity and of the aims 'of economic actions, it is self-evident that, to a great extent, 'good' economics stems from

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anthropology rather than from ethics, that is to say from a vision of man which translates into economic culture;

(e) economics that does not signify man as mere nothing, focuses on the dual awareness that needs and relations (behaviours), which are created to satisfy them, are 'human';

(f) hence, even the market is not a 'state of nature' but a social construct;

(g) from this standpoint, the foundations of good economics are built on three main assumptions . These might be illustrated by three rather simplified slogans: ultimately, nothing belongs to you (as proven by the biological phenomenon of death); therefore, do not thieve and, finally, use what you have to maximize happiness;

(h) one can appreciate that an economic action is 'worthwhile' if it complies with the above principles: in this sense, ethics is the source of worth even in an economic context.

Historically speaking, internationalisation has been linked to commerce, but the advent of trade predates international trade, as we know it today. To this end, it is interesting to note how, right from the very beginning, the spread of rules and customs often took on a near sacred character in order to prevent commerce from deteriorating into mere robbery.

Economic theories on international commerce deal with the issue of justice in different ways. For instance, the mercantilists believed that the function of trade was to accumulate wealth in gold, essential in order to exercise political and economic power. The classical theorists emphasized the positive effect of trade. They asserted that elements and resources are allocated differently, and developing them efficiently requires specialized production processes and, therefore, trade. In the post-war period, Marxist thought gave rise to a particularly animated debate, especially in Latin America. The essence of this was that trade is an 'unequal exchange' between rich and poor countries, the source of appropriation of surplus amounts which is generated by the exploitation of entire populations.

The debate used to be carried out along fairly clear guidelines. However, given the complex articulated world in which we live today and with the advent of globalisation, the issues of justice and ethics within international relations can no longer be dealt with in such a straightforward manner. In particular, and to an increasingly large extent, international relations do not only involve the exchange of 'opposite' goods, that is to say raw materials in exchange for finished products.

Today, models of specialization have become highly developed. Trade in raw materials has gradually become less important while trade in intangible assets (over and above the intangible and service-related content of the trade in products) has become more so. Even developing countries have become active players in the world theatre (resulting from models based on the well-integrated development of trade and investment) and have begun to export finished products with an increasingly high technological content. Moreover, direct investment has gained a foothold alongside the trade in goods and most importantly, the so-called new forms

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of internationalisation have become widespread. Even internationalization theories have had to measure up to the increasingly complex state of affairs.

International occurrences can no longer be explained in terms of different levels of allocation or of rapacious imperialism: Dunning's eclectic vision, which has evolved to the extent of embracing the most recent new economic trends, typifies the need to come to terms with this complexity.

A robustly ideological vision of global phenomena has certainly lost no ground. One only has to examine the highly critical attitude expressed by movements such as the no global pressure group on issues such as the expansion of multinational companies, the role of international institutions and the growth of international finance. Yet, at the same time, a new style of pragmatism is unfolding. There is a large body of evidence that draws on extensive well documented statistics and confirms that developing countries benefit from implementing policies focused on 'opening up'.

Both positions have some limitations. The first lacks a sense of reality and, above all, the ability to devise feasible alternatives. There is a self-evident barrenness in proposals that entail easy debt (not viable in the long-term and discriminatory as poor countries would be excluded), price subsidies (with ensuing market mechanism distortion) and protectionism (which runs the risk of supporting uncompetitive entities). The second, with its ideology of total optimism, lacks the ability to see the down side of opening up - low wages, little respect for human rights, insufficient protection of employment and the environment, etc. More significantly, it fails to understand the conditions under which opening up international relations would actually be advantageous and a real source of development for countries.

It is the very widespread nature, complexity and dynamics of current internationalisation trends that make it necessary to establish a concise concept that could take into account all the economic and non-economic aspects of globalisation. In this regard, the most suitable concept in order to measure ethics might be development, signified by growth in human and social capital, and as overall sustainability. How internationalisation/globalisation can be combined with development is the most interesting ethical issue.

The first step is to recognize that globalisation is not something mechanical but the result of human action translated into behaviours by interested parties (businesses, governments, institutions, consumers, etc.) and which originate from freedom. Trading, entering into economic as well as cultural relations, is a human need born from the quest for satisfaction (the satisfaction of a need), for recognition ('others' bear something which interests me, he exists 'for me') and for communication. There is certainly potential for conflict of interest between trading parties, but without some mutual trust there would be no trade. In this sense, trade is a relation entailing cooperation and rivalry, and it is always possible 'to do more' and achieve results that maximize mutual satisfaction. Accordingly, one realizes that ethics is not juxtaposed

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onto trade at a later stage; it is the element that makes it possible, that makes it a genuine exchange, in the sense of communication, the recognition of others and their dignity, reciprocal trust and honesty. We are dealing with 'sacred' virtues that by their very existence differentiate trade and internationalisation/globalisation from robbery.

The market, but more generally the various internationalisation environment elements, is the result of a human social construct with defined fundamental rules that govern economic actions and must be recognized by people. It is a cultural institution similar to the social anthropological concept. This form of social construct is especially evident with respect to the more complex aspects of globalization. For instance, choosing a joint venture as the basis of an undertaking implies diverse dynamic relations (with governments, potential partners, consumers and so on), which make every transaction unique.

The idea of justice as not being merely distributive has roots in this framework. Consequently, resources are seen as just one data element and the matter is played out in an attempt to gain an increasingly large 'slice of cake'. It is clear that the true challenge lies in the creation of wealth in the service of a vision that views people and their needs as its focal point. Therefore, the time of struggles against unfair trade has come to an end - the era of concerted action for development has started.

The outlook for the above considerations is a world in which international relations are beset by deep crises and existing institutions demonstrate their inability to offer a minimum standard of global governance. Since the fall of the Berlin wall and the end of the Cold War when the world was divided into political blocs needs have become more fragmented and attitudes have become more multifaceted and complex. Moreover, there is no recognized world authority capable of projecting a specific world order with the necessary authority. Since Seattle, the horizontal and vertical contradictions that traverse international relations have been in the global limelight.

It is evident that in addition to the traditional contradictions between north and south, there are deep fractures between northern countries (USA versus Europe, for instance), between southern countries, between governments and so on. Faced with these difficulties, institutions like the World Trade Organization have provided defensive answers (a reduction in the range of business activity to be dealt with), to avoid problems and, above all, confrontation. They realize, however, that the main issue is re-building channels of communication and consensus amongst all the parties, particularly by opening the doors to debate within the civil society. In this sense, the problem concerns method. More recently international institutions have increasingly chosen this direction, organizing debating forums and round table sessions, but to all intents and purposes they run the risk of being ineffective.

It is impossible to create, in the words of the poet T. S. Eliot, 'systems so perfect that no one will need to be good' (Eliot 1963). In point of fact, it follows that ethics entails a discretionary and

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gratuitous aspect. Corporate social responsibility shows this up clearly in that, were it a question of legal compliance, it would no longer be social responsibility. In actual fact, ethics is a measure of economic action not an 'injection'. Faced with the perception of human needs, which to a great extent depend on an anthropological vision, one is able to devise a hierarchy and make choices which stand out on account of their inherent freedom.

As explained previously, ethics at a global level is synonymous with development. It follows that the basic criterion for understanding the ethical level of relations is not one of defence, i.e. it is not merely concerned with defending rights, reporting crimes and claiming greater power when the wealth we have contributed to is shared out. It is instead concerned with nurturing the production of value (economic, social and human) where people live so as to produce authentic social leadership, in compliance with the so- called subsidiarity method and with ensuring that market mechanisms are endorsed. It is for this purpose that socio-competitive creative skills must be implemented.

The production of value is forging a series of connections, in the sense that it resembles the links in a chain that join the parties belonging to an economic system in a sequence without continuity solutions. They connect all levels from local to national, each of which is endowed with its own uniqueness as it coincides with the original contribution from each contributor's mission.

When a system opens up on a global level, a number of relationships come into being between value production systems. The greater the benefits of the opening process, the greater the extent of relationships amongst all the different players, involving not merely the political, institutional or macro players. The capacity to generate development is directly proportional to the strength and stability of the relations between each national value-production system, the range of players as well as the intensity and richness of the debate between different anthropological visions.

Historically the fair trade movement started long before the end of world blocs and before people became aware of the complexity of global phenomena. Consequently, fair trade focused on traditional raw materials, typically agricultural produce which was the main source of wealth in a number of developing countries.

The four pillars underpinning fair trade are, as is well known, the principle of the right price for the producer (frequently fixed by the same), direct contact between .producers and consumers, the opportunity to obtain pre- funding for production and for advances in manufacturing, and concern for the natural and social environments. The fair trade movement has had worldwide recognition as it upholds an ethical approach to globalization.

In particular, it is interesting to note that the mechanism at work does not eliminate a market; more exactly it tries to customize it. This provides a good example of what building a market entails in relation to what we said previously about markets being a social construct. We are

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dealing with products on the border between profit and non-profit, between private goods and goods of 'merit'. The development of stable fair relationships over time between producers and traders/vendors is also highly significant.

The emphasis on consumers and their sense of right and 'wrong increases awareness in developed countries of third world problems, helps local markets to develop and helps people experience real interpersonal relationships, as opposed to de-personalised relationships - these factors are essential to endowing globalization with a human face . At the same time, the inherent limitations in this model must not be ignored: the most important shortcoming is marginality with respect to the extent of globalization. This makes it a 'witness' and, as such, it cannot cut much ice on economic phenomena. From this standpoint, the niche configuration for 'idealists' or 'Utopians' is evident, fair trade is for people who are prepared to spend a little bit more in order to get a return in moral terms which, however, is not always supported by an appropriate level of quality.

The second shortcoming relates to the fact that the system generates a pricing regime that does not reflect real market conditions. This prevents producers from taking stock of production inefficiencies In other words, the model does not promote efficient local production. In point of fact, this criticism would be more pertinent if the phenomena were relevant in terms of quantity, although it might be correct with reference to particular products and historical circumstances.

These issues affect the very philosophy of the movement and they continue to be debated vigorously especially in southern countries. In particular, a number of thorny issues are cropping up: the need to become responsible for local development even when this entails reconverting production, promoting relations with mass distribution channels, giving more weight to domestic consumption, the need to foster responsible consumer movements, devising growth processes for quality and certification systems and transparency in managing businesses.

However, the current debate is bringing to light the intricacies of the underlying problems and the two main opposing standpoints are struggling to thrash things out: on the one side are those who see fair trade as a means of introducing ethical rules into world trade and, on the other side those who view fair trade as an alternative.

Fair relations on a worldwide basis will generate connections between different value production systems, and draw them into a global network where material and intangible/cultural elements merge in order to produce a flow of international relations. The content of these relations will not be merely economic but will favor people and cultures meeting. When all is said and done, something more that the mere expediency of economic relations must be put into play to foster relations, including culture, values and convictions regarding the meaning of life and the aims of economic action.

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CORPORATE GOVERNANCE

Corporate governance refers to the set of systems, principles and processes by which a company is governed. They provide the guidelines as to how the company can be directed or controlled such that it can fulfill its goals and objectives in a manner that adds to the value of the company and is also beneficial for all stakeholders in the long term. Stakeholders in this case would include everyone ranging from the board of directors, management, shareholders to customers, employees and society. The management of the company hence assumes the role of a trustee for all the others.

Corporate governance refers to the system by which corporations are directed and controlled. The governance structure specifies the distribution of rights and responsibilities among different participants in the corporation (such as the board of directors, managers, shareholders, creditors, auditors, regulators, and other stakeholders) and specifies the rules and procedures for making decisions in corporate affairs. Governance provides the structure through which corporations set and pursue their objectives, while reflecting the context of the social, regulatory and market environment. Governance is a mechanism for monitoring the actions, policies and decisions of corporations. Governance involves the alignment of interests among the stakeholders.

Other definitions

Corporate governance has also been defined as "a system of law and sound approaches by which corporations are directed and controlled focusing on the internal and external corporate structures with the intention of monitoring the actions of management and directors and thereby mitigating agency risks which may stem from the misdeeds of corporate officers."

In contemporary business corporations, the main external stakeholder groups are shareholders, debt holders, trade creditors, suppliers, customers and communities affected by the corporation's activities. Internal stakeholders are the board of directors, executives, and other employees.

"Corporations pool capital from a large investor base both in the domestic and in the international capital markets. In this context, investment is ultimately an act of faith in the ability of a corporation's management. When an investor invests money in a corporation, he expects the board and the management to act as trustees and ensure the safety of the capital and also earn a rate of return that is higher than the cost of capital. In this regard, investors expect management to act in their best interests at all times and adopt good corporate governance practices.

Corporate governance is the acceptance by management of the inalienable rights of shareholders as the true owners of the corporation and of their own role as trustees on behalf of the shareholders. It is about commitment to values, about ethical business conduct and

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about making a distinction between personal and corporate funds in the management of a company

What are the principles underlying corporate governance?

Corporate governance is based on principles such as conducting the business with all integrity and fairness, being transparent with regard to all transactions, making all the necessary disclosures and decisions, complying with all the laws of the land, accountability and responsibility towards the stakeholders and commitment to conducting business in an ethical manner. Another point which is highlighted in the SEBI report on corporate governance is the need for those in control to be able to distinguish between what are personal and corporate funds while managing a company.

Rights and equitable treatment of shareholders: Organizations should respect the rights of shareholders and help shareholders to exercise those rights. They can help shareholders exercise their rights by openly and effectively communicating information and by encouraging shareholders to participate in general meetings.

Interests of other stakeholders: Organizations should recognize that they have legal, contractual, social, and market driven obligations to non-shareholder stakeholders, including employees, investors, creditors, suppliers, local communities, customers, and policy makers.

Role and responsibilities of the board: The board needs sufficient relevant skills and understanding to review and challenge management performance. It also needs adequate size and appropriate levels of independence and commitment

Integrity and ethical behavior: Integrity should be a fundamental requirement in choosing corporate officers and board members. Organizations should develop a code of conduct for their directors and executives that promotes ethical and responsible decision making.

Disclosure and transparency: Organizations should clarify and make publicly known the roles and responsibilities of board and management to provide stakeholders with a level of accountability. They should also implement procedures to independently verify and safeguard the integrity of the company's financial reporting. Disclosure of material matters concerning the organization should be timely and balanced to ensure that all investors have access to clear, factual information.

Business Roundtable supports the following guiding principles:

First, the paramount duty of the board of directors of a public corporation is to select a chief executive officer and to oversee the CEO and senior management in the competent and ethical operation of the corporation on a day-to-day basis.

Second, it is the responsibility of management, under the oversight of the board, to operate the corporation in an effective and ethical manner to produce long-term value for shareholders. The board of directors, the CEO and senior management should set a "tone at the top" that

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establishes a culture of legal compliance and integrity. Directors and management should never put personal interests ahead of or in conflict with the interests of the corporation.

Third, it is the responsibility of management, under the oversight of the board, to develop and implement the corporation's strategic plans, and to identify, evaluate and manage the risks inherent in the corporation's strategy. The board of directors should understand the corporation's strategic plans, the associated risks, and the steps that management is taking to monitor and manage those risks. The board and senior management should agree on the appropriate risk profile for the corporation, and they should be comfortable that the strategic plans are consistent with that risk profile.

Fourth, it is the responsibility of management, under the oversight of the audit committee and the board, to produce financial statements that fairly present the financial condition and results of operations of the corporation and to make the timely disclosures investors need to assess the financial and business soundness and risks of the corporation.

Fifth, it is the responsibility of the board, through its audit committee, to engage an independent accounting firm to audit the financial statements prepared by management and issue an opinion that those statements are fairly stated in accordance with Generally Accepted Accounting Principles, as well as to oversee the corporation's relationship with the outside auditor.

Sixth, it is the responsibility of the board, through its corporate governance committee, to play a leadership role in shaping the corporate governance of the corporation and the composition and leadership of the board. The corporate governance committee should regularly assess the backgrounds, skills and experience of the board and its members and engage in succession planning for the board.

Seventh, it is the responsibility of the board, through its compensation committee, to adopt and oversee the implementation of compensation policies, establish goals for performance-based compensation, and determine the compensation of the CEO and senior management. Compensation policies and goals should be aligned with the corporation's long-term strategy, and they should create incentives to innovate and produce long-term value for shareholders without excessive risk. These policies and the resulting compensation should be communicated clearly to shareholders.

Eighth, it is the responsibility of the corporation to engage with longterm shareholders in a meaningful way on issues and concerns that are of widespread interest to long-term shareholders, with appropriate involvement from the board of directors and management.

Ninth, it is the responsibility of the corporation to deal with its employees, customers, suppliers and other constituencies in a fair and equitable manner and to exemplify the highest standards of corporate citizenship.

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These responsibilities and others are critical to the functioning of the modern public corporation and the integrity of the public markets. No law or regulation can be a substitute for the voluntary adherence to these principles by corporate directors and management in a manner that fits the needs of their individual corporations.

Business Roundtable continues to believe that corporate governance should be enhanced through conscientious and forward-looking action by a business community that focuses on generating long-term shareholder value with the highest degree of integrity.

The principles discussed here are intended to assist corporate boards of directors and management in their individual efforts to implement best practices of corporate governance, as well as to serve as guideposts for the public dialogue on evolving governance standards. As noted above, there is no "one size fits all" approach that will be suitable for all corporations. However, to the extent that a corporation follows governance practices that diverge from common practice, it should consider disclosing the reasons for this and why its practices are appropriate for it, consistent with its size, industry, culture and other relevant factors.

Why is it important?

Fundamentally, there is a level of confidence that is associated with a company that is known to have good corporate governance. The presence of an active group of independent directors on the board contributes a great deal towards ensuring confidence in the market. Corporate governance is known to be one of the criteria that foreign institutional investors are increasingly depending on when deciding on which companies to invest in. It is also known to have a positive influence on the share price of the company. Having a clean image on the corporate governance front could also make it easier for companies to source capital at more reasonable costs. Unfortunately, corporate governance often becomes the centre of discussion only after the exposure of a large scam.

The presence of strong governance standards provides better access to capital and aids economic growth. Corporate governance also has broader social and institutional dimensions. Properly designed rules of governance should focus on implementing the values of fairness, transparency, accountability, and responsibility to both shareholders and stakeholders. In order to be effectively and ethically governed, businesses need not only good internal governance, but also must operate in a sound institutional environment. Therefore, elements such as secure private property rights, functioning judiciary, and free press are necessary to translate corporate governance laws and regulations into on-the-ground practice.

Good corporate governance ensures that the business environment is fair and transparent and that companies can be held accountable for their actions. Conversely, weak corporate governance leads to waste, mismanagement, and corruption. It is also important to remember that although corporate governance has emerged as a way to manage modern joint stock corporations it is equally significant in state-owned enterprises, cooperatives, and family

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businesses. Regardless of the type of venture, only good governance can deliver sustainable good business performance.

Corporate Governance in India

Recent policy steps taken by SEBI for ensuring better governance in listed companies:

The introspection that followed the Satyam episode has resulted in some major changes in Indian corporate governance regime. Some of the recent steps taken in this regard are as follows:

Disclosure of pledged shares: It is made mandatory on the part of promoters (including promoter group) to disclose the details of pledge of shares held by them in listed entities promoted by them. Further, it was decided to make such disclosures both event-based and periodic.

Peer review: In the light of developments with respect to Satyam SEBI carried out a peer review exercise of the working papers (relating to financial statements of listed entities) of auditors in respect of the companies constituting the NSE – Nifty 50, the BSE Sensex and some listed companies outside the Sensex and Nifty chosen on a random basis.

Disclosures regarding agreements with the media companies: In order to ensure public dissemination of details of agreements entered into by corporates with media companies, the listed entities are required to disclose details of such agreements on their websites and also notify the stock exchange of the same for public dissemination.

Maintenance of website: In order to ensure/enhance public dissemination of all basic information about the listed entity, listed entities are mandated to maintain a functional website that contains certain basic information about them, duly updated for all statutory filings, including agreements entered into with media companies, if any.

Compulsory dematerialization of Promoter holdings: In order to improve transparency in the dealings of shares by promoters including pledge / usage as collateral, it is decided that the securities of companies shall be traded in the normal segment of the exchange if and only if, the company has achieved 100% of promoter's and promoter group's shareholding in dematerialized form. In all cases, wherein the companies do not satisfy the above criteria, the trading in securities of such companies shall take place in trade for trade segment;

Peer reviewed Auditor: It has been decided that in respect of all listed entities, limited review/statutory audit reports submitted to the concerned stock exchanges shall be given only by those auditors who have subjected themselves to the peer review process of ICAI and who hold a valid certificate issued by the 'Peer Review Board' of the said Institute;

Approval of appointment of 'CFO' by the Audit Committee: In order to ensure that the CFO has adequate accounting and financial management expertise to review and certify the financial statements, it is mandated that the appointment of the CFO shall be approved by the

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Audit Committee before finalization of the same by the management. The Audit Committee, while approving the appointment, shall assess the qualifications, experience & background etc. of the candidate.

Disclosure of voting results: In order to ensure wider dissemination of information regarding voting patterns which gives a better picture of how the meetings are conducted and how the different categories of investors have voted on a resolution, listed entities are required to disclose the voting results/ patterns on their websites and to the exchanges within 48 hours from the conclusion of the concerned shareholders' meeting.

Enabling shareholders to electronically cast their vote: In order to enable wider participation of shareholders in important proposals, listed companies are mandated to enable e-voting facility also to their shareholders, in respect of those businesses which are transacted through postal ballot by the listed companies.

Companies Bill, 2012 and corporate governance

It may be noted that the Companies Bill, 2012 is passed by Parliament. Though SEBI suggested that SEBI may be given jurisdiction to prescribe matters relating to corporate governance for listed companies, it was decided by Ministry of Corporate Affairs that core governing principles of corporate governance may be provided in the bill itself. Thus, in the Companies Bill 2012, various new provisions have been included (which are not provided for in Companies Act, 1956) for better governance of the companies. Some of those new provisions are:

- Requirement to constitute Remuneration and nomination committee and Stakeholders Grievances Committee
- Granting of More powers to Audit Committee
- Specific clause pertaining to duties of directors
- Mode of appointment of Independent Directors and their tenure
- Code of Conduct for Independent Directors
- Rotation of Auditors and restriction on Auditor's for providing non-audit services
- Enhancement of liability of Auditors
- Disclosure and approval of RPTs
- Mandatory Auditing Standards
- Enabling Shareholders Associations/Group of Shareholders for taking class action suits and reimbursement of the expenses out of Investor Education and Protection Fund
- Constitution of National Financial Reporting Authority, an independent body to take action against the Auditors in case of professional mis-conduct
- Requirement to spend on CSR activities

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The Companies Bill contains detailed provisions pertaining to corporate governance. Once the bill is enacted, the entire clause 49 may be revisited to make it consistent with the Companies Act. However, SEBI can impose more stringent conditions to the listed companies through listing agreement, than those proposed in the Companies Bill, considering the need to have better governance practices in the listed companies, provided those provisions are not derogatory to the provisions of the enactment.

The Corporate Governance and Corruption Nexus

Corruption is trans-systemic: "It inheres in all social systems: feudalism, capitalism, communism, and socialism. It affects all classes of society, all state organizations, monarchies, and republics, all situations, in war and peace, all age groups, both sexes, and all times, ancient, medieval, and modern"

It is also evident from various literatures that, corruption is present in all societies, in developed as well as developing ones.

However, it prevails more in some societies than others, and in some evolutionary stages in a society more than in others.

It is also present within and between private businesses and can existing the form of bribing, fraud, and mafia-methods. Good corporate governance prevents corruption, or at the very least, limits its negative effects. Good corporate governance is grounded on socially acceptable principles, promotes honest and responsible behaviour, and adheres its practices to the letter and the spirit of the law. Collectively, these are the antithesis of corruption. As in many business transactions, corruption has a demand side and a supply side. The demand side refers to those in the government sector who can provide undue advantage or rents in exchange for certain payments. The supply side pertains to those in the private sector seeking and willing to pay to get undue advantage or rents from the government

Corruption in the private sector needs more elucidation. It is more often subject to heated debate and could still benefit from more research, documentation, and articulation. Two of the most common corrupt practices are bribery and occupational fraud. In turn, the major areas where private sector bribery could occur are procurement, distributorships, access to proprietary technical and commercial data, financial industry, and even scrap disposal.

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CORRUPTION

Corruption is widespread in India. India is ranked 85 out of 179 countries in Transparency International's Corruption Perceptions Index, although its score has improved consistently from 2.7 in 2002 to 3.4 in 2008. Corruption has taken the role of a pervasive aspect of Indian politics and bureaucracy. The economy of India was under socialist-inspired policies for an entire generation from the 1950s until the 1980s. The economy was shackled by extensive regulation, protectionism and public ownership, leading to pervasive corruption and slow growth. A 2005 study done by Transparency International (TI) in India found that more than 50 per cent of the people had first-hand experience of paying bribe or peddling influence to get a job done in a public office. Taxes and bribes are common between state borders; Transparency International estimates that truckers pay annually $5 billion in bribes. Officials often steal state property. In Bihar, more than 80 per cent of the subsidised food aid to poor is stolen.

Corruption in Politics

Political parties are perceived to be the most corrupt institutions by Indians, according to 2009 Global Corruption Barometer. The Barometer, a global public opinion survey released by Transparency International, found that 58 per cent Indian respondents identified politicians to be the single most corrupt individuals. Forty-Five per cent of the people sampled felt that the government is ineffective in addressing corruption in the country. The survey in India, conducted at the national level between October and November last year, also indicated that the perception of government effectiveness in relation to addressing corruption had improved from 2007. Forty-two per cent respondents analysed that government's actions in the fight against corruption was effective.

Corruption in the Private Sector

Almost 9 per cent of those surveyed considers business and private sector to be corrupt. The private sector used bribes to influence public policy, laws and regulations, believe over half of those polled for the survey. The business-related findings of the Barometer sends a powerful signal to the private sector to prove that they are clean and to communicate this clearly to the public. Forty-five of those polled felt that the existing channels for making corruption-related complaints were ineffective. Very few lodged formal complaints, demonstrating serious defects in the perceived legitimacy and effectiveness of channels for reporting and addressing bribery.

Corruption in Government Offices

In cities and villages throughout India, "mafia raj" consisting of municipal and other government officials, elected politicians, judicial officers, real estate developers and law enforcement officials, acquire, develop and sell land in illegal ways. Many state-funded construction activities in India, such as road building, are dominated by construction mafia, which are groupings of corrupt public works officials, materials suppliers, politicians and

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construction contractors. Shoddy construction and material substitution (e.g. mixing sand in cement while submitting expenses for cement) result in roads and highways being dangerous, and sometimes simply washed away when India's heavy monsoon season arrives. In government hospitals, corruption is associated with non- availability of medicines, getting admission through back-door, consultations with doctors and availing diagnostic services illegally. Civil servants /public officials were rated by 13 of respondents as the second most corrupt institution in the country. Other institutions that were polled included Parliament/ legislature, the private sector, media and the judiciary. The Barometer, now in its sixth edition, surveyed 73,132 people in 69 countries including 12 countries from Asia Pacific. In India, the survey was conducted in five metros – Delhi, Mumbai, Kolkata, Chennai and Bangalore.

Corruption in Media

As many as 8 per cent of the respondents in India consider that corruption in the media affects the lives of the people. The media, while not being perceived as clean, scored best with just over 40 per cent of respondents labelling the sector as corrupt, globally.

Corruption in Judiciary

Corruption is rampant in India's courts. According to Transparency International, judicial corruption in India is attributable to factors such as "delays in the disposal of cases, shortage of judges and complex procedures, all of which are exacerbated by a preponderance of new laws". Almost 3 per cent respondents in India consider the judiciary to be corrupt. Anti-corruption tools such as the Right to Information Act (RTI), social audit, citizens' charters and use of technology are wonderful tools to check corruption, but majority of the population in the country are not aware of these instruments. Transparency International has also devised tools such as Integrity Pact and Development Pact to check corruption in areas of procurement and political institutions, respectively.

Corruption in Police

Despite state prohibition against torture and custodial misconduct by the police, torture is widespread in police custody, which is a major reason behind deaths in custody. The police often torture innocent people until a "confession" is obtained to save influential and wealthy offenders. G.P. Joshi, the programme coordinator of the Indian branch of the Commonwealth Human Rights Initiative in New Delhi comments that the main issue at hand concerning police violence is the lack of accountability on the part of the police.

Causes and Consequences of Corruption

Corruption is a global phenomenon and it is omnipresent. Corruption has progressively increased and is now rampant in our society. Corruption in India is a consequence of the nexus between bureaucracy, politics and criminals. India is now no longer considered a soft state. It has now become a "consideration state" where everything can be had for aconsideration.

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Causes

Corruption in India has wings, not wheels. As the nation grows, the corrupt also grows to invent new methods of cheating the government and public. The causes of corruption are many and complex. The following are some of the causes of corruption.

- Emergence of a political elite which believes in interest-oriented rather than nation-oriented programmes and policies.
- Artificial scarcity created by people with malevolent intentions wrecks the fabric of the economy.
- Corruption is caused as well as increased because of the change in the value system and ethical qualities of men who administer. The old ideals of morality, service and honesty are regarded as anachronistic.
- Tolerance of people towards corruption, complete lack of intense public outcry against corruption and the absence of a strong public forum to oppose corruption allow corruption to reign over people.
- Vast size of population coupled with widespread illiteracy and the poor economic infrastructure lead to endemic corruption in public life.
- In a highly inflationary economy, low salaries of government officials compel them to resort to corruption. Graduates from Indian Institutes of Management (IIMs) with no experience draw a far handsome salary than what government secretaries draw.
- Complex laws and procedures deter common people from seeking help from the government.
- Election time is a time when corruption is at its peak. Big industrialists fund politicians to meet high cost of election and ultimately to seek personal favour. Bribery to politicians buys influence, and bribery by politicians buys votes. In order to get elected, politicians bribe poor, illiterate people

Consequences of Corruption

Corruption is as much a moral as a development issue. It can distort entire decision- making processes on investment projects and other commercial transactions, and the very social and political fabric of societies. The following are some of the consequences of corruption.

Economic Development

Some fairly robust statistical evidence has now been furnished showing that higher corruption is associated with (i) higher (and more costly) public investment; (ii) lower government revenues; (iii) lower expenditures on operations and maintenance; and (iv) ensuing lower quality of public infrastructure. The evidence also shows that corruption increases public investment by making it more expensive, while reducing its productivity. The evidence from India is particularly stark. If corruption levels in India were reduced to that in the Scandinavian countries, investments rates could increase annually by some 12 per cent and the Gross

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Domestic Product (GDP) growth rate by almost 1.5 per cent each year. Corruption also acts as an additional tax on investment by lowering the potential return to an investor on both the initial investment and on subsequent returns. In India, current corruption levels mean that the implicit corruption tax on investment is almost 20 percentage points. The impact of corruption on the quality of public infrastructure is all too clearly visible in towns and cities of India. The Public Works Department and the State Electricity Boards which are largely responsible for the maintenance of roads and management of power distribution respectively are among the worst corrupt government departments in India. Corruption also reduces the government's resources and hence its capacity for investment, since tax revenues are depleted by tax evasion. This has two adverse effects: first, shifts away from investments in development areas occur, as bribe-takers are less likely to invest in activities with significant positive social benefits like education and health. Secondly, overall investment levels may fall, since conspicuous consumption or flight of illegal earnings is probably higher than legal earnings. The high potential for capital flight of illegal earnings makes corruption more likely to be associated with a negative impact on the balance of payments.

Remedial Measures to Combat Corruption

Corruption is a cancer, which every Indian must strive to cure. Many new leaders declare their determination to eradicate corruption but soon they themselves become corrupt and start amassing huge wealth.

There are many myths about corruption which have to be exploded if we really want to combat it. Foolproof laws should be made so that there is no room for discretion for politicians and bureaucrats. The role of the politician should be minimised. Application of the evolved policies should be left in the hands of an independent commission or authority in each area of public interest. The decision of the commission or authority should be challenged only in the courts.

Cooperation of the people has to be obtained for successfully containing corruption. People should have a right to recall the elected representatives if they see them becoming indifferent to the electorate.

Funding of elections is at the core of political corruption. Electoral reforms are crucial in this regard. Several reforms like state funding of election expenses for candidates, strict enforcement of statutory requirements like holding in-party elections, making political parties get their accounts audited regularly and filing income-tax returns, denying persons with criminal records a chance to contest elections, should be brought in. Responsiveness, accountability and transparency are a must for a clean system. Bureaucracy, the backbone of good governance, should be made more citizen-friendly, accountable, ethical and transparent.

More and more courts should be opened for speedy and inexpensive justice so that cases don't linger in courts for years and justice is delivered on time.

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Local bodies, independent of the government, like Lok pals, Lok adalats and vigilance commissions should be formed to provide speedy justice with low expenses.

With the help of the Right to Information Act, citizens should be empowered to ask for information related to public services, etc. and this information should be made available to general public as and when required. Such stringent actions against corrupt officials will certainly have a deterrent impact.

Fighting corruption

Fighting Corruption has emerged as a key development issue in India in recent years. More and more policy-makers, businessmen and civil society organisations have begun to confront the issue openly. At the same time, the general level of understanding about corruption has risen markedly. Until recently, it was not uncommon to hear someone discuss anti-corruption strictly in law enforcement terms. By contrast, most people working in the field today acknowledge that public education and prevention are equally important. The field has also come to appreciate how critical the role of civil society is for effective and sustained reform.

A number of factors explain this growing emphasis on fighting corruption. Expansion and consolidation of democracy at the grassroots level has enabled citizens to use the vote and new-found civil liberties to confront corruption, prompting leaders and opposition figures to show a stronger anti-corruption commitment. Internationally, since the end of the Cold War, donor governments have focused less on ideological grounds for foreign assistance and concentrated more on trade and development, both of which are undermined by corruption. Countries with high levels of corruption, like India, have found themselves less able to attract investment and aid in a competitive global market. At the same time, business within the country has faced ever stiffer competition with the gobalisation of trade and capital markets, and has become less willing to tolerate the expense and risks associated with corruption.

There is a much better grasp today of the extent to which corruption is a symptom of fundamental institutional weaknesses. Instead of tackling such a symptom with narrow intervention designed to "eliminate" it, it is increasingly understood that the approach ought to address a broad set of fundamental institutional determinants. However, the challenge of integrating this understanding with participatory process has barely begun. The implementation of institutional reforms can benefit significantly from the participatory process that is being developed for anti-corruption activities. Equally important, any participatory process, however sophisticated, ought to lead to concrete results beyond enhanced participation and heightened awareness. Thus, identifying key institutional reforms in India, and mobilising support for such reforms, needs to be fully integrated into the participatory process from very early on. Such early convergence is likely to promote a better balance between prevention and enforcement measures in addressing corruption. Until recently, the pendulum

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was firmly in the "enforcement" corner. The gradual swing towards the middle ground has taken place due to recognition of the limitations to expose legalistic enforcement measures, since the law institutions themselves are currently part of the corruption problem in India.

Therefore, corruption is an intractable problem; it is like diabetes, which can only be controlled, but not totally eliminated. It may not be possible to root out corruption completely at all levels but it is possible to contain it within tolerable limits. Honest and dedicated persons in public life, control over electoral expenses, could be some of the important prescriptions to combat corruption. Corruption has a corrosive impact on our economy and leads to loss of overseas opportunities. Corruption is a global problem that all countries of the world have to confront: solutions, however, can only be home-grown.

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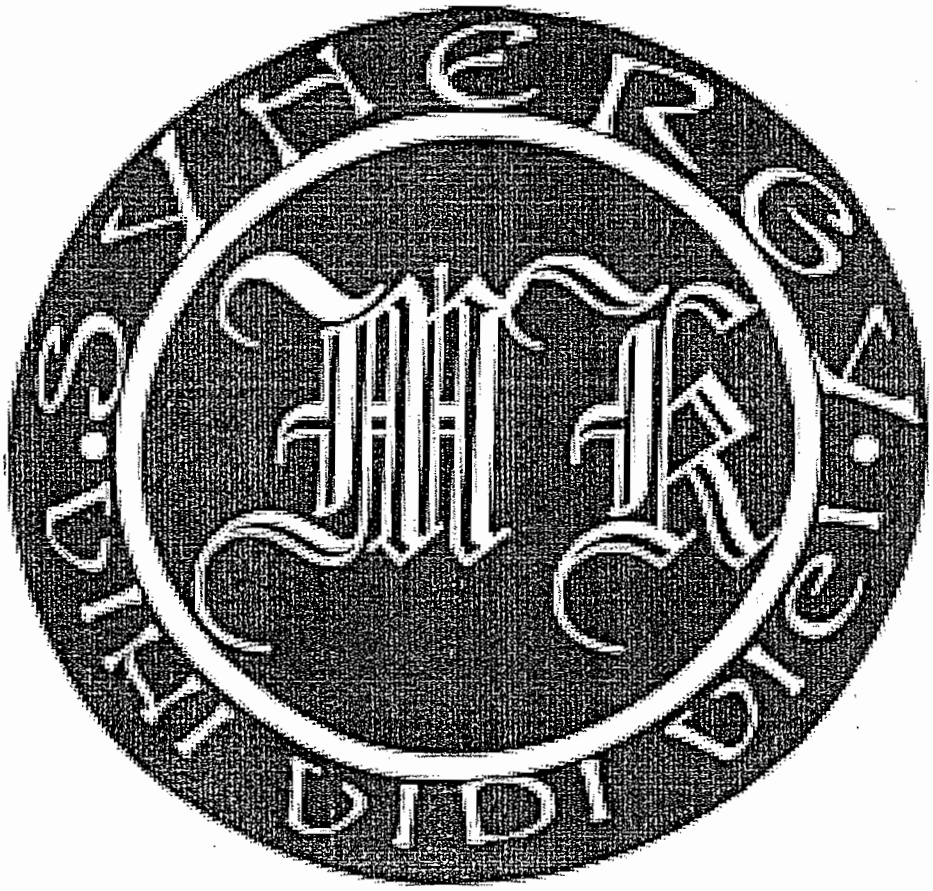

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UTILISATION PUBLIC FUNDS

Public Funds

The financial management of any organization must have a prudent financial system backed by sound and effective accounting procedures and internal controls. A well-designed and well managed accounting system helps ensure proper control over funds.

Accounting policies and procedures are designed to compile accounts fulfilling legal/procedural requirements that govern financial control. Accounts are an integral part of financial management of activities. On the basis of accounts, the Government determines the shape of its monetary and fiscal policies.

STRUCTURE OF ACCOUNTS AND FLOW OF FUNDS

The accounts of Government are kept in three parts: -

- Consolidated Funds of India
- Contingency Funds of India
- Public Account

CONSOLIDATED FUND OF INDIA

All revenues received by the Government by way of taxes like Income Tax, Central Excise, Customs and other receipts flowing to the Government in connection with the conduct of Government business i.e. Non-Tax Revenues are credited into the Consolidated Fund constituted under Article 266 (1) of the Constitution of India. Similarly, all loans raised by the Government by issue of Public notifications, treasury bills (internal debt) and loans obtained from foreign governments and international institutions (external debt) are credited into this fund. All expenditure of the government is incurred from this fund and no amount can be withdrawn from the Fund without authorization from the Parliament.

CONTINGENCY FUND OF INDIA

The Contingency Fund of India records the transactions connected with Contingency Fund set by the Government of India under Article 267 of the Constitution of India. The corpus of this fund is Rs. 50 crores. Advances from the fund are made for the purposes of meeting unforeseen expenditure which are resumed to the Fund to the full extent as soon as Parliament authorizes additional expenditure. Thus, this fund acts more or less like an imprest account of Government of India and is held on behalf of President by the Secretary to the Government of India, Ministry of Finance, Department of Economic Affairs.

PUBLIC ACCOUNT

In the Public Account constituted under Article 266 (2) of the Constitution, the transactions relate to debt other than those included in the Consolidated Fund of India. The transactions

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under Debt, Deposits and Advances in this part are those in respect of which Government incurs a liability to repay the money received or has a claim to recover the amounts paid. The transactions relating to `Remittance' and `Suspense' shall embrace all adjusting heads. The initial debits or credits to these heads will be cleared eventually by corresponding receipts or payments. The receipts under Public Account do not constitute normal receipts of Government. Parliamentary authorization for payments from the Public Account is therefore not required.

Intergovernmental transfers from the centre to the states takes place through three channels: statutory and other transfers mandated by the Finance Commission, formula-based transfers for State Plan Schemes through the Planning Commission, and other discretionary transfers by the Planning Commission/ various central Ministries. The entire tax sharing is a part of the Finance Commission transfers. In the rest of the transfers constituting of grants alone, grants other than those for State Plans now constitutes 69 percent. These are generally not formula determined and for the bulk of the amount, are often conditional upon various actions at the state level including putting up the matching amounts. Thus, while the block grants (for State Plan and other block grants) by definition are unconditional transfers and therefore the issue of their utilisation is not a major concern, for the other grants the actual utilisation can be different from the allocations made; if the gap is large, then it can be a cause for concern.

It may be further noted that as much as 40 percent of the total grants is released directly to implementing agencies, usually parastatals of the state governments. As such, the utilisation of the available funds under various grant schemes becomes a function of the institutional setup and efficiency at three levels. As the extent of such utilisation has caused some concern in recent years, various aspects of this issue merit detailed examination. The present study deals with only two of the various aspects concerned, namely the design of the schemes, and timing and structure of releases of funds with the objective of finding suitable changes that could contribute to better utilisation.

General Observations

In terms of facilitating utilisation, a grantor agency has limited tools in its hands. These include, *inter alia*, the design of the scheme (to eliminate disincentives for utilisation), the actual transfer mechanism, and the timing. In terms of design, when one is considering conditional transfers which all the schemes under examination are, it is almost tautological to observe that the more conditions there are, and the more difficult they are to meet, the less would be the utilisation. For example, a specific purpose transfer without any matching requirement is likely to be utilised to a higher extent than one with such a requirement. Similarly, the transfer mechanism can also influence utilisation; in times of resource constraints, grants on a reimbursable basis have less chance of high utilisation than those provided at least partly on advance basis.

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The importance of timing of transfers hardly needs an explanation: it is sufficient to state that grants received at the fag end of the year have little chance of getting spent usefully within that year.

International experience

Spending reviews have become a feature of expenditure management in a number of countries, under differing names:

Spending reviews in the United Kingdom; strategic programme reviews in Canada; strategic policy reviews in Australia; and interdepartmental policy reviews in the Netherlands.

In an overview of such initiatives the OECD note that:

Unlike policy evaluations conducted by line ministries, spending reviews not only look at the effectiveness and efficiency of programmes under current funding levels but also at the consequences for outputs and outcomes of alternative funding levels; the Ministry of Finance holds final responsibility for the spending review procedure and the follow up of spending reviews is decided in the budget process. In addition to the Ministry of Finance having final responsibility for the reviews, these procedures have the following characteristics in common: assessments are produced by units that are not under the control of line ministries, the terms of reference for the assessments are not established by the line ministries, and external experts are involved in the reviews.

Spending reviews are seen by the countries that use them as a better way than more traditional tools to find resources to finance new priorities, such as across the board cuts. On the other hand it is generally recognised that to be effective, spending reviews need permanent attention and support from the Minister of Finance and the Prime Minister. A firm legal framework for spending reviews, stressing the responsibilities of the central ministries, may help to provide such support.

Ensuring effective spending reviews: OECD guidance

The OECD has identified requirements for effective spending reviews in recommendations to Denmark regarding the improvement of their spending review process:

- Working parties with participation of Ministry of Finance, line ministries, Prime Minister's Office, external experts chaired by independent person
- Mandatory savings options, of which one at least 10 percent
- Creation of spending review unit in the Ministry of Finance that provides secretariat to all working parties and advises the Minister on selection of subjects
- • Linking the review procedure to the design or extension of the expenditure framework (either annually in the case of a rolling framework or every 3 or 4 years in the case of a periodical framework).

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The review of the individual schemes and their functioning provides us the necessary background to undertake an assessment with a view to improving their effectiveness and utilisation. There are isolated cases of poor utilisation in one or two states in the case of some other schemes also, but one can argue that those could be ascribed to state-specific factors. However, that is not to say that there is no scope for improvement. The following discussion is undertaken in that spirit. To structure the discussion, two main aspects of the schemes are covered: design of the scheme including administrative features, and flow of funds. Nevertheless, it has to be borne in mind that these aspects are not mutually exclusive.

Design of the Scheme

The first design feature to be discussed would be the matching requirement of the scheme. Conceptually, the difference between a matching and non-matching grant is that a matching requirement can change budget priorities for expenditures on other heads of expenditure too, since the matching amount has to be taken out of the overall expenditure ceiling, affected one or more of unrelated expenditure heads. A non matching grant simply makes more funds available for expenditure in the specified category, in contrast. This is sometimes interpreted to contend that matching central grants to states can 'distort' the priorities of states. The strength of this 'distortion' naturally depends on the matching ratio. Thus, *a priori*, matching grants are called for when the grantor agency wants to change the pattern of grantee agency's budgetary allocations in favour of the supported service.

The success of this instrument, however, depends on the extent of foiling grantee level fungibility of funds; ***to ensure additionality, a strong monitoring system is required***. Also, ***too many matching grants in the system of intergovernmental transfers can cause conflicts of interest in the states with only small amounts of free resources; it may become difficult for a state to accommodate so many demands on its meagre resources that remain after meeting contractual obligations.***

At a more practical level, a matching ratio that cannot be afforded by several states can easily explain lukewarm response of the states to a scheme. However, in the case of the selected states that this particular study is covering, matching requirement is rarely above 10 percent, which is not high. Also, among the few schemes with low utilisation, BRGF has no matching requirement, indicating that ***lowering matching requirement is not necessarily a solution to the problem of effective utilisation***. There have been some suggestions of reducing matching requirement further for better off take of funds, but we find no evidence that such reduction is either necessary or sufficient to achieve that. ***A uniform matching requirement for all states may actually be problematic in the case of 'other' states for schemes with high matching ratios, since the fiscal strength of the states in the group varies widely.*** However, this a question that has been debated since long and the perceived arbitrariness implicit in a system of varying matching ratios has made such a system politically/administratively unpalatable.

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The second design feature that could be important is the basis of the determination of transfers. The schemes can be divided into broadly two types: those based on proposals/plans to be submitted for approval and those based on allocations. Some of the schemes may have elements of both, but the distinction is still valid because only one of them can be the effective driver. MGNREGA is a different category by itself since it is an entitlement programme, although it is based to some extent on annual plans submitted by states. Conceptually, allocation-based programmes should have an edge in terms of utilisation simply because they do not involve the additional effort on the part of the states to prepare credible proposals/plans that may conceivably strain the administrative capabilities of some of the states. However, in practice, allocations may be subject to proposals/plans as well as in the case of NRDWP, RKVY or BRGF. In such cases, overall utilisation can be relatively low because states with good proposals/plans will not be able to get more funds than their respective allocations, while states that cannot prepare good proposals/plans would get less than their allocations. As such, we would suggest that ***the design should opt for either a pure proposal/plan based system, or a substantially allocation based system*** (like IAY). Combining both would *a priori* reduce utilisation of available funds.

The third, and probably most important, issue is that of delivery mechanism of the scheme. Most of the schemes reviewed, including the some of the flagship schemes, have two features in common: (a) they are expected to be implemented in a decentralised manner, and (b) the state level coordination is entrusted to an agency created for the purpose, with state government participation but autonomous. Many schemes expect the state level agency to be literally only a co-ordinating body, with the focus at the district level or at a further decentralised level. The decentralised structure is expected to cover the whole spectrum of the implementation process starting from preparation of project proposals/plans to actual expenditure, and the flow of funds is designed to percolate down for actual expenditures to be incurred at the most decentralised level. While this is a structure that obviously has an appeal in terms of decentralisation, it can, and probably does, create serious problems of administration and effective delivery. The problems of administration are dealt with below; suffice it to say here that this creates a trade-off between accountability and utilisation. Even in a conceptual sense, the main problems with respect to a decentralised structure of a scheme administered from the central government level in a country like India is: (i) the inability to build in enough flexibility to accommodate necessary state-level variations, particularly for the North-eastern states, (ii) lack of information and time to assess really decentralised detailed proposals/plans, (iii) creating a large number of agencies that have to ensure delivery without the authority or the constitutional back-up that the state governments enjoy, and which add to the costs of governance, and (iv) not getting the state governments – without whose involvement, the schemes cannot succeed anyway – fully on board. For these reasons, as also administrative reasons elaborated below, ***it would be better to involve the state governments***

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fully in the delivery of the schemes and leave it to their choice as to whether a dedicated agency for the scheme is required or not (as under RKVY).

Flow of Funds

Ensuring a smooth flow of funds under any scheme is absolutely essential to the success in meeting the ultimate objectives of the scheme. This is where the administration of the scheme is tested, and more often than not, this is what determines effective utilisation of the scheme. The review of the structure of the schemes, unfortunately leads one to the conclusion that there is perhaps too little delegation in the system that is creating bottlenecks in the flow of funds, which is also impacting on the effectiveness of the scheme and utilisation of available funds, defeating the objectives to varying extents. To begin with, approval of the project proposals/DPRs/plans is almost invariably at the central level. Given the sheer volume of the job, and the details that have to be gone into, there is a high probability of a trade-off between doing a good job of evaluation and doing so within a reasonable period of time. Unfortunately, slippage in either has negative impact on the scheme. As such, ***the only way out is to reduce the number of approvals necessary at the central level or eliminate this requirement altogether through delegation of this responsibility to the state government, or an agency designated by it***. The delegation can be full (all proposals/plans) or partial (proposals/plans below a given cost, say Rs. 100 crore). When the scheme involves transfers to individuals/groups, it should be fully based on allocations and no approvals at the central level, except an aggregative estimate from the state level, should be required. However, when the proposal originates from the state government, it should be assessed at the central level irrespective of the cost.

Another cause of disruption in the flow of funds is the detailed documentation necessary to obtain the second and subsequent instalments of approved amounts of transfers, including audited accounts and utilisation certificates. With a decentralized system of implementation, default by some lowest level implementation agencies can penalise many such agencies (or delay on the part of a few can cause delay for a larger number), if the documentation (particularly utilisation certificates) has to be consolidated at a higher level for submission. This is where the trade-off between accountability and utilisation shows up. Here again, the solution can only be through delegation – the ***central Ministries should require utilisation certificate and audited accounts from the respective state governments only (with a little more time allowed – these should be allowed to be submitted by end-December of a year for the previous year, with second instalments released on the basis of simple statements of expenditures at the state level).*** Any discrepancy between expenditure statements and utilisation certified can be adjusted while releasing the first instalment of the following year.

The above changes should help significantly in maintaining the time schedule of releases, which can impact on the schedule of implementation.

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EMPATHY AND TOLERANCE TOWARDS WEAKER SECTION

The 63rd year of independence provides every Indian an opportunity of having a look at the way the things have changed or not changed for the ignored sections of the society. All governments have constantly been making tall claims about thousands of crores of rupees having been spent on various projects and programmes for the poor of the country. The basic objective of most of these programmes is apparently to ameliorate the condition of the poorest of the poor.

Listen to any discussion on TV or seminars or informal groups, the common feeling is that almost all schemes of the government, whether in developmental sector or urban management or tax collection, have not yielded expected results. Planning is very good but implementation is poor. Immeasurable, vague objectives ensure that there is no accountability and no assessment possible. That's why most people get away without doing anything.

There is a huge gap between perception and reality. The government claims that 95 percent children are immunized, poverty alleviation targets are achieved, elementary education has been universalized but perception of public is quite the opposite. A large number of children are out of school, more people are poor, and very few people get immunized. Disconcerting fact is that most of the international reports and external evaluations also endorse the public perception.

Beneficiaries have become the most insignificant part of the delivery mechanism. They remain at the periphery and not at the centre. Result is that we make programmes convenient for implementers and not for beneficiaries.

An abundant emphasis is on providing inputs. Measurement of performance in all schemes is based on inputs without reality bothering to find out the outcome. Sometimes output is considered but never the outcome or impact. The consequence is a large illiterate population in spite of over HO percent enrolment during several sessions - the highest population growth is seen despite achieving sterilizations target year after year.

One of the basic necessities, i e, health, is in even worse condition. In spite of opening a large number of sophisticated hospitals and Primary Health Centers (PHCs), the treatment by government doctors remains a distant dream for a villager in a remote area even today. The condition of the urban slim-dweller is equally pathetic. Most of the childbirths are without the help of a trained birth attendant. The state of Rajasthsn has the highest growth rate in population and the Infant Mortality Rate (IMR). And yet, doctors consider it below their dignity to live in villages and treat the patients.

About 40-60 per cent population continues to live below the poverty line. Most benefits accruing from the government programmes, which are intended for below poverty line (BPL) people, are consumed by those whose names are included in the BPL list, but who are actually not poor.

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In this scenario of non-availability, or shall we say non- affordability of primary education and health facilities, coupled with the irresponsive civil administration, is there a hope for a common man in the country to survive with self-respect and dignity? Is there a possibility that some day, any citizen of the country willing to work be able to have two square meals a day, be able to send his children to school, get clean drinking water, get treated with human dignity when he falls sick and be not scared of some or the other minion of the government knocking at his door ready to exploit him? In a country of thousand million people, with the best of brains in the world, with the best of heritage, culture and civilization, why is it that it has not happened? We should also look at the question as to why, with growing allocation of the government funds for the poor, the gap between the rich and the poor has increased over the years. One who can afford gets everything free and the one who cannot afford has to end up paying much more. The law does not apply equally to all. It depends upon the person concerned as to what shape and interpretation the law takes. In a country, where jumping the queue is a rule rather than an exception, growing over others' dead bodies is a matter of joy and celebration and not grief, will the poor ever have a right to be treated as human beings and not merely as pawns in a game of chess?

With the above description, it might appear that everything is lost and there is no hope left for improvement. In fact, it is the other way round. At the same time, there are people and societies that have preferred to light a candle in darkness instead of cursing the dark. Examples of such persons in every sector and every part of the country can be seen. The only problem is that they are not multiplying. Let us now try to look at the ways and means of redeeming the situation. For doing this, we will have to first diagnose the ailment and then find possible cures for it. Some attempts on this have been made in the paragraphs to follow.

The basic problem is mystification of all government programmes. Nobody, even the persons who are supposed to implement the programme, know about all the schemes and the details. To think of situation where the beneficiaries would know about it is unrealistic. Thus, the major task is to make the beneficiaries the active partners in implementation and decision-making. Unless that happens the beneficiaries will continue to remain at the receiving end and the treatment to them will depend on the attitude of the delivery system, which, more often than not, is indifferent, to say the least. Take, for example, primary education. Expansion of education is considered synonymous with the opening of schools,. It is presumed that merely by opening new schools, the primary education will become universal. A realistic and objective assessment of the ground situation reveals that opening a school does not necessarily mean provision of education. There are a large number of schools without buildings and if they have buildings, there are no teachers. If they have teachers, they do not go there and if they go there, they do not teach and if at all they teach, what they teach is neither enjoyable for the children nor is it relevant for them. This is precisely the reason why the primary education has not been universalized in spite of the tall claims of the government to provide a school in every

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village of population of 250 or more in ordinary areas and in villages of population of more than 150 in tribal and desert areas. In most of the cases, where the children are out of school, they are so because of reasons mentioned, above and not for the no availability of'school'. This can be tackled more effectively by handing over the control of schools to the local community. At present, the teachers are under the control of either the education department or the panchayat samitis that always get influenced to put more teachers on the roadside schools leading to 'no teachers' in remote and interior areas. Though, at the macro level, the teacher-pupil ratio may be 1:40 but in fact at micro level it will be 1:5 at some places and 0:100 at other. If primary schools within a village panchayat area were to be entrusted to the local village panchayat, the question of transfers would not arise, the community would feel more attached to the school and consequently the teachers will feel more responsible at the local level. This alone would ensure that regular teaching in the school takes place of the relevant type. This will also motivate the community to contribute, towards proper maintenance of schools and its surroundings. The experiments of Lok Jumbish and Shiksha Karmi have proved beyond doubt that there is no substitute for community-based monitoring of any scheme. Till now we have talked only of the responsibility of the community without ever bothering to empower them with adequate authority-administrative and financial.

To extend it beyond education, the role of local community in various schemes of poverty alleviation is no less. It is a common knowledge that the eligibility for most of the programmes is to be included in the BPL list. The BPL survey, the way it is carried out, includes, besides the poor persons, a significant number of influential persons or the dependents of those whose families have enough wealth but technically they may be within the BPL norms. Since the number of persons who can be benefited under any developmental programme is much less than the number of 'eligible' persons, the ones who were technically included in the list but are well off always take awny the benefits of the programmes leaving the real poor ones high and dry. As a result, the government achieves the target of benefiting the poor but the poor continue to be not only 'poor' hut become poorer and the benefits that are reaped by the "haves' (those having money and influence). Benefiting such persons is to the advantage of the government officials also as they can be 'served' better by this class compared to the genuine poor class.

As has been mentioned above, mysticism or confidentiality is a major stumbling block in our efforts to reach the un-reached. There is hardly any sharing of information and those who possess it use it for exploiting those who do not. Sharing leads to transparency which leads to credibility and which ultimately leads to involvement of the people. But, the question is who wants their involvement? Why should one harm-his own 'interest' by involving the people, and sharing the information with them? The experience of the literacy campaign has shown that there are many key persons in society who are keen to ensure that the desire to share the information and ask for it in the poor does not arise. Good literacy campaign is supposed to do

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just the opposite, i.e. create an environment where the genuine beneficiaries organize themselves, articulate the demands and raise them without fear at the right platform.

So, the efforts have to be two-pronged. On the one hand, we have to develop an attitude among the officials of sharing and caring and on the other to provide space to the people to participate in the process of not only the implementation of the programme but also in decision-making. This is not impossible. What is needed is the will to do it. Who has the will? Do we?

One important reason that does not allow the intended benefits of various schemes to reach the poor is a lack of complementarity among various programmes. The number of programmes within a department and in related departments has increased manifold during the last few years resulting into not only the wastage of time but also diluting the impact of the programmes. This creates confusion at the level of implementing agencies and also the non-uniform pattern of schemes creates practical problems in the field. Similarly, a number of programmes implemented through the NGOs meet the same fate. There is an urgent need to bring about convergence in various programmes, specially targeted at the same group of beneficiaries. This would provide a synergetic effect of various schemes rather than nullifying the effect of each other as has been happening today. Computers can help a great deal in this area. A composite record of such schemes can be maintained so that overlapping efforts are avoided, a uniform system of payment of honorarium/ remuneration is evolved and the un-healthy practice of achieving targets in isolation at the cost of others is eliminated.

The issue of lack of accountability on part of officials has not been dealt with seriously so far. Almost in all cases where the desired advantages could not accrue due to the indifferent attitude of the officials concerned, they get away scot-free. A system can be evolved by which the loss to beneficiaries could be made recoverable from the personal account of the official concerned found guilty of inefficiency or indifference. It is not big promises handed out to the poor in the village that will solve his problems but the ultimate treatment he gets from the cutting- edge officials. At the root of the success of delivery mechanism is the approach of the officers at various levels, especially at a level that directly deals with the people and there is need to develop a sense of empathy in such officials. This has a direct relationship with the manner in which the recruitment takes place. At present, it is only the knowledge of a few subjects that determines whether a person will make it to the civil service or not. It would be more appropriate if after a preliminary scrutiny based on the assessment of the right attitude and aptitude; only those who qualify are allowed to take the test of knowledge and intelligence. This would ensure that only the people with a right approach based on the qualities of compassion, responsiveness and empathy become a part of the civil service system.

Besides taking some of the above-mentioned measures, it is equally important to change the system of evaluation of an officer or the programme. Presently, the success is determined by

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the amount of inputs given into a programme. This is based on the assumption that a particular quantity of inputs would lead to a fixed pre-determined quantum of outputs. This seldom happens. The process is the most important aspect that needs to be given its due place in the management of all poverty alleviation and socially useful programmes. What, in fact, needs to be measured is the impact on the persons for whom the programme was initiated. By this yardstick a large number of programmes of the government and also of the NGOs would come a cropper. However, even within these programmes, there are a few sparkles of hope where the central focus has been the people and with the adequate and appropriate process with comparatively less input, satisfactory and sometimes significant outputs have been achieved. Government being a very gigantic organization, there is tendency of mechanizing even the best of experiments and innovations. This has to be changed. The problem has to be seen and tackled at micro level. Aggregation of micro level successes will certainly lead to a macro level success.

There is a culture of distrust. One only needs to have a look at various procedures of the government and he would soon realize how distrustworthy the government considers its own employees and citizens. Experience has shown to us that more distrust we have in our people, the more distrusting they become. The need is to have very simple rules and procedures and an extremely strict enforcement instead of the present system of having an extremely complicated web of rules and regulations and almost non-existent observance and enforcement. The simpler the laws, the less is the possibility of misinterpretation, subsequently less are the chances of having arbitrary discretions and consequently less is the scope for adoption of mal and corrupt practices. A very high power committee set up by the Government of India clearly confirmed this view and said that about 1,300 Acts of the Government of India can be easily scrapped. If similar exercises were to be taken in states, the number of such avoidable laws would run into thousands. Doing this will only make the life of citizens less miserable.

Confidentiality is a major hurdle between the benefits and the client group. Most of the officials of the government thrive mainly due to the ignorance of the common man about the expected role that they are supposed to play. Once he understands that others can know his misdeeds, he would be more responsible to the local community.

A lot of drugs and material are supplied at PHCs and sub- centres but whenever anyone goes to these places, he is given a patent reply that the government has supplied nothing. If an updated list of items and drugs supplied and the names of the doctors and the staff on duty were to be prominently displayed at the concerned places, it would make it more difficult for the incharge of the PHC or its staff to adopt malpractices.

As mentioned above, to weed out the undeserving ones from taking advantages of various poverty alleviation programmes, it is important to narrow down the list of potential beneficiaries to the exact number who can be benefited in an open gram sabha. The more the

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decisions are taken in open higher will be the chances of their being people-oriented. This will mean transfer of real power to the people. At present, even if people do not feel satisfied about the level of services being provided, they can hardly do anything about the concerned persons. Howsoever effective, no monitoring from a distance can substitute a community-based monitoring.

Various forms, information booklets etc. need to be simplified not only in language but also in presentation in such a manner that a common man does not feel overawed on seeing these. The culture of middleman has developed mainly because of the fact that the beneficiaries cannot get the advantage of the scheme meant for them without the intervention of an agent.

Whenever demand for raising an allocation for social sector like education, health or drinking water is made, it is turned down on the plea that there is not enough money available. This, in fact, is not the reality. The question is of re-prioritizing our expenditure. Why is it necessary for government to invest in areas where private sector is willing to come in ? The biggest contribution of the government in promoting private ventures i_n these areas will be by getting out of the way of 'the private entrepreneurship. Instead, the government should concentrate on core issues of human resource development like health and education that are complementary to each other. Till such time we are able to provide primary education to all our children, access to reasonable health facilities and opportunity to every able citizen to earn two square meals a day, we have no business to invest in mega projects running into thousands of crore of rupees.

One major step in giving power to the people that in turn would have helped us reach the un-reached was the constitutional amendment empowering panchayati raj institutions (PRIs). Unfortunately, it has not been carried further with rigour. Why can we not allow people to decide their own priorities, prepare plans accordingly and get money to implement them rather than looking up to big departments of the state government which have neither concern nor understanding of the real priorities of the people? As a result, we have cases where expenditure of several crore of rupees has not helped in improving the life of the last man, whereas on the other hand, there are NGOs which have demonstrated beyond doubt that community-centred approach can do wonders.

Use of information technology is another area that has not yet been fully exploited for the benefit of poor except probably in a few developed states. Computers are still seen as irrelevant to the problem of common man. In fact, they can develop MIS that will ensure that every rupee spent is properly accounted for. It will also help in disciplining political masters, as it would be difficult for them to take arbitrary decisions once pros and cons of any decision can immediately be put to them. The reduction in arbitrariness will reduce the so-called powers of the politicians and the bureaucracy but should the present arrangement be not disturbed only because 'they' won't like it?

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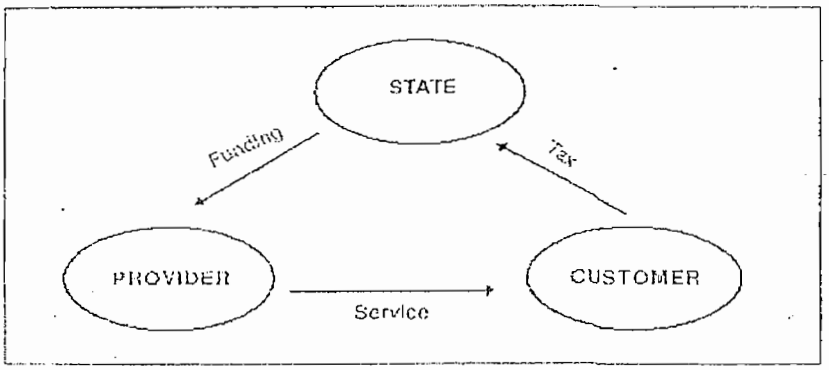
IMPROVING PUBLIC SERVICE DELIVERY

DELIVERY OF PUBLIC SERVICES

PUBLIC SERVICE delivery system is the most crucial and critical significance in the entire gamut of governance in a nation, and improvement of public service delivery is perhaps the most important aspect of good governance. Public service delivery affects the lives of almost every citizen of a country in direct or indirect terms. It also affects the entire life-cycle of a citizen right from the birth (or even pre-birth) till death (or even post-death).

The importance of improving the public service delivery is all the more crucial in a developing country like India which has to cater to a billion plus population.



Public services are generally considered essential for modern life, and are provided to citizens by a Government. These services normally include: (i) Education; (u) Public Transportation;- *(iii)* Broadcasting & Communications; (iv) Electricity and Gas; (v) Fire Service; (vi) Healthcare; *(vii)* Police Service; *(viii)* Waste Management; and *(ix)* Water Services

FIG. 1: CUSTOMER RELATIONSHIP: PUBLIC SERVICE'

The various kinds of public services can be categorized into the following categories:

- There are many public services where customers (citizen) have no choice — such as getting a passport.
- There are many public services, which are not directly paid for by customers (citizen), such as security or road maintenance.
- There are many public services like tax collection which are imposed rather than sought by customers (citizen).
- There are many public services where there is no interaction with customers (citizen) but inputs are provided to oilier departments, like finance, planning etc.

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For several decades public services have unfortunately been provided with the primary focus on convenience of service providers rather than the service receivers. Various factors like complex regulations, complicated forms, lack of information, absence of performance standards, lack of accountability, corruption and incompetence have left recipients of public-services, or ordinary citizens, helpless, dissatisfied and frustrated.

PUBLIC SERVICE DELIVERY AND GROWTH ORIENTED GOVERNANCE

Public service delivery is an integral component for achieving growth oriented governance. Citizen centricity with the aim of ensuring citizens' welfare and satisfaction is critical for any government—local, state or national— which aims to provide good governance. India has an elaborate legal framework and institutional structures underpinned by the Constitution articulate the vision of a welfare state and by implication, provide for creation of a citizen-centric governance structure. The average citizen is concerned less with the convolutions of governance and politics, or the myriad structures and levels of government departments than with obtaining rapid and equitable access to government services, whether regulatory or developmental or welfare oriented, preferably at his doorstep. Therefore, stability, transparency, efficiency and continuity in the governance systems that the citizens are most immediately concerned with, is so necessary. That is why, our priority in India must be to place the citizen at the centre of a modern public administration.

India is a developing- country and there are special requirements of them. It is through public service that inclusive and sustainable economic development can be achieved. The Government is responsible both for accelerating the pace of growth and also for making the growth process inclusive. The former calls for economic modernisation and liberalisation, for making government less intrusive and more transparent. The latter calls for greater attention being paid to public service delivery systems, in areas like education, health care, urban and rural infrastructure and services, and employment generation.

CHALLENGES IN IMPROVING PUBLIC SERVICE DELIVERY IN INDIA

The success of public administration depends on the quality of the civil service and its accountability. The initial capacity of India's civil service is among the highest in the world, with meritocratic and fair recruitment. Yet India's civil services, the principal "face" of the government to the public and responsible for implementing government programmes, must shoulder some of the responsibility for dissatisfaction with government's performance in providing a sound business environment, curbing corruption, and providing public services. The problem is not initial capability but institutional deficiencies. Non-transparency, limited accountability, poor incentive structure, and inadequate performance appraisal weaken the civil service's administration, as do the standard problems of political interference in specific situations and government's widespread and intricate interventions that delay actions, create unwarranted power and provide opportunities for corruption.

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The citizens' simmering rage has been steadily reaching the boiling point compelling them not only to hold officials hostage but also committing suicides to get the justice and fair treatment. That is why, they sometimes, are called as "millstone round the neck of citizens" and "vultures feasting on unfortunate populace". The former Prime Minister of India, Rajiv Gandhi in this context observed "The experiences of the vast majority of our people at the grassroots has been that the interface between the public and the administration is unresponsive, inefficient, unsympathetic, often callous, sometimes even cruel to those whom they are meant to serve". To address these bureau pathologies plaguing the governance, reform initiative has become *sine qua non.*

We must introspect and recognise that there is a great deal of public dissatisfaction with the functioning of government, at all levels of government. This challenge the civil service must endeavour to address as a collective entity. The most important challenge is of instilling confidence in our people that our civil services are fair, honest as well as efficient. Not only are our civil service required to serve every section of society, but they should also do it in a professionally satisfying way. This is the challenge before all of us. And within the overall gamut, it is important to realise that the most crucial aspect of governance is improving public service delivery at the grassroots level—the village or Panchayat level. For a common man in a village, a Patwari (or 'Mamladar' as is called in some states) is the biggest and the highest revenue officer; a 'Thanedar' is the biggest police officer; and a forest guard the biggest forest officer because the peoples' interaction in day-to-day affairs is only with these persons and not with the District Collectors or Superintendents of Police or the Divisional Forest Officers posted at the district level. If the public service delivered through these grassroot level officers is good, the image of the whole government and the administration is good and vice-versa. So, the thrust should be to improve the working of these grassroots and cutting edge level officers having maximum interaction with the common man.

The Sixth Central Pay Commission's comments in this connection are worth noting:

"For the common man, bureaucracy denotes routine and repetitive procedures, paper work and delays. This despite the fact that the Government and bureaucracy exist to facilitate the citizens in the rightful pursuit of their legal activities. Rigidities of the system, over centralization of powers, highly hierarchical and top down method of functioning with a large number of intermediary levels delaying finalisation of any decision, divorce of authority from accountability and the tendency towards micromanagement, have led to a structure in which form is more important than substance and procedures are valued over end results and outcomes. Non-performance of the administrative structures, poor service quality and lack of responsiveness, and the subjective and negative abuse of authority have eroded trust in governance systems which needs to be restored urgently."

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FOCUS AREAS FOR IMPROVING PUBLIC SERVICE DELIVERY

As depicted in Figure, the focus areas on which Public Services must concentrate for achieving excellence include:

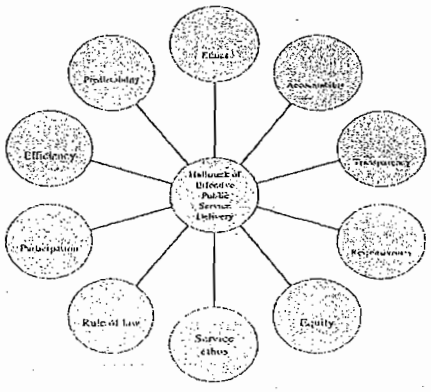

FIG 2: HALLMARKS OF EFFECTIVE PUBLIC SERVICE DELIVERY

Performance Measurement

- To develop systems of accountability, including embedding measureable performance indicators within public management to help government move towards growth-oriented and people- centred governance.

Change Management

- To develop effective change management mindset among administrators for speedy and efficient delivery by government departments;
- To undertake change management training programmes for government functionaries covering areas such as leadership and teamwork, Citizen's Charter, action planning, performance budgeting and management, e-governance and human resource management.

Simplifying Government

- To assist government departments to improve the quality of service they provide to customers and to improve value for money of service delivery by simplifying delivery of services and reducing administrative and non-productive expenditure.

Human Resource Management

- To identify the key issues leading to ineffective and inefficient human resource management across the public service and to develop solution options;
- To develop a human resource management action plan and for embedding new structures and modern approaches to human resource management;
- To ensure timely administration and delivery of justice by bringing in judicial and legal reforms.

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Accountable Government

- To improve the quality and timeliness of service delivery through the development of a flexible result-focused performance culture across the public service using systems which effectively monitor and measure performance;
- To promote local government reforms in accordance with the constitution 73rd and 74th Constitutional Amendment Acts with the objective of making urban and rural local bodies more accountable to the people.

Responsive, Citizen-focused Services

- To ensure that people have a strong voice in the governance of the state and local bodies, through developing participatory mechanisms in the planning and monitoring of service delivery, enhancing decentralisation, promoting environmental conservation and ensuring inclusiveness of the poor and disadvantaged.

Financial Management—Transparency

- To improve planning, resource allocation, monitoring, management and accounting systems and access to information so that accountability is clear, spending is transparent, and public expenditure is more effectively controlled.

Policy and Performance

- To enhance policy-making capability in government and to improve the performance of the key parts of the public service which contribute significantly to the social and economic development of the state.
- As governance is primarily a series of service operations with the ultimate objective of maximising citizens' welfare, use of management principles such as the Six Sigma concepts (data, focus on clients/citizens, quality) combined with Lean thinking (process flow, minimising the costs of unnecessary complexity) can help to transform government service organisations into more efficient and citizen friendly agencies.

Check Corruption

- To establish transparency in government systems and procedures, in order to ensure equitable and hassle-free delivery of services to the citizens;
- To facilitate the creation of institutional mechanisms that systematically undertake preventive, educative and enforcement measures to fight and control corruption in public life.

E-Governance

- To apply tools of information technology to simplify cumbersome processes and procedures of government departments and agencies so as to facilitate and finally to reduce interface between the government officials and the public;

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- To develop domain support converting areas such as functions, functionaries, finance and field for the development of meaningful e-applications and link information systems to improve efficiency in government operations.

Right to Information

The enactment of the Right to Information Act, 2005 heralds a new era of open, transparent and accountable governance system in India. The Right to Information Act is a landmark legislation which is increasingly being viewed as an important tool for empowerment of the poor and the weak. Availability of information to the general public and clarity about functioning of governmental institutions are essential components of good governance. This Act promotes transparency, accountability, predictability and participation. It has the power to bring unprecedented levels of empowerment to the citizens of this country. RTI has indeed helped people get better services from the Public Authorities.

There is a need to harmonise the civil services with civil society. With increasing relevance of civil society in the wake of progressive enactments like the Right to Information, it should be possible to bring civil society closer to governance at functional and cutting-edge levels. Because of the peculiar issues and constraints; increasing the reach, utility and impact of RTI becomes all the more challenging at the cutting edge levels of governance. The ultimate requirement is a change in the mindset the way government and bureaucracy functions.

Strategic Alliances

Government cannot specialise in all areas. It must take steps to establish strategic alliances with a range of institutions in India and in other countries to seek their expertise. These institutions should be chosen because of their reputation or the synergy between their expertise and the focus areas for effective service delivery.

Public-Private Partnerships

Another effective way to ensure effective service delivery can be the Public-Private Partnerships.[17] Both the private and the public sectors have certain advantages and disadvantages of their own. The advantages of both the sectors can be reaped by having public private partnerships while mitigating the disadvantages of both the sectors. PPP has gradually improved the public service delivery in various sectors — both in physical and social infrastructure sectors.

Some suggestions for improving service delivery

- To place people at the centre of all developmental programmes and activities of the government above all political and administrative considerations, treating people as valued participants, not beneficiaries—enabling them to have alternate choices—and keeping public interest supreme in all governmental policies, programmes and processes;

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- To provide services to the people in accordance with specified standards through easily accessible interfaces such as one-stop, single-window, automated service delivery outlets or common civic service centres, devoid of harassment or corruption, minimising waiting time and inconvenience to the public. While meso level initiatives pave the way, micro level initiatives through district level officials follow suit.
- To ensure a minimum tenure for public servants and create a stable and conducive environment for public servants to deliver results based on clarity of vision, mission and objectives, service standards, delegation of authority and responsibility, budgets linked to outcomes, placements on considerations of merit and capability, efficiency and proven track record; and appropriate incentives and disincentives.
- To ensure value for money and cost effectiveness in the provision of services, exploring alternative mechanisms such as outsourcing, public-private-people partnerships, public service agreements between policy-makers and service providers etc. and adopting the most appropriate systems;
- To develop appropriate cost, time and quality benchmarks for service delivery outcomes against which post-implementation evaluation, including citizen report cards needs to be carried out;
- To develop, implement and monitor performance measurement and management systems, developing performance indicators for service delivery-related functions and service providers or functionaries;
- To promote decentralisation and strengthen rural and urban local bodies as grassroots level self-governing institutions, delivering services in accordance with the mandate of the Constitution of India, by empowering them with devolution of functions, finances and functionaries and undertaking capacity building programmes;
- To enable people and their organisations to undertake the delivery of services themselves or assist them in delivering services, wherever feasible and beneficial;
- To strengthen the district administration, including Panchayati Raj Institutions and urban local bodies at the cutting edge level of public administration and clarify the roles and responsibilities of all agencies and functionaries working at the district level;
- To adopt participatory mechanisms in public service delivery, involving the people, peoples' institutions, civil society groups, community based organisations, non-government organisations
- self -help groups, in all aspects and stages such as service planning, budgeting, delivery, monitoring, getting feedback, quality benchmarking and assurance, evaluating, undertaking social audit, customer satisfaction surveys etc;
- To establish independent regulatory mechanisms and effectively

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- implement laws relating to consumer protection to ensure that service standards are adhered to and the citizens get a fair deal from service providers;
- To undertake third party appraisal and objective assessment of programmes, schemes and institutions regarding their functioning and impact by independent professional institutions, citizens' committees etc. and obtain and use feedbacks to improve policies and implementation mechanisms;
- To firmly establish the Rule of Law and maintain public order at all times as the basic foundation of good governance and provide a safe environment to the citizens and business to pursue their tasks of self-development and nation-building;
- To develop and implement a core governance and core reform agenda covering the key social, economic and human development goals, which are in the supreme interest of the people and social-economic development and which need to be pursued with a vision on a long-term basis;

Some other suggestions in this regard are

- *Serve Citizens, Not Customers: The public interest is the result of a dialogue about shared values rather than the aggregation of individual self-interests. Therefore, public servants do not merely respond to the demands of 'customers' but rather focus on building relationships of trust and collaboration among citizens.*
- *Seek the Public Interest: Public administrators must contribute to building a collective, shared notion of the public interest. The goal is not to find quick solutions driven by individual choices. Rather, it is the creation of shared interests and shared responsibility.*
- *Value citizenship over entrepreneurship: The public interest is better advanced by public servants and citizens committed to making meaningful contribution to society than by entrepreneurial managers acting as if public money where their own.*
- *Think strategically, act democratically. Policies and programmes meeting public needs can be most effectively and responsibly achieved through collective efforts and collaborative processes.*
- *Recognise that accountability is not simple: Public servants should be attentive to more than the market; they should also attend to statutory and constitutional law, community values, political norms, professional standards and citizen interests.*
- *Serve rather than steer. It is increasingly important for public servants to use shared, value based leadership in helping citizens articulate and meet their shared interest rather than, attempting to control or steer society in a new direction.*
- *Value people, not just productivity. Public organisations and the networks in which they participate are more likely to be successful in the long run if they are operated through processes of collaboration and shared leadership based on respect for all people.*

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CONCLUSION

The different parts of the country have witnessed the growing public outcry against the system of public administration and the public servants at the helm, are being severely criticised for their irresponsiveness, insensitivity and lackluster performance to deliver services in the fields of law and order, transport, health, education, social sector, urban management and environment. The failure to deliver has direct consequences in terms of sub-par economic growth, persisting poverty, unfulfilled potential, social unrest and political strife. The role of a civil servant is indeed a difficult one — it combines an emphasis on excellence with the objective of equity in delivery of public services in addition to a high degree of transparency and accountability.

Improvement in public service delivery is the need of the hour because it affects both positively and negatively - the lives of every citizen of a nation. Improving public service delivery is a difficult task, and improving the delivery at the cutting edge level of governance is all the more difficult. The difficulties pose challenges and the challenges pose opportunities. Let is convert the challenges into opportunities to create a win-win situation for one and all.

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CORRUPTION: CAUSES, CONSEQUENCES AND ERADICATION

Corruption has become so deeply ingrained in the Indian psyche that often a large number of people casually remark that it is inevitable. It has come to hamper human flourishing in different ways. There has been a consistent decline in social and moral values in India and due to this decay a section of society is flourishing in collusion with the politicians, officialdom, contractors, suppliers, industrialists and traders. Corruption in- the longer run affects the economy by distorting local, national and international trade in various ways, it ultimately makes democracy dysfunctional, because it devaluates the rule of law resulting into chaos and anarchy. Prevalence of corruption on a large scale leads to social, economic and political exclusion. For eradication of corruption both values and institutions equally matter because values sei~ve as 'guiding stars' but are to be sustained by institutions to become durable and to serve as an example to others.

OVER THE years, especially since 1980's, the cases of corruption have increased in all societies, especially in developing ones like India, in all respects (range, scale and depth). Similarly there have been several protests from civil society organisations in different regions in the world. Transparency International was formed in 1990's to survey and assess the extent and magnitude of corruption in different countries and it has rightly measured it through an index. Unfortunately the rank of India has been quite low (87th in 2010), much below Taiwan, Bhutan and China and further going down. Global Financial Integrity Report estimates that India has lost almost half a trillion dollars in illegal capital flight since Independence and 125 billion dollar between 2000 and 2008 (*The Hindu,* 17th November, 2010). The cancer of corruption has been deeply rooted in all three wings of government (executive, legislature and judiciary). (Corruption may be defined as the abuse/misuse of a public office by a person or a group for private gains. It is undoubtedly a bad influence or decline in ethical standards or decay in personal integrity. Abuse of a public office may be in the form of bribe or nepotism or influence peddling or intellectual dishonesty). As Joseph S. Nye broadly defines corruption as a "behaviour which deviates from the formal duties of a public role because of private-regarding (personal, close family, private clique) pecuniary or status gains or violates rules against the exercise of certain types of private-regarding influence."

However, all features of corruption are not easily covered in this definition. Several universal features of corruption are noteworthy:

a) Corruption is prevalent in all political systems, at every level of government, and in the delivery of all scarce public goods and services.

b) It varies in origin, incidence, and importance among different regions, sovereign states, political cultures, economics and administrative arrangements.

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c) It is facilitated or impeded by the societal context (including international and transnational influences) in which public power is exercised.

d) It has multitudinous causes, assumes many different patterns and guises, and cannot be accurately measured because of its 6fteri iftcfeterriiinatB and 'conspiratorial nattire." '

e) It is deeply rooted, cancerous, contaminating, and impossible to eradicate because controls tend to be formalistic, superficial, temporary, and even counter-productive.

f) It is directed at real power, key decision points, and discretionary authority. It commands a price for both access to decision-makers and influence in decision-making.

g) It is facilitated by unstable politics, uncertain economies, mal- distributed wealth, unimpressive government, entrepreneurial ambitions, privatisation of public resources, factionalism, personalism, and dependency.

h) It favours those who have illegal enterprises, underground economies and organised crime.

i) It persists substantially as long as its perpetrators can coerce participation, public attitudes towards it widely, and it greatly benefits a privileged few at the expense of the disadvantaged mass or benefits all participants at the cost of non-participants.

j) It can be contained within acceptable limits through political will, democratic ethos, fragmented countervailing power, legal - rational administrative norms, inculcation of personal honesty and integrity, and effective enforcement of public ethics - although its complete elimination is still beyond human capability.

In India, corruption is known as 'rishwat', 'ghoos', 'suvidha shulk', 'pc' (percentage), 'mamool' (in south India), etc. In US, it has been popularly known as 'speed money'. Both opportunity and demand for corruption has risen despite the elimination of licence- permit raj. Actually since liberalisation (economic reforms started in India 1991) 'retail corruption' (involving individuals) under licence-permit raj has been substituted by 'mega corruption' by politicians through policy making. As former Chief Vigilance Commissioner N. Vittal rightly observes: "People want to grab power to make money or grab money to come to power. It is a vicious cycle". The all-pervasive corruption in India increased massively since 1991. As a Global Financial Integrity (GFI) study reveals:

a) sixty eight per cent of the total illegal siphoning of money from India since Independence happened after 1991;

b) in reak terms outflows of capital accelerated from an annual average rate of 9.1 per cent before the economic reforms to 16.4 per cent in post-reform period;

c) between 2002 and 2006 India lost on an average 16 billion dollar a year;

d) ' the cumulative processes of corruption, tax evasion and trade mispricing have resulted in illegal siphoning of money to destinations outside India.

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In recent past various corruption scandals have taken place in India; e.g. 2 G spectrum scam of an estimated Rs. 1.76 lakh crore, Commonwealth Games scam of Rs.70,000 crore, Adarsh-housing society (Mumbai) scam, Rs. 400 crore worth scam of Madhu Koda (ex-Chief Minister of Jharkhand), illegal mining by Reddy brothers and family of B.S. Yeddyurappa with connivance of government officials in Bellary (Karnataka) and causing loss of crore of rupees to state exchequer, extravagant expenditure by government in UP on installing idols and memorials, animal husbandry scam of Rs 1000 crore in Bihar, Provident Fund scam in Ghaziabad involving 36 (sitting and retired) judges including those of higher judiciary, corruption charges against Justice Dinakaran (Kamataka High Court), Justice Soumitra Sen (Kolkata High Court) and Justice K.G. Balakrishnan (ex-CJI, SC and now chairman NHRC), huge black money (Rs. 50,000 crore) by Hasan Ali, cash for query in Parliament by MPs, scam in National Rural Health Mission works in UP with work orders of Rs. 610 crore given to two contractors without tender, Rs.1000 crore paid to them as advance and no recovery of unspent money from them (resulting into murder of three doctors), etc. These examples clearly indicate that the political class has come to be directly involved in big corruption cases. However, it is also a fact that many bureaucrats, contractors, businessmen, industrialists, lobbyists and syndicates are usually hand in glove with them. Both at national and international levels most of corruption takes place between business organisations and political parties/leaders. However, perception of corruption is much more than actual corruption. Shanti Bhushan, a senior advocate of Supreme Court of India, alleged in 2010 that eight out of past 16 Chief Justices of India were corrupt.

Corrupt practices include bribery, fraud, extortion, and favouritism. Yadong Luo points out six features of the nature of organisational corruption:

a) corruption is context-based-politics not only affects the understanding of corruption but also produces and identifies certain social behaviours as corrupt.
b) corruption is norm-deviated-an illegal or unauthorised transfer of money or an in - kind substitute.
c) corruption is power-related-a bribe-taker-is to be in a position of power - it may not spring from law, rather from the actual influence on procedural costs afforded by businesses.
d) corruption is virtually covert-oral communication, informal arena, veiled system transforming benefits derived from one's public roles and power to personal gain.
e) corruption is intentional-purposive dereliction of duty for personal gain is distinct from other careless maladministrative behaviours.
f) corruption is perceptional - it is judged by others, hence may be 'white,' 'black' or 'grey' (with different moral connotations). White corruption (misconduct) may be tolerated by the masses but black corruption is condemned. Grey corruption is ambiguous. With the passage of time and due to new policies, what was

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NATURE OF ORGANISATIONAL CORRUPTION

Sl.No	*Aspects*	*Features*	
1.	Context -based	1.	*(i)* Politics identifies certain behaviours as corrupt, *(ii)* politics affects understanding of corruption
2.	Norm - deviated	2.	illegal transfer of money or in-kind substitute
3.	power - related	3.	discretionary power corrupts
4.	virtually covert	4.	hidden in informal arena and oral communication.
5.	intentional	5.	purposive dereliction of duty.
6.	perceptional	6.	perception by public and authorities is subject to change in attitudes and pol-ideologies over time.

Legally defined as corruption may be considered necessary to survive (hence anti-corruption laws change).

At global level Transparency International has been actively engaged since 1995 to measure and fight corruption. It has been publishing Corruption Perception Index (CPI) ordering different countries according to the 'degree t(5 Which corruption is perceived to exist among public officials and politicians'. It defines corruption as "the abuse of entrusted power for private gain". CPI has a score of ten and higher score means less (perceived) corruption and low score means prevalence of more corruption. CPI 2010 found in a survey of 178 countries that seven out of every 10 countries and nine out of even ten developing countries have an index of less than five out of 10 that is developed countries are perceived less corrupt than developing countries and India ranks 87th among them (being highly corrupt). Obviously most of Asian and African countries are at the bottom of transparency. Three cleanest countries in the world are Denmark, New Zealand and Singapore (with 9.3-score each) while three most corrupt countries are Somalia (1.1 score), Myanmar (1.4 score) and Afghanistan (1.4 score). U.K ranking 20th (7.6), US ranking 22nd (7.1), France ranking 25th (6.8), Israel ranking 30th (6.1) and Spain ranking 30th (6.1) are positioned in the middle of the rankings. A glimpse of CPI globally may be seen in Table 2.

Causes of Corruption

There are many causes of corruption, major ones are as follows:

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CORRUPTION PERCEPTION INDEX 2010 (SELECTED COUNTRIES)

Rank	*Country*	*Score*
1.	Denmark	9.3
1.	New Zealand	9.3
I.	Singapore	9.3
4.	Finland	9.2
4.	Sweden	9.2
6.	Canada	8.9
7.	Netherlands	8.8
8.	Switzerland	8.7
8.	Australia	8.7
10.	Norway	8.6
11.	Iceland	8.5
11.	Luxembourg	8.5
13.	Hongkong	8.4
14.	Ireland	8.0
15.	Austria	7.9
15.	Germany	7.9
17.	Barbados	7.8
17.	Japan	7.8
19.	Qatar	7.7
20.	U.K.	7.6
21.	Chile	7.2
22.	Belgium	7.1
22.	U.S.	7.1
24.	Uruguay	6.9
25.	France	6.8
30.	Israel	6.1
30.	Spain	6.1
33.	Puerto Rico	5.8

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33.	Boswana	5.8
33.	Republic of China(Taiwan)	5.8
36.	Bhutan	5.7
67.	Italy	3.9
69.	Cuba	3.7
69.	Brazil	3.7
78.	People's Republic of China	3.5
78.	Thailand	3.5
78.-	Serbia	3.5
78.	Lesotho	3.5
87.	India	3.3
91.	Sri Lanka	3.2
134	Bangladesh	2.4
143	Pakistan	2.3
147.	Nepal	2.2
154	Russia	2.1
176	Afghanistan	1.4
176	Burma (Myammar)	1.4
178	Somalia	1.1

First India was under the colonial rule of the British empire for about 200 years, hence corruption has a colonial legacy. The British rulers started a new practice of 'bakhshish' (for getting secrets or difficult works done) which subsequently got institutionalised and government functionaries started demanding it in advance for performing any public duty. The British government's officers were given too much power in order to control law and order, and rule and regulate the masses and their public activities. Permit and licence raj started then and even for playing a drama at a public place permission of police/magistrate was essential.

Second, there has been a consistent decline in social and moral values in India. Due to the culture of consumerism prevailing in both rural and urban areas, often the people desire 'more' (which is wrongly considered as better) and 'faster' in the age of globalisation, liberalisation and privatisation. In 1950's and 1960's both political leaders as well as bureaucrats had a sense of collective commitment for national reconstruction but it is no more visible these days due to too much individualistic interests in lieu of collective interests. Erosion of moral and social

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values is crystal clear in all walks of life, and the breadth and length of corruption in social, economic and political arenas is drastically increasing.

Third, electoral politics also causes corruption. Over the years the overall expenditure by the candidates contesting Lok Sabha and Vidhan Sabha elections has increased manifold exceeding the ceiling fixed by Election Commission of India. This huge extra amount comes from black money, tax evasion, bribe from people, businessmen, traders and industrialists. Business and politics has a strong and complex nexus. Niira Radia tapes have exposed the business-politics-media nexus. Meghnad Desai thinks that the root cause of corruption in India is political control of allocation of goods, hence development is the only cure (*Financial Express*, 19th December 2010). Many people's representatives have downgraded the image of Parliament as they have taken bribe for asking questions in the House! The gap between the people and their representatives has been widening day by day. Many MPs and MLAs have indulged in taking cuts in their Local Area Development Fund (which is implemented at their discretion). During the last two decades local self-government (Panchayati Raj System) has been given several financial and administrative powers but unfortunately corruption at local level of governance has also increased and so is the election expenditure. Discretionary quota of people's representatives and political executive is also linked to corruption.

Fourth, the new processes of liberalisation, privatisation and globalisation, (LPG) have finally boosted the corrupt practices resulting into collusive corruption because many big private firms (including multinational companies) try their level best to get contracts/supply orders at any cost through illegal kickbacks to government officers/employees. Experience shows that bigger the source of funding, higher the level of corruption. That is, in case of funding by World Bank/IMF/Asian Bank, estimates are more inflated than in Union government funded schemes and often estimates in Union government funded schemes are more inflated than state government funded schemes which are more inflated than local government (Panchayat) funded schemes. Inflated estimates mean sharing of excess money between government officers, suppliers, contractors, middlemen, executing agency, engineers, etc. Due to LPG often a public opinion is manufactured that 'private is better', 'private is more efficient and faster', 'private is people friendly', etc. but in actual practice often privatisation increases tariffs. For instance, in Delhi privatisation of electricity supply has resulted into manifold electricity tariffs which has been questioned by many citizens and opposition leaders as well as previous regulatory authority chairman (but he was replaced when he refused to increase tariffs as desired by BSES and Rajdhani Power Ltd). As Second Administrative Reforms Commission rightly observes. "As the economy is freed from state controls, extortionary corruption declines and collusive corruption tends to increase."[6] Actually, as Marxists point out, private property in a capitalist system is the root cause of corruption by the ruling class.

Fifth, one more cause is the increase in the number of deviant persons in a developing society who always pursue personal gains at the cost of public good. Deviance has links with

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scarcity (less supply) of goods and services in the public sphere in comparison with the high demand. Unfortunately due to loopholes in laws, cumbersome legal process of trial, delay in disposal, insensitivity of the judiciary, ignorance as well as passivity of prosecution and investigation agency, apathy of mass media, lack of awareness of and proactive approach by the general public, cases of corruption are not quickly decided in a just and fair manner and hence often the accused go scot free. Thus, there is no strong dent on corrupt practices in India.

Sixth, as Lord Acton rightly says: "Power corrupts and absolute power corrupts absolutely." In India often many government officers at different levels have more power than due, hence they abuse and misuse that power. For instance, a Station House Officer (SHO) of a police station has the power to register a criminal case, he often takes bribe to register FIR and does not register if his palms are not greased. Again he can arrest anybody under Section 151 of CrPC for 24 hours. Further, the investigating officers of a registered police case often take bribe to correctly investigate the case and records all the facts but spoils the case if the accused illegally pays a huge sum to him. For example, in Ambedkar Nagar district of UP, under Jalalpur Thana at village Bhagwanpur, the family of Triloki Nath Sharma was assaulted and abused and his tubewell engine was stolen on August 1, 2011 by an influential family (both in terms of wealth and number) but Thana officers demanded Rs. 10,000 to register FIR. Later with the intervention of DIG, Police, Faizabad it was registered. The Supreme Court of India earlier decided that it will be binding on Thana officers to register all cases of criminal offences against life and property. In most of Hindi belt the situation is by and large the same. The general public perception in India is that police and revenue departmrnts are most corrupt in India. For instance, TII-CMS India corruption study (2007) found that people's perception of corruption in police service was 78 per cent and their actual experience was 52 per cent. Further people's perception of corruption in land records / .registration was 69 per cent while their actual experience was 36 per cent. Similarly in the society as a whole due to caste, class and gender inequality, there exists asymmetry of power in practice in different areas of everyday life. Actual devolution of power, decentralisation, and delegation of power to the three tier Panchayats in India is meagre despite the 73rd and 74th Amendments to Indian Constitution because the funds, functions and functionaries have not been adequately transferred to Panchayats.

Seventh, another cause of corruption is the cumbersome rules, processes and procedures of laws which are often archaic too. For instance, Official Secrets Act (1923) has still been in vogue for about a century with the colonial intent of punishing the government servants for passing any official information to general public. Though a government official may be punished for spying, yet most of official information do not amount to spying and hence could be easily shared with the people of India. But even after enactment of Right to Information Act (2005), the Official Secrets Act has not been repealed - thus there still exists some kind of distrust of the people at large. When the distance and distrust between the government and the governed increases, there emerge several middlemen/agents who get even the genuine tasks (along with wrong tasks) done through bribe. Undoubtedly excessive state control

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(licence-permit raj) as well as exclusive dominance of public sector in certain economic activities lead to corrupt practices.

Finally, people at large are unaware of many government decisions, policies, rules and regulations and therefore the public officials take undue benefit of such ignorance by charging illegally for different services. Further civil society has not developed enough pressure groups at different levels to resist illegal demands. Regarding house loan, car loan or personal loan, often bank officials take a certain percentage of sanctioned loan amount as well as charge hidden processing fee/service charges, etc. as a birth right, depriving the loanees of a huge sum illegally.

Consequences of Corruption

Corruption has so much widespread and ingrained in the Indian polity that often a large number of people casually remark that it is inevitable. It hampers human flourishing in different ways. Major consequences of corruption are as follows:

First, it is one of causes of poverty. If the entire development fund is spent in a transparent way for the welfare of general masses, poverty can be eradicated in a time-bound manner. But actually there are massive leakages from public fund at different stages and a substantial amount is cornered by political executive, government officers and employees, contractors, businessmen and suppliers for personal gains in different forms (cash and materials). For example, 2500 wells constructed under Mahatma Gandhi National Rural Employment Guarantee Scheme in Jharkhand subsided in the first monsoon of 2011 itself, resulting into the loss of crore of rupees and thus shattered the dreams of the local farmers to grow three crops in a year.[8] On the other hand, the poor people spend a large sum of their hard earned money as bribe for getting their petty tasks executed or services delivered (to get ration cards, licences, certificates, mutations, registrations of sale deeds, pension, medicines, admissions, etc.). United Nations Development Programme estimates that official corruption cuts India's GDP growth by a quarter of what is possible. Further, according-to C. K. Prahalad, annual cost of corruption in India is 55 billion dollar (Rs. 2,50,000 cr) (*Financial Express*, 19 December, 2010).

Second, corruption violates human rights and entitlements, especially when courts/tribunals are involved in corruption and do not deliver justice (both in substance and in time). About three crore of court cases are pending in all the lower and higher courts in India for quite a long period. Justice delayed is justice denied. Often many court staff, clients and their advocates connive in giving/taking of bribe and verdict is sold in lower judiciary by managing papers. Uncle Judge Syndrome, as Justice Markandeya Katju of Supreme Court rightly observed about Allahabad High Court, is prevalent both in higher and lower judiciary. Obviously the poor cannot afford to pay bribe, and they often lose court cases in the long run.

Third, corruption affects the economy by distorting local, national and International trade in various ways. The corrupt tax officers (especially customs, central excise, state excise, income

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tax, drug controllers, commercial tax, etc.), connive with businessmen, traders and industrialists and after taking their share in the booty liberally allow them to violate local and national tax laws. Had the potential taxes been collected in a transparent manner, these could be part of the government revenue to be spent for the development and welfare of the masses. Thus corrupt practices in different sectors of economy result into the generation of huge black money, economic offences, fraud and money laundering in a big way.

Fourth, corruption ultimately makes democracy dysfunctional, because there exists no 'rule of law' in practice rather 'show me the face and I will show you the rule' prevails resulting into chaos and anarchy. Corruption distorts democracy because the rich persons get their work done by paying bribes to government officials but often the poor cannot afford to do so. Thus the bribe ultimately enhances the range and depth of inequality in the society. This also gives impetus to social conflicts. For example, often the wealthy persons encroach village common property resources and even get 'patta' (lease) of these lands depriving the most deserving landless people, resulting into social disharmony.

Fifth, corruption on a large scale leads to social, economic and political exclusion. That is, the marginal people are further excluded from the genuine participation in governance at different levels. Buying of votes means absence of people's participation. The system ignores and excludes them and good governance is jeopardised. Often different cases of irregularities occur where recruitments of government employees are based on bribes, not merit. Such recruited staff are incapable on the one hand and indulge in extortion during their career on the other Actually corruption has increased the distance between the government and the masses, because a huge army of middlemen (who mediate between government officials and public for bribes) has emerged and is kicking over the years. Haldum Evrenk (of Suffolk University) shows through game theory model that 'when the level of political corruption is high, and when competing politicians care about their future rents, both corrupt and honest politicians have the incentives to block a fully effective and costless reform.[9] While a corrupt politician blocks reform because he loses future rents, on the other hand, a rival politician's corruption provides a positive externality for an honest politician - competing against a corrupt rival gives him an advantage in elections.

Finally, corruption also results into the compromising of internal and external security. It is an open secret that Bangladeshis illegally cross the international borders with the conivance of security forces deputed on the border. Many illegal Bangladeshis have often indulged in economic offences (black marketing) as well as terrorist activities (HUJI has been involved in many terror attacks) in India. Surprisingly many of them have managed to get ration cards, job cards, driving licences, etc. by paying bribes to concerned departmental officials. Further Pakistan infiltrators on Kashmir border have been involved in terrorist and militant activities. Thus it is amply clear that corruption slowly cripples and finally breaks the system of governance, true to its very nature as it originated from the Latin term 'corruptus', meaning 'to

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break' or 'to destroy'. Corruption actually affects one and all. Some persons directly or indirectly observe that work should be done even if one has to pay bribe (citing the saying 'nothing succeeds like success'). Others talk of *sab chalta hai* (anything goes on); still others consider corruption as a 'secular' means to get things done (without discrimination on the basis of caste, religion, class, gender place of birth, language, etc). But these casual arguments are immoral, illegal and illogical. Bad actions cannot be justified in a civilised society by its state apparatus. As Mahatma Gandhi used to say that both means and end should be pure; that is, for achieving good (pure) end bad (impure) means should not be applied nor bad end, should be achieved by bad means.

Eradication of Corruption

For eradication of corruption both values and institutions equally matter because values serve as ' guiding stars' but are to be sustained by institutions 'to be durable and to serve as an example to others'. Following remedial measures are' suggested:

First, more transparency in policy-making, decision-making and implementation is required. Right to Information Act (2005) has been a positive step in the right direction of ensuring transparency and accountability. Similarly a provision of 'social audit' in Mahatma Gandhi National Rural Employment Guarantee scheme has been helpful in curbing corruption. But whistleblowers need to be protected as many NREGA whistleblowers have been murdered for exposing corruption. Satyendra Dube (engineer of NHAI) and K. Manjunath (IOC) were killed for exposing corruption. Official Secrets Act (1923) needs to be repealed for ensuring that sharing of information with Indian people at large should not be a punishable offence. Similarly Citizens' Charter should be justiciable, more specific and people- friendly. Further delivery of public utility services should be time bound, and a simplified process be adopted. Some state governments like UP, MP, Bihar and others have recently enacted laws in this regard but more utility services should be brought under this law. As UNDP report on Human Development in South Asia has shown, with the reduction in corruption levels GDP can grow by 1.5 per cent and Foreign Direct Investment can go up by 12 per cent annually.

Second, discretionary powers of political executives and officers should be done away with and terms and conditions for entitlement of people should be properly defined unanbiguously. Further, it is also to be ensured that collective (by a committee) decision-making is more rational, mature, unbiased, transparent and pragmatic than individual decision-making. In addition, the discretionary quota of ministers, MPs, MLAs should be scrapped. MP/MLA Local Area Development Fund should be scrapped as done in Bihar with effect from April 2011.

Third, both vigilance and criminal justice institutions and processes be more proactive and cover all political executives, all levels of bureaucracy and all forms for public transactions at all public places (including Parliament and judiciary) because selectivity (pick and choose) will not serve the purpose of uprooting corruption. The jurisdiction of Lokpal should cover all three

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wings of Central government and similarly Lokayukta should cover all wings of state government. Further honest civil servants should not be harassed, personal animus should not be settled in public sphere and whistleblowers should be duly protected. Unfortunately, in cases of high level corruption involving politicians, often CBI has been put under pressure to favour or disfavour. Hence CBI should be made functionally autonomous in investigation with overall control and supervision of Lokpal or Central Vigilance Commission (till enactment of Lokpal). Further criminal justice delivery system needs to be augmented because the trial of corruption cases takes too much time. For instance former Union Minister Sukh Ram was convicted in February 2009 after the expiry of 13 years (though Rs. 2.45 crore were recovered from his ministerial bungalow in New Delhi while he was a Union Minister and Rs. 1.16 crore recovered from his house in Mandi, Himachal Pradesh). And his appeal against corruption is still pending in higher court.

Fourth, electoral politics needs to be drastically reformed, especially the election-funding should be done by the state, as done in UK, Australia, New Zealand and Canada. Further the loopholes of anti-defection law should be removed; e.g., the advisory recommendation of Election Commission of India for disqualification of MP/MLA on the ground of defection should be made binding as it is a root cause of huge political corruption. In addition, since crime, corruption and electoral politics have a strong nexus, any person against whom a criminal case of cognizable offence is lodged and police has filed final chargesheet after due and fair investigation, should not be allowed to contest LokSabha/Vidhan Sabha and local bodies' elections. This initiative would clean the sphere of politics which has been crimalised and similarly crime has been politicised. Further 'getting politics right' should be our motto.

Fifth, there should be a proper code of ethics for executive, legislature and judiciary. Since public procurement is usually a source of corruption in government, integrity pacts should be signed to put moral and ethical pressure on suppliers/companies in order to ensure transparency. As Mahatma Gandhi had said that seven social sins are to be avoided (both in personal and public life): politics without principles, wealth without work, leisure without conscience, knowledge without character, commerce without morality, science without humanity, and worship without sacrifice. Similarly even the Lokpal Lokayukta, regulators, professionals (advocates,- doctors engineers), etc. should also have a code of conduct. Anna Hajare, Arvind Kejariwal, Kiran Bedi, Manish Sisodia, Swami Agnivesh, Prashant Bhushan and Shanti Bhushan have emerged as front leaders. Anna Hajare and his team were part of the drafting committee on Lokpal bill but there was a wide gap between government version and Jan Lokpal version (Anna Hajare). Government of India's draft of Lokpal bill has not been endorsed by Anna Hajare team that has been protesting and rejecting government version as 'Jokepal' bill. Recently mass media as well as mass protests have forced many Ministers, Chief Ministers, etc. to resign (A. Raja, Suresh Kalmadi, B.S. Yeddyurappa, Madhu Koda, Ashok Chavan, Vilasrao Deshmukh and others).

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Sixth, various legal loopholes should be plugged and the squandered public money should be recovered from the corrupt officials once they are proved guilty. Further, as suggested by Second Administrative Reforms Commission, 'collusive corruption' (when the intended outcome of the transaction results into a loss to the state) should be included under Section 7 of Prevention of Corruption Act (1988). Further prior sanction need not be taken in case of red-handed trapping or possessing assets disproportionate to the known sources of income. Recovery of loss should be promptly done from the convicted persons. Since various private agencies and NGOs are nowadays involved in various public utility services, they should also be brought under the ambit of Prevention of Corruption Act. Central Vigilance Commission should be given more powers of summoning officials for evidence and giving mandatory direction to Central Bureau of Investigation (CBI) for investigation of corruption cases in a time-bound manner. But we differ with Second Administrative Reforms Commission that recommended on repeal of Article 311 of Indian Constitution. Actually Article 311 is necessary to protect impartial, sincere and honest civil servants. Further multi-member Lokpal should have jurisdiction over executive, legislature and judiciary but well-planned mechanism should be there so that Lokpal may not become anarchic and dictator type.

Seventh, in India, both demand side and supply side of corruption are prevalent. The corporate world should be united to resist supply side through their associations and ostracise the bribe-giving firms. Social sanctions need to be revived and rejuvenated.

Finally, advanced technology like mobile with camera, computer, e- governance, etc. should be ushered in for different public utility services with higher speed, minimum fee and without harassment. Various departments should have single window system at Sewa Kendras at Block/ Kshetriya Panchayat level. Optimal use of information technology will reduce human labour and improve the quality of governance. Public should also be made aware of new citizen-friendly practices and best practices should be replicated in all departments/organizations. Adequate supervision and monitoring of government schemes should be ensured regularly in order to see that concerned functionaries are performing their duties transparently or not. In the ultimate analysis we are of the opinion that due to decay in the moral values, the political class is flourishing in collusion with the officialdom, contractors, suppliers, industrialists and traders. But, of late, there has emerged some kind of movement against corruption at different places. A movement called 'India Against Corruption' has been launched under the leadership of Gandhian leader Anna Hajare since April, 2011 in an organised way and getting mass support from a large quarters of society. A glimpse of a massive movement launched by Anna Hajare under the banner of India against Corruption may be seen in Table below.

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PROTEST BY INDIA AGAINST CORRUPTION

Sl. No	*Aspects*	*Features*
a)	Premier leader	Anna Hajare
b)	Secondary leaders	Shanti Bhushan, Prashant Bhushan, Kiran Bedi, Arvind Kejariwal, Swami Agnivesh, Manish Sisodia
c)	Organisation	Loose, informal civil society Organisation (India Against Corruption)
d)	Mode of Protest	Peaceful Dharna, (sit-in) demonstration, face book, SMS, hunger strike, blog posts, PIL, RTI application.
e)	Supporters	Advocates, teachers, students, middle class, corporates, NGOs, civil society
f)	Ideals	Gandhian principles of Ahimsa (non-violence), truth, morality, purity in personal and public life, transparency, Swaraj'
g)	Action Targeting against	Politicians, bureaucrats, contractors, suppliers, traders engaged in corrupt practices
h)	End	Corruption free India
i)	Means	Jan Lok Pal with authority to investigate allegations of corruption against PM, Ministers, MPs, bureaucrats, contractors, suppliers, traders, judiciary, etc.

COMPARISON OF JANLOKPAL (BY CIVIL SOCIETY) WITH EXISTING SYSTEM

Existing System	*System Proposed by Civil Society*
a) No politician or senior officer ever goes to jail despite huge evidence because Anti Corruption Branch (ACB) and CBI directly come under the govern ment. Before starting investigation or initiating prosecution in any case, they have to take permission from the same bosses, against whom the case has to be investigated.	Lokpal at Centre and Lokayukta at state level will be independent bodies. ACB and CBI will be merged into these bodies. They will have power to initiate investigations and prosecution against any officer or politician without needing anyone's permiss ion. Investigation should be completed within one year and trial to get over in next one year. Within two years, the corrupt should go to jail.

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b) No corrupt officer is dismissed from the job because Central Vigilance Commission, which is supposed to dismiss corrupt officers, is only an advisory body. Whenever it advises government to dismiss any senior corrupt officer, its advice is never implemented.	Lokpal and Lokayukta will have complete powers to order dismissal of a corrupt officer. CVC and all departmental vigilance will be merged into Lokpal and state vigilance will be merged into Lokayukta.
c) No action is taken against corrupt judges because permission is required from the Chief Justice of India to even register an FIR against corrupt judges.	Lokpal and Lokayukta shall have powers to investigate and prosecute any judge without needing anyone's permission.
d)Nowhere to go—People expose corruption but no action is taken on their complaints.	Lokpal and Lokayukta will have to inquire into and hear every complaint.
e) There is so much corruption within CBI and vigilance departments. Their functioning is so secret that it encourages corruption within these agencies.	All investigations in Lokpal and Lokayukta shall be transparent. After completion of investigation, all case records shall be open to public. Complaint against any staff of Lokpal and Lokayukta shall be inquired and punishment announced within two months.
f) Weak and corrupt people are appointed as heads of anti-corruption agencies.	Politicians will have absolutely no say in selections of Chairperson and members of Lokpal and Lokayukta. Selections will take place through a transparent and public participatory process.
g) Citizens face harassment in government offices. Sometimes they are forced to pay bribes. One can only complaint to senior officers. No action is taken on complaints because senior officers also get their cut.	Lokpal and Lokayukta will get public grievances resolved in time bound manner, impose a penalty of Rs 250 per day of delay to.' be deducted from the salary of guilty officer and award that amount as compensation to the aggrieved citizen.
h) Nothing in law to recover ill gotten wealth. A corrupt person can come out of jail and enjoy that money.	Loss caused to the government due to corruption will be recovered from all accused.
I) Small punishment for corruption-Punishment for corruption is minimum six months and maximum seven years.	Enhanced punishment—The punishment would be minimum five years and maximum of life imprisonment.

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An alternative Jan Lokpal Bill, proposed by civil society under the leadership of Anna Hajare is compared with existing system in Table 4.

It may be concluded that various forms of corruption are prevalent in different areas of Indian society as a whole due to the massive decline in moral values on the one hand and because of lack of deterrent mechanism to punish the corrupt in a time bound manner. However, collective anger among and protest by the civil society is emerging in different regions of India. This needs to be properly mobilised and channelized to have sustained and matured civil society organisations at local, state and national levels to address micro, meso and macro public issues. But such organisations should not bypass all the political parties, rather a minimum understanding between like-minded sincere political parties and civil society organisations needs to be forged in the long run. FiriMly, it is equally significant that the citizens should also resist corruption by not giving bribe to government functionaries. If US could control the rate and quantum of rampant corruption in the previous century, why can't India do so - it is doable. There is an urgent need for a paradigm shift from 'collective tolerance for personal use of power' to 'zero tolerance to all types of corruption' individually and collectively.

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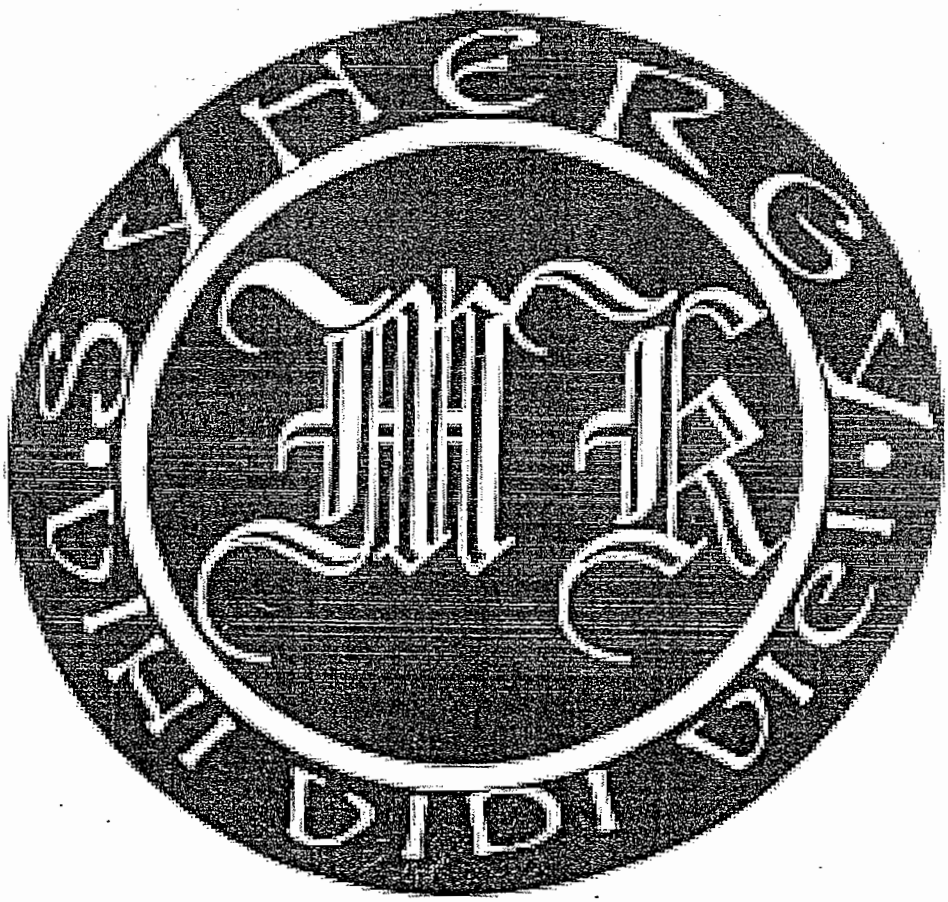

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W.E.A., (Near Metro Station), Delhi-5
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CASE STUDY-1

Due to a 25 percent increase in raw potato prices, Julie, a potato chip brand manager, would need to raise her potato chip prices about 15 percent in order to maintain margins of 5 percent. This would necessitate a price hike of $.24 on the most popular 7.5 oz. size. Julie is evaluated solely on the basis of monthly profits. Historical data shows that downsizing, i.e., holding price constant while decreasing net weight, is a popular strategy in Julie's industry as well as in other packaged goods industries. Julie fears that raising the price to cover the increased cost would incur the bad will of her loyal customers, who would view the price hike as unfair. Julie is worried that competitors might maintain their prices and incur a short-run loss. Past industry data indicates that buyers might not notice a package size reduction. Julie believes that consumers don't usually examine the net weight label on subsequent purchases. Julie's boss, Dave, the Marketing Director, indicated that downsizing is a very common practice in this and other packaged goods industries. According to Dave, downsizing marketers are aboveboard in clearly labeling products regarding weight, serving size, price, and quantity.

QUESTIONS

Q.1. What are the Ethical Issues Involved?

Q.2. What will you do if you are in place of Julie?

CASE STUDY-2

What Are the Relevant Facts?

Bernie, a customer at a discount outlet, is very eager to buy a new color TV set to replace his broken TV so that he can resume watching his favorite TV shows. Sam, the salesperson who is waiting on Bernie, knows that the particular model Bernie is interested in will be on sale in three and a half weeks but doesn't inform Benue of this fact, figuring that Bernie will take his business elsewhere and that he will not reap as large a commission. Sam discovers that Bernie is not even willing to wait an extra week to take delivery on the set. Sam asks his manager, Michelle, if delivery can be hastened. She says no, but suggests selling Bernie the demonstration model. Sam decides that this wouldn't be honest and instead is thinking of telling Bernie that the TV will be available within two days, and then delivering it in five.

QUESTIONS

Q.1. What will you do if you are in place of Bernie?

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CASE STUDY-3

The company has been practicing "clear-cutting" for many years and is in compliance with governmental regulations. Environmentalists' strength and pressure have been increasing to such a degree they cannot be ignored by the company. The company feels it needs to counteract the negative press from the environmentalists. The negative press seems to have reduced sales and may lead to increased governmental regulation. Mr. Thomas feels that the company's image would be more favorable if land were donated to the government for wilderness areas. The land they intend to donate is not profitable to the company. Mr. Hollis and John question the wisdom of this approach, but the company president insists on this approach. As a Sierra Oub member, John may have a personal conflict with the way that the image-building campaign is being approached.

QUESTIONS

Q.1. Ponder over the situation and suggest effective ways to tackle each of the above mentioned problem.

CASE STUDY-4

Carol is in the position to make a decision, but her career ultimately depends on the level of membership she is able to sustain. New members are not getting a full-year membership for their first year. This is not evident from the direct mail advertisement, so the advertisement could be considered deceptive. Because new members are paying a full year's membership fee but not getting a full year's membership, they are being overcharged for their first year. Green Earth is a successful organization whose goal is to help the environment. Green Earth's membership would be lower if the mailing went out in November, although this would ensure a full first year's membership.

QUESTIONS

Q.1. What are the Ethical Issues Involved?

Q.2. What will you do if you are in place of Carol?

CASE STUDY -5

As a relief branch manager, Chris works in a variety of retail bank offices where he is unfamiliar with local bank customers, employees, and daily office routines. Chris makes branch policy decisions concerning check cashing, loan approval, and employee supervision in the absence of the regular branch managers. Chris often relies on the knowledge and experience of local branch personnel to gain information when making management decisions. Carole, a new drive-in teller at a branch under Chris's management, faces a $900

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shortage in reconciling her teller window. Chris is able to trace the source of Carole's error to a $100 check cashed for S1000, but the recipient of the $1,000—a regular depositor at the branch- reports receiving only $100 from Carole. If Chris reports the loss on Carole's shortage report, she will be fired. The bank's branch operations policy requires Chris to report the loss on Carole's shortage report.

QUESTIONS

Q.1. What are the Ethical Issues Involved?
Q.2. What will you do if you are in place of Chris?

CASE STUDY -6

International market expansion is a primary objective of UST. Suzanne's performance appraisal will likely be highly influenced by her ability to increase foreign sales. Rohanda seems more interested in protecting a monopoly market position with the import ban than the health of its citizens. Rohanda has not enforced the ban in the past, nor does it seem likely to do so in the future. As a national of Kalanda, Suppakom should be more familiar with business customs in this region of the world than is Suzanne. The premium price position of "Primo" in Rohanda results at least partially from UST's promotion of the brand there. UST is not violating the import ban; its distributors are. Suzanne's decision on this issue may well influence UST's relationships with distributors throughout the region.

QUESTIONS

Q.1. What are the Ethical Issues Involved?
Q.2. What will you do if you are in place of Suzanne?

CASE STUDY -7

The division has developed new procedures, not yet fully proven, which may reduce materials costs for some products. Jennifer prepared product budgets based on the projected cost savings. The new procedures and anticipated savings have not been reported to company headquarters. Ron, Jennifer's supervisor, wants her to prepare a less stringent budget which does not show the possible cost savings. If materials costs are lowered by the new procedures, the division would "look good" next year, and there would be bonuses for division personnel.

QUESTIONS

Q.1. Ponder over the situation and suggest effective ways to tackle the above mentioned Situation?

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CASE STUDY -8

Bob's company is heavily dependent on cost-reimbursable government contracts. Bob has no previous experience on auditing government contracts. Bob has discovered what he believes are questionable G&A costs. Jan, Bob's supervisor, has experience on auditing government contracts and in the past has discovered items similar to those found by Bob; however, she deleted the items from the sample based on materiality. The government reimburses the company for a share of G&A pool costs. Government auditors have evidently relied on the work of internal auditors in the past to substantiate G&A pool charges. The individual items and costs may or may not be material; however, in the aggregate, they evidently affect, the G&A allocation rate. If the items were discovered by government auditors, they might be disallowed from the pool, which would reduce the company's reimbursement.

QUESTIONS

Q.2. What will you do if you are in place of Bob?

CASE STUDY-9

Clyde, product manager for Wondervvipe toilet tissue, a new brand, suggests that Peg, copywriter for F&A advertising agency, write comparison advertising for Wonderwipes, positioning it as being superior to Myrtle's, the market leader, along the design (color and graphics) attribute. Wonderwipes does, in fact, come in five appealing shades not used by the competition, and its graphics are preferred by consumers two to one. Toilet paper is usually bought on the basis of one or more of the following criteria: brand name, price, package size (sheets per roll), texture, design, and strength. Wonderwipes is inferior to Myrtle's along the following dimensions: package size, texture, and strength. Yet, between 80 and 90 percent of consumers cannot distinguish Wonderwipe's inferiority along these criteria. Clyde wants Peg's advertising to spoof Myrtle's as being boring and old-fashioned in print and TV ads that are lightly humorous yet bashing in nature. Clyde does not want the advertising to mention the dimensions along which Wonderwipes is inferior. Peg personally dislikes competitive advertising, finding it to be nasty and unprofessional. Peg suspects that consumers share her low opinion of brands that do comparison advertising. Peg believes that the suggested incomplete and possibly irrelevant comparison would amount to misrepresentation. It is not clear how effective comparison advertising is. Some research evidence Peg has seen suggests that a competitive brand might win public sympathy as a victim and that consumers are confused by comparison advertising. Ray, art director at F&A, believes that the FTC supports comparative ads as a useful way to help consumers make informed decisions. Comparative claims are legal as long as they can be substantiated, and tliis is clearly the case with Wonderwipes. Comparative claims are believed to be especially effective for marketers of little known brands competing against better-known brands (e.g.,

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Wonderwipes vs. Myrtle's). Comparative ads might have the effect of encouraging competition, thereby leading to higher quality in the product category.

QUESTIONS

Q.1. Ponder over the situation and suggest effective ways to tackle the above mentioned Situation?

Q.2. What are the Ethical Issues Involved?

CASE STUDY-10

Company management has decided that the Cedar Valley plant is to be automated. Automation of the plant means that hundreds of jobs will be lost. The people who lose their jobs will have trouble finding new ones. The decision to automate the plant has been made, even though net present value and cost analyses do not justify automation. George has been asked to prepare new analyses showing that automating the plant will be profitable. The new analyses will be used to help explain the decision to employees and townspeople. George has been asked to play with the numbers from the original report to come up with favorable findings.

QUESTIONS

Q.1. What are the Ethical Issues Involved?

Q.2. What will you do if you are in place of George?

CASE STUDY-11

Carol, the assistant treasurer for a medium-sized manufacturing company, is responsible for monitoring the performance of three fixed-income managers of her company's pension plan. She also recommends how new pension monies are allocated to the three fixed-income managers. Carol has been invited by SNB, one of the fixed-income managers, to attend the annual conference for their best clients. SNB will pay for all of Carol's expenses except airfare. Carol's boss, Mary Ann (the treasurer), had previously attended SNB's conferences. The conference meets each day in a resort area until 10:30 a.m. and after 4:30 p.m. Carol will travel on Wednesday morning and return on Sunday. The other two fixed-income managers have shorter, smaller conferences in New York City. Carol expects to gain significant information that will help her to do her job more effectively.

QUESTIONS

Q.1. What are the Ethical Issues Involved?

Q.2. What will you do if you are in place of Carol?

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CASE STUDY-12

The marketing research firm cannot complete the study by the due date and make money on the job unless interviewing is stopped immediately and a multiplier applied to weight the data up to 500 respondents from the completed 350. The reasons for this are:

- the project was underbid
- the completion time was underestimated
- the questionnaire was not pretested

The bank is paying for 500 interviews and a certain type of statistical analysis that may be inappropriate with a smaller sample. Although the cost of the project is much less than the bank would have paid if it had used Jones & Wilson Research, the bank thinks it is getting a study based on 500 interviews. Todd has no intention of telling the bank that the data is weighted. The bank staff is apparently inexperienced in using marketing research. Roland knows that other research houses weight data. Roland needs the job.

QUESTIONS

Q.1. What are the Ethical Issues Involved?
Q.2. What will you do if you are in place of Roland?

CASE STUDY-13

Kristin, an experienced manager on the move, has just assumed leadership of the accounts payable section of a major industrial firm. Steven, dissatisfied with what he senses are political machinations that have influenced managerial decision making within his firm, suggests that things would be better in the section if the political "bullshit" could be stopped. Kristin uses the power of her new position to try to get Steven to give her the names of those in his section who are not good team players.

QUESTIONS

Q.1. What are the Ethical Issues Involved?
Q.2. What will you do if you are in place of Steven?

CASE STUDY-14

Sheila has high career ambitions. Sheila is motivated to impress her boss, George. George is under pressure to succeed. George is insecure because of his layoff from a previous job. George has an incentive compensation based on sales growth. GCI was founded by venture capitalists. GCI has declining sales and low investor returns. The pesticide industry has vocal

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activists and high regulation A report on the afar-cancer connection has recently been published. U.S. consumers are sensitive about pesticide use. There is limited Mexican government regulation of pesticides..

QUESTIONS

Q.1. Ponder over the situation and suggest effective ways to tackle the above mentioned Situation?

Q.2. What are the Ethical Issues Involved?

CASE STUDY-15

People depend on the security systems that Thompson leases to protect their personal safety as well as their property. Bob Anderson is still very new in the company and is facing his first formal performance appraisal. Beth Roberts has been with Thompson for many years and has successfully overcome the barriers which often keep women out of management. Bob has reason to question some of Beth's information, based on the information he received in his corporate training, the feedback he received from customers, and Beth's unusual behavior in his earlier query.

QUESTIONS

Q.1. What will you do if you are in place of Bob Anderson?

CASE STUDY-16

Steve made an error that the firm's review process did not catch. Steve's error is not an error in the sense that the return is technically incorrect; it merely fails to take advantage of a strategy that would have benefited the client. The tax law includes various elections a taxpayer can make that affect how or when certain income is taxed. The election in this case is irrevocable and must be filed with the original return. It would have been to the client's advantage to have filed the election; the exact nature of the election is not relevant to the case. Had the partner been available to review the return, the election probably would have been attached. While it is possible that legal problems could be encountered in attempting to deceive the tax authorities, the dilemma Steve faces does not rest on issues of legality.

QUESTIONS

Q.2. What are the Ethical Issues Involved?

Q.3. What will you do if you are in place of Steve? Why?

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leverage ratio to include the firm's significant operating lease liability. Given this adjustment, Mitchell Foods appears dangerously overleveraged; without the adjustment, the firm's balance sheet understates the true amount of leverage carried by the firm. Mary dismisses Adam's concern regarding the recognition of Mitchell Foods' operating lease liability, and she instructs him to remove any explicit reference to this problem from the Mitchell Foods credit file. Mary's directive to Adam contradicts the bank's credit policy regarding the treatment of operating lease liabilities. The Mitchell Foods loan request is approved by the bank's credit committee with no discussion of the firm's operating lease liability. After the loan is approved, Adam learns that Mary's personal mortgage loan request at Bay Street Savings has been approved with extremely favorable credit terms. The president of Mitchell Foods is also the Chairman of the Board at Bay Street Savings.

QUESTIONS

Q.1. What are the Ethical Issues Involved?

Q.2. Ponder over the situation and suggest effective ways to tackle the above mentioned Situation?

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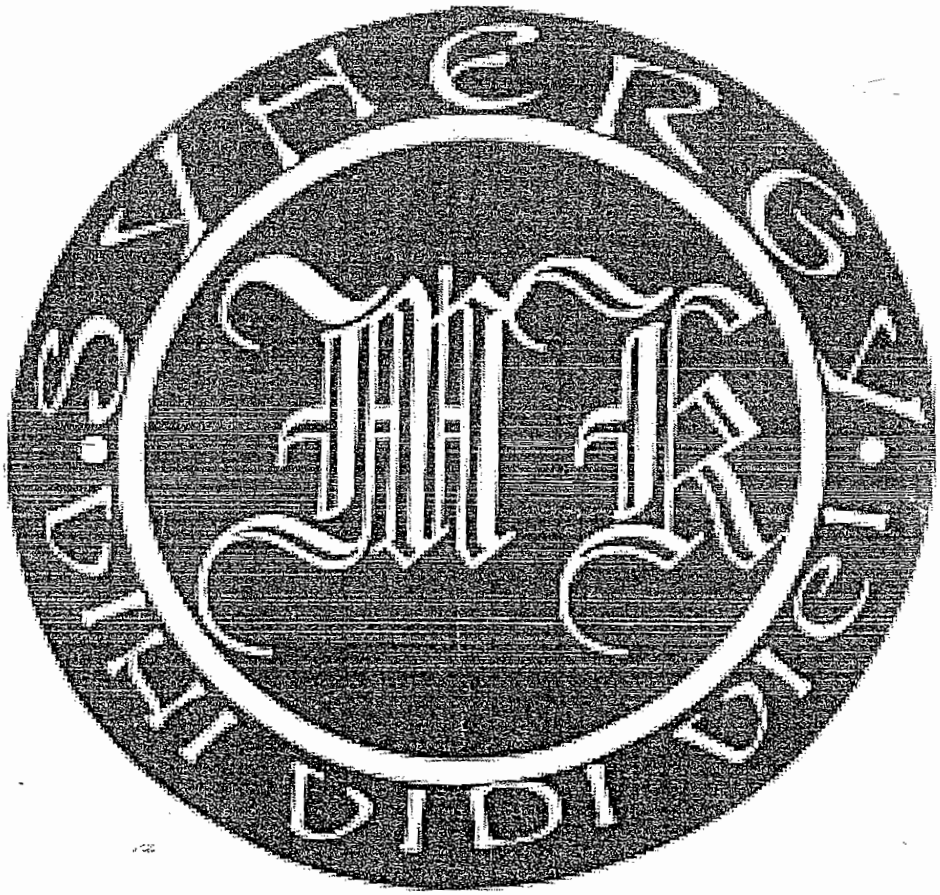

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AN INSTITUTE FOR CIVIL SERVICES EXAMINATION
Mukh. Ngr- 102, First Floor, Manushree Building, Delhi-9
Karol Bagh- 16-A/2,First Floor, Ajmal Khan Road,
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G.S. (VI)-ETHICS, INTEGRITY AND APTITUDE (PART-I)

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Q.1 Mr. Marthadam Khodbole is working with a company as an engineer along with other engineers who were involved in the construction of the bridge over a difficult terrain in the in mountainous region. There was a safety issue involved in the desiging of the bridge. The tests were done but the finding was inconclusive comapnay has inverted a huge amount of money and did not have more time. No further extension was possible. Furhter discussions among the engineers and with experts did not also resolve the isseue. Finally the company boss instructed to prepare an O.K. repor and open the bridge for use. Mr. Marthadam complied. After a month the bridge collapsed and fortunately the collapse did not cause any loss of life. (SYNERGY CLASSROOM PROGRAMME)

Answer the following—

(a) What are the ethical issues involved in the above illustration?

(b) Can Mr. Marthadom be hold ethical by responsible?

(c) Who carries ethical responsibility in the above case?

Q.2 Pratap Singh is a known criminal of the area.

A team of police carried out a fake encounter of Pratap Singh. D.C.P. Ram Swaroop was the leader of the team who is known for his strong positions and harsh decisions. He do not listens to his teammates or moreover the subordinates in the team. He expects from them complete obedience. Accordingly he gives punishments and rewards to other police officers. He is very unsparing towards them who refuses to fall in line. Constable Apurba Khodke was not happy with the encounter in which he was a participant. Being a very junior ranked police man he didn't objcet to it and at the same time he knew that his objectsm would not have avoided the encounter instead he would have been severly penalised. (SYNERGY CLASSROOM PROGRAMME)

In the light of the above condition explain the follwing question.

(a) What are the ethical issues involved?

(b) Even if the encounter is wrong in case of law, can it be justified as being moral? If yes, then give arguments in support of it.

(c) Provide an argument stating the ethical statues of constable Apurba Khodke.

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Ph: 011-2764518, 2765349
KAROL BAGH: 16-A/2, First Floor, Ajmal Khan Road, W.E.A., New Delhi-05,
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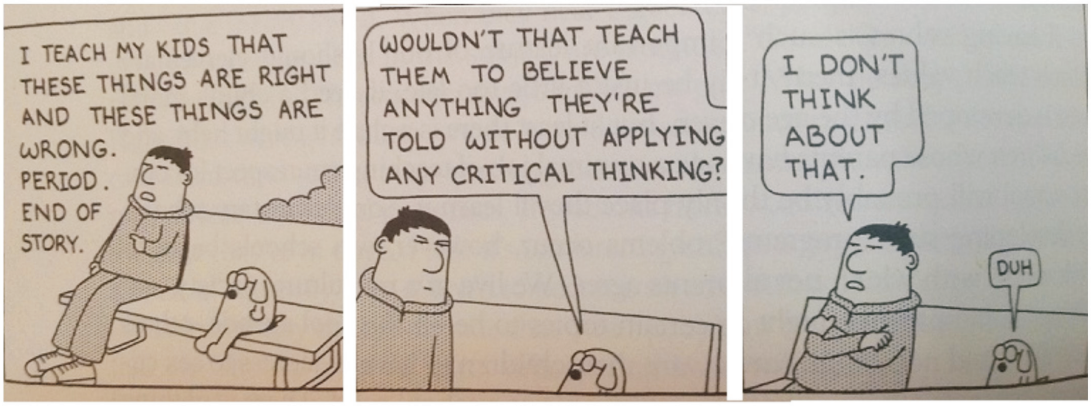
Q.3. Consider the following Cartoon (sourced from outside)

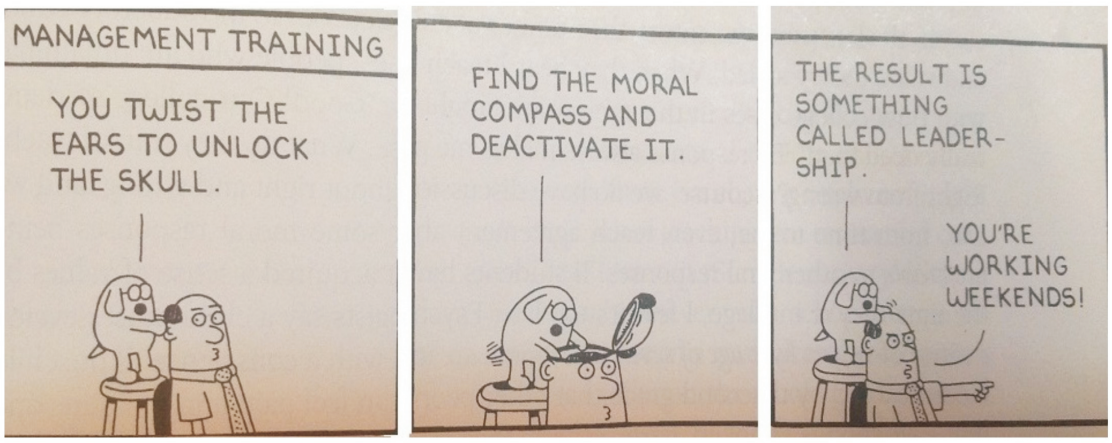
Management Training



As per above, explain:-
(a) Whether having a system of values is enough for a person to be morally mature?
(b) How does an individual becomes morally mature or Ethical?

Q.4. Consider the following Cartoon (sourced from outside)

Management Training



In the light of the above illustration in the cartoon explain.
(a) Elaborate how there are views which believe that values are genetically controlled?
(b) Explain the dimension of managerial ethics that the cartoon exhibits.

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Q.5 A couple who were in love eloped to a far away place as their parents were opposed to their relationship. While the boy was 22years old, the girl was 16 and 1/2 Years old. While staying together away from home and being in love with each other, they establizhed sexual relation. After few days the parents got hold of them and the girls father pressed rape charge agasinst the boy. (SYNERGY CLASSROOM PROGRAMME)

Answer the following—

(a) What are the legal and ethical issues involved in above case?

(b) Whether the boy's act could be defended?(Encouraging the girl to elope and establishing sexual intimacy.)

(c) What is the moral compass of the girl in this case?

Q.6 Which of the follwing is/are ethical statement(s) and why?

(a) Capital punishment acts as a deterrent against rape and murder.

(b) Capital punishment is justified as desirable by a group of people.

(c) Capital punishment is justifiable means of punishment.

Q.7 Ngina is a teetotaller, while being at a party, has friends insisted him to take drinks, but he refused. But, his friends seerethy mixed dugs in his soft drinks. This made Nagina unstable and very drowsy. At around 11.30pm when the party was over he has to leave for home. Moreover he has to leave for a very important meeting at 6.30 am in the morning. But, he met with an accident in which an individual was killed under his car. (SYNERGY CLASSROOM PROGRAMME)

Examine the above case.

(a) What are the ethical issues involved the above case?

(b) Examine the ethical responsibility of Nagina while Nagina will be legally responsible.

Q.8 Which of the following is/are moral statement or staements? Give arguments.

(a) Swiss knives are good knives.

(b) Knives are used to take up number of useful activities.

(c) Knives can be used to protect human life.

Q.9 Nagina is social drinker. But when he takes alcoholic drinks, he does not drive. His friend Ram Kalyan asures him that he will drive him back home and will not take any alcoholic drinks. But, Ram Kalyan gets drunk , Nagina was unaware of this. Nagina being assured by Ram Kalyan got drunk. While Ram Kalyan was driving him back home got delusional and had to stop the car at the middle of a deserted road. Nagina was compelled to drive the car and eventually met with an accident is which an individual was killed under his car.

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Examine the above illustration(SYNERGY CLASSROOM PROGRAMME)

(a) *What are the ethical issues involved?*

(b) *Examine the moral responsibility of Nagina while considering the fact that Nagina will be legally responsible?*

Q10. *Explain the doctrine of civil disobedience from the ethical perspective?*

Q11. *Explain the role of ethics in the contemporary era where secularization of the life and various human activities and practices are* being promoted? (SYNERGY CLASSROOM PROGRAMME)

Q12. *Explain the relevance of religion in ethics? (SYNERGY CLASSROOM PROGRAMME)*

Q13. *Evaluate the relationship of law, tradition, costumes and ethics? (SYNERGY CLASSROOM PROGRAMME)*

Q.14 *In your view, does evil exist? Is there a difference between being evil and doing evil? Explain. (SYNERGY CLASSROOM PROGRAMME)*

Q.15 *Is morality hardwired? (SYNERGY CLASSROOM PROGRAMME)*

Q.16 *Do you expect this study of ethics- that you are now undertaking- to make you more virtuous, less virtuous or to have no effect on your moral character?*

Q.17 *There are many practices which previously was considered morally and in many of these cases were also considered illegal many of these practices today are not considered morally or legally wrong. What standard would you use for determining whether something counts as moral question?* (SYNERGY CLASSROOM PROGRAMME)

Q.18 *Are ethical principles made or discovered? (SYNERGY CLASSROOM PROGRAMME)*

Q.19 *Do you think ethics is a matter of natural processes, or is it transcendental (Divinely given, or perhaps enshrined in a transcendent realm)? You might believe that ethical truths are special truths, not derived by observation of this world- transcendent truths-even if you doubt or deny the existence of God.* (SYNERGY CLASSROOM PROGRAMME)

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Q.20 A group of Maoist captured a fathers and his son, the moist asked the father to shoot a villager who has been found to a police informer. The father was assured that he along with his son will be released if he kills the villager. The father pleads before the Maoist that it is not possible on his part. But the Maoist threatens to kill both of them. Being afraid of the grave consequence for the self and his son, the father kills the villager. Villagers are witness to the entire event.

a. In your opinion what are the moral, amoral and immoral actions involved in the above case?

b. How do you rate the Father's action? (SYNERGY CLASSROOM PROGRAMME)

Q.21 *Give a detailed outline of the ethical arguments? (SYNERGY CLASSROOM PROGRAMME)*

Q.22 Ashish being the friend of the area District Magistrate, started fishing in a deserted forest area, he loves fishing, he caught a couple of fish but ultimately let the fishes them into the water after catching them. He was aware that the fishing is prohibited in the area. In the meantime his friend, the District Magistrate reached and requested Ashish not to fish, even if he is letting fish to go. Ashish agreed.

Discuss, moral, non-moral and immoral issues involved in the case and especially highlight what are the immoral and non-moral goods in the case? (SYNERGY CLASSROOM PROGRAMME)

Q.23 Ram since childhood is inclined towards travelling and purchasing ethnic stuffs while to tour to different places. And at the same time he is naturally inclined towards good foods and more specifically desserts and sweet fruits. This means this is not Ram's habit rather a natural temperament of Ram. Once while he was touring a place, he was not happy because he did not find sweets or fruits to eat. That has created an irresistible urge in him. While he was moving around in that area he found a mango tree full of Mangoes ready to eat but that was a private mango orchard. Ram observed that nobody was watching and even occasionally there are people who are entering into the orchard and taking away mangoes.

In consideration of the above facts . (SYNERGY CLASSROOM PROGRAMME)

(a) What are amoral or non-moral actions in the above case? Which of the above actions are amorally good?

(b) What would you suggest Ram to do in this condition?

(c) If Ram decides to enter and get the mangoes, do you think his action will be immoral?

Q.24 Sanju and Ganju are sister and brother. While both of them were at a family function, their parents instructed them that they should be respectful to the elders, not too indulgent with others and act as good and obedient children. Sanju was instructed not to interact with boys and not to laugh too loudly. But, Sanju along with his brother Ganju objected to a gender specific discriminatory behavior for Sanju. Instead, they reminded their parents of the need for gender equity and the changing values.

Identify in the above case the moral and ethical component that are involved Establish the difference between the two (the moral components and ethical components) (SYNERGY CLASSROOM PROGRAMME)

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Q.25 Gabar Singh being an atheist used to steal, kill and harass people. No appeal to God used to generate mercy in him. He believed being mighty is rewarding. Savitri Devi believed in God. She believed that following God's commandment is rewarding. So, she used to help people and go for periodic charitable works. As she believed that not doing so will result into misery to her and her family critically examine the issue from the following angles- (SYNERGY CLASSROOM PROGRAMME)

(a) Elaborate the relationship of religion and ethics?

(b) Explain the moral component of Gabar Singh and Savitri Devi's behaviour.

Q26. An individual, who otherwise is perfectly normal, has a problem of sleepwalking. While sleepwalking he kills another individual. Would he be hold responsible? (SYNERGY CLASSROOM PROGRAMME)

Q.27 In April 1930, when Gandhijee launched the civil disobedience movement, the whole country was in turmoil. At this crucial moment, Jayaprakash Narayan had to stay in his village because of his ailing mother. His mother insisted him not to go to Allahabad where he was working as the General Secretary of the Congress. J.P took the hard decision of leaving his mother, but she followed him to Patna. The journey was too much for her and she died shortly after. (SYNERGY CLASSROOM PROGRAMME)

In the light of the above historical event answer

(a) What are the moral issues involved?

(b) Discuss the ethical dilemma in the case?

(c) Discuss the morality of the J.P's decision?

Q.28 In 1919, Viceroy Lord Chelmsford renamed Sakchi as Jamshedpur and a little later the Bihar Government renamed Kalimati railway station and Tatanagar station in the honour of Jamsedji Tata. (SYNERGY CLASSROOM PROGRAMME)

Examine the following issues-

(a) Can these acts be called ethical actions?

(b) If so why? If not why not?

Q.29 In the War between the ruler of Kashmir Lalitaditya and the king of Kanyakubja, Yashovardhan, consider the following:-

Before the war to begin, Lalitaditya offered a peace proposal to Yashovardhan. The plan for the place treaty stated as following-

Yashovardhan to his minister- what do you suggest?

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Minister- Let us sign the treaty, I will draft it to your advantage. Lalitaditya has a powerful army. Our army may not be able to hold out much longer.

Yoshovardhan agreed and sent his minister to finalise the treaty.

Yashovardhan's Representative (YR)- (read out the draft)-This being the treaty of peace concluded between Maharaja Yashovardhan and Maharaja Lalitaditya----

Lalitaditya's representative (LR)- 1 beg your pardon, Minister, should not it read: Between maharaja Lalitaditya and Maharaja Yashovardhan----------Our emperor being the more powerful of the two.

YR— The request came from you. So your Maharaja cannot have precedence.

LR—Then I must have a word with the emperor before we proceed any further.

Lalitaditya, when heard of this he withdrew his peace proposal and both parties went into war.

In the light of the above event, explain the following-

(a) The actions of the representatives were critical in the above illustration. Who of the two would be morally responsible for the war?

(b) Justify the decision of both the parties to go for war.

(c) What was the ethical foundation of Yashovardhan to accept the peace proposal?

(d) What was the ethical foundation of Lalitaditya to withdraw from the peace treaty and declare war?

Q.30 A speaker was presenting a paper on the government travel regulation to a group of government servants. On hearing to the speaker, one of the employees decided to give back an amount of money which she has received because of over reimbursement

Answer the following—

(a) Who should be attributed the credit for the good action?

(b) Explain ethical behavior of the speaker and the employee in the audience.

Q.31 Mr. Biraj Pattnaik is a good human being, who is into social service. He visits a government servant's training institute and lectures them of ethical conduct. One of the listeners on hearing Biraj turns honest and becomes a good civil servant.

But, Biraj's lectures included that being an honest civil servant is not an easy job. His lecture also carried a caution to the civil servants - being a civil servant; one might face serious difficulty at personal, official and family level. Hearing to this many officials did not take to honesty.

Answer the following—

(a) Who would be morally responsible for the employee turning honest?

(b) Who is responsible for few employees not turning to honesty?

(c) Do you consider Mr. Briraj Pathnaik's lecture to be ethical?

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MUKHERJEE NAGAR: 102, Ist Floor, Manushree Building, Behind Post Office, Delhi-09,
Ph: 011-2764518, 2765349
KAROL BAGH: 16-A/2, First Floor, Ajmal Khan Road, W.E.A., New Delhi -05,
Ph:- 011-25744391, www.synergy.edu.in

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Q. 32 Mr. Alok Jha is a good human being. But, he is not very comfortable with driving his car. Once, in the late night, while he was returning back towards his residence he met with an accident that killed a dog. While he was driving through a route that is populated with dogs, he could not properly see a dog sleeping on the middle of the road. When his car ran over the dog, he felt that something has come under the tyre but was not sure of what was that? He did not stop to see it. The dog could have been saved with timely attention.

Answer the following—

(a) *Is there any moral issues involved in the case illustrated above?*

(b) *Is there anybody to owe the consequences of the act?*

Q.33 In case of the pregnant woman about to deliver, whose physician has diagnosed serious medical complications. In the physician's opinions, it may not be possible to save both lives. The physician performs the surgical procedure in which the woman is saved but the unborn infant dies.

In the background of the above case, discuss the ethical underpinnings of the consequences of the 'double effect" .

Q.34 Mr. Hare was on leisurely tour to a coastal town. While he was on a morning walk, Mr. Hare noticed that a person is the water calling for help. Mr. Hare did not respond because he is not able to swim. Besides, there were others on the shore, but nobody went to the rescues. Mr. Hare helplessly witnessed the person painfully going into the sea.

Give on ethical argument to Mr. Hare's conduct in the above mentioned issue.

Q.35 Ram, respectfully called maryada purushottam, forsake his expecting wife on the words of a commoner- interpreted by Tulsidas as the glorious sacrifice by a righteous king for whom every subject's opinion was of paramount significance. Never mind the devoted wife who has willingly embraced a tortuous first life and the suffered separation and harassment at the hands of Ravana. In the present times, this act of abandonment will be viewed decidedly less charitable. This act of Ram appears more of a suspicious, jealous and insecured husband rather than a just king.

(a) *While considering the above case differentiate between morality and ethics.*

(b) *Present an ethical argument justifying Ram's action?*

Q. 36 There was murder committed on 31st of June. Police is trying hard to solve the case. Police suspects that Amrish Puri a known criminal has committed the murder but did not have any evidence. In the mean time on 22nd of July Sada Shiv Amar Purkar, a friend and associate of Amrish Puri visit the police station and informs that Amir Khan has committed the murder. Police ignores the information believing that Sada Shiv has a Criminal background and had a hostile relation with Amir Khan and although more he must be trying to save Amrish Puri.

What has been the ethical reasoning of the police in this case? Give elaborate arguments in supports of your explanation while analyzing the police decision to ignore Sada Shiv's information.

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Q.37 Infosys Technologies is a formidable name to contend with in any part of the IT world, not merely for its prowess as a leader in IT but also as great corporation with a enviable ethics track record. But records so painstakingly created over a long period of time, with grit and determination can tumble down with one bad example. As the new millennium approached and the business institutions were worried sick about the Y2K syndrome, Infosys was involved in an unlikely scandal a sex scandal. Phaneesh Murthy was one of the directors of Infosys and headed its operations in the US. After having worked for almost a decade in the US, Phanesh was sued by Rekha Maximovich, an employee of the company, an grounds of sexual harassments and unlawful termination of employment. The matter became too embarrassing for the company both aboard and at home. Phaneesh resolutely refuted the charges, but then resigned. The tipping point came when the company agreed to make an out of court settlement for $3 million. Battered by the law, the company learned its moral lesson and put in stricter codes of conduct for its employees. Phaneesh, the brilliant processional from the reputed IIM, Ahmedabad, weathered the storm and got on with his life. He became the CEO of IGATE, which had acquired and merged with Quintant of Bangalore, Jenniffer Griffith filed a suit for sexual harassment against him for a sum of $8 Million, which again went for an out of court settlement, for a lesser amount

Questions:

(a) Discuss the relative importance of law and ethics in the above cases.

(b) Indentify the non-moral good in the above case.

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Q.38

Case:1

When Lusise Mensch resigned her Corby seat, she said the difficulty of maintaining a family life was her reason. Then, in October, in a Sunday Times interview, her husband suggested she had also been worried about losing her seat. The labour MP Austin Mitchell took to Twitter: "Shut up Menschkin. A good wife doesn't disagree with her master in public and good little girl doesn't lie about why she quit politics".

Mitchell was criticized by Mensch-and many labour party supporters. He later said it was "irony" and meant as a joke.

(a) *Would you think Lusise Mensch was misunderstood?*

(b) What *would you do being Lusise Mensch?*

Q.39

Case: 2

There is a boat which is crossing a turbulent river in the monsoon season. It is carrying forty people instead of its capacity of thirty. Suddenly, midstream, the boat develops a leak. But it can be saved if ten people are pushed into the river. They will be chosen at random and, once pushed, death is certain. If this is not done, almost surely the boat will sink, and all forty lives would be lost.

What should the captain of the boat do?

Q.40

Case: 3

In 1972, the executives of the aircraft manufacturing firm Lockheed Corporation, USA, badly needed orders since the company was in dire straits. There was a prospective order from a Japanese airline for six wide-bodied tri-star jets and the order was hotly contested by all leading airplane manufacturers. The trouble was that it was conveyed to the Lockheed manager, Carl Kotchian, who, in his discussion on the deal, had agreed that a substantial bribe needed to be paid to get the order. Other airlines were willing to do it. If the order was not secured, there was a strong possibility of Lockheed Corporation going bankrupt, affecting its shareholders and throwing a large number of employees out of work.

What should Kotchian do?

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Q.41

Case: 4

Imagine a casualty ward in a hospital. Three emergency victims are brought in. They will surely die unless some organs are quickly transplanted. One needs a liver transplant; the second, a kidney transplant (both kidneys); and the third, a heart transplant. These organs are not available readily, but immediate surgery is essential for all three if they are to survive.

There is a patient waiting for consultation in the outpatient ward for common cold. A nurse has a bright idea. Why not kill this person, take out his organs and transplant them to the three patients? After all, only one man dies; but three lives are saved.

How did you respond to this dilemma?

Q.42

Case: 5

There is a railway station which has a platform line (a 'loop' line) and a straight line (a 'main' line). The points are usually set to the loop line since trains usually stop at this station. It is time for the train to arrive, and in fact it has arrived just before the points. A pointsman is operating the points.

Just ahead of the points, there are three people who are walking on the loop line. They are fully aware that the train is about to come any moment and will come on this line, but are not aware that it has already arrived very close and that their lives are in danger. There is one man walking on the main line, fully aware that trains do not come that way, and thinks he is safe. He is also unaware of the approaching train. The driver tries to operate the whistle, but discovers that it is not working.

The points man has the option of switching the points to the main line quickly, killing the one person walking on the main line, and saving the other three who are walking on the loop line, Should he do so?

How did you respond to this dilemma?

Q.43

Case: 6

Suppose that in the Case-3 before, the boat is not leaking and there is no danger to the boat, but five more people, swept in the river, grab the boat and implore to be taken into it. Not taking them would be sure death for all five, but taking them would put the entire forty, as well as the new five, at a high risk, indeed a near certainty of drowning.

How did you respond to this dilemma? What is the difference in the situations posed by the dilemmas?

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Q.44

Case: 7

Hindustan Unilever's Fair and Lovely is the leading skin lightening cream for women in India. In 2004, it ran a series of advertisements depicting depressed, dark-complexioned women who had been ignored by employers and men. After using the skin lightening cream (and emerging much fairer than before), they found new boyfriends and careers. After an outcry, the company was forced to withdraw its advertisements in 2007.

In 2003, Hindustan Unilever aired a television advertisement, showing a dark-skinned young girl's father bemoaning his fate of not having a son and the (dark-skinned) girl not earning enough.

The girl uses the skin lightening cream, becomes fairer, gets a job as an air hostess, and makes her father happy. There was a row over this advertisement as well: it was called a 'highly racist' campaign, 'equating fairness with beauty' and 'demeaning women'. It was taken off air.

Elaborate the ethical basis of the illustrated advertisement?

Q.45

Case: 8

Enron, the company synonymous with corporate fraud on a gigantic scale, was founded in 1985 by Kenneth Lay. It grew spectacularly in the initial years, riding on the deregulation of electricity and gas prices. By 1992, it had become the largest seller of natural gas in North America. It also indulged in gas trading, and this business turned out to be profitable. But over a period of time it diversified into a number of businesses and adopted highly questionable accounting practices for revenue recognition, including the so-called mark-to-market accounting, where income was recognized based on the future cash flows of the contracts entered into, a maze of special-purpose vehicles, and so on. It 'managed' the Wall Street and its analysts very well, though few seemed to understand how exactly the firm made its profits. Those analysts who were sceptical of Enron's financial statements were attacked verbally and sought to be disgraced.

In August 2001 Sherron Watkins, Vice President Corporate Development sent an anonymous letter to Lay, warning him of the accounting problems in Enron. She contacted a friend who worked for Arthur Andersen, the firm's auditors, and informed him of her doubts. She did not tell any outsiders as such about the company, and hence it may not be accurate to call her a whistleblower in the true sense. But she did testify against Enron executives later, and her letter to Lay was produced as evidence in the trial of Enron's executives.

Discuss whether Sherron Watkin's conduct had been ethical?

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Q.46

Case: 9

In 1967, Goodrich Company had received a contract to supply wheels and brakes for a new light combat aircraft for the US Air Force. Goodrich had bid for a new lightweight, four-rotor brake, replacing the then prevalent disc brakes. However, the company had to test the prototype and give the results to the Air Force. Unfortunately, all tests on the new brakes failed, and some in the company argued that it was a basic design problem that caused the failure. Another engineer, Lawson, who worked in the same department and Vandivier repeatedly, informed their superiors that the brakes were not withstanding the tests and something had to be done about the design, materials, and so on. Changing the design was costly and time consuming. Vandivier and Lawson were asked to falsify the reports and distort the data. The doctored results were presented to the Air Force. The brakes were fitted on the aircraft for a field trial, and again they failed, putting the pilot's life in danger.

Vandivier informed the FBI agents of the discrepancies in the reports, and resigned from the company. He joined *Troy Daily News*, and eventually his revelations to the newspaper led to a Congressional investigation against Goodrich.

What has been the role of Vandivier in the above case if scrutinised ethically?

Q.47

Case: 10

Rosy Senanayake is a member of Sri Lanka's opposition United National party. When asked a question by her in parliament, Kumara Welgama, the transport minister, said he was "choked" by her beauty." He said (she is a former Miss World). "I cannot explain my feeling here. But if you meet me outside Parliament, I will describe them." Surprisingly, she was impressed.

(a) *Explain whether Kumara Welgama is ethically responsible?*

(b) *Do you think Rosy Senanayake's response was proper?*

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G.S. (VI)- ETHICS, INTEGRITY AND APTITUDE
(PART-II) Sub Part

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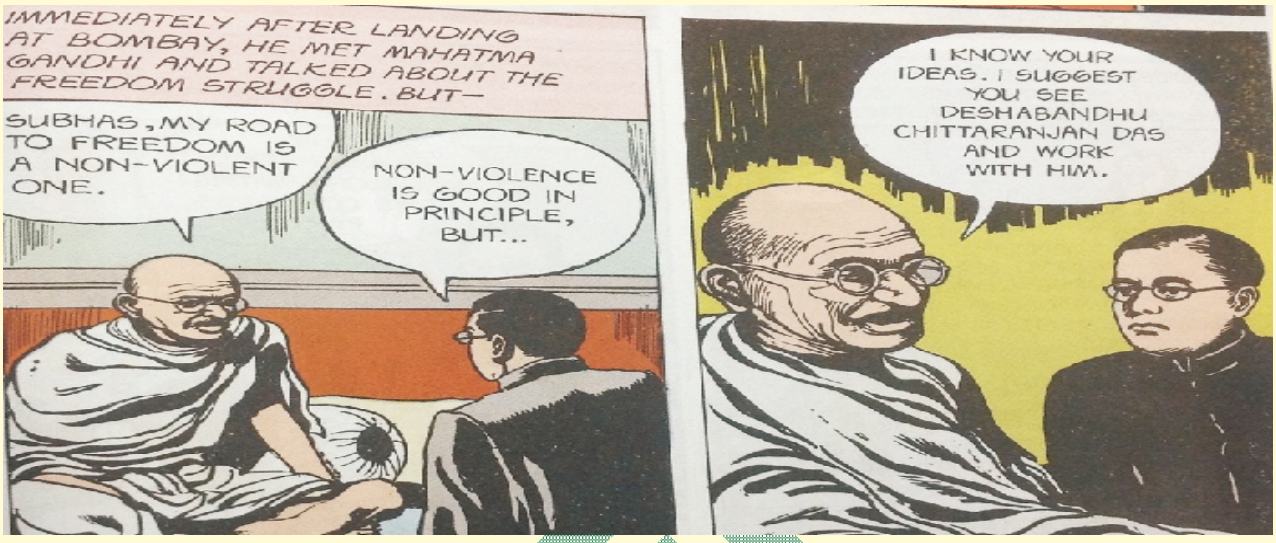
Q.48 Consider the following cartoon (SYNERGY class-room exercise)



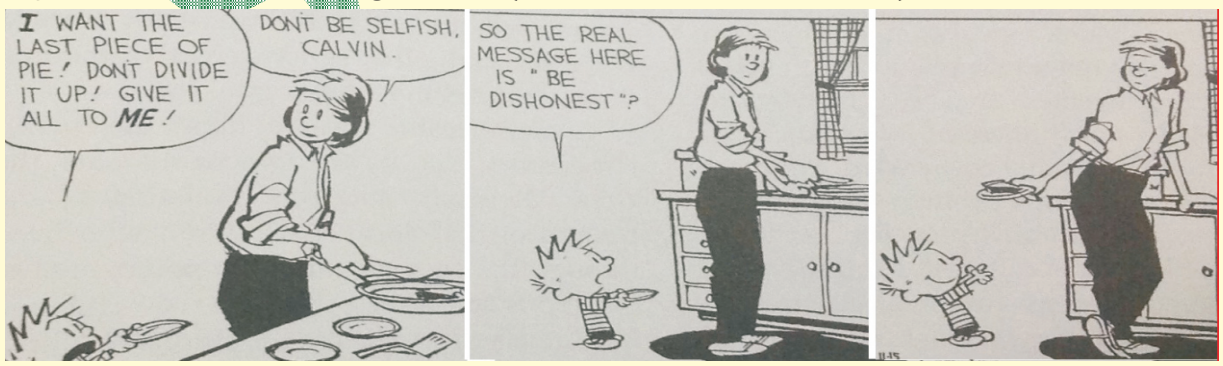
How do you explain the above ethical statements?

Q.49 Consider the following dialogue – (SYNERGY class-room exercise)

Rama - One Should be Moral
Ravana - What do you mean by being moral?
Rama - I mean– One should be speaking truth, should not steal, should save life etc.
Ravana - These so called morality is nothing but subjective. And moreover, what would you do when you have to save a life by lying. Which one would you choose?

(a) What is the ethical standard on which Ravana is basing his/her arguments?
(b) What would be your position?

Q.50 Consider the following cartoon (SYNERGY class-room exercise)



Which type of ethical standard the above cartoon display?

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G.S. (VI)- ETHICS, INTEGRITY AND APTITUDE
(PART-II) Sub Part

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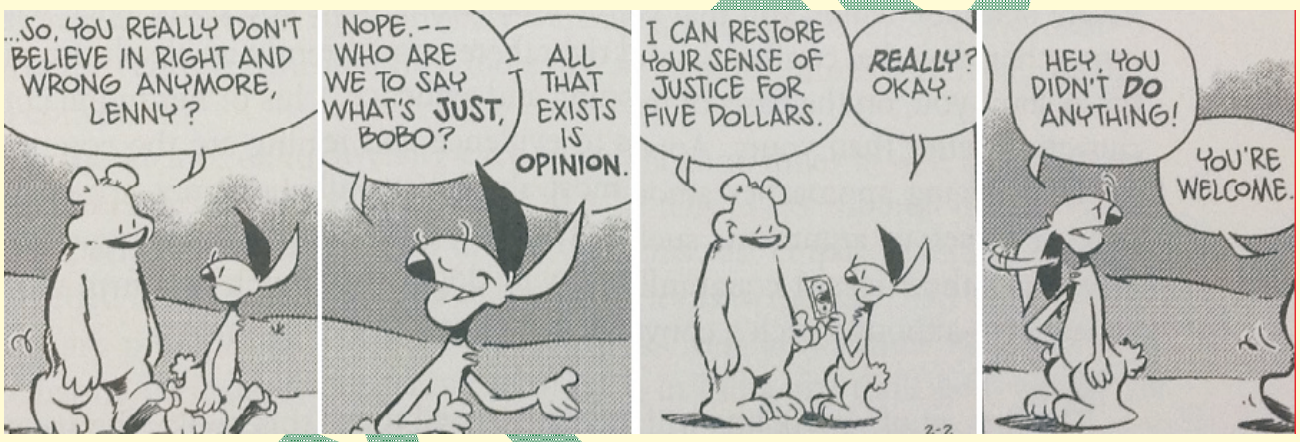
Q.51. A mother advised her kids that treat people well and take care of poor because God requires all of us to do so. She said one should always try to please God. In the light of the above illustration present your views. (SYNERGY class-room exercise)

Q.52. A mother advised her kids that treat people well and take care of poor because God requires all of us to do so. She said it will create a better world. In the light of the above illustration present your views. (SYNERGY class-room exercise)

Q.53 consider the following interaction between bobo and looney- (SYNERGY class-room exercise)



How do you think bobo restore looney's ethical scepticism?

Q54. Albert Einstein Said– 'Relativity is for physics; it does not apply in ethics'. Elaborate Einstein's view while you consider the discussions under ethical relativism. Do you agree? (SYNERGY class-room exercise)

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