

“बनिए भारत भाग्य विधाता”

समस्त प्रतियोगी परीक्षाओं के लिए

ETHICS

नया पाठ्यक्रम - नया पैटर्न - नई

KI

एक्सीलेंस पोस्टल कोचिंग प्रोग्राम

स्वत्वाधिकार

प्रस्तुत अध्ययन सामग्री पर एकमात्र स्वत्वाधिकार “कोठारी इंस्टीट्यूट” राजवाड़ा चौक, इन्दौर-4 (म.प्र.) का है। किसी भी व्यक्ति, संस्था अथवा प्रकाशक द्वारा प्रस्तुत सामग्री का सम्पूर्ण अथवा अंशमात्र का पुनः प्रकाशन, फोटो कॉपी अथवा उद्धरण “कोठारी इंस्टीट्यूट” इन्दौर की लिखित अनुमति के बिना न किया जाये अन्यथा वह समस्त वैधानिक हर्जे-खर्चे का जिम्मेवार होगा।

सभी मामलों में न्यायिक क्षेत्राधिकार इन्दौर होगा।

“ कोठारी इंस्टीट्यूट परीक्षा अनुसंधान विभाग द्वारा अपने सुदीर्घ अनुभवी मार्गदर्शकों, देश व प्रदेश के 40 से अधिक सुदीर्घ अनुभवी विषय विशेषज्ञों व नई रणनीति के सूत्रधार सीएमडी श्री सुरेश कोठारी के निर्देशन में लगातार अपडेट एक ऐसा एक्सीलेंस प्रोग्राम तैयार किया है, जिसका एकमात्र लक्ष्य है, बस- सम्पूर्ण सफलता। ”

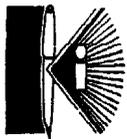
• टॉपर्स परंपरा • 8500 से अधिक चयन

अलर्ट भी, एक्सपर्ट भी

A National Level Institute

KI प्रामाणिक है, इसलिए

40 साल से लगातार सर्वश्रेष्ठ है।



KOTHARI PUBLICATION

LLP., INDORE

मुख्यालय - राजवाड़ा चौक, इन्दौर (म.प्र.) फोन - 0731-2436771

कैम्पस- 301, सुंदरम् काम्पलेक्स, भँवर कुआ मेन रोड, इन्दौर (म.प्र.) मो- 9300728836

पिपल्याहाना चौराहा, रिंग रोड ग्रेटर ब्रजेश्वरी एनेक्स, इन्दौर

INTRODUCTION OF ETHICS

Ethical teaching have been an integral part of Indian education System since ages. Our ancient literature is full of lessons on ethics and morality. The process of imparting ethical learning used to commence in the lap of mother because she served the role of first teacher. Parents, kith and kin, peers and neighbours used to play an important role in the process of socialisation of an individual in the past but the life has undergone rapid transformations during the last half a century. Ethics are a requirement for human life. It is our means of deciding a right course of action.

In the past for most people and even for many people today, an objective moral standard that is binding on all people for all times exists. While there might be disagreement on what the standard was, most acknowledged that there was a right choice. But in the last half-century, there has been considerable erosion in the idea that a standard exists or is even needed. For many, decisions about what is right and wrong are complete personal and completely subjective : What is right for me may not be right for you. Such thinking asserts that whatever an individual deems morally acceptable is acceptable for that person. To Judge that is often considered unacceptably intolerant and such randomness is often justified in the name of liberalism.

By 1960s a situation of vacuum has developed in the context of a standard of behaviour of individuals. Corruption and other white collar crimes increased enormously in the absence of conscientious self-regulation. As the distinction between right and wrong began to blur, the society as well as state began to face various serious challenges. The common suffer most in such an environment because the rich and powerful misuse their resources and authority to fulfil their vested interests at the cost of others. Such challenges have been universal in nature and India is no exception. To overcome such a scenario caused by lack of proper understanding of right and wrong actions, good and evil or the virtue and vice, it is essential that the citizens shall be taught the principles of ethics and morality. The recent changes in UPSC syllabus involving the addition of a GS paper on Ethics, Integrity and Attitude have to be appreciated in this context. All citizens should abide by high standards of ethical behaviour but it is must for civil servants as their actions decide the fate of entire nation.

Individuals are not born with an ability to understand ethical-moral values; these are learned aspect of human behaviour. As individuals mature, their physical, emotional and cognitive abilities develop and so does their ability to deal with ethical-moral issues. Aristotle, an early Greek thinker who proposed one of the most influential theories of ethical thinking in the West, argued that our moral abilities which he called virtues or morally good habits, develop solely through constant practice and repetition, in the same way, he argued, humans acquire their moral abilities and when they are taught and habituated by their families and communities to think, feel and behave in morally appropriate ways. Such vitally important human values as courage, generosity, self-control, temperance, sociability, modesty, fairness or justice, are all virtues that he discussed and that he believed were acquired through this kind of habituation. And although in order to develop such values one must spare a lot of his time and effort, once they are acquired virtuous behaviour comes easily and naturally.

Ethics

One shall have the courage to say no to wrongs and the courage to face the truth. You shall do the right thing without any fear or favour just because it is right. It's the action, not the fruit of the action, that's important. You have to do the right thing. It may not be in your power, many not be in your time, that there'll be any fruit. But that doesn't mean you stop doing the right thing. You may never know what results come from your action. But if you do wrong or fail to stand for what is right, then the consequences of such action could be fatal to entire society and nation. To educate a man in mind and not in morals is to educate a menace to society.

The leaders of thought and of action grope their way forward to a new life, realizing, sometimes dimly, sometimes clear-sightedly, that the life of material gain, whether for a nation or an individual, is of little value, real strength comes from devotion to loftier ideals enshrining fundamental human virtues. Governance is admittedly the weak link in our quest for prosperity and equity. Elimination of corruption is not only a moral imperative but an economic necessity for a nation aspiring to catch up with the rest of the world. Improved governance in the form of non-expropriation, contract enforcement, and decrease in bureaucratic delays and corruption can raise the GDP growth rate significantly. The six perceived governance quality measures, each an aggregate of a number of sub-measures, are voice and accountability; absence of political instability and violence; government effectiveness; reasonableness of the regulatory burden; the rule of law, and the absence of graft. Of these, the last two are the most directly significant in the context of ethical governance. A democratic republic such as ours represents the most gigantic of all possible social experiments. The success of such a state system the quality of the individual citizen is of supreme importance.



ESENCE OF ETHICS

Ethics can be defined as the 'Conscience' of an individual, the keeper of the moral standards by which the individual reacts to the world around. Ultimately, it is YOU, the individual, who will chart your ethical course. It is you who must determine right from wrong. It is you who must decide if you'll follow a group mind-set or strive towards a value system based upon your experiences and beliefs.

Ethics are a personal set of values used by an individual to guide their actions, and to recognize any obligation. Ethics are not objective, but are subjective to the individual. Ethics are a continuously evolving code of conduct dependent upon circumstance and the life experiences of the individual.

On a whole, ethics are relative to our perception of reality, and are based upon a specific point of view. As such, ethics are not a natural set of values. If this were true, except in the cases of abhorrent behaviour, we as human beings would operate on a more animalistic level. For example, wolves instinctively care for their young and injured. They work as a co-operative group for the good of the pack. If one wolf acts in a manner detrimental to the pack, it is driven away by the others. For the wolves, their moral code is a fundamental part of their nature. But as human beings, moral order is defined by the individual. It begins when children are taught acceptable behaviours based upon societal norms and parental values. These norms and values are used to provide a framework for the development of individual values.

Given that ethics are an individual set of values, they should not be used to make broad statements of right or wrong without allowing for dissension and discussion. Ethics should be used to help each of us define our life so that we live according to the highest ideals that we, as individuals, prescribe to. Ethics should be used to help each of us define our life so that we live according to the highest ideals that we, as individuals, prescribe to. Ethics, and an adherence to our ideals, are the guidelines we use to judge our actions. It is a form of self-measurement of growth, of commitment to the ideals we strive towards.

Ethics are re-interpreted usually at times of crisis or an internalized change. This happens because a viewpoint has been shown to be inaccurate or when the belief fails to take into consideration a very specific set of circumstances. At such time, the individual should rationally view their beliefs, and make internal inquiries as to the experiences that produced them. Reflection is needed to determine if a new set of values is necessary, or if existing values need only be modified to reflect the situation. Ethics should not be used to pit one set of dogmatic beliefs against another. The divide created by such practices becomes one of rigid adherence to a set of specific values, and teaches intolerance for differences in another's set of values.

According to Solomon ethics means character i.e. how people ought to act. Its basic concepts are the individual character ('a good person') and the social rules that govern and limit our conduct (morality')



WHAT IS MORALITY ?

Ethics ought to be distinguished from morality which refers to human conduct & values. Ethics presupposes the existence of morality. The morality of society is related to its customs and law of society. The morality encompasses the rules of human behaviour/human conduct and values within a particular socio-cultural environment.

Morality refers to the social norms and values that guide both individuals and their interaction with their fellow human beings and communities, and with their environment. In all of these types of interaction there are important values at stake, rules and norms that are to protect these values; duties implied in social roles and positions that can foster these values and further are usually interwoven with religious practices and social power structures. Morality cannot be legislated but behaviour can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless.

Personal morality is influenced by institutions, public discourse, and the unconscious embodied dispositions gathered from many sources over a lifetime. Thus, people are unconsciously moral most of the time. At times, conflicts occur between the inner morality and either institutional morality, public discourse, or both. At those times a person must stop and employ ethics to reconcile the competing moralities.

When actual moral values, rules and duties are subjected to ethical analysis, their relation to basic human interests shared by people, regardless of their cultural setting, is particularly important. Moral values may change, and moral reasoning asks whether the practices that are traditionally and factually legitimated by religion, law or politics are indeed worthy of recognition. Indeed, the development of ethics in the past century has been characterized by a tendency to revalue and overthrow the moral conventions that have guided the interaction between the sexes, between human beings and animals and between human beings and their environment. A more recent task of ethics is to resist those tendencies of globalization, marketization and technologization that erode both biodiversity and valuable aspects of cultural identity—and may even have effects that threaten human rights. Although these tendencies are often presented as value-neutral, they carry with them hidden assumptions that are potential sources of inequity and abuse.



DIMENSION OF ETHICS

Ethical behaviour is in essence a balancing act of satisfaction of the expectations and demands of various interfacing stakeholders. What constitutes ethical behaviour and what are the sources to determine ethical conduct have been explained differently by different schools of thought. Let us now critically examine of these theories related to the sources or the determinants of ethics.

SUPERNATURALISM (GOD-BASED ETHICS)

This theory believes that the ethics depend on God. It teaches that :

- * The only source of moral rules is God.
- * Something is good because God says it is.
- * The way to lead a good life is to do what God wants.

CAN GOD BE THE ULTIMATE SOURCE OF GOOD?

Throughout history one puzzle has made it difficult to base ethics on God:

- * Is a thing good because God desires it? Or does God desire a thing because it is good?
- * The Ancient Greek philosopher Plato concluded that God desires a thing because it is good. God's desire doesn't make a thing good- the thing would be good regardless of God.
- * If Plato is right then the supernaturalism theory is pretty unhelpful, because it doesn't reveal what makes something good or bad.
- * God's desire would be at best a useful way of discovering what is good and what is bad, but wouldn't tell us anything more than that.

And here's another problem:

- * If God desired something that everyone thinks is bad-would that make it good?

PROBLEMS WITH THIS APPROACH

Ethical Atheists and Supernaturalists

if supernaturalism is true, how can atheists behave in a consistently moral way?

If religion is the only basis of ethics, it would seem that people who have no faith can have no basis for their moral judgements, and nowhere to turn for guidance on how to live. But atheists do behave in a consistent moral way, so where do such people get their morality from?

And since atheists and believers totally disagree on the foundation underpinning moral rules, it's surely strange that they so often agree on matters of right and wrong- since they have no common basis for moral judgements, any agreement on moral rules must be coincidence. One response the supernaturalist might offer is that the atheist does derive his or her ethics from God, even though they are unaware of it. The supernaturalist might say that not believing in God does not mean the atheist would have no awareness of a God-based ethics, and hence their agreement can be explained despite the atheist's different beliefs.

Constructionism devalues God-based ethics

Some who are observant followers of a religion accept that God is a human construction and not a supereature being. If this is so, then God-based ethics are no different from humanly constructed ethics based on cultural traditions and rituals.

Ethics

Different Gods leads to moral disagreement

Since there are many different religions, with different understandings of God and different moral codes, God-based ethics is bound to produce moral disagreement. God based ethics provides no way of dealing with ethical conflicts between different religions.

Is fearing God a basis for good behaviour?

People may follow the rules of God-based ethics because they are fearful of being punished by God in this life or in some afterlife. Many theologians teach that a fear-and power-based relationship with God is an inappropriate relationship to have with a loving God and leads to a bad spiritual life. Many theologians and ethicists argue that such a relationship with God provides a bad model for human power and family relationship.

How to discover what is good ?

Even if people accept that things are good because God desires them they still face the problem of discovering what God desires. Strictly speaking this does not count against Supernaturalism as an intellectual position- it may be just be accepted that moral truths are hard to discover - but it does highlight the difficulties.

There are several ways in which believers try to find out God's will in ethical matters:

- * Reading scripture - both to see what God says, and to find relevant examples.
- * listening to religious teachers.
- * Prayer and meditation.
- * seeing what is consistent with God's general advice on how to live.
- * Listening to the inner, God-driven, voice.
- * Discussion with teachers and followers of the religion concerned.

Many religious people use a combination of these in their approach to moral problems.

It is accepted by many believers that the ways of discovering God's will set out above don't give direct access to God's will, but involve working through intermediaries. Hence the information is passed through social cultural, religious and psychological filters that can distort it.

Many hold that God's will is only directly known through revelation : God actually communicating his/her will to the person concerned. However, revelation as a source of ethics still presents a problem for certainty : how is the person to know that the revelation they have received has actually come from God.

CONSEQUENTIALISM (RESULTS-BASED ETHICS)

The Encyclopaedia of Philosophy gives a plain and simple definition of consequentialism: 'Of all the things a person might do at any given moment, the morally right action is the one with the best overall consequences'. Consequentialism is based on two principles:

- * Whether an act is right or wrong depends only on the results of that act.
- * The more good consequence an act produces, the better or more right that act.

It gives us this guidance when faced with a moral dilemma : A person should choose the action that maximises good consequences. And it gives this general guidance on how to live : People should live so as to maximise good consequences.

PROBLEMS WITH CONSEQUENTIALISM

DIFFERENT OF CONSEQUENTIALISM DIFFER OVER WHAT THE GOOD THINGS IS THAT SHOULD BE MAXIMISED

- * Utilitarianism states the people should maximise human welfare or well-being (which they used to call utility-hence the name).
- * Hedonism states that people should maximise human pleasure.
- * Other forms of consequentialism take a more subtle approach; for example stating that people should maximise the satisfaction of their fully informed and rational preferences.

In practice don't assess the ethical consequences of every single act (that's called act consequentialism) because they don't have the time. Instead they use ethical rules that are derived from considering the general consequences of particular types of act. That is called rule consequentialism. So, for example, according to rule consequentialism we consider lying to be wrong because we know that in general lying produces bad consequence. Results-based ethics produces this important conclusion for ethical thinking: 'No type of act is inherently wrong- not even murder- it depends on the result of the act'.

This example may make things clearer :

Suppose that by killing X, an entirely innocent person, we can save the lives of 10 other innocent people. A consequentialist would say that killing X is justified because it would result in only 1 person dying, rather than 10 people dying. A non-consequentialist would say it is inherently wrong to murder people and refuse to kill X, even though not killing X leads to the death of 9 more people than killing X.

Utilitarianism

The classic form of results-based ethics is called utilitarianism. This says that the ethically right choice in a given situation is the one that produces the most happiness and the least unhappiness for the largest number of people.

The appeal of results-based ethics

Results-based ethics plays a very large part in everyday life because it is simple and appeals to common sense: It seems sensible to base ethics on producing happiness and reducing unhappiness. It seems sensible to base ethics on the consequences of what we do, since we usually take decisions about what to do by considering what results will be produced, it seems easy to understand and to be assessed on common sense.

Act Consequentialism

Act consequentialism looks at every single moral choice anew. It teaches : A particular action is morally good only if it produces more overall good than any alternative action.

Good points of act consequentialism

It is a flexible system. Act consequentialism is flexible and can take account of any set of circumstances, however exceptional.

Bad points of act Consequentialism

It is impractical for real life use. While it sounds attractive in theory, it's a very difficult system to apply to real life moral decisions because.

Ethics

- * Every moral decision is a completely separate case that must be fully evaluated.
- * Individuals must reasearch the consequences of their acts before they can make an ethically sound choice.
- * Doing such research is often impracticalbe, and too costly.
- * The time taken by such research leads to slow decision-making which may itself have bad consequences of delay may outweigh the good consequences of making a perfect decision.
- * But where avery serious moral choice has to be made, or in unusual circumstances, individuals may well think hard about the consequences of prticular moral choice in this way.

Act consequentialism is bad for society

Some people argue that if everyone adopted act consequentialism it would have bad consequence for society in general. This is because it would be difficult to predict the moral decisions that other people would make, and this would lead to great uncertainty about how they would behave. Some philosophers also think that it would lead to a collagpse of mutual trust in society, as many would fear that prejudice or bias towards family or other groups would more strongly influence moral decision than if people used general moral rules based on consequentialism. Fortunately the impracticality of act consequentialism as a general moral process means we don't have to worry much about this.

RULE CONSEQUENTIALISM

Rule consequentialism bases moral rules ontheir consequences. This removes many of the problems of act consequentialism.

Rule consequentialism teaches:

- * Whether act are good or bad depends on moral rules.
- * Moral rules are chosen solely on the basis of their consequences.

So when an individual has a moral choice to make they can ask themselves if thee's an appropriate rule to apply and then apply it. The rules that should be adopted are the rules that would produce the best results if they were adopted by most people.

Philosophers express this with greater precision : an act is right and only if it results from the internalisation of a set of rules that would maximize good if the overwhelming majority of agents internalised this set of rules.

And heere's another version : 'An action is morally right if and only if it does not violate the set of rules of behaviour whose general acceptance in the community would have the best consequences - thar is, at least d good as any rival set of rules or no rules at all.'

Good Points of Rule conesequentialism

- * Practical and efficient.
- * Rule consequentialism gets round the practical problems of act consequentialism because the hard work has ben done in deriving the rules; individuals don't generally have to carry out difficult reaserch before they can take action.
- * And because individuals can shortcut their moral decision-making they are much more likely to make decisions in a quick and timely way.

Bad Points of rule consequentialism

- * Less flexible
- * Because rule consequentialism uses general rules it doesn't always produce the best result in individual cases.

However, those in favour of it argue that it produces more good result considered over a long period than act consequentialism.

One way of dealing with this problem and one that people use all the time in everyday life - is to apply basic rules, together with a set of variations that cover a wide range of situations. These variations are themselves derived in the same way as the general rules.

Negative consequentialism

Negative consequentialism is the inverse of ordinary consequentialism. Good actions are the ones that produce the least harm. A person should choose the act that does the least amount of harm to the greatest number of people.

OTHER PROBLEMS WITH CONSEQUENTIALISM

Consequentialism has both practical and philosophical problems:

Future consequences are difficult to predict

- * It's hard to predict the future consequences of an act.
- * In almost every case the most we can do is predict the probability of certain consequences following an act.
- * And since my behaviour is based on my assessment of the consequences, should the rightness or wrongness of an act be assessed on what I thought was going to happen or what actually happened?

Measuring and comparing the 'goodness' of consequences is very difficult

- * People don't agree on what should be assessed in calculating good consequences.
- * Is it happiness, pleasure, satisfaction of desire or something else.
- * It's hard to measure and compare the goodness of those consequences.
- * How, for example, do you measure happiness.?
- * How do you compare a large quantity of happiness that lasts for a few minutes with a mental satisfaction that lasts for years?
- * How do you measure any subjective quality?

Choosing different time periods may produce different consequences

For example, using cheap energy may produce good short-term economic results, but in the long-term it may produce bad results for global climate.

It is easy to bias in favour of particular groups

- * Choosing different groups of people may produce different consequences.
- * An act that produces a good result for group X may at the same time produce a bad result for group Y, or for society in general.
- * So the ethical choices people make are likely to be different according to which group they use for their moral calculations.

Ethics

- * The most common solution to this problem is to look at the consequences for a large group such as 'society in general'.
- * Alternatively, ethicists can try to look at things from the standpoint of an 'idealy', fully informed and totally neutral observe.

It ignores things we regard as ethically relevant

- * Results-based ethics is only interested in the consequences of an act.
- * The intentions of the person doing the act are irrelevant.
- * So an act with good results done by someone who intended harm is as good as if it was done by someone who intended to do good.
- * The past actions of the person doing the act are irrelevant.
- * The fairness of the consequences are not directly relevant.

And these are thing that many think are relevant to ethical judgements.

However, in support of consequentialism it might be argued that many of the things listed above do influence the good or bad consequences of an act, particularly when formulating ethical rules, and so they become incorporated in consequentialist ethical thinking; but only through the back door, not directly.

It doesn't take account of the 'fairness' of the result

Simple form of consequentialism say that the best action is the one that produces the largest total or happiness. This ignores the way in which that happiness is shared out and so sould seem to approve of acts that make most people happy, and a few people very unhappy, or that make a few people ecstatically happy and laeve the majority at best neutrul.

It also detract from the value of individuals and their own interests and projects, other than when those are in line with the interests of the group.

It can be inconsistent with human rights

At times it is very difficult to ensure consistency of behaviour.

Consider this situation:

A billionaire needs an organ transplant. He says that if he is given the next suitable organ he will fund 1000 hip-replacements a year for 10 years. Giving him the next available organ means Mr X, who was top of the list, will die-but it also means that thousands of people will be very happy with their new hips. Consequentialism might be used to argue that Mr. X's human rights (and his and his family's happiness) should be ignored, in order to increase the overall amount of human well-being.

EMOTIVISM

Emotivism is no longer a view of ethics that has many supporters. Like subjectivism it teaches that there are no objective moral facts, and that therefore 'murder is wrong' can't be objectively true. Emotivists teach that Moraol statements are meaningless. This means that the first half of the statement 'it was wrong to murder Fred' adds nothing to the non-moral information that Fred has been murdered. Emotivistemphasise that the Moral statements only express the speaker's feeling about the issue. Later Emotivists added to idea to Emotivism that by expressing the speaker's feelings about a moral issue moral statements may influence another person's thoughts and conduct.

CRITICAL EXAMINATION OF EMOTIVISM

Moral Statements are meaningless

In Emotivism a moral statement isn't literally a statement about the speaker's feeling on the topic, but expresses those feeling with emotive force. When an Emotivist says 'murder is wrong', it's like saying down with murder or murder, yecch! or just saying murder while pulling a horrified face, or making a thumbs-down gesture at the same time as saying 'murder is wrong'.

At first sight this seems such a bizarre idea that you might wonder if anyone had ever seriously thought it. One of the great philosophers of the 20th century certainly did. The presence of an ethical symbol in a proposition adds nothing to its factual content. Thus if I say to someone, 'You acted wrongly in stealing that money,' I am not stating anything more than if I had simply said, 'You stole that money'. In adding that this action is wrong I am not making any further statement about it. I am simply evincing my moral disapproval of it. It is as if I had said, 'You stole that money', in a peculiar tone of horror, or written it with the addition of some special exclamation marks. The tone, or the exclamation marks, adds nothing to the literal meaning of the sentence. It merely serves to show that the expression of it is attended by certain feelings in the speaker.

Moral Statements attempt to influence people

Later theories of Emotivism taught that it was about more than just an expression of emotion - the speaker is also trying to have an effect on the person they're talking to.

The American philosopher C.L. Stevenson said that "the major use of ethical judgments is not to indicate facts, but to create an influence. Instead of merely describing people's interests, they change or intensify them. For instance : When you tell a man that he oughtn't to steal, your object isn't merely to let him know that people disapprove of stealing. You are attempting, rather, to get him to disapprove of it. Your ethical judgment has a quasi-imperative force which, operating through suggestion, and intensified by your tone of voice, readily permits you to begin to influence, to modify, his interests."

So when people disagree about an ethical issue, Emotivism makes it clear that each is trying to persuade the other to adopt their attitude and follow their recommendations as to how to behave, rather than giving information that might be true or false.

Moral Judgements express one's personal opinion

Emotivism has become unpopular with philosophers because the theory that led the Emotivists to think that moral statements were meaningless has fallen from favour. Less technically, if expressing moral judgements is really no more than expressing one's personal opinion there doesn't seem any useful basis for arguing about moral judgements.

In practical terms, Emotivism falls down because it isn't very satisfying. Even (most) philosophers think moral statements are more than just expressions of feeling. And it's perfectly possible to imagine an ethical debate in which neither party has an emotion to express.

Non-philosophers also think there is more to ethics than just the expression of an attitude or an attempt to influence behaviour. They want a better explanation and foundation for shared standards of morality than Emotivism can provide.

EMOTIVISM VERSUS SUBJECTIVISM

This version of emotivism gets round one of subjectivism's biggest problems.

Consider this example : When a subjectivist says lying is bad, they're giving the information that they disapprove of lying. Since, according to the subjectivist view, both are reporting their own personal feelings, there isn't actually anything that they disagree about. But since people do sincerely disagree about moral issues, there must be more going on than pure subjectivism allows, and this is included in Emotivism:

When an Emotivist says lying is bad they're giving the instruction "don't tell lies", while an Emotivist who says lying is good is giving the instruction "do tell lies" - and we can see that there is a clear disagreement between them.

VIRTUE ETHICS / CHARACTER BASED ETHICS

A right

Virtue ethics is person rather than action based : it looks at the virtue or moral character of the person carrying out an action, rather than at ethical duties and rules, or the consequences of particular actions.

Virtue ethics not only deal with the rightness or wrongness of individual actions, it provides guidance as to the sort of characteristics and behaviours a good person will seek to achieve.

In that way, virtue ethics is concerned with the whole of a person's life, rather than particular episodes or actions.

A good person is someone who lives virtuously- who possesses and lives the virtues

It's a useful theory since human beings are often more interested in assessing the character of another person than they are in assessing the goodness or badness of a particular action. This suggests that the way to build a good society is to help its members to be good people, rather than to use laws and punishments to prevent or deter bad actions. But it wouldn't be helpful if a person had to be a saint to count as virtuous. For virtue theory to be really useful it needs to suggest only a minimum set of characteristics that a person needs to possess in order to be regarded as virtuous.

"...being virtuous is more than having a particular habit of acting, e.g. generosity. Rather, it means having a fundamental set of related virtues that enable a person to live and act morally well."

PRINCIPLES VIRTUE ETHICS

Virtue ethics teaches:

- * An action is only right if it is an action that a virtuous person would carry out in the same circumstances.
- * A virtuous person is a person who acts virtuously.
- * A person acts virtuously if they "possess and live the virtues."
- * A virtue is a moral characteristic that a person needs to live well.

Most virtue theorists would also insist that the virtuous person is one who acts in a virtuous way as the result of rational thought (rather than, say, instinct).

The three questions

The modern philosopher Alasdair MacIntyre proposed three questions as being at the heart of moral thinking:

- * Who am I?
- * Who ought I to become?"
- * How ought I to get there?

LIST OF THE VIRTUES

Most virtue theorists say that there is a common set of virtues that all human beings would benefit from, rather than different sets for different sorts of people, and that these virtues are natural to mature human beings- even if they are hard to acquire. This poses a problem, since lists of virtues from different times in history and different societies show significant difference.

The traditional list of cardinal virtues was:

- * Prudence
- * Justice
- * Fortitude / Bravery
- * Temperance

The modern theologian James F. Keenan suggests:

Justice : Justice requires us to treat all human beings equally and impartially.

Fidelity : Fidelity requires that we treat people closer to us with special care.

Self-care : We each have a unique responsibility to care for ourselves, affectively, mentally, physically, and spiritually.

Prudence : The prudent person must always consider justice, Fidelity and Self-care. The prudent person must always look for opportunities to acquire more of the other three virtues.

GOOD POINTS OF VIRTUE ETHICS

Reflects the subjective elements of morality : It reflects the close relationship between morality and people's feelings and opinions- indeed it can cope with the contradictory moral views we often find ourselves wrestling with.

Reflects the evaluative elements of moral statements: Moral statements in everyday life make judgements ("lying is wrong"), factual statements (cats have fur) don't.

Shows that moral judgements communicate dis/approval : It reflects the communication of approval and disapproval that seems to go along with the everyday making of moral statements.

May clarify what people are arguing about: Subjectivism may enable people disagreeing over the rightness or wrongness of some issue to see that the real dispute is not about objective truth but about their own preferences.

Reflects the persuasive intentions behind ethical discussions : Subjectivism may also enable people engaging in moral argument to realise that they are not arguing about objective truth but trying to persuade their opponent to adopt their point of view.

BAD POINTS OF SUBJECTIVISM

The problem with subjectivism is that it seems to imply that moral statements are less significant than most people think they are- this may of course be true without rendering moral statements insignificant.

If approve of something, it must be good

- * Subjectivism seems to tell us that moral statements give information only about what we feel about moral issues.
- * If the simplest form of subjectivism is true then when a person who genuinely approves of telling lies says telling lies is good that moral statement is unarguably true. It would only be untrue if the speaker didn't approve of telling lies.
- * So under this theory it seems that all the speaker has to do to prove that lying is good is to show lots of evidence that they do indeed approve of lying- perhaps that they lots of lies and feel good about it, indeed are surprised if anyone criticises them for being a liar, and that they often praise other people for telling lies.
- * Most people would find this way of approaching ethics somewhat unhelpful, and wouldn't think it reflected the way in which most people talk about ethical issues.

Moral statements seem more than statements about feelings

- * By and large if a person says something is wrong we usually get the message that they disapprove of that something, but most of us probably think that the other person is doing more than just telling us about their feelings.

How can we blame people if moral truths are always subjective?

- * If moral statements have no objective truth, then how can we blame people for behaving in a way that 'is wrong', i.e. if 'murder is wrong' has no objective truth, then how can we justify punishing people for murder?
- * One answer is that we can justify punishment for murder on the basis of the objective truth that most normal people in society disapprove of murder. If we do this, we should not pretend that our justification is based on anything other than the majority view.

INTUITIONISM

Intuitionism teaches that there are objective moral truths, and that human beings can find them by using their minds in a particular, intuitive way, Intuitionism teaches three main things:

- * There are real objective moral truths that are independent of human beings.
- * These are fundamental truths that can't be broken down into parts or defined by reference to anything except other moral truths.
- * Human beings can discover these truths by using their minds in a particular, intuitive way.

Intuitionism does not mean that all moral decisions are reached by relying on intuition. Intuition enables the discovery of the basic moral truths, and everyday moral decision-making then involves thinking about the choices available and making moral judgements in an ordinary sort of way.

A leading UK intuitionist was the Cambridge philosopher G E Moore (1873-1954) who set out his ideas in the 1902 book *Principia Ethica*. If I am asked, What is good? My answer is that it cannot be defined, and that is all I have to say about it. But disappointing as these answers may appear, they are of the very last importance.

My point is that good is a simple notion, just as yellow is a simple notion; that, just as you cannot, by any manner of means, explain to anyone who does not already know it, what yellow is, so you cannot explain what good is. Or to put it at its simplest: 'Good' means 'good' and that's all there is to say about it. Moore objected to something called 'the naturalistic fallacy', which states that moral truths can be analysed in terms of physical or psychological things which exist in the natural world. Moral truths were moral truths, and that was that.

Moore was a university professor, and his idea of what things were good, such as friendship and the appreciation of beauty, was limited by his quiet and academic life. His writings didn't demonstrate that his theory was likely to help deal with serious ethical dilemmas.

BAD POINTS OF INTUITIONISM

Philosophers object to intuitionism because:

- * They don't think that objective moral truths exist.
- * They don't think that there is a process of moral intuition.
- * There's no way for a person to distinguish between something actually being right and it merely seeming right to that person.
- * If intuitionism worked properly, everyone would come to the same moral conclusions, but they don't.

Objective moral truths don't exist

Many philosophers don't think that there are such things as objective moral truths. For them, moral statements are not factual statements about how the world is. Furthermore, it might be claimed that we could never know the truth, even if it existed objectively, because knowledge requires testing in a properly scientific fashion, and that is not available for moral statements.

Moral Intuition doesn't exist

The idea that human beings have something called moral intuition is superficially attractive, but doesn't easily stand up to inspection.

Is it another sense like sight or hearing? Probably not, since the moral truths that moral intuition should detect don't seem to be out in the physical world.

Nor is it a process of reasoning because intuitionists usually rule that out, too.

Perhaps it shows itself in moral emotions, like feelings of guilt? But although human beings certainly have such feelings, the feelings could be the result of breaking internal mental rules of conduct or breaching cultural rules, rather than of breaking objective moral rules.

Seeming right may not be the same as being right

When an intuitionist ponders a problem the only things they have to work with are their feelings, thoughts and attitudes. Working with these entirely subjective things the intuitionist arrives at moral intuitionism, which he then puts forward as objective truths.

Ethics

People reach different ethical conclusions

If there are real objective moral truth, then they are presumably the same for everyone. Yet different people come to different conclusions faced with the same ethical problems. Some people say that these moral truths are 'self-evident', but this just leaves the problem of different things being self-evident to different selves!

DEONTOLOGICAL (DUTY-BASED ETHICS)

Deontological (duty based) ethics are concerned with what people do, not with the consequences of their actions:

- * Do the right thing
- * Do it because it's the right thing to do.
- * Don't do wrong things.
- * Avoid them because they are wrong.

Under this form of ethics you can't justify an action by showing that it produced good consequences, which is why it's sometimes called 'non-Consequentialist.' The word Deontological comes from the Greek word deon, which means 'duty'.

Duty-based ethics are usually what people are talking about when they refer to the principle of the thing. Duty-based ethics teaches that some acts are right or wrong because of the sorts of things they are, and people have a duty to act accordingly, regardless of the good or bad consequences that may be produced. Some kinds of action are wrong or right in themselves, regardless of the consequences.

Deontologists live in a universe of moral rules, such as:

- * It is wrong to kill innocent people.
- * It is wrong to steal.
- * It is wrong to tell lies.
- * It is right to keep promises

Someone who follows Duty-based ethics should do the right thing, even if that produces more harm (or less good) than doing the wrong thing. People have a duty to do the right thing, even if it produces a bad result. So, for example, the philosopher Kant thought that it would be wrong to tell a lie in order to save a friend from a murderer.

If we compare Deontologist with Consequentialists we can see that Consequentialists begin by considering what things are good, and identify right actions as the ones that produce the maximum of those good things. Deontologists appear to do it the other way around; they first consider what actions are right and proceed from there. (Actually this is what they do in practice, but it isn't really the starting point of deontological thinking). So a person is doing something good if they are doing a morally right action.

GOOD POINTS OF DUTY-BASED ETHICS

Emphasises the value of every human being

- * Duty-based ethical systems tend to focus on giving equal respect to all human beings.
- * This provides a basis for human rights- it forces due regard to be given to the interests of a single person even when those are at odds with the interests of a larger group.

Says some acts are always wrong

- * Kantian duty-based ethics says that some things should never be done, no matter what good consequences they produce. This seems to reflect the way some human beings think.
- * Rossian duty-based ethics modified this to allow various duties to be balanced, which it could be argued is an even better fit to the way we think.

Provides 'certainty'

- * Consequentialist ethical theories bring a degree of uncertainty to ethical decision-making, in that no-one can be certain about what consequences will result from a particular action, because the future is unpredictable.
- * Duty-based ethics don't suffer from this problem because they are concerned with the action itself- if an action is a right action, then a person should do, it if it's a wrong action they shouldn't do it - and providing there is a clear set of moral rules to follow then a person faced with a moral choice should be able to take decisions with reasonable certainty.
- * Of course things aren't that clear cut. Sometimes consequentialist theories can provide a fair degree of certainty, if the consequences are easily predictable.
- * Furthermore, rule-based consequentialism provides people with a set of rules that enable them to take moral decisions based on the sort of act they are contemplating.

Deals with intentions and motives

Consequentialist theories don't pay direct attention to whether an act is carried out with good or bad intentions; most people think these are highly relevant to moral judgements. Duty-based ethics can include intention in at least 2 ways...

If a person didn't intend to do a particular wrong act- it was an accident perhaps- then from a deontological point of view we might think that they hadn't done anything deserving of criticism. This seems to fit with ordinary thinking about ethical issues. Ethical rules can be framed narrowly so as to include intention.

BAD POINT OF DUTY-BASED ETHICS

Absolutist

- * Duty-based ethics sets absolute rules, The only way of dealing with cases that don't seem to fit is to build a list of exceptions to the rule.

Allows act that make the world a less good place

- * Because duty-based ethics is not interested in the results it can lead to courses of action that produce a reduction in the overall happiness of the world.
- * Most people would find this didn't fit with their overall idea of ethics.
"...it is hard to believe that it could ever be a duty deliberately to produce less good when we could produce more..." A C Ewing, the Definition of Good, 1947.

Hard to reconcile conflicting duties

- * Duty-based ethics doesn't deal well with the cases where duties are in conflict.

KANTIAN DUTY-BASED ETHICS

Immanuel Kant (1724-1804) was arguably one of the greatest philosophers of all time. Kant thought that it was possible to develop a consistent moral system by using reason. If people were to think about this seriously and in a philosophically rigorous manner, Kant taught, they would realise that there were some moral laws that all rational beings had to obey simply because they were rational beings, and this would apply to any rational beings in any universe that might ever exist:

"The supreme principle of morality would have an extremely wide scope! one that extended not only to all rational human beings but to any other rational beings who might exist - for example, God, angels, and intelligent extraterrestrials." Samuel J. Kerstein, *Kant's Search for the Supreme Principle of Morality*, 2002. Kant taught (rather optimistically) that every rational human being could work this out for themselves and so did not need to depend on God or their community or anything else to discover what was right and what was wrong. Nor did they need to look at the consequences of an act, or who was doing the action.

Although he expressed himself in a philosophical and quite difficult way, Kant believed that he was putting forward something that would help people deal with the moral dilemmas of everyday life, and provide all of us with a useful guide to acting rightly.

What is good?

Although Kantian ethics are usually spoken of in terms of duty and doing the right thing, Kant himself thought that what was good was an essential part of ethics. Kant asked if there was anything that everybody could rationally agree was always good. The only thing that he thought satisfied this test was a good will: "It is impossible to conceive anything in the world, or even out of it, which can be taken as good without limitation, save only a good will." Immanuel Kant, *Groundwork of the Metaphysics of Morals*. Kant means is that a good will alone must be good in whatever context it may be found. It is not good in one context and bad in another, It is not good as a means to one end and bad as a means to another. It is not good if somebody happens to want it and bad if he doesn't. Its goodness is not conditioned by its relation to a context or to an end or to a desire.

Other things that we might think of as good are not always good, as it's possible to imagine a context in which they might seem to be morally undesirable. Kant then pondered what this meant for human conduct. He concluded that only an action counts as the action of a good will if it satisfied the test of the Categorical Imperative.

KANT'S CATEGORICAL IMPERATIVE

Kant's version of duty-based ethics was based on something that he called 'the categorical imperative' which he intended to be the basis of all other rules (a 'categorical imperative' is a rule that is true in all circumstances). The categorical imperative comes in two versions which each emphasise different aspects of the categorical imperative. Kant is clear that each of these versions is merely a different way of expressing the same rule; they are not different rules.

Moral rules must be universalisable

The first one emphasises the need for moral rules to be universalisable. "Always act in such a way that you can also will that the maxim of your action should become a universal law".

To put this more simply: "Always act in such a way that you would be willing for it to become a general law that everyone else should do the same in the same situation."

This means at least two things:

- * If you aren't willing for the ethical rule you claim to be following to be applied equally to everyone- including you - then that rule is not a valid moral rule. I Can't claim that something is a valid moral rule and make an exception to it for myself and my family and friends.

So, for example, if I wonder whether I should break a promise, I can test whether this is right by asking myself whether I would want there to be a universal rule that say 'it's OK to break promises'. Since I don't want there to be a rule that lets people break promises they make to me, I can conclude that it would be wrong for me to break the promise I have made.

- * If the ethical rule you claim to be following cannot logically be made a universal rule, then it is not a valid moral rule.

So, For example, if I were thinking philosophically I might realise that a universal rule that 'it's OK to break promises in order to get one's own way', would mean that no-one would ever believe another person's promise and so all promises would lose their value. Since the existence of promises in society requires the acceptance of their value, the practice of promising would effectively cease to exist. It would no longer be possible to 'break' a promise, let alone get one's own way by doing so.

Moral rules must respect human beings

Kant thought that all human being should be treated as free and equal members of a shared moral community, and the second version of the categorical imperative reflects this by emphasising the importance of treating people properly. It also acknowledges the relevance of intention in morality. Act so that you treat humanity, both in your own person and in that of another, always as an end never merely as a means.

"...man and, in general, every rational being exists as an end in himself and not merely as a means to be arbitrarily used by this or that will. In all his actions, whether they are directed to himself or to other rational beings, he must always be regarded at the same time as an end..."
Immanuel Kant.

Kant is saying that people should always be treated as valuable- as an end in themselves- and should not just be used in order to achieve something else. They should not be tricked, manipulated or bullied into doing things. This resonates strongly with disapproving comments such as "he's just using her", and it underpins the idea that "the end can never justify the means".

Here are three examples of treating people as means and not ends:

- * treating a person as if they were an inanimate object..
- * Coercing a person to get what you want.
- * deceiving a person to get what you want.

Kant doesn't want to say that people can't be used at all; it may be fine to use a person as long as they are also being treated as an end in themselves.

The importance of duty

Do the right thing for the right reason, because it is the right thing to do.

Ethics

Kant thought that the only good reason for doing the right thing was because of duty- if you had some other reason (perhaps you didn't commit murder because you were too scared, not because it was your duty not to) then that you would not have acted in a morally good way.

But having another reason as well as duty doesn't stop an action being right, so long as duty was the 'operational reason' for our action. If we do something because we know it's our duty, and if duty is the key element in our decision to act, then we have acted rightly, even if we wanted to the act or were too scared not to do, it, or whatever.

Rossian Duty-Based Ethics

Kantian ethics seems pretty uncompromising and not really suited to the untidiness of many moral choices that people have to make. The 20th Century philosopher W.D. Ross (Sir David Ross 1877-1971) suggested that it would be helpful to look at two kinds of duty:

- * Prima facie duties
- * Actual duties

Prima facie duties

- * Are self-evident and obvious duties (Prima facie is a Latin expression meaning 'on first appearances' by first instance).
- * Can be known to be correct if a person thinks about them and understands them : "when we have reached sufficient mental maturity and have given sufficient attention to the proposition it is evident without any need of proof, or of evidence beyond itself". W.D. Ross, *The Right and the Good*, 1930.
- * Should be promoted, "all things considered".
- * Can be outweighed by other prima facie duties.

Actual duties

This is the duty people are left with after they have weighed up all the conflicting prima facie duties that apply in a particular case. The ground of the actual rightness of the act is that, of all acts possible in the circumstances, it is that whose prima facie rightness in the respects in which it is prima facie right most outweighs its prima facie wrongness in any respect in which it is prima facie wrong.

Ross listed seven prima facie duties:

- * Fidelity
- * Reparation
- * Gratitude
- * Justice
- * Beneficence
- * Self - improvement
- * Non-maleficence (avoiding actions that do harm)

Calling these 'duties' may be a bit misleading, as they are not so much duties as 'features that give us genuine (not merely apparent) moral reason to do certain actions.'

Problems with the Rossian approach

Ross's idea still leaves some problems:

- * How can we tell which facie duties are involved in a particular case?

- * How can we compare and rank them in order to arrive at a balance which will guide us as to our actual duty?

Ross thought that people could solve those problems by relying on their intuitions.

CONTEXTUALISM (SITUATION ETHICS)

Situation ethics teaches that ethical decisions should follow flexible guidelines rather than absolute rules, and be taken on a case by case basis. In Situation ethics, right and wrong depend upon the situation. There are no universal moral rules or rights -each case is unique and deserves a unique solution. Situation ethics rejects 'prefabricated decisions and prescriptive rules'. It teaches that ethical decisions should follow flexible guidelines rather than absolute rules, and be taken on a case by case basis' ...reflective morality demands observation of particular situations, rather than fixed adherence to a priori principles."

So a person who practices situation ethics approaches ethical problems with some general moral principles rather than a rigorous set of ethical laws and is prepared to give up even those principles if doing so will lead to a greater good. 'Since circumstance alter cases', situationism holds that in practice what in some times and places we call right is in other times and places wrong... For example, lying is ordinarily not in the best interest of interpersonal communication and social integrity, but is justifiable nevertheless in certain situations.' Situation ethics was originally devised in a Christian context, but it can easily be applied in a non-religious way.

ELEMENTS OF SITUATION ETHICS

The elements of situation ethics were described by Joseph Fletcher, its leading modern proponent, like this:

Moral Judgments are decision, not conclusions

- * Decision ought to be made situationally, not prescriptively.
- * We should seek the well-being of people, rather than love principles.

Only one thing is intrinsically good, namely, love : nothing else

- * Love, in this context, means desiring and acting to promote the wellbeing of people.
- * Nothing is inherently good or evil, except love (personal concern) and its opposite, indifference or actual malice.
- * Nothing is good or bad except as it helps or hurts persons.
- * The highest good is human welfare and happiness (but not, necessarily, pleasure).
- * Whatever is most loving in a situation is right and good-not merely something to be excused as a lesser evil.
- * Moral technology seeks to work love's strategy, and applied ethics devises love's tactics.

Love "wills the neighbour's good" (Desires the best for our neighbour) whether we like them or not

- * The ultimate norm of Christian decisions is love: nothing else.
- * The radical obligation of the Christian ethic to love even the enemy implies unmistakably that every neighbour is not a friend and that some are just the opposite.

Ethics

Love and justice are the same, for justice is love distributed

- * Love and justice both require acts of will.
- * Love and justice are not properties of actions, they are things that people either do or don't do.
- * Love and justice are essentially the same.
- * Justice is Christian love using its head - calculating its duties. The Christian love ethic, searching seriously for a social policy, forms a coalition with the utilitarian principle of the 'greatest good of the greatest number.

The rightness depends on many factors

The rightness of an action does not reside in the act itself but in the loving configuration of the factors in the situation - in the elements of a human act - i.e. its totality of end, means, motive, and foreseeable consequences.

Good points of Situation Ethics

It's personal

- * Situation ethics is sensitive to circumstances, context, particularity, and cultural traditions. Every moral decision is required to demonstrate respect for individuals and communities and the things that they regard as valuable.
- * This avoids the logical, detached, impersonal ways of thinking that some people think are overemphasised in some other forms of ethics.

It's Particular

- * Because moral decisions are treated on a case-by-case basis, the decision is always tailored to particular situations.

It's based on doing good

- * Situation ethics teaches that right acts are those motivated by the wish to promote the well-being of people.

Bad Points of Situation Ethics

By the 1970s, situation ethics had been roundly rejected as no ethics at all because:

It excludes most universal moral truths: By doing this it seems to remove any possibility of guaranteeing universal human rights, and satisfying human needs for a useful ethical framework for human behaviour.

It's not clear what 'love' means : Although the notion of love used in situation ethics seems attractive, it's pretty vague and can be interpreted in many ways.

It's difficult to implement : Situation ethics seems to be little more than a form of act consequentialism, in that a person can only choose the right thing to do if they consider all the consequences of their possible action, and all the people who may be affected.

It can't produce consistent results : Situation ethics produces a lack of consistency from one situation to the next. It may be both easier, and more just and loving to treat similar situations similarly- thus situation ethics should not be treated as a free-for-all, but should look for precedents while continuing to reject rigid ethical rules.

It may approve of 'evil' acts : Situation ethics teaches that particular types of action don't have an inherent moral value- whether they are good or bad depends on the eventual result.

So it seems that situation ethics permits a person to carry out acts that are generally regarded as bad, such as killing and lying, if those acts lead to a sufficiently good result.

This is an uncomfortable conclusion, but one that affects other ethical theories as well. Moreover, it does seem to be accepted in certain situations, As an obvious example, killing people is generally regarded as bad, but is viewed as acceptable in some cases of self-defence.

The popular TV drama 24 regularly brought up this issue with regards to torture. The characters in the drama claimed they were justified in the (sometimes brutal) torture of suspects because the information gained in doing so saved thousands of lives.



RELEVANCE OF ETHICS

If ethical theories are to be useful in practice, they need to affect the way human beings behave. Some philosophers think that ethics does do this. They argue that if a person realises that it would be morally good to do something then it would be irrational for that person not to do it. But human beings often behave irrationally - they follow their 'gut instinct' even when their head suggests a different course of action. However, ethics does provide good tools for thinking about moral issues.

RELEVANCE OF ETHICS IN PRIVATE AND PUBLIC RELATIONSHIPS

Ethics can provide a moral map

Most moral issues get us pretty worked - think off abortion and euthanasia for starters. Because these are such emotional issues we often let our hearts do the arguing while our brains just go with the flow. But there's another way of tackling these issues and that's where philosophers can come in - they offer us ethical rules and principles that enable us to take a cooler view of moral problems. So Ethics provides us with a moral map, a framework that we can use to find our way through difficult issues.

Ethics can pinpoint a disagreement

Using the framework of ethics, two people who are arguing a moral issue can often find that what they disagree about is just one particular part of the issue, and that they broadly agree on everything else. That can take a lot of heat out of the argument, and sometimes even hint at a way for them to resolve their problem. But sometimes ethics doesn't provide people with the sort of help that they really want.

Ethics doesn't always give right answer

Ethics doesn't always show the right answer to moral problems. Indeed more and more people think that for many ethical issues there isn't a single right answer - just a set of principles that can be applied to particular cases to give those involved some clear choices. Some philosophers go further and say that all ethics can do is eliminate confusion and clarify the issues. After that it's up to each individual to come to their own conclusions.

Ethics can give several answers

Many people want there to be a single right answer to ethical questions. They find moral ambiguity hard to live with because they genuinely want to do the 'right' thing, and even if they can't work out what that right thing is, they like the idea that 'somewhere' there is one right answer. But often there isn't one right answer - there may be several right answers, or just some least worst answers - and the individual must choose between them. For others moral ambiguity is difficult because it forces them to take responsibility for their own choices and actions, rather than falling back on convenient rules and customs.

Ethics is about the 'other'

At the heart of ethics is concern about something or someone other than ourselves and our own desires and self-interest. Ethics is concerned with other people's interests, with the interest of society, with God's interests, with "ultimate goods", and so on. So when a person 'thinks ethically' they are giving at least some thought to something beyond themselves.

Ethics as sources of group strength

One problem with ethics is the way it's often used as a weapon. If a group believes that a partivity is 'worn' it can then use morality as the justification for attacking those who practice that activity. When people do this, they often see those who they regard as immoral as in some way less human or deserving of respect than themselves; sometimes with tragic consequences.

Ethics and the goodness of individuals

Ethics is not only about the morality of particular courses of action, but it's also about the goodness of individuals and what it means to live a good life. Virtue Ethics is particularly concerned with the moral character of human beings.

Searching for the source of right and wrong.

At times in the past some people thought that ethical problems could be solved in one of two ways:

- * by discovering what god wanted people to do.
- * by thinking rigorously about moral principles and problems.

If a person did this properly they would be led to the right conclusion. But now even philosophers are less sure that it's possible to devise a satisfactory and complete theory of ethics - at least not one that leads to conclusions. Modern thinkers often teach that ethics leads people not to conclusions but to 'decisions'. In this view, the role of ethics is limited to clarifying 'what's at stake' in particular ethical problems. Philosophy can help identify the range of ethical methods, conversation and value systems that can be applied to a particular problem. But after these things have been made clear, each person must make their own individual decision as to what to do, and then react appropriately to the consequences.

NEED OF ETHICS IN PUBLIC RELATIONS

Every profession demands sincerity and devotion following certain written and unwritten rules of conduct. A sense of belongingness to the cause that instils a sense of morality among the professionals is of utmost importance. In the professional world - whether it is administration, medical, engineering or law the respective graduates take the oath to abide by the professional ethics before embarking on their duties and responsibilities.

Fundamental Principles of Public Relations

- * His / her behaviour must go far beyond ignoring the legal ramifications. It should be fair, honest and governed by the law of the land.
- * The public would not take long to realise whether the actions and words are flattery and not-truths or carry conviction for being logical and ethical.
- * Ethical rules are the governing principles of conduct and behaviour. Ethical conduct demands that the principle we act or follow should be one, which we can recommend everyone else to act upon. PR people should be aware of these rules which guide the profession and behave with discretion and extend their role to the society and catch up the idea of corporate social responsibility. PR practitioners' scrupulous dealing with both the employees, clients and belongingness for the organization would go a long way in keeping the profession beyond criticism. PR's importance, misdemeanour, self-projection and publicity stunts cause unwarranted damage to the business. PR persons must realise

Ethics

that bridging the communication gap by increasing the flow of information and projecting the human face of his/ her organization results in positive image. Hence, the responsibility to employ fair means to achieve the objectives and motivation of the organization for high performance would finally earn the practitioners and profession a good reputation.

- * Personal and Professional Integrity. It is understood that by personal integrity is meant the maintenance of both high moral standards and a sound reputation. By professional integrity is meant observance of the constitution, rules.
- * A general duty of fair dealing with others.
- * Shall not represent conflicting or competing interest without the express consent of those concerned.
- * Shall safeguard the confidence of both present and former clients and employers.
- * In performing services, shall not accept fees, commissions or any other valuable considerations in connection with those services from anyone other than his client or employer without the express consent of his client or employer, given after a full disclosure of facts.
- * Shall conduct his professional activities in accordance with the public interest, and full respect for the dignity of the individual.
- * Shall not engage in any practice which tends to corrupt the integrity of channels of public communication.
- * Shall not intentionally disseminate false or misleading information.
- * Shall at all times seek to give a balanced and faithful representation of the organization he serves.
- * Shall not create any organization to serve some announced cause but actually to serve an undisclosed special or private interest of a member or his client or his employer, nor shall he make use of it or any such existing organization.
- * Shall not intentionally injure the professional reputation or practice of another member.
- * If has evidence that another member has been guilty of unethical, illegal or unfair practice violation of this code; he should present the information to higher authorities.
- * Shall cooperate with fellow members in upholding and enforcing this code.
- * Professional principles on the fundamental value and dignity of the individual, holding that the free exercise of human rights, especially freedom of speech, freedom of assembly and freedom of the press, is essential to the practice of public relations.
- * Shall deal fairly with clients or employers. Past and present, with fellow practitioners and the general public.
- * Shall conduct his or her professional life in accordance with the public interest.
- * Shall adhere to truth and accuracy and to generally accepted standards of good taste.
- * Shall not represent conflicting or competing interests without the express consent of those involved, given after a full disclosure of the facts; nor place himself or herself in a position where the member's interest is to many be in conflict with a duty to a client, or others, without a full disclosure of such interests to all involved.

- * Shall safeguard the confidence of present and former clients as well as of those persons or entities who have disclosed confidences to a member in the context of communication relating to an anticipated professional relationship with the member and shall not accept retainers or employers.
- * Shall not engage in any practice which tends to corrupt the integrity or channels of communications or the process of government.
- * Shall not intentionally communicate false or misleading information and is obligated to use care to avoid communication of false or misleading information.
- * Shall be prepared to identify publicly the name of the client or employer on whose behalf any public communication is made.
- * Shall not make use of any individual or organization purporting to serve or represent an announce cause, or purporting to be independent or unbiased, but actually serving an undisclosed special or private interest of a member, client or employer.
- * Shall not intentionally injure the professional reputation or practice or practice of another practitioner.
- * Every profession demands sincerity and devotion following certain written and unwritten rules of conduct.

WHY DO PROFESSIONAL ORGANIZATIONS HAVE A CODE OF ETHICS?

Business organizations often develop several different policies, rules and guidelines for governing their operations. While home-based or sole proprietorship businesses usually require fewer policies, larger organizations use these guidelines to manage employee behaviour. A code of ethics is a common organizational policy used in business organizations. The code of ethics policy usually sets the minimum standards for business owners, managers and employees to follow when completing various business functions.

In a small business, a code of ethics is usually based on the business owner's personal morals or values. As the business grows and expands, the ethical values can be implemented into the business' organizational mission or values statement. This statement helps provide companies with a compass to guide the organization through the business environment. Companies often refer to the mission or values statement when guidance is needed regarding questionable situations.

Improve Business Relationship

A code of ethics can help companies improve business relationship. Ethical values are often designed to provide guidance when working with other companies and the general public. These values dictate how business handle contract negotiations, customer questions and feedback or negative business situations.

Prohibit Inappropriate Behaviour

Many companies use a code of ethics to prohibit inappropriate employee behaviour. Inappropriate behaviour can include lying to managers or clients, engaging in fraud or embezzlement, failing to meet specific operational standards or other similar conduct. A code of ethics can help employees understand why certain actions are inappropriate and the reasons companies expect better behavioural performance. Companies may also limit their legal liability from poor employee performance by using a code of ethics.

Ethics

Hold Management Accountable

Owner, director or upper level management accountability is an important function of a company's code of conduct. These individuals are usually required to exhibit honesty, transparency and integrity in their daily roles. Not only do these actions set the company's ethical tone, it also keeps individual owners and managers accountable for their actions. Allowing an unethical manager free rein in a business capacity can create difficult business situations that overextend the company's resources.

IMPORTANCE OF ETHICS IN BUSINESS

- * Ethics corresponds to basic human needs.
- * It creates credibility with the public.
- * It gives management credibility with the employees.
- * It helps in better decisions.
- * Making Law cannot protect society but ethics can.

Examples of unethical behaviour in business

- * BA's framed a baseless story that in Night Club of Richard Branson there were HIV infected needles were found. They also hacked the Virgin Reservation Software, called the customers and told them flights have been cancelled and switched them to British Airways.
- * Mumbai based Tata VSNL employee was caught while leaking information to competitor Gillette engineer who led the Razor blade was also supplying the important details to its competitors.

ETHICAL ISSUES IN INTERNATIONAL RELATIONS AND FUNDING

Centrality of ethics is a basic component of leaders pursuing career in public and international affairs. An ethical behaviour does not merely constitute or emphasise simply on the compliance with law. Compliance is of course an essential part of ethics. But it is only a beginning. Compliance is a floor, a minimum upon which to build. Many actions in government, business, or private life comply with the law but are not optimal from an ethical perspective. Examples are all around us. British members of parliament may not have broken laws when they used expense accounts to bill tax payers for lifestyle enhancements such as moat cleaning, the upkeep of expensive second homes, or the rental of adult movies. But surely this kind of behaviour was wrong. In more serious policy matters, it may well be that most of our major banks and financial institutions were in full compliance with the law when it came to the management of credit default swaps and derivative trading. Yet something went very wrong in the area of risk and responsibility. There are many things we can do and still be in compliance with law-but some of them are wrong. Ethical reasoning helps us make these distinctions.

Ethical reasoning is the process of raising awareness of moral claims and applying principles to arising circumstances. Ethical reasoning implies an interrogation of the moral claims that surround us rather than a mere listing of do's and don'ts. In a word, ethical inquiry is proactive rather than passive.

Ethics in Three Dimension

Despite our lack of a single theory or formula, Berlin and others do offer a framework for ethical reasoning. Inspired by Berlin and other pragmatists, I think of this frameworks as ethics in three dimensions.

The first demension focuses on the decisionmaker- The actor or the agent who makes a choice,. We can and should evaluate the acts of individuals, be they presidents, ministers, official representatives, CEOs, community leaders, advocates, employees, consumers or citizens, Each has a role as an autonomous actor.

The second dimention of ethcis has to do with the systems, social arrangements, and conditions that define our range of choices. In short, we need to examine the "rules of the game" by which we live and make decisions. We all live within sets of norms and expectations- some more fair and just than others. Perhaps the best way to illustrate this dimension is to show you examples of when 'rational' choices within a set of arrangements yield 'bad' or less-than-desirable results. In other words, in some systems, when you do the 'right thing' within the system, the net result is sub-optimal.

Here I am thinking of a common example of consumer bahaviour. When shopping for clothes, it usually makes sense for you to buy the least expensive shirt available when quality between competing options is equal. But because of the supply chain of the global economy, that shirt may be produced in a sweatshop that runs on child labour. Buying the least expensive shirt of equal quality might be rational according to market design - yet the result might be ethically troubling.

This problem exists on many levels of policy and institutional design. For example, consider the nuclear weapons doctrine of MAD - mutual assured destruction. The entire strategic framework is based on the idea of reciprocal threat. Within this system, to insure stability, the most rational thing to de os to make an immoral threat (and be prepared to carry it out).

Clearly, there is something deeply troubling about MAD. It would seem to me to be a worthy foal to try to create framework and policies where the rational thing to do would be more benign tant to make a theat of mutual assured destruction. In brief then, this second dimension calls attention to the fact that we live within institutions, systems, and social arrangements of human design. The rules, norms, and conditions of these arrangements should be subject to ethical evaluation.

The third dimension of ethics is the assertionthat we often have the opportunity to improve our situation - to do better. One way to think of this is to consider a standard ethics scenario like this: My mother is sick. I cannot afford medicine. So I steal the medicine from a pharmacy whose managers will not even notice that it is gone. Is stealing the medicine in this circumstance the right thing or the wrong thing to do?

We can discuss this cse interms of my decision as a moral agent- whether I am a thief and villain, a rescuer and a hero, or both, Ethical questions are frequently raised as dilemms such as this one. In many situations, there is a genuine need to choose between two competing and compelling claims, and ethical reasoning can help to sort these out. But we can also expand the inquiry to ask a broader question beyond the narrow question of whether to steal or not to steal. We can also ask; What kind of community denis medicine to sick people who cannot afford it? Is there something unfair or unethical about this system?

Ethics

Carnegie also created the first teacher pension institution - now known as TIAS-CREF- to help professionalize the vocation of teaching. If teachers were undervalued, as some surmised, then here was an institution that would contribute to improvement of the educational system by supporting teachers. The idea was simple. But its ramifications were profound. With proper pay and retirements benefits enabled by the new pension system, teaching would become a fully modern profession.

Similarly, when it came to politics, Carnegie believed that new institutions could improve public policy. Specifically, as an advocate for the peaceful resolution of international conflicts and disputes, Carnegie supported the mediation and arbitration movement that grew out of Geneva in the mid-19th century. Again, the idea was elegant in its simplicity and grandeur. Just as we have legal mechanisms to arbitrate disputes in domestic society, so too can we have mechanisms in international society for the same purpose. The concept of international law and organization was gaining momentum at the beginning of the 20th century the movement merely needed new institutions to give it shape and force. In this spirit, Carnegie financed the building of the Peace Palace at the Hague, supported the establishment of the International Court of Justice, and lobbied for the establishment of the League of Nations. Carnegie devoted much of his philanthropy - and his personal energy- to promoting these new institutions and the ideas behind them.

LEADERSHIP AS PRACTICAL ETHICS

How then do we connect this understanding of the three dimensions of ethics to leadership? Leadership is as vast a topic as ethics, so let's begin with some simple concepts. In his new book *George Washington on Leadership*, Richard Brookhiser describes leadership as 'knowing yourself, knowing where you want to go, and then taking others to that new place.' There are many ways to lead, there are many styles and countless examples to study. One way to focus our analysis is to examine in detail the ends/means/ consequences equation as Brookhiser suggests. This leads to three questions; What is the goal? What means will be used to get there? And what types of tradeoffs and compromises must be made along the way?

Brookhiser's observation reminds me of one of my favourite undergraduate lectures on American political history. The lecture was delivered by Professor Frank Freidel, a biographer of Franklin Roosevelt. His topic was the leadership style of FDR. Professor Freidel drew a simple X at the top/ centre of the blackboard. He then drew a zigzagging line from the bottom of the blackboard up to the top. He explained that Roosevelt considered himself as a sailor heading upwind. The destination was certain- the fixed point represented by the X. Each zig-zag represented a tack back-and-forth needed to approach the goal.

Pragmatists, like pluralists, argue that the moral and the practical are inextricably linked. Let me give you an example drawn from the history of my institution, the Carnegie Council, which was founded in 1914 by Andrew Carnegie as one of his peace endowments. Its purpose then, as it is now, is to be an educational resource- a center for ideas and action - for leaders in the academic and policy communities. Writing in 1937 about the future of the peace movement, my predecessor as leader of the council, Henry Atkinson, made this point:

The reason for the long list of failures [of the peace movement] is that the idealism of the idealist is seldom put into practice. The eminent Boston physician Dr. Richardson Cabot, speaking of ethics, said, Most of what used to be called goodness has rightly fallen into

disrepute because it is inefficient. As I see it, ethical diagnosis, like physical diagnosis, has a practical end.' In citing Dr. Cabot, Atkinson understood that ethics is intrinsic to what we do, not extrinsic. No project is sustainable if it is built on faulty assumptions. Nothing good, and certainly nothing great, can be built upon ignorance, misperception, or misplaced idealism. A moral commitment without a sense of realism, a sense of how things actually work, is a recipe for disaster. And any practical scheme without any sense of the values that must support it is equally doomed.

Ethics and leadership is therefore best understood as a realist endeavour. Realists focus on power and interests as the key elements of human behaviour. The Athenian generals in Thucydides' *The Peloponnesian War* are often quoted as the authority on this point: "The strong do what they will and the weak do what they must." We neglect this basic insight about power at our own peril. Yet with this point made, sophisticated realists will also understand that while the drive for power and the maximizing of interests explains much, the concept of interest is often more than just the accumulation and exertion of power. Interests are not always obvious. They can be complex, diverse and hard to isolate. There are also obvious limits to power. In understanding the complexities of power, realists are perhaps the best proponents of the concept of enlightened self-interest. Simply put, enlightened self-interest begins with our own needs yet it also takes into account the needs and interests of others.

The proper discernment of power and interests in a globalized and highly interdependent world is no small matter. It is the first requirement of leadership. The three dimensions of ethics we have just discussed provide a framework for this discernment. Once we have established our bearings, it is then necessary to articulate the core principles of our ethical concern. In my experience, there are three core principles that have universal resonance even if interpretations of each differ widely according to time, place, and circumstance. These principles are: pluralism, rights, and fairness. Each principle provides a point of reference from which we can rehearse arguments with ourselves and others, and then make ethically-informed decisions.

An Ethical Framework : Three Principles

Pluralism begins with appreciation for diversity while recognizing what is common in the human experience. A value such as self-interest and or a moral sentiment such as honour or fairness will develop differently according to time, place, and circumstance. Yet there is something that binds us-and that 'something' is the capacity to enter into a value system that is not our own.

Simon Blackburn, James Rachels and other philosophers make this point by citing an example from Herodotus' *Histories* regarding funeral customs. We know that in some societies the most common funeral custom is to bury the dead. In other societies it is customary to burn the dead. In still others, the custom is to eat the dead. Members of each society think that their custom is best, and that others are misguided or worse. The point here is not to say that one's own customs are always superior. Nor is the point the opposite: that all customs are relative and are purely matters of convenience. Rather, the point the opposite: that all customs are relative and are purely matters of convenience. Rather, the point of this example is that there is a central truth- respect for the dead- that takes different forms in different circumstances.

Ethics

We feel the full weight of pluralism when we view a great work of art or read a classic text. Through these encounters, we can understand the experiences and the value systems of others. We enter into another world and experience part of it as others do. Pluralism is a way to transcend the false dichotomy of monism and relativism. Monism holds that 'only one set of values is true all others are false.' Relativism holds that 'my values are mine, yours are yours, and if we clash, too bad, neither of us can claim to be right.' Most of us live in that interesting place in between- and this is territory of the pluralist.

Reinhold Niebuhr has gained much attention recently as a favourite philosopher of the current president. This is no coincidence, as President Obama has charted a course that veers away from black-and-white, for us or against us, arguments favoured by President Bush. The columnist David Brooks captured the Niebuhrian spirit in 2002 in an aptly titled Atlantic magazine article "A man on a Grey Horse." The true moral course, according to Niebuhr, is often found in uneasy compromises and in shades of grey. The greyness of the horse is a reminder that we are far from pure; our history shows us that we sometimes act unjustly and impurely in our pursuit of justice. Niebuhr reminded us that even the 'good war' ended with the atomic incineration of Hiroshima and Nagasaki. Brooks summarizes Niebuhr's point succinctly. "We should not become intoxicated with our own goodness."

In addition to the dangers of monism, pluralism also addresses the challenges of relativism. Relativism is the idea that every moral claim is just as good as any other. The well-worn example is, 'one man's terrorist is another man's freedom fighter.' One can try to make that argument; but it will not alter the fact that terrorism is the random slaying of innocent people. Another tired relativist argument is that norms are merely the reflection of the interests of the power actors who make the rules and stand to gain from their enforcement. While one may make this argument too, it will not alter the fact that freedom makes no sense without order, and that power must be deployed to insure order. Power considerations cannot be wished away, and the actions of powerful actors should not be dismissed out of hand as morally suspect. Pluralists hold firm against cynicism. They contend that it is both possible and necessary to sort out competing claims. Pluralists observe that every society has strongly developed codes of duty and restraint that promote some notion of human well-being. Part of what makes us human is our capacity to understand these norms, how they developed, and why- even if we disagree with them strongly. This approach enhances the prospects for moral argument.

Isaiah Berlin gives us a classic example of how and why pluralism is not relativism. He writes; 'I find Nazi values detestable, but I can understand how, given enough misinformation, enough false belief about reality, one could come to believe that they are the only salvation. Of course they have to be fought, by war if need be, but do not regard the Nazis as, as some people do, as literally pathological or insane, only as wickedly wrong, totally misguided about the facts, for example, in believing that some beings are subhuman, that race is central, or that Nordic races alone are truly creative, and so forth. I see how, with enough false education, enough widespread illusion and error, men can, while remaining men, believe this and commit that most unspeakable crimes.'

Pluralism is not relativism because Berlin first empathizes, he seeks to understand the Nazi worldview on its own terms, and then he engages in moral argument to refute it.

Another place to plant the flag against relativism is on the high ground of the idea of 'rights'. By rights we mean protections and entitlements in relation to duties and responsibilities. Rights arguments are put forward against arguments of utility. According to rights theorists from Kant to Jefferson and beyond, there is something fundamental about being human (an inalienable characteristic) that prohibits any person as being treated as something merely 'useful, ' as a means to an end. The classic rational actor model of behaviour predicts that, in such cases, the split might be something along the lines of 99:1; that is, P would offer R 1 unit while keeping 99 for himself. Since we can usually count on profit-maximizing behaviour, this division makes both parties better off and so there is no reason for R to reject it. Maximization strategies therefore lead to unequal divisions of a given pie.

But behavioural economists, repeating the UG in a variety of countries and under a variety of conditions, have observed a puzzling result. When R's are offered an amount that they consider to be unfair they reject it- they would prefer nothing to something. Indeed, knowing that 'unfair' offer are likely to be rejected, P's routinely offer about one-half the pot at the outset, and when asked why they do so they normally answer that 'this seems fair.'

Researchers have drawn several significant findings from the UG, all of which are relevant to the study of moral considerations in world politics. First, P's adopt moral reasoning or other-regarding behaviour out of their self-interest. Proposers who do not care about what others think must nonetheless fear rejection of an 'unfair' offer and the absence of any payoff whatsoever. The adoption of 'fairness considerations' is therefore efficiency enhancing to the extent that it leads to an agreement and thus an increase in welfare for both of the agents.

Second, the Proposer's concern with achieving an equitable or fair result arises in part from uncertainty about how R will respond to its offer. If P knows that R will willingly accept a greedy offer, P will be much more inclined to propose a lopsided division. Not knowing R's response *ex ante*, P offers the amount that intuitively seems to be fair (e.g. equal division).

Returning to our theme of enlightened self-interest, fairness and reciprocity suggest that what is good for you is often linked to be what is good for others involved. This is the nature of complex problems and decisions. Taken to the global responsibilities.

Leadership for Realists

While I hope these remarks have given you positive ideas about leadership, I also hope they have not promised too much. It is important to close with a sense of realism that reminds us of the limits of human achievement and the dangers of assuming harmonious outcomes. Good intentions are never enough. Leaders must always attend to consequences. Moral imperatives often conflict. Leaders must make difficult and imperfect choices. The literal definition of utopia - of perfect societies and outcomes- that have led to the worst episodes in human history.

There is much in the commonplace sayings such as 'leadership is a foul weather job' and organizations' rot from the head down.' burdens placed on leaders force them to be visionaries and exemplars- and yet. they can never be how should they aspire to perfection. Ethics plays a central role in navigating the ideal vision and the realities of daily life. Ethics is a process, a constant reflection on aspirations and compromises. It is incumbent upon leaders to set out their normative vision and to measure their behaviour accordingly. What are my goals? What are my core values? and what trade-offs am I willing to make? These questions

Ethics

never go away. Management gurus are quick to point out that if we are not trying to improve, then we are sure to get worse. Commitment to our highest aspirations, openness, and self-correction is the essence of ethics in leadership. By suggesting three dimensions as points of entry into ethical inquiry- our roles as moral agents, as participants in the institutions in which we live, and as the architects of new institutions that will define our future- I hope I have given you a sense of the practical importance of ethics. And by offering the principles of pluralism, rights, and fairness as a place to plant a flag- or to aim your fire - I hope I have given you a framework that empowers you and leads you on a journey toward principled leadership.

ETHICS IN PUBLIC ADMINISTRATION

Public administration is viewed as a part of the executive branch of government. Following Charles de Montesquieu's ideas we may recognize executive as an element of the state power and this element consists of agencies, ministries and other structures jointly referred to as 'Public Administration.' This view of public administration combines in general all activities concerning public good and public interest. Within the administrative state machinery we may find public administration officials, special administrative procedures and many other mechanisms, which are characteristic to all bureaucratic organization.

Public administration is a part of our daily life and to a large extent governs it. The administrative apparatus consists of people who are also members of the local community (communities). Citizens and public officials, who have access to power, have to coexist together in one area, one space. The difference between them is that public administration officials have to provide services in aid of community. Because of this work, based on public monies and property the possibility of betraying public trust is probable. There is no simpler thing than spending someone's money, even if we do not get direct profits. Ethical behaviour and decisions maintaining citizens' trust, ensure effective and efficient use of resources, and allow government to preserve individual rights while assisting those who will benefit the most. Ethics is one of the vital components that allow democracy to thrive in any country. Ethics in government is critical to realizing the promises of democracy. In a democracy, government has an obligation to treat everyone equally and to provide the greatest good to most of citizens. The effective operation of democratic government requires that public officials and employees be independent, impartial, and responsible to the people. Government decisions and policies should be made within the proper structure of government; public office shall not be used for personal gain; and the public has to have confidence in the integrity of its government. When ethical wrongdoings and scandals occur in government, they pose a threat to the democratic principles of the rule of law, equity, and individual rights. Fraud, bribery, and other abuses in government take the power from people and give it to a few in position of control, which distorts the concept of the equality of all participants of public life.

Public service has its own values and the most important of them is; the integrity. It can be interpreted to cover a broad range of bureaucratic behaviour, but it is used also to refer to administrative or public service ethics, to principles and standards of right conduct for public servants. Certain principles and standards of ethical behaviour (e.g. honesty, promise keeping) are of such enduring importance in all walks of life that they can be described as ethical values. These ethical values can be used to resolve conflicts between such public service as responsiveness and efficiency; they can also be applied to clashes between public service values on one hand, and social values like liberty and equality on the second.

Governments and international agencies draw their attention to developing and maintaining high standards and values, ethics and conduct in public administration as a mean of combating corruption. All these factors are essential components of ethical infrastructure of public life. The term ethics infrastructure as defined by the Organization for Economic Cooperation and Development (OECD), refers to a range of tools and processes for regulating against undesirable behaviour and/ or providing incentives to encourage good conduct of public officials. The OECD identifies eight key components of an ethics infrastructure as follows:

- (a) Political Commitment
- (b) Effective legal framework,
- (c) Workable codes of conduct,
- (e) Professional socialization mechanisms (including training),
- (f) Supportive public service conditions,
- (g) Existence of central ethics coordinating body,
- (h) An active civil society able to act as a watchdog over the actions of officials

Each of the components of the ethics infrastructure performs one or more of three overlapping roles in controlling behaviour, providing guidance to behaviour or managing other elements of the infrastructure. The importance of each of these elements and the relative synergy between them will depend on the institutional and governance conditions and traditions of each country.

Political leadership and commitment are one of the most significant elements of ethical infrastructure of public life. There is no doubt that for the successful implementation of reforms it is crucial to secure the certain level of bureaucratic commitment to fight corruption and other unethical practices.

Every country has certain legal framework with provisions to cover various unethical and corrupt practices such as the breach of official trust and duties, abuse of power, misappropriation, and extortion, corrupt practices, acceptance of undue advantage and abuse of official influence. The key problem is, therefore, not corruption, but weak enforcement. Without effective enforcement mechanisms, legal and administrative provisions on ethics and corruption are in themselves ineffective. Weak enforcement capacity may be blamed partly on the fact that several documents, which makes access to them difficult, especially where enforcement officers lack experience.

Accountability system is determined by the strength and weakness of the existing organizational arrangements and procedures to detect and punish corruption and other unethical practices. The weaknesses of the administrative system with implication for ethics are structural hierarchies, cumbersome procedures and weak control over administrative action. Individual senior officials seem to wield too much power and discretion without effective accountability. Administrative procedures are such that routine decision by front line staff often have to be cleared through the hierarchy. The consequences of that are resulting delay and frustrations in obtaining decisions and services on time, which partly encourages bribery and petty corruption at the point of service delivery. There is need to simplify systems and procedures in order to remove the unnecessary blockages in organizational systems that create opportunities for bribes to be extorted from the public. Ethics reforms and anti-corruption

Ethics

strategies would not be useful if they left in place the restrictive laws and cumbersome processes that produced incentive for bribery and other unethical practices in the first place. Enforcing accountability for the exercise of bureaucratic power has become more difficult as public service has continued to grow in size and as their responsibilities have grown in complexity. The decision-making process in government is often so lengthy and complicated that it is difficult to single out those public servants who should be held responsible for specific recommendations and decisions. Another obstacle on the road to accountability is the wide range of authorities to which public servants are deemed to be accountable. As Rose-Ackerman has pointed out "if public sector pay is very low, corruption tends to be a survival strategy."

Public service conditions, particularly human resource policies, directly influence conduct. The conditions may be more or less conducive to ethical behaviour by public servants. For example, low payments in public sector are partly blamed for the prevalence of petty corruption and other unethical practices in low-income countries. Insofar as these conditions can affect morale and productivity in the public services and influence ethical behaviour, they cannot be ignored by any reform of ethics. Public service conditions are also directly related to the ability to attract and retain qualified and experienced staff. Human resource management capacity within the various line including institutions, is also weak. Systems and procedures for recruitment, promotions and transfer, training opportunities have critical roles to play in managing ethics and checking corruption in the public sector. To improve performance and encourage ethical behaviour in the public services, promotion and pay increments need to be linked more strictly to performance with an effort to create awareness among public servants on how they will be assessed and promoted.

Bodies that coordinate the overall ethics framework range from parliamentary committees, central agencies, and departments or specially created independent agencies mandated to oversee ethics in the public service. They serve a management function by coordinating and supporting all the other infrastructure elements. They operate either through directly implementing ethics initiatives or by delegating these tasks to the other departments or agencies.

The role of civil society institutions in ethical infrastructure of public life is very often compared with position of the watchdogs on the behaviour of public officials. Their effectiveness is determined by the level of public criticism of government tolerated in the particular society and the position of free and independent media as an important factor of exposing corruption and other unethical actions. Government oversight and external mechanisms for accountability are not adequate for combating corrupt and other unethical behaviour unless they are supplemented by strong civic institutions, which are able to question government decisions and official actions to ensure that they abide by the rule of law and ethical standards in the public service.



ATTITUDES

INTRODUCTION

From the simplest and most ordinary acts to the ordinary acts to the highly complex and rare ones our species can perform - eating a fruit or spitting out a chili pepper, gazing intently into an infant's face or scrupulously avoiding a neighbour, saving a life or taking one at a moment's notice - we are creatures of preferences. Bundles of preferences characterize every living organism, without them, plants would not turn toward the Sun and cockroaches would not run away from it. In us, preferences exist not only in these built-in forms shared with other living beings but in distinctly human ways, such as the consciously moulded reactions we convey through artistic expression, the moral codes by which we judge our worth and our failings, or the words we craft to describe imagined utopias. The group that gave this concept scientific birth in the early 20th century chose attitude as the name to refer to such preferences. So intently did the pioneers focus on a study of attitudes that the field of social psychology came to be synonymous with the study of this single concept.

The term attitude refers to certain regularities of an individual's thoughts, and predispositions to act toward some aspect of one's environment. Feelings are often referred to as the affective component, thoughts as the cognitive component, and predispositions to act as the behavioural component.

An attitude can be defined as 'a psychological tendency to view a particular object or behaviour with a degree of favour or disfavour'. Attitudes are generally understood to be formed through a process of individual subjective evaluation (involving a rational assessment of costs and benefits), but also influenced by affective and emotional responses and related beliefs. Attitudes are defined as being specific to an object or behaviour while beliefs are more generic, relating to a wider worldview, and tend to be more stable.

An attitude is usually thought of as a hypothetical construct, not directly open to observation but inferred as actually existing... "Attitude belongs to that category of measurements where, from a limited set of observations one can make inferences about attitude which in turn gives rise to predictions about behaviour that has not been measured. For example, from a set of statements that a person makes about a particular community, we may infer that the person has a strong negative attitude toward it. From this measure of attitude and from hypotheses about the effect of attitudes on the ability to make cognitive discriminations, it would be possible to name not belonging to that particular community.

Attitudes are considered to be functional, in that they may be emotionally satisfying to the concerned individual. For example, an individual with considerable hostility may find an outlet for expressing the hostility in prejudiced attitudes toward people of certain community or group. The person may find support from other like-minded persons and thus is enabled to express hostility with social approval.

Ethics

Attitudes may also be used to justify particular behaviours. For example, one may have prejudice towards a certain minority group. Let us say the person is a businessman who needs cheap labour for some work. He would have employed persons from this community and also pay low wages and would explain such a low wage in terms of the members belonging to a minority group and that they do not deserve more than the same. Some attitudes, however, are functional only in the limited sense that the individual may gain some satisfaction in holding attitudes similar to those of his neighbours and friends.

STRUCTURE OF ATTITUDES

Attitudes structure can be described in terms of three components.

Affective component : this involves a person's feelings/ emotions about the attitude object. For example : 'I am scared of spiders'.

Behavioral (or conative) component : the way the attitude we have influences how we act or behave. For example: "I will avoid spiders and scream if I see one".

Cognitive component: this involves a person's belief/ knowledge about an attitude object, For example; "I believe spiders are dangerous".

This model is known as the ABC model of attitudes. The three components are usually linked. However, there is evidence that the cognitive and affective component of behaviour do not always match with behaviour. This is shown in a study by Lapiere (1934)



ATTITUDE FORMATION

FORMATION OF ATTITUDES AND FACTORS IN ATTITUDE CHANGE

Attitudes are formed by many factors as given below:

1. **Direct Instruction:** This involves being told by parents, schools, community organisations, religious doctrine friends, as to what attitudes to hold etc.
2. **Operant Conditioning :** This is a simple form of learning, based on the "Law of Effect" For instance behaviours including verbal behaviours and even thoughts tend to be repeated if they are reinforced. Conversely, behaviours tend to be stopped when they are punished. Thus, if one expresses, or acts out an attitude toward some group, and this is reinforced by one's peers, the attitude is strengthened and is likely to be expressed again. The reinforcement can be as subtle as a smile or as obvious as a raise in salary.

Operant conditioning is especially involved with the behavioural component of attitudes.

3. **Classical conditioning :** This is another simple form of learning. In this a natural response (salivating) to a natural stimulus (Food) is paired or associated with a neutral stimulus (bell) and repeated many times. The organism starts associating the neutral stimuli (bell) with the natural stimuli (Food) and gives the natural response (salivating) to the neutral stimuli. That is the neutral stimulus (bell) has acquired the ability to elicit then natural response (salivating) (which normally occurs only to the natural stimulus). At this point the stimulus is no longer neutral and so is referred to as a conditioned stimulus (CS) and the response has now become a learned response and so is referred to as a conditioned response (CR).

The Neutral Stimulus was a bell. At first the bell elicited no response from the dog, but eventually the bell alone caused the dog to salivate. In our real life daily situations, advertisers create positive attitudes towards their products by presenting attractive models in their ads. In this case the model is the unconditioned stimulus (UCS) and our reaction to him, or her, is an automatic positive response. The product is the original NS which through pairing comes to elicit a positive conditioned response. In a similar fashion, pleasant or unpleasant experiences with members of a particular group could lead to positive or negative attitudes toward that group. Classical conditioning is especially involved with the emotional, or affective, component of attitudes.

4. **Social (Observation) Learning:** This is based on modelling. We observe others showing a certain attitude towards certain group persons belonging to a community etc. As we observe others getting also admired for their attitude we too follow them and develop those attitudes. Thus attitudes are formed through modelling.
5. **Cognitive Dissonance:** This comes about when related cognitions, feeling or behaviours are inconsistent or contradictory. Cognitive dissonance creates an unpleasant state of tension that motivates people to reduce their dissonance by changing their cognitions, feeling, or behaviours. For example, a person who starts out with a negative attitude toward taking drugs, will experience cognitive dissonance if the drug makes them feel pleasant and great and they find themselves enjoying the drug experience. The dissonance they experience is thus likely to motivate them to either change their attitude

Ethics

toward drug taking or stop taking drugs. This process can be conscious, but often occurs without conscious awareness.

6. **Unconscious Motivation** : Some attitudes are held because they serve some unconscious function for an individual. For example, a person who is threatened by his contracting HIV as he visits prostitutes may employ the defense mechanism of reaction formation and become a crusader against HIV. Or, someone who feels inferior may feel some what better by putting down a group other than their own. Because it is unconscious, the person will not be aware of the unconscious motivation at the time it is operative, but may become aware of it as some later point in time.
7. **Rational Analysis** : It involves the careful weighing of evidence for and against, a particular attitude. For esample, a person may carefully listen to the election campaigns and read opinions of political experts in order to decide which candidate to vote for in an election.



MODELS OF ATTITUDE

ABC MODEL

According to this model, attitude is divided into three components - **Affective, Behavioural and the Cognitive Components**. As the names suggest, Affective responses describes the emotions and feelings of that person towards the object, cognitive component is responsible for creating knowledge and belief system about object, behavioural component simply denotes the behaviour shown by person towards the stimulus object. On the basis of visibility of attitude ABC model again can be divided into two parts- first comprises affective and cognitive component and another one has behavioural component, because behaviour is visible but other components are not directly analyzable.

Now we need to know which component is most emphatic is definition of attitude. Actually we can't say in broader prospect that which one is most important factor because it depends on the object of attitude. For example, when we define attitude wards a naughty child and naughty adult person, we don't use same component to define it, rather we apply cognitive component to judge the attitude towards the activities of adult and affective compnent for the child. Now comes the question how can we say that particular component is applicable for particular object or not. the answer of this query is hidden in Accessibility of Attitude.

Assessibility of affective and cognitive components can vary with the object. More accessible the attitude object is, less time it would take to express his attitude towards that object. It is found in many researches that affective component is more accessible that cognitive component; the theoretical explanation of this research resultt can be explained in terms of cognitive miser approach adapted by general human beings.

Since cognitive component of attitude requieres deliberate thinking over the object's attributes, and being cognitive miser we try to escape from applying the cognitive effort because affective judgements just come out from ourselves and on the other way cognitive judgements are more complex. Another reason which can be described in terms of humanistic approach towards object and it is purely based on feelings and emotions. The accessibility also depends on the strength of attitude structure. Whether attitude is strongly or weakly structured that depends on the consistency between the affective cognitive components. If person is highly consistent with his feelings and beliefs then we can infer that his attitude is highly structured, and more strongly structured attitude are easily accessible. The consistency is required between both components of attitude otherwise to evaluate any object person would take logn time because of inconsistency. Take the case of early abortion during pregnancy; now how a person would attribute his attitude towards such woman, it is not the question of evaluating are possible, one whose attitude is highly structured anogher one with weakly structured attitude. A person who doesn't have much feelings, and emotional attachment towards the new born child and also who can cognitively analyze the situation of woman, would have positive attitude and it is more accessible because person doesn't have any inconsistency in his feelings and beliefs. On the other side person with inconsistency in his feelings and belief system would take longer time to define attitude towards that woman, anyways it doesn't matter whether he would assign attitude in positive manner or negative.

Ethics

The attitude accessibility also depends on the relation between the perceiver and the stimulus object. Importance of the term called self-monitoring comes into the picture when we have to define the attitude of one person towards another person. Since we are social beings and most of the times we don't want to show what we are, the underlying reason might be that manytimes such situations arised in which we have to follow the social norms, In simpler words we monitor ourselves and behave according to that. So here comes the inconsistency in attitude and hehaviour and this inconsistency leads to decrease in accessibility of attitude. So in this way we can infer that low self-monitored individuals are supposed to predict the true attitude in comparision to the high self-monitored individuals.

Take the case of family discussion and if during the discussion, any youngster is asked to express his view over extramarital issues, and then it is very mush probable that he would not express his views completely over this issue, because that would be against the social norms (considering the typical conservative Indian family). In this manner his actual attitude towards these issues would not be able to come out from his inner.

Origin of attitudes is imporant question to answer to better understnad the concept. According to origin attitudes are divided into two categories- Explicit & Implicit Attitudes.

Explicit & Implicit Attitudes: The basic difference between these two types of aaitudes is conscious and unconscious cognition.

Ex[licit atttudes: 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 involves 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 affect 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. For instance take the example of minorities, the always under estimate themselves because they are from such cultural background in which generally people don't have much self-cidence. This type of approach towards attributing self is known as Stereotype threat. In which negative charcteristics of personality are more dominant than positive characteristics. Stereotype threat comes under self-perception which is done in unconscious cognitive way.

META-COGNITIVE MODEL (MCM)

This model suggest attitude on the basis of rethinking process. When a person see any object some thoughts come to his mind immediately, but to ensure truthfulness of his thoughts he again think over it.

"Meta" is Greek word which means beyond, do thought beyond the initial thought is known as Meta cognition. Since rethinking is involved in it so the result of further thinking comes in term of yes or no, true or false, accept or reject. As the rethinking process continues our attitude towards the object get stronger and stronger. In many aspects this model shares some similar type of concepts with the other models of attitude. Primary object evaluation is result of Single Attitude Model and in similar pattern with Dual attitude Model MCM can also produce two types of attitudes for the similar object but the only difference is the situation, with which particular evaluation is associated in the mind. The attitude activated in this case depends on the affecting factors of the memory, which means at different situations different evaluations are retrieved from the mind. Take the example of particular type of food, same food (with the same taste and other physical properties) is available at five star hotel and ordinary restaurant but we have different attitudes towards both foods. This describes the association factor which is cause of different attitude for same object.

One thing about this model which makes it different from other models is examining of self-confidence of the person. During this process it is important to note that how much time the person takes to present his evaluation for that object. If person is not confident about his decision he would think repeatedly, which requires more time. The thinking strategy also plays major in this model. In which way person is driving his thought process, decides the efficiency of the model. So in short, latency or response determines his self-confidence. More the self confidence more would be the strength and accessibility of attitude.

APE MODEL (ASSOCIATIVE PROPOSITIONAL EVALUATION MODEL)

Which attitude is real automatic controlled or deliberate controlled. To answer this question or we can say to simplify the correlation between these attitudes, APE model was proposed. This model is composed of two process-associative and propositional process. Whenever we firstly encounter with any object associative process starts to function in from of immediate affective reaction. Since no cognitive process is involved in it, so truthfulness of affective attitude is not checked. The affective reaction towards the object is governed by the associative network (which describes the association between the object and the activated affective experience). There is a possibility of more than one associated concept with the given object, in that case particular set of situational factors determine which association could be choose to find the affective evaluation. After the first process the evaluation of the affective reaction is done by propositional process. The affective reaction is transformed into proposition. Then this proposition is matched with the other propositions and beliefs. In case of any inconsistency previous affective reaction is assumed to be invalid or wrong. There is a way to resolve this inconsistency by taking the middle path way. This middle path way is suggested by cognitive dissonance theory, which is applicable in case of attitude change according to the behaviour. The way to minimize the effort in assigning the attitude is the use of large number of propositions for inconsistency check. This way is mainly applicable for higher level of cognitive elaboration. This method can be complex some times because of inconsistency between two or more proposition, in that case more pronounced or strong proposition is assumed to be correct and other opposing proposition is altered to establish consent between two proposition. The two process, discussed here are not independent, they influence each other. Whenever any new evaluative association results, the propositional rea-

Ethics

soning associated with it get stored in the mind which affects the affective reactions for any similar kind of object encountered in futurs.

More unique Aspects of APE Model : Some mor aspects which differntiate this modl with others are in the area of automatic features of affective reactions. According to this model automatic affective reaction are not unconscious in nature. It is possible that the person consciously knows about these reactions, but don't know about the underlying process of actiovation (of affective reactions). That's why people generally infer that they are unaware of that affective reactions because thy are not able to connect two objects of similar affective attitude (due to lack of knowledge of underlying process.

Attitude Representation in Memory : According to APE model, Stability of evaluations denotes the attitude representation in membory. The evaluation becomes more stable whenever the probability of occurrence of similar type of pattern of evaluation for diffencet set of input stimuli, increases. The associative representation becomes more homegeneous which plays the important role in placing that attitude easily in the memory. If we talk about the opposite case of non-homogeneity, in which the defferent input parameters activates dif-ferent associative representation, the association becomes unstable and hence its memory representation becomes weaker. In case of non-homogeneity, new responses formed are not completely different from early experiences but the improved from of earlier respsnos.

SELECTION OF MODEL

We can't choose best model out of the models given here because every model has its applicability for different object and somtimes attitude for one object can be explained by more than one models. Here is an example showing the same evaluation of object from differ-ent models-What would you say about the living relationships? Would you rate it a positive or negative? Now attitude towards this issue can be explained by following two models:

APE Model : When we encounter such debatable issue, being an Indian our first reac-tion would not positive about it. Since our childhood we have seen the persons of opposite sex (adults without any legal relation) live together only in the case when they are married because our societal cultural doesn't permit any such relation without marriage. So if we take associa-tion process to be part of attitude formation then marriage and togethers living are associated in netwrok. These are two nodes which are connected due to cultural reasons. So living rela-tionship doesn't follow this association, thus it is not acceptable. Now when we look into this matter by analyzing it with many propositions then we gget different picture of it. One of the propositions can be - "Every Adult has a choice to de whatever he like to do, until and unless it is not interfering freedom of any other person".

MCM : First evaluation of this issue would be the same as we got through the associative process of APE model because same associative networking is followed here. Now during reconsidering our evaluation, we can't deny our cultural values but ve can add some exceptions to it (Ole associations are not always thrown away because it can be modified by adding new associations). It may be the case that these cultural restrictions were made because woman of that time was not as powerful as presently the woman is. So to protect her, these traditions were made. Now law system is strong enough to protect the fundamental right of woman as well as woman is also capable of protecting herself. So in that scenario if woman and man want to live toghether then there should not be any problem to anyone else in the society.

ATTITUDINAL CHANGE

Factors Causing Attitudinal Change

1. **Consistency:** An inconsistent attitudinal system, which is unstable is easily changeable than consistent attitudinal system, which is relatively stable.
2. **Interconnectedness:** Interconnected attitudes are resistant to incongruent change.
3. **Consonance of attitude cluster:** Dissonant attitude cluster is more susceptible to incongruent change than consonance attitudes are less prone to incongruent change.
4. **Strength and No. of Want Satisfaction:** Functionally Significant attitudes are less prone to incongruent change.
5. **Structure of attitude:** Less structural attitude systems are easier to change than structural attitudes.
6. **Centrality of related Values:** Attitude related to central values is difficult to more in an incongruent change.

Role of personality in Attitudinal Change

Intelligence (a) less I.Q. persons are more easily influenced by propaganda and more confirming to group pressures.

- (b) Abnormal persons are less susceptible to change as they live in their own.
- (c) Persons with high self-esteem cannot be so easily susceptible to change of attitude as a person with low self-esteem.

ROLE OF PERSUASION IN ATTITUDINAL CHANGE

- (a) Experts persuade more than non-experts.
- (b) Rapid speaking persons are more persuasive than slow speaking.
- (c) Females are more persuadable than males.

OTHER FACTORS IN ATTITUDINAL CHANGE

Cognitive need and style: Cognitive need clarifiers are prone to incongruent change, while cognitive need simplifiers are prone to congruent change.

Aggressiveness: The more aggressive a person less susceptible to change of attitude.

Neuroticism: Higher the neuroticism the greater the change in attitude.

Extroversion- Introversion: Highly extroverted persons are more difficult to change their attitude as compared to introverted persons.

Manifest anxiety: Persons with high manifest anxiety are more susceptible to Attitude change.

Authoritarianism: Authoritarians are resistant to attitudinal change.

Suspiciousness: Highly Suspicious person are resistant to change of attitude.

Situational Factors

Discussion: Group discussion is more effective for incongruent change, while solitary listening is more effective for congruent change.

Commitment: Public commitment has great influence than private commitment.

Decision : Group decisions are more likely to bring attitude change rather self-decision.

Ethics

Nature of communication and Attitude change

There are many factors that are related to the source of communication involved in attitude change. These include the credibility of the source, attractiveness of the source, familiarity, liking, power of the source. etc.

Credibility of the source: In the short run, credibility of the source bring immediate attitude change, but in the long run, frequency of message is more effective in attitude chnge (Sleeper effect)

Attractiveness of the source: Congruent change is directly proportional to the degree of attractiveness of the source.

Familiarity: More familiarty tends to attractiveness and affective in attitude change.

Liking: Liking and familiarity have invested U relationship.

Power of the source : Power of source is more affective in public commitment than private commitments.

Mass Media : Media such as radio, newspaper etc. are more prone to bring attitude change as compared to the television.

Specialised Channels: Are more susceptible to bring attitude change.

Face to face communication : Most effect in personal influence.

Instrumental Value of Message: will be more effective in attitude change.

Amount of change advocated: Foot in the door technique, larges the change advocated, the greater the change produced.

Arguments: Two-sided arguments are more effective for incongruent change, while one-sided arguments are effective for congruent change.

Sytle of Communication: Clear and skillfur presentation, dynamic and persuasive style are more effective in attitude change.

Conclusions : Explicit conclusions are more prone to bring attitude change than implicit conclusions.

Order of presentation: Fear-Fact sequence presentation of message is more effect in attitude change.

Intensity of Fear: Moderate amount of fear, bring effective attitudinal change.

Brainwashing and Attitude Change

This is technique used for changing the attitude of prisoner of war. The elements of brainwashing include the following.

- | | |
|-----------------------------|--|
| * Rigid environment | * Loss of identity |
| * Extreme emotional arousal | * Guilt |
| * Confession | * Reinforcement and religious conversion |

Group Affiliation and Attitudinal change

Value of Membership : (a) highly valued group norms are resistance to change (b) low valuation member change in the direction of speech, while high valuationmember tend to change inopposite direction.

Status of member: High ranker live up to all group norms, while low or unsure ranker conform and over conform the group norms.

Legitimacy of norm: Is effective till these are improper intrusion into personal freedom.

Circumstances of enforcement : Intergroup contactenables to modify attitudes.

Role Playing : Member of group, if the role player rather observer, tend to become more congruent changes.

CASE STUDY OF CHANGE IN ATTITUDE

Betty Smith, the newly assigned manager of the hospital's housekeeping department, could not understand why her employees never offered suggestions as to how their jobs could be performed more effectively and efficiently. Betty was of the opinion that she shouldn't have to tell her staff how to clean a floor or a patient's room; they should be telling her how they could do their jobs better. Finally, Sally, a 24-year-old recent Sierra Leone immigrant who had been employed in the hospital's housekeeping department for the past 5 years confided in Betty during her performance evaluation conference, "I don't offer suggestions because I'm only a housekeeper with no formal education. I don't want to look stupid."

Betty immediately put into place a 3month training program with the goals of giving her employees the skills to recognize problems and the self-confidence to bring them to her attention. The training program was designed to let employees know what is expected of them regarding performance, as well as how and where they "fit" in a difference to the organization achieving its goals. Betty called the Vice President of Nursing, Mary Acton, and discussed her staff's observations regarding the turnaround time delay of a clean bed being made available for an ER patient transfer. Mary concurred with Betty, stating that administration had noticed that sometimes it took up to three hours from the time a bed became empty to the time the bed was reported clean and available for patient use.

A team was formed that included nurse managers, nursing supervisors, floor nurses, nit secretaries, and housekeeping staff, including Sally, to discuss the problem and develop a solution that was workable for everyone. The solution was simple, low-cost and low-tech.

First, the nursing supervisors would e-mail a list of anticipated room discharges for the following day to housekeeping no later than midnight. The evening housekeeping staff would retrieve the e-mail and post the list for the morning shift so they could plan their daily job activities according to the anticipated discharges.

Mary Acton called Sally the following month to thank her for bringing her "proactive" observations to Betty's attention. Mary related that the new "communication" system had reduced the bed turnaround time from 3 hours to 30 minutes.

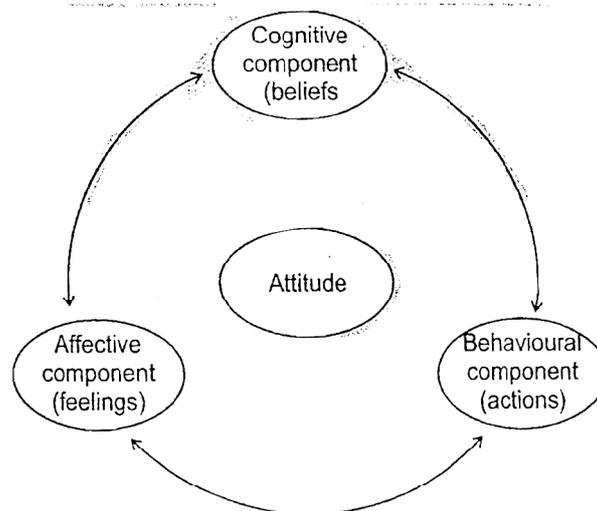
Betty related the news of the decreased turnaround time at her next Friday staff meeting, and she thanked Sally and everyone for participating in developing and implementing this new hospital procedure that had positively impacted both patient and physician satisfaction. When, she asked if anyone had anything else to discuss, Sally raised her hand and said, "Barry and I noticed that an excessive amount of paper towels are being used throughout the hospital, and we have a few suggestions that may save the hospital money." Joe interjected, "I've also noticed that the hospital is not taking advantage of recycling its paper waste, which could save money and reduce our workloads." Tina related, "I have a few suggestions regarding..." Betty smiled as she listened to everyone's suggestions and recommendations. This is a fine example of change in attitude of Sally and the other housekeeping staff.



TRI-COMPONENT MODEL OF ATTITUDES

Allport (1935) defined an attitude as a mental or neural state of readiness, organized through experience, exerting a directive or dynamic influence on the individual's response to all objects and situations to which it is related. A simpler definition of attitude is a mindset or tendency to act in a particular way due to both an individual's experience and temperament.

Typically, when we refer to a person's attitudes, we are trying to explain his or her behaviour. Attitudes are a complex combination of things we tend to call personality, beliefs, values, behaviours, and motivation. As an example, we understand when someone says, "She has a positive attitude toward work" versus "She has a poor work attitude." When we speak of someone's attitude, we are referring to the person's emotions and behaviours. A person's attitude toward preventive medicine encompasses his or her point of view about the topic (e.g. thought); how he or she feels about this topic (e.g., emotion), as well as the actions (e.g., behaviours) he or she engages in as a result of attitude to preventing health problems. This is the tri-component model of attitudes.

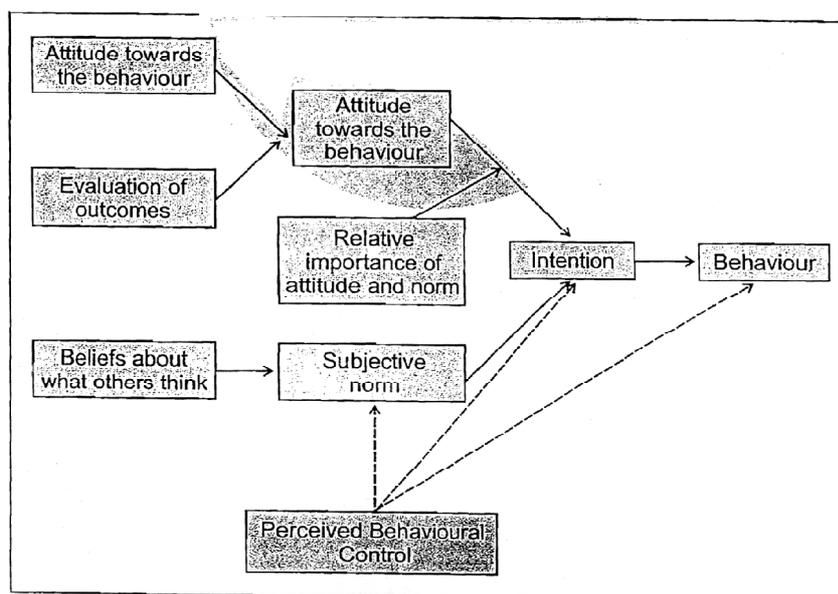


An Attitude includes three components: an affect (a feeling), cognition (a thought or belief), and behaviour (an action). Attitudes help us define how we see situations, as well as define how we behave toward the situation or object. As illustrated in the tricomponent model, attitudes include feelings, thoughts, and actions. Attitudes may simply be an enduring evaluation of a person or object (e.g., "I like John best of my coworkers"), or other emotional reactions to objects and to people (e.g., "I dislike bossy people" or "Jane makes me angry"). Attitudes also provide us with internal cognitions or beliefs and thoughts about people and objects (e.g., "Jane should work harder" or "Sam does not like working in this department"). Attitudes cause us to behave in a particular way toward an object or person (e.g., "I write clearly in patients' charts because it upsets me when I can't read someone else's handwriting:). Although the feeling and belief components of attitudes are internal to person, we can view a person's attitude from his or her resulting behaviour.

ATTITUDE-BEHAVIOUR RELATIONSHIP

The effect of attitudes on behaviours represent a significant research enterprise within psychology. Two theoretical approaches have dominated this research: the theory of reasoned action and, its theoretical descendant, the theory of planned behaviour, both of which are associated with Icek Ajzen. Both of these theories describe the link between attitude and behaviour as a deliberative process, with an individual actively choosing to engage in an attitude-related behaviour. An alternative model, called **MODE for "Motivation and Opportunity as Determinants"** was proposed by Russell. H. Fazio, which focuses on motivations and opportunities for behaviour linkages- like those modelled to occur. MODE is Dual process theory that expects deliberative attitude behaviour linkages - like those modelled by the theory of planned behaviour - only occur when individuals have motivation to reflect upon their own attitudes.

The theory of reasoned action (RTS), is a model for the prediction of behavioural intention, spanning predictions of attitude and predictions of behaviour. The subsequent separation of behavioural intention from behaviour allows for explanation of limiting factors on attitudinal influence (Ajzen, 1980). The Theory of Reasoned Action was developed by Martin Fishbein and Icek Ajzen (1975, 1980), derived from previous research that started out as the theory of attitude, which led to the study of attitude and behaviour. The theory was "born largely out of frustration with traditional attitude - behaviour research, much of which found weak correlations between attitude measures and performance of volitional behaviour".



The theory of planned behaviour was proposed by Ice Ajzen in 1985 through his article "from intentions to actions: A theory of planned behaviour." The theory was developed from the theory of reasoned action, which was proposed by Martin Fishbein together with ICEK Ajzen in 1975. The theory of reasoned action was in turn ground in various theories of attitude such

Ethics

as learning theories, expectance-value theories, consistency theories, and attribution theory. According to the theory of reasoned action, if people evaluate the suggested behaviour as positive (attitude), and if they think their significant other want them to perform the behaviour (subjective norm), this results in a higher intention (motivation) and they are more likely to do so. A high correlation of attitudes and subjective norms to behavioural intention, and subsequently to behaviour, has been confirmed in many studies.

A counter - argument against the high relationship between behavioural intention and actual behaviour has also been proposed, as the results of some studies show that, because of circumstantial limitations, behavioural intention does not always lead to actual behaviour. Namely, since behavioural intention cannot be the exclusive determinant of behaviour where by adding a new component, "perceived behavioural control." By this, he extended the theory of reasoned action to cover non-volitional behaviours for predicting behavioural intention and actual behaviour.



ATTITUDE ACCESSIBILITY

Attitude accessibility refer to the ease with which attitudes can be retrieved from memory, in other words how readily available is an attitude about an object, issue, or situation. Some attitudes are characterized by clear, univocal, and highly accessible cues in memory, whereas others are associated with weak, ambiguous and inaccessible cuse. Accessibility is assumed to reflect the strength of association in memory between the representation of the attitudinal object and the evaluation of the object along a dimension ranging from positive to negative.

Attitudes that are more accessible from memory are more predictive of behaviour, influence what messages are attended to, and how those messages are processed, and are more stable across time. Reaserch has found highly accessible attituedes to be more predivtive of a variety of behaviours such as voting and selection of consumer products than are attitudes low in accessibility. Consider the following example. Suppose you see a cockroach. You might have a very quick 'yuck' response. The fast yuck response indicates an accessible attitude toward spiders. You do not have to think about whether you like cockroaches (who does?), rather the mere presence of a spider results in the activation of your attitude. Now imagine you are walking down a road with a friend looking for a place to eat. Your friend points to a THai restaurant and suggest that you both eat there. Now you may have to think about whether you like Thai food, because you are not really sure what you think of it, before deciding that it is good/ bad and that you are ready to eat there. The fact that you have to ponder whether you like something suggests that either you have a relatively inaccessible attitude or you have never formed an attitude toward that object.

Some factors are related to attitude accessibility: attitude importance, affect versus cognitive evaluation, repeated expression of the attitude. Let us consider them one by one.

Research has found that issue involvement, the relevance and salience of an issue or situation to an individual, is not only correlated with attitude strength (as we saw in the previous section), but also attitude access. Attitude importance and attitude accessibility are also related. Importance can result in more active seeking of attitude relevant information and more extensive elaboration of that information, which can lead to greater accessibility. Studies have shown that responses to affective evaluations are generally given faster than responses to cognitive evaluations, suggesting that affect-basd evaluations are more accessible in memory than cognition-based evaluations. For example, in a study examining 20 different attitude objects, a positive correlation was found between the extent to which attitude objects were described in affective terms and the accessibility of attitudes towards the object (Fazio, 1995).

Finally, repeated expression of an attitude tends to make that attitude more accessible in the future (Powell & Fazio, 1984). The more frequently we ask a subject about his attitude towards an object or issue, the quivker will be his subsequent responses to that some object or issue. Also, if an attitue object was intially evaluated positively, repeated attitude expression will cause positive object features to become more strongly associated with the object than negative features, thereby leasing to greater extremity. And lastly, reporting an attitude on whether I thnk someking is harmful, I will also think about tobacoo chewing. Past studies conclude that accessible attitudes are more resistant to change. Attitude accessibility has also been shown to predict behaviour. An accessible attitude is more likiely to result in attitudinally consistent behaviour than a less accessible attitude of the same valence.

ATTITUDE AMBIVALENCE

People can also be conflicted or ambivalent toward an object, meaning that the simultaneously possess both positive and negative attitudes toward the object in question. Attitude ambivalence refers to the fact that our evaluations of objects, issues, events or people are not always uniformly positive or negative; our evaluations are often mixed, consisting of both positive and negative reactions.

A very common object of ambivalence is food! Chronic dieters experience a conflict between two incompatible goals: on one hand, they enjoy food and love to eat (the eating enjoyment goal); on the other, in line with societal demands on slimmess, they want to lose weight (weight loss or control goal). As a result, they experience difficulty reducing their calorie intake, because eating enjoyment, as an affective reaction, is usually the food reaction to food stimuli. Don't you go glassy-eyed and look longingly at chocolate cakes?

Attitude ambivalence occurs when there is evaluative tension associated with one's attitude because the summary includes both positive and negative evaluations. This is manifested in the person feeling mixed or torn about the attitude object. Attitude ambivalence may also be the result of conflicting values. For e.g. you may have an ambivalent attitude towards arranged marriages, because on one hand you value obedience and adherence to parents; on the other, you may value freedom and personal choice.

There is some evidence that as attitude ambivalence increases, attitude-behaviour consistency decreases (for e.g. Conner et al., 2003). Further, ambivalent attitudes are less accessible than non-ambivalent ones. Individuals may recognize the underlying conflict associated with their attitudes and thus be less sure of their validity. This may lead people to conclude that they should try to avoid use of attitude. Higher ambivalence is also related to less extreme attitudes. As a matter of fact, research on attitude ambivalence originally came from interest in individuals who held neutral positions on some attitudes.

Research also shows that there are individual differences associated with the tendency for ambivalence. Individuals with high need for cognition (who enjoy effortful cognitive processing and those who dislike ambiguity) tend to have lower levels of ambivalence than individuals lower on need for cognition.



COGNITIVE DISSONANCE

INTRODUCTION

Alfred Adler (1870-1937), a Viennese physician who developed the theory of Individual Psychology, emphasized that a person's attitude toward the environment had a significant influence on his or her behaviour. Adler suggested that a person's thoughts, feelings, and behaviours were transactions with one's physical and social surroundings and that the direction of influence flowed both ways—our attitudes are influenced by the social world and our social world is influenced by our attitudes. These interactions, however, may cause a conflict between a person's attitude and behaviour. This conflict is referred to as cognitive dissonance.

The attitudes of an individual are normally consistent with each other, that he behaves in accordance with his attitudes, and that his various actions are consistent with each other. For example, if a person believes in democracy, he does not believe in communism. If he believes a college education is a good thing, he tries to send his children to college. Of particular interest is the question of what happens when inconsistencies occur.

The term dissonance is introduced to represent an inconsistency between two or more cognitive elements. Two cognitive elements are in a dissonant relation if, considering these two alone, the obverse of one element would follow from the other. For example, if a person knew that the most he could afford to pay for a new motor bike was Rs. 35000/- and that he had just been persuaded to sign a contract to purchase one costing Rs. 50000/-, there would be a dissonant relation between these two cognitive elements. On the other hand, two cognitive elements are consonant with one another if one follows from the other. Thus, knowledge that the person is getting wet is consonant with the knowledge that it is raining. Relations between cognitive elements may be either relevant or irrelevant. Dissonance and consonance may only exist between relevant elements. Many cognitive elements have nothing to do with each other. A person may know that the cost of a Coca-Cola is Rs. 8/- and may also know that petrol is required for a car to run. These elements are irrelevant to each other. The magnitude of dissonance is a function of the proportion of all relevant cognitive elements that is dissonant.

Cognitive dissonance refers to any inconsistency that a person perceives between two or more of one's attitudes or between one's behaviour and attitudes. Festinger (1957) stated that any form of inconsistency that is uncomfortable for the person will prompt the person to reduce the dissonance (conflict). As an example, Harry likes two co-workers, John and Mary, but John does not like Mary (i.e., inconsistency). Harry needs to eliminate the inconsistency. Harry may; (1) try to change John's feeling toward Mary, (2) change his feelings about either John or Mary, or (3) sever his relationship with either John or Mary. For example, why do people continue to smoke when the hazards of smoking are known? Using the cognitive dissonance theory, Kassirjian and Cohen (1965) attempted to analyze how smokers rationalize their behaviour. They found that smokers justify their continued smoking by: (1) eliminating their responsibility for their behaviour ("I am unable to stop" or "it takes too great an effort to stop"); (2) denying, distorting, misperceiving or minimizing the degree of health hazard involved ("many smokers live a long time" or "lots of things are hazardous"); and/or (3) selectively drawing out information that reduces the inconsistency of the smoker's behaviour ("smok-

Ethics

ing is better than excessive eating or drinking" or "soming is better than being avervous wreck"). Although the theory of cognitive dissonance helps us understand how individuals try to make sense of the world they live in, it does not predict what an individual will do to reduce or eliminate the dissonance (as reflected in the previous Harry/ John/ Mary example). It only relates that the individual will be motivated to "do something" to bring attitudes and behaviours into balance.

Cognitive dissonance theory has many practical managerial applications for motivating employees and is the theoretical basis for what are known as the equity theories of motivation. Adam's equity theory predicts that employees pursue a balance between their investments in and the rewards gained from their work, such that their own investment/ reward ratio is the same as that of similar others. Disturbance of this balance results in behaviours to relieve the dissonance. For example, if an employee perceives that another employee is paid more for the same level of productivity, the employee will be motivated to ask for a raise, decrease his or her level of productivity, or seek another job.

The more nearly equal the relative proportions of consonant and dissonant elements, the greater the dissonance is. If there are only a few dissonant elements and many consonant elements, dissonance is relatively low. The number of dissonant elements can never exceed the number of consonant elements, for this would lead to a change, removing the dissonance. Hence the maximum value that dissonance can reach is 1, which is approached when the proportions of dissonant and consonant elements are equal.

HOW TO REDUCE COGNITIVE DISSONANCE

Dissonance when high can be reduced by the following methods:

- * **Change of a behavioural cognitive element:** When knowledge of one's own behaviours is dissonant with a belief, it is often simplest to change one's behaviour. For instance if a person smokes but thinks it is bad for his health, he may stop smoking. Or if he realises that "skipping the classes to go to a matinee show" instead of studying is inconsistent with knowledge that he intends to apply for medical school, he may stop going to matinee shows.
- * **Change of an environmental cognitive element:** Sometimes the behaviour of a person is dissonant with some environmental factor that can be changed. For example, the person who smokes, may reduce the dissonance between his knowledge that smoking causes cancer and the use of cigarettes by changing to a filter-tip brand. Perhaps, the easiest aspect of the environment to change is the social or interpersonal environment, Thus a smoker bothered by dissonance may seek support from other persons who also smoke and who can present arguments and reassurance against the view that lung cancer is caused by smoking. He may, for example, point to the fact that many doctors smoke.
- * **Addition of new cognitive elements:** Sometimes it is difficult to change any of the cognitive elements that are involved in dissonance. Under these circumstances it is often possible to add new elements to outweigh the dissonant ones. A person who has purchased a bike that he cannot afford, may convince self that there is likelihood of increase in the pay packet, can readily borrow the additional money, or that has probably overestimated the expenses and underestimated the income.

CASE STUDY OF COGNITIVE DISSONANCE SCOTT'S DILEMMA

Scott is a licensed physical therapist who works for a national rehabilitation company. The rehabilitation facility in which Scott works is located in an urban Southwest city. He has worked at this facility for 4 years and until recently was satisfied with his working environment and the interactions he shared with his co-workers. In addition, Scott received personal fulfilment from helping his patients recover from their disabilities and seeing them return to productive lives.

Last year the health system went through reorganization with some new people being brought in and others reassigned. Scott's new boss, George, was transferred from one of the system's Midwest facilities. Almost immediately upon taking his new position, George began finding fault with Scott's care plans, patient interactions, etc. Scott began feeling as if he couldn't do anything right. He was experiencing feelings of anxiety, stress, and self-blame. Although his previous performance evaluations had been above average, Scott was shocked by his first performance review under George's authority- it was an extremely low rating. Scott began trying to work harder, thinking that by working harder he could exceed George's expectations. Despite the long hours and addressing George's critiques, George continued to find fault with Scott's work. Staff meetings began to be a great source of discomfort and stress because George would belittle Scott and single him out in front of his colleagues. Scott began to feel alienated from his family, friends, and colleagues at work. His eating and sleeping habits were adversely affected as well. Scott's activities held no joy for him and the career that he had once loved and been respected in became a source of pain and stress. He began to call in sick more often and started visualizing himself confronting and even hurting George, which created even more guilt and anxiety for Scott. As time went on, George encouraged Scott's co-workers to leave Scott alone to do his work. The perception of the co-workers became more sympathetic to George's point of view. Scott's co-workers mused that perhaps Scott really was a poor worker and that George knew better due to his position as the supervisor of the rehabilitation department.

Eventually, Scott's co-workers began to distance themselves from him, in order to protect their own interests. They began to see Scott as an outsider, with whom it was unsafe to associate. In an effort to resolve the situation, Scott spoke to George directly, stating his feelings and expressing an interest in how they might improve the situation. Rather than making the situation better, what George perceived as Scott's insubordination served to enrage George, and the personal attacks against Scott intensified.

Feeling frustrated and helpless, Scott then decided to take his problem to the Human Resources Department (HRD). A human resources manager listened to Scott's complaints and suggested that Scott return with documented evidence of what Scott perceived to be George's mistreatment. In an effort to help ease the situation, the HRD manager discussed the issue with George, which only stirred the flames of George's anger and his negative behaviour toward Scott. George portrayed Scott as an unproductive employee with no respect for authority. The result was a strong letter of reprimand in Scott's file for insubordination. This is a good example in which cognitive dissonance reflected in Scott's Dilemma.



FUNCTIONS PERFORMED BY ATTITUDE

Attitudes serve particular functions for individuals. That is, researchers have tried to understand why individuals hold particular attitudes or why they hold attitudes in general by considering how attitudes affect the individuals who hold them. Daniel Katz, for example, writes that attitudes can serve "instrumental, adjustive or utilitarian," ego-defensive, Value-expressive, or knowledge functions. The functional view of attitudes suggests that in order for attitudes to change (e.g., via persuasion), appeals must be made to the function(s) that a particular attitude serves for the individual. As an example, the "ego-defensive" function might be used to influence the racially prejudicial attitudes of an individual who sees themselves as open-minded and tolerant. By appealing to that individual's image of themselves as tolerant and open-minded, it may be possible to change their prejudicial attitudes to be more consistent with their self-concept. Similarly, a persuasive message that threatens self-image is much more likely to be rejected.

Daniel Katz classified attitudes into four different groups based on their functions

Utilitarian : provides us with general approach or avoidance tendencies.

Knowledge : help people organize and interpret new information.

Ego-defensive : attitudes can help people protect their self-esteem.

Value-expressive : used to express central values or beliefs.

UTILITARIAN FUNCTIONS

People adopt attitudes that are rewarding and that help them avoid punishment. In other words any attitude that is adopted in a person's own self-interest is considered to serve a utilitarian function. Consider you have a condo, people with condos pay property taxes, and as a result you don't want to pay more taxes. If those factors lead to your attitude that "increases in property taxes are bad" your attitude is serving a utilitarian function.

KNOWLEDGE FUNCTIONS

People need to maintain an organized, meaningful, and stable view of the world. That being said important values and general principles can provide a framework for our knowledge. Attitudes achieve this goal by making things fit together and make sense. Example:

- * I believe that I am a good person.
- * I believe that good things happen to good people.
- * Something bad happens to Bob.
- * So I believe Bob must not be a good person.

EGO- DEFENSIVE FUNCTIONS

This function involves psychoanalytic principles where people use defence mechanisms to protect themselves from psychological harm. Mechanisms include:

- * Denial
- * Repression
- * Projection
- * Rationalization

The ego-defensive notion correlates nicely with Downward Comparison Theory which holds the view that derogating a less fortunate other increases our own subjective well-being. We are more likely to use the ego-defensive function when we suffer a frustration or misfortune.

VALUE-EXPRESSIVE FUNCTIONS

Attitude serves to express one's central values and self-concept.

Central values tend to establish our identity and gain us social approval thereby showing us who we are, and what we stand for. An example would concern attitudes towards a controversial political issue.

SOCIAL IDENTITY FUNCTION

Other than the basic four functions served by attitudes suggested by Katz, Shavitt (1989) added another social identity function of attitudes. This refers to the informativeness of attitudes for person impressions, or how much attitudes appear to convey about the people who hold them. Shavitt and Nelson (2000) suggested that products tend to engage a utilitarian function to the extent that they are seen as expressing identity and values, the product is generally displayed in public or is visible to other, or the product is widely seen as symbolizing membership in a particular group. For e.g. the purchase of an Indian flag on the Republic Day may be driven primarily by social identity goals.

In addition to investigating how attitude function vary among people, current researches in the field also consider the possibility that different attitude objects may actually serve different functions for different people. For e.g. people purchase certain products to fulfill utilitarian needs (computers, television, etc.) and other products to satisfy value-expressive needs (for e.g. a particular brand of car).

Further, an attitude changes when it no longer serves its functions and the individual feels blocked or frustrated. Thus, those who are interested in changing other people's attitudes must first determine what functions those attitudes serve for the targeted individuals, and then use an appropriate approach.



SIGNIFICANCE OF ATTITUDE

Attitude is everything. More so is Attitude in Leadership. Having the right attitude towards life is imperative if we want to see leadership success. The good thing about an attitude is that it is choice how you wish to look at life. It is within your control at any moment in your life. The attitude of the leader has a huge impact on the culture, environment, and mood of the department or organization. The leader's attitude tends to spread and affect others dramatically.

Attitude isn't just about whether or not you're having a good or bad day. Attitude is more than that. It affects relationships. It affects careers. It affects your entire future. I've met people who went through something similar to what I did. They were flying high, had a great business, and then lost it all. Years later, they're still talking about their problems and misfortunes. For some of them, their spouse left them and they were forced to sell the family business. With others, their business partner was cheating them. Some had their major customer go out of business. These people are talented, experienced, and smart. If they would start another business, the odds of success this time could be quite good. Unfortunately, they're still reliving the events that led up to their failure. Their negative attitude won't let them get on with their life.

Attitude Makes the Leader

A good leader has the attitude of serving his troops at all times, often at the expense of his own morale or personal needs. A good leader truly cares about the morale of the team, pushes and motivates his team with respect, a relentlessly positive attitude and with a genuine heart? A good leader sets the tone, 24 hours a day, seven days a week, 365 days a year.

The Power of Positive Attitude

The success of your organization is really very much dependent on your attitude in leadership.

Attitude Reflects Leadership

Inspire people to be the best they can be, inspire them to do things they didn't think were possible, and to achieve their own personal and group goals.

Attitude Reflects Leadership

This movie, remember the Titans, released in 2000, follows a football team of segregated students who learn how to come together and achieve great things. Throughout training camp, the senior captain gets on an emotional down and feels like quitting. He's had it. He doesn't care about what will happen in the future because he most likely hasn't even thought that far ahead. But a fellow teammate ends up getting in his face and confronts him, saying three words I will never forget."

Bad Attitude = Bad Leadership

NO ONE WILL FOLLOW A LEADER WITH A BAD ATTITUDE

Studies show that bad attitude from a leader can cause subordinates to cause silent destruction within the company and property damage due to the lack of care about the organization. Replace "I can't" with "I CAN">

How do you know?

If you are not well liked and respected then you will have consistent, self-imposed obstacles placed in your path that inhibit your ability to be an effective leader. If people see you coming and quickly run the other way, you have an attitude problem. If the majority of your conversations and interactions are negative or confrontational you likely have an attitude problem. If you struggle with recruiting team building, and leadership development you likely have a bad attitude.

Attitude Affects Everyone

Your attitude will be contagious. Those around you are likely to follow your lead. When a leader is upbeat in the face of discouraging circumstances, others admire that quality and want to be like her.

Positive attitude gives enthusiasm

Enthusiasm for work or a particular assignment can be contagious and, at the very least, it can improve team moral. One of the greatest obstacles facing all managers is motivating staff. Some experts say you can't motivate another person to do anything, but only influence a person towards self-motivation.

Extent of Attitude Control

A leader's control of their own attitude, and the power of their positive thinking must not be so extreme that they become dysfunctional. Yet on the other hand, a leader must not allow themselves to become paralyzed by a crisis. Neither must a leader allow their team to notice that they are stymied by a situation. Certainly a leader will be concerned by circumstance, and maybe even share that concern among their team, but the leader won't stop there. The leader will develop a plan and press on.

People often communicate on auto-pilot without thinking about what they are doing and their impact on others. Until you stop and take a hard look in the mirror, this pattern will continue. It's time for leaders with bad attitudes to do an intense communication quotient inventory to find their weakest areas of communication.

Conclusion

It would be valuable for us as leaders to work on our skills and experience. You can by all means: read books, attend courses, embrace opportunities to develop your gifts and get coached. Let's become as well-equipped and competent on our field as possible. Never underestimate the importance of attitude. Therefore, to have a great attitude in leadership, we must constantly be aware of the things that are influencing us. As a leader, you'll be constantly influencing people, but as a person, your yourself will be constantly influenced by your surrounding. Life can throw you many circumstances, but how you react to it is still your choice.



Ethical Behaviour in Public Services

What is the need of Ethical Behaviour in Public Services?

Scandals involving public officials have captured world attention these days. Precipitated by events such as 'sweetheart deal' privatization, the diversion of aid, widespread public sector patronage, 'crony capitalism', campaign financing abuses, people are debating outright corruption and unprofessional behaviour in government. If they are not talking about actual criminal or immoral acts, they are condemning lackluster performance in the public sector. In its discussions, the public does not distinguish among those in government, whether they are elected political leaders or career public servants. In public perception, all are tainted by the same brush of guilt or indolence.

With the advent of the modern state, government officials have been and are seen as stewards of public resources and guardians of a special trust that the citizenry has placed in them. In return for this public confidence, they are expected to put the public interest above self-interest. Thus the most commonly accepted definition of corruption is some variation of the notion, 'the abuse of public office for private gain.' It has been noted that government ethics provides the preconditions for the making of good public policy. In this sense, it is more important than any single policy, because all policies depend on it.

In present times, the administration of the state has become a profession in its own right. It is no longer relegated to part time or unremunerated work as it had been in the past, in many parts of the world. The public service as a profession, as it developed, espoused the values of probity, neutrality, and fairness, among many others. It has embraced the merit principle in setting up career structures from recruitment to promotions. By running the administrative machinery that supports decision-making and implements the policies and programmes of the government of the day, public servants play an indispensable role in the sustainable development and governance of a nation. Further, as an institution, the public service ensures the continuity of administration between transitions of power, which are the hallmarks of modern day democracy. Given these crucial roles, a country expects its public service to demonstrate professionalism and ethics.

Experience has shown that the costs of poor performance and corruption in the public service are too great to bear. This is true not only for the public service but also for the entire public sector, political leadership, and other strata of society. Financially, public officials' diversion of funds into their own pockets means less money for the development of nations and peoples. Politically, the erosion of public confidence in and cynicism toward the development of nations and peoples. Politically, the erosion of public confidence in and cynicism toward government can breakdown fragile peace and order in a society. Economically, a lack of predictable public institutions and a sense of fair regulations will deter investment and trade. Empirical evidence based on cross-country comparisons does indeed suggest that corruption has large, adverse effects on private investment and economic growth. Socially, all these factors will lead to a general deterioration of trust among citizens. These effects take a toll on countries, many of which are already straining to grow under severe resource constraints and weak institutions.

Escalating ethic conflicts, spreading democratization and its growing pains, a shifting balance between the state/ market/ civil society forces, globalization, and increasing demands made on the state by a better-informed citizenry have altered the environment in which governments are functioning today. These determinants of change are challenging the traditional roles of the state, introducing new actors to the development and governance process of a nation, and introducing new roles and responsibilities for public servants. They are also causing national and regional problems, such as corruption and its links to organized crime, to transcend boundaries and spill over into the international arena. These global changes warrant a re-examination of the role of the public service in sustainable human development or the process of expanding the choices for all people in society.

With increasing international competition, clean and well-performing public service is a precondition to sustained economic growth. And since public service performance depends ultimately on the competence and integrity of its workforce, it is timely to promote professionalism and ethics in this time-honoured institution.

Public Service Professionalism

Public service professionalism is defined as the overall value that encompasses all other values that guide the public service. They include loyalty, neutrality, transparency, diligence, punctuality, effectiveness, impartiality, and other values that may be specific to the public services of individual countries. Public service professionalism embraces the notion that those people who join the public service need to be inculcated with shared values and trained in basic skills to professionally carry out their official duties. Complementary to this process is a need to set up management structures to ensure that a public service ethos and competence is achieved.

Public service ethics is defined as broad norms that delineate how public servants- as agents of the state and, where applicable, as members of an established profession such as accounting, law, etc.- should exercise judgment and discretion in carrying out their official duties. A public service committed to professionalism and ethics is more likely to attain its goals if it has in place an ethics infrastructure or its country, a national integrity system. These concepts represent, in a sense, a system of rules, activities, and agents that provide incentives and penalties for public officials to professionally carry out their duties and engage in proper conduct.

How to Promote Ethics and Professionalism in Public Service?

Initiatives to promote professionalism can begin simply with the existence of sound public management systems and practices. To start with, a career system based on the merit principle, which fairly and impartially recruits and promotes public servants, must be in place. This structure should be underpinned by a clear civil service law that outlines the legal rights and responsibilities of public servants. Further, well-articulated and fair human resource policies on appropriate remuneration, training opportunities, disciplinary procedures and the like should be implemented and enforced.

More importantly, a culture of professionalism and pride needs to be nurtured through the recognition of good work and correction of poor performance. Initiatives promoting ethics include the addition of special measures which focus on preventing, detecting and

Ethics

reporting, investigating, prosecuting and enforcing the appropriate laws against misconduct, ranging from unethical to criminal act. They should also focus on creating an environment conducive to and training public servants to observe high standards of conduct. In these endeavours, good example set by leadership is essential to the credibility of the exercise.

Challenges in Front of Public Service

There are many other challenges and resource constraints in ensuring professionalism and ethical behaviour in public service in India in present times. In many parts of India, large segments of the population face crushing poverty. There are not enough basic infrastructures and services in housing, health, education and employment to meet basic needs. Vast numbers of people are unemployed or under-employed. Many countries have recently experienced or are experiencing strife and conflict, where its citizens have had to fear for their lives and have lost all. In some cases, citizens do not have guarantees that their basic human rights will be respected. When a breakdown of law and order and extreme social dislocation occur, the moral fabric of a society can be torn apart. When survival becomes the paramount value, corruption can become a way of life. In this context, public servants are asked to accomplish the impossible-settle conflicts, set up infrastructures, and develop prosperous societies- form meagre or borrowed public funds.

Many times, they are pressured to become partisan in carrying out their duties or else are punished upon refusal. On a personal level, they are not paid for months or underpaid at times. Sometimes public servants are even unable to support their families. There are few opportunities in their societies for them or their family members to advance professionally or financially.

These conditions breed low morale and make corruption seem inevitable and a necessary evil. In areas where basic needs of citizens cannot be met, talking about professionalism and ethics can seem a luxury. Even under the harsh conditions noted above, a countless number of public servants around the world have continued to selflessly serve the public. They are worthy reminders that public service performance and integrity are an integral part of democracy, good governance and development. Public servants need not only to avoid criminal acts but actually strive for professional and ethical conduct. For, without the necessary public confidence in government, popular participation and cooperation necessary for a vibrant democracy and sustainable development will not grow.



GOVERNANCE AND PROBITY

What is Governance ?

The concept of governance is not new. It is as old as human civilization. Simply put governance means; the process of decision-making and the process by which decisions are implemented (or not implemented). Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance. Since governance is the process of decision-making and the process by which decisions are implemented, an analysis of governance focuses on the formal and informal actors involved in decision-making and implementing the decisions made and the formal and informal structures that have been set in place to arrive at and implement the decision.

Government is one of the actors in governance vary depending on the level of government that is under discussion. In rural areas, for example, other actors may include influential land lord, associations of peasant farmers, cooperatives, NGOs, research institutes, religious leders, finance institutions political parties, the military etc.

All actors other than government and the military are grouped together as part of the civil society. In some countries in addition to the civil society, organized crime syndicates also influence decision-making, particularly in urban areas and at the national level. Similarly formal government structures are one means by which decisions are arrived at and implemented, At the national level, informal decision-making structures, such as kitchen cabinets or informal advisors may exist. In urban areas, organized crime syndicates such as the land Mafia may influence decision-making. In some rural areas locally powerful families may make or influence decision-making. Such, informal decision-making is often the result of corrupt practices or leads to corrupt practices.

Governance refers to all processes of governing, whether undertaken by a government, market or network, whether over a family, tribe, formal or informal organization or territory and whether through laws, norms, power of language. It relates to the processes of interaction and decision-making among the actors involved in a collective problem that lead to the creation, reinforcement, or reproduction of social norms and institutions. To distinguish the term governance from government: a government is a formal body invested with the authority to make decision in a given political system. In this case the governance process, which includes all the actors involved in influencing the decision-making process (such as lobbies, parties, media), is centred on the relevant governing body. Whether the organization is a geopolitical entity (nation-state), a corporation (a business or organization incorporated as a legal entity), a socio-political entity (chiefdom, tribe, family, etc.), or an informal one, its governance is the way the rules, norms and actions are produced, sustained, regulated and held accountable. The degree of formality depends on the internal rules of a given organization.

Governance is a very general concept that can refer to all manner of organizations. Equally, this generality means the governance is often defined more narrowly to refer to a particular level of governance associated with a type of organization (including public governance, global governance, non-profit governance, corporate governance, and project governance), a par-

Ethics

particular field of governance associated with a type of activity or outcome (including environmental governance, internet governance, metagovernance, and collaborative governance). Governance can be used not only to describe these diverse topics but also to define normative or practical agendas for them. Normative concepts of fair governance or good governance are common among political, public sector, voluntary, and private sector organizations.

WHAT IS GOOD GOVERNANCE?

Good governance is about the processes for making and implementing decisions. It's not about making correct decisions, but about the best possible process for making those decisions. It is an indeterminate term used in international development literature to describe how public institutions conduct public affairs and manage public resources. Good decision-making processes, and therefore good governance, share several characteristics. All have a positive effect on various aspects of local government including consultation policies and practices, meeting procedures, service quality protocols, councillor and office conduct, role clarification and good working relationships.

The World Bank defines governance as the manner in which power is exercised in the management of a country's economic and social resources for development. Good governance is all about putting people at the centre of the development process. It is the key to a Nation's progress. Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.



Participation : Participation by both men and women is a key cornerstone of good governance. Participation could be either direct or through legitimate intermediate institutions or representatives. It is important to point out that representative democracy does not necessarily mean that the concerns of the most vulnerable in society would be taken into

consideration in decision making. Participation needs to be informed and organized. This means freedom of association and expression on the one hand and an organized civil society on the other hand.

Rule of Law Good : Governance requires fair legal framework that are enforced impartially. It also requires full protection of human rights, particularly those of minorities. Impartial enforcement of laws requires an independent judiciary and an impartial and incorruptible police force.

Transparency : Transparency means that decisions taken and their enforcement are done in a manner that follows rules and regulations. It also means that information is freely available and directly accessible to those who will be affected by such decisions and their enforcement. It also means that enough information is provided and that it is provided in easily understandable forms and media. **Responsiveness Good** governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe.

Consensus Oriented : There are several actors and as many viewpoints in a given society. Good governance requires mediation of the different interests in society to reach a broad consensus in society on what is in the best interest of the whole community and how this can be achieved. It also requires a broad and long-term perspective on what is needed for sustainable human development and how to achieve the goals of such development. This can only result from an understanding of the historical, cultural and social contexts of a given society or community.

Equity and inclusiveness : A society's well-being depends on ensuring that all its members feel that they have a stake in it and do not feel excluded from the mainstream of society. This requires all groups, but particularly the most vulnerable, have opportunities to improve or maintain their well-being. **Effectiveness and efficiency** Good governance means that processes and institutions produce results that meet the needs of society while making the best use of resources at their disposal. The concept of efficiency in the context of good governance also covers the sustainable use of natural resources and the protection of the environment.

Accountability : Accountability is a key requirement of good governance. Not only governmental institutions but also the private sector and civil society organizations must be accountable to the public and to their institutional stakeholders. Who is accountable to whom varies depending on whether decision or actions taken are internal or external to an organization or institution. In general an organization or an institution is accountable to those who will be affected by its decisions or actions. Accountability cannot be enforced without transparency and the rule of law.

philosophical basis of governance and probity

The ethical concerns of governance have been underscored widely in Indian scriptures and other treatises such as Ramayana, Mahabharat, Bhagvad Gita, Buddha Charita, Arthashastra, Panchatantra, Manusmriti, Kural, Shukra Niti, Kadambari, Raja Tarangani and Hitopadesh. At the same time, one cannot ignore the maxims on ethical governance provided by the Chinese philosophers such as Lao Tse, Confucius and Mencius.

The crux of wisdom on administrative ethics is that the public administrators are the

Ethics

guardian of the Administrative state. Hence, they are expected to honour public trust and not violate it. The current discipline of public administration accords primacy to the values of equity, justice, humanism, human rights, gender equality and compassion. The movement of Good Governance, initiated by the World Bank 1992, lays stress, inter alia, on the ethical and moral conduct of administrators. While the New public Management movement is more concerned with administrative effectiveness, the New Public Administration focuses on administrative ethics in its broader manifestation. Both the movements are complementary to each other. This complementarity of foci is as true today as it was a hundred years ago when the industrial world was experiencing the rise of Scientific Management amidst a strong acceptance of the notion of administrative responsibility. John Kennedy, during his Presidency (1961-63) had averred : No responsibility of government is more fundamental than responsibility of maintaining the higher standards of ethical behaviour.

The ideal-type construction of bureaucracy, propounded by Max Weber also highlighted an ethical imperative of bureaucratic behaviour. Weber (1947) observed: In the national type, it is a matter of principle that the members of the administrative staff should be completely separated from ownership of the means of production and administration. Official, employees and workers attached to the administrative staff do not themselves own the non-human means of production and administration. There exists, furthermore, in principle complete separation of property belonging to the organisation, which is controlled within the sphere of office, and the personal property of the official, which is available for his own private uses.



PROBITY IN GOVERNANCE

Probity is usually regarded as being incorruptible. But probity goes further than the avoidance of being dishonest because it is determined by intangibles like personal and societal values. The dictionary meaning of probity refers to integrity, trust, character, justice, honesty, rectitude and uprightness.

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.

The Oxford Dictionary defines probity as the quality or condition of having strong moral principles, integrity, good character, honesty, decency. It is the act of adhering to the highest principles and ideals rather than avoiding corrupt or dishonest conduct. It balances service to the community against the self-interest of individuals. Probity has also been described as a risk management approach ensuring procedural integrity. It is concerned with procedures, processes and systems rather than outcomes. The best probity processes do not however guarantee a civil servant will be immune from problems or criticism. It requires that civil servants act ethically, impartially, honestly and with fairness.

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, and 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, Gunnar 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 PRINCIPLES

There is no standard list of probity principles, however they generally include:

Accountability : Organisations and Boards have an obligation to explain or account for the way duties are performed and resources expended. Accountability involves aligning decision-making processes with the appropriate delegated authority and being responsible for past and expected performance. It involves maintaining good records that leave an audit trail.

Transparency : This is the willingness to open an organisation and its processes to scrutiny and possible criticism, enabling all stakeholders to have confidence in the outcome.

Ethics

It may involve providing reasons for decisions, along with relevant information to stakeholders. Transparent processes minimise the opportunity for and risk of, fraud and corruption.

Impartiality : Individuals and organisations interacting with an organisation (e.g. recruitment) are entitled to expect impartial treatment at every stage of the process. If they do not believe the process is honest, fair and impartial, or that a form of bias is acting against them, it could damage the reputation of the organisation.

Confidentiality : Transparency and accountability needs to be balanced against privacy and confidentiality considerations. Confidential material must be stored in a manner that protects the rights, interests and reputation of all involved.

conflict of Interest : This is where the public duty and private interests of a Board of staff member may be in conflict; resulting in their personal interest improperly influencing their official duties and responsibilities. Stakeholders have the right to expect the Board and staff member will only make decisions in the best interest of the organisation. Perceived and potential conflicts can be as damaging as actual conflicts. Conflicts of interest must be disclosed so procedures can be implemented to manage them effectively and mitigate the impacts.

LEVELS OF OPERATION OF PROBITY

It has been said that an effective way to understand probity is to think of the principles of honesty, ethical conduct and a transparent process. Also integrity means acting with honesty and transparency, using powers responsibly and striving to earn and sustain public trust. There is a clear connection between the concepts of probity and ethics. Ethics is concerned about what is right, fair just or good about what we ought to do, not just about what is the case or what is most acceptable or expedient.

So, it has been said that ethics in the public sector goes beyond what is strictly legal to incorporate a sense of propriety. While something may not be clearly prohibited, it may nonetheless be open to criticism. As the former Lord Mayor of Adelaide, Er. Jane Lomax Smith, has said a reality check in this context is to consider the impact of an action being described on the front page of a newspaper. The principles of probity, ethics and good governance operate on many levels- from, the individual, to the organisation and on to the watch-dog.

Probity at the level of Individual

For individuals, probity is about understanding the limits of their authority and powers and acting within those limits. Public servants need to be conscious at all times of the need to uphold the highest standard of conduct in their dealings on the government's behalf, which includes acting with integrity and avoiding conflicts of interest.

Having a conflict of interest is not morally wrong or unethical in itself. The challenge is in recognising and managing them. Public servants should also be aware of the need to avoid any perception of bias in their dealings. This requires an open mind in decision-making and acting fairly and impartially in good faith.

It is helpful to recognise what the impediments to ethical decision-making are and to know how to reach ethical decisions. For example, such impediments can include having insufficient or incorrect facts, not having clear goals, pride or fear (leading to individuals not asking questions, or not seeking help, or not being prepared to make the hard, but right, choices), pressure from (a perceived), lack of time, and tunnel vision. As has been said, when under

time pressure, we can be too focused on a particular task to the extent that we may close our eyes to what is more important.

So, when making decision, public servants should think about whether they have all the relevant facts, who is likely to be affected by the decision, what the options are, what the likely consequences of those options are, whether relevant persons have been consulted, whether they would be happy if the decision were open to public scrutiny, how they would feel if they were the subject of the decision, and whether the decision is consistent with their values and those of their organisation.

For public servants involved in project management, consideration should also be given to the use of independent probity advisers and probity auditors. In general, a probity adviser establishes the probity approach (as recorded in a probity plan) and provides advice and assistance during the project on probity issues, while a probity auditor conducts a review of the probity approach and so checks what has transpired against the probity plan in reporting on the outcome of the process. The probity adviser and probity auditor functions should be provided by different parties.

When deciding whether a probity adviser or auditor is required, public servants should consider whether the integrity of the project may be questioned, there has been a history of controversy or litigation, the project is politically sensitive and vulnerable to controversy, there are high stakes involved for bidders, it is an innovative project where bidders are likely to be concerned about protecting their ideas, or the project is very complex, such as build-own-operate-transfer schemes, joint projects between the public and private sector or projects involving substantial government funding. A failure by government agencies to uphold proper standards of conduct and probity has consequences. These include possible employment implications, and being the potential subject of watch dog investigations.

Probity at the level of organisations

For organisations, probity is about setting values at an organisation level and then implementing those values through policies and codes of practice. It is then for managers to demonstrate those values through leadership, to positively reinforce the values and also to ensure compliance with and enforcement of the values. The Auditor-General released an updated Public Sector Governance Better Practice Guide in June 2014. In his foreword, the Auditor-General states that effective governance can make a real difference to the performance of public sector entities and to the outcomes sought by the government. In particular:

Achieving effective governance depends on developing and maintaining appropriate and accepted governance structures and frameworks; it also depends heavily on the application of appropriate governance choices and a commitment to making them work. It is the positive interaction between the hard and soft elements of governance- the structural and people elements- that leads to improved performance. In this respect, strong leadership is a critical driver for success; it can ensure appropriate governance arrangements are in place and foster ownership of the entity's goals and strategies by its staff.

So, first and foremost, government agencies should establish an ethical culture. Then, they should set out to live that culture, for example, through the behaviour of their leaders, through the promotion of the values (for example, codes of conduct), by providing guidance (for example through activities such as effective induction, ongoing training and counsel-

Ethics

ling), by monitoring compliance (for example through complaints procedure and internal audits), by indentifying and managing high risk activities and areas (for example large scale procurement and development), by reinforcing values (for example through rewarding, recognising and promoting staff who exemplify the values), and by enforcing compliance (for example through appropriate sanction).

Probity at the level of watch-dogs

At another level, there are the watch-dogs, being the public sector bodies charged with oversight and investigation of standards and behaviours. These bodies can include:

- * The Ombudsman, who investigates complaints about administration (all Australian jurisdictions)
- * The Auditor-General, who oversees the management of resources in the public sector (all Australian jurisdictions)
- * An integrity agency, responsible for investigating and exposing misconduct and corruption.

There is no doubt that there has been an increased scrutiny of government in recent times, particularly of its governance and procurement processes. There are consequences if probity is ignored and so it is in everyone's interests that the right culture be established. The responsibility on government agencies is to promote high standards of integrity, demonstrate leadership through their own actions and through documented policies and procedures, and identify and address unacceptable practices. This involves actions by both the organisation and individuals.

Why is Probity important?

Unlike the private sector, the public sector is accountable to the public and subject to audit and political scrutiny. Consequently, standards of acceptable conduct cannot be compromised. As a result, public sector projects (whether delivered by alliancing or traditional contracting) need to demonstrate probity in all their stages. Probity is must in functioning of public Services because it :

- * Avoids corrupt practices.
- * Improves public sector integrity through organisational and attitudinal change.
- * Reassures the community and those wishing to do business with the government that the process and outcome can be trusted.
- * Fairness of the process can be ensured only through probity.
- * Avoids conflicts of interest problems.
- * Minimisation of potential for litigation.
- * Ensures accountability in governance.
- * Enhances integrity in public services.
- * Ensures compliance with processes.
- * Avoids the potential for misconduct, fraud and corruption.



OTHER PUBLIC SERVICE VALUES

Integrity

Integrity is one of the most important public service values. It refers to the consistency of actions, values, measures, principles, expectations and outcomes. It emphasizes on adherence to moral and ethical principles always, irrespective of the circumstances. Integrity is identified with incorruptibility and honesty. It is the inner sense of wholeness derived from qualities of sound character. A person of integrity is always truthfull in his actions and beliefs.

Integrity of a person can be judged by having a look at the extent to which they act according to ethical values, beliefs, principle they claim to hold. Integrity reveals the harmony between what a person profess and what he does in reality. In public administration, the officers are supposed to have a behavior based on integrity.

Challenges Faces by Integrity

- * In bureaucracy, the public officials have to shoulder immense responsibility and without being a person of integrity the duties of the office cannot be exercised effectively.
- * Poor work ethics constitute a major challenge to integrity. The greed of individual and low level of education also affects integrity. At times, the demands of life also come in the way of integrity.
- * At times, the socio-cultural life from which an individual comes also affects his integrity. The particular culture may have an indifferent attitude towards integrity. The culture may promote a yes man attitude where risk aversion is encourages.
- * The integriof a person's behavior is also affected by the organizational structure, systems and procedures, continuous ethical training or lack of it/ values and morality being promoted in an institution.
- * Diversion between values held by an individual and those promoted by the organization also affect integrity.
- * Systematic limitation also influence integrity of officials at times. An environment of wrong enforcement of rules and regulations, lack of transparency, weak system and procedures, selective enforcement of laws, poor monitoring and lack of sufficient resources also affect behavioural integrity of individual.

Significance of Integrity

- * Integrity is the fundamental value of public life, is of immense significance.
- * Public authroties must have hegh degree of integrity in their dealings with private citizens without which public trust can never be won and meted. This public trust is the key to the success i.e. without it complete disorder will take place.
- * Integrity is essential to achieve the desired obmectives of public policies and programmes, without it the policies and programmes will remain effective only on paper.
- * Integrity is essential to ensure the proper implementation of laws and policies formulated by the state effectively.

Ethics

- * Integrity enhances the efficiency and effectiveness of the system.
- * Integrity is the panacea for the white collar crimes of the present age (e.g. corruption, bribery).
- * The reputation of the official himself and the nation as a whole remains linked to integrity. Because if promises are not kept and projects are not delivered on time, then the public entity can never thrive in today's world of extreme competition.
- * Integrity strengthens the ethical and moral foundations of state.

ACCOUNTABILITY

The word accountability emerges from the term account means keeping the record. It is one of the most significant concepts of good governance. It emphasises on answerability. In a democratic country, institutions are accountable to the people ultimately.

Accountability emphasises that the officer must be accountable for what he does and what he does not. Both actions are taken into consideration. The concept can be applied to an individual entity has to be answerable for its actions in a democratic society.

Accountability is also defined as answering for one's actions to a superior officer. The juniors are accountable to seniors and not vice versa. It involves fixing complete responsibility of a person for any action taken by him. It is concerned with subjective decisions and actions of institute through ex-post scrutiny.

Type of Accountability

- Personal accountability standing for actions at personal level.
- Institutional accountability stands for accountability of institution.
- On the basis of type of actions involved, accountability could be political, financial etc.
- Accountability could be legal, extra-legal in character.

FEATURES OF ACCOUNTABILITY

- It is the standard of conduct in public life.
- It is a standard by which administrators are to be judged.
- It is an essential component of good governance.
- It is an important principle of public administration.
- It is democratic in character and a universal democratic principle.
- It is a sign of growing democratic awakening in the nation.
- It is participatory in character i.e. emphasise on the involvement of not only the people who take action but also the people who are affected from it.

4 PILLARS OF ACCOUNTABILITY

Responsibility : a duty which binds the executive to the task.

Answerability : executive must be answerable for what he does or does not do.

Liability : There must be some kind of legal obligation for action without which accountability can not be ensured. The officer must be liable for certain actions.

Trustworthiness : Without it no system can function. It is a trait of being worthy of trust and confidence. Without it team work can never take place.

SIGNIFICANCE OF ACCOUNTABILITY

- Accountability is necessary for the system of governance to function. In modern times, administrative mechanisms are highly institutionalised and the roles of state are extremely comprehensive. One single individual cannot perform all the roles and this system cannot succeed if everybody who is part of the system is not accountable. For an institution to function successfully the juniors have to be accountable to the seniors and then only the chain of executive action can be completed.
- It is an essential precondition for good governance. Every government action cannot be considered good on its face value, it has to be scrutinised to fix the loopholes and to ensure its relevance.
- It enhances the speed of governance i.e. any kind of deliberate delay in completing the task can be easily identified & can be fixed, if the environment encourages accountability.
- Accountability enhances efficiency i.e. the executives will always feel the pressure of being held accountable for their actions. It ensures that a particular task must be done with investment of minimum resources and within the shortest possible time. It ensures that the executive actions are directed to ensure the desired outcome.
- Without accountability a democratic polity is not possible. Absence of accountability could turn the holders of power into despot. The power will get concentrated into a few hands and participatory form of government which is an essential feature of democracy will remain an illusion.
- Lack of accountability could result in anarchy i.e. nobody would be answerable to anybody for either his/her action.
- Accountability prevents administrative irregularities and improper implementation of policies and programmes. It also prevents discrimination.
- Accountability ensures openness and transparency. It ensures that the law of the land is being followed in both letter and spirit. The possibility of any kind of nepotism gets eliminated i.e. even a minor deviation from the law of procedure can be identified and the person responsible for it can be subjected to the law. Thus it is a panacea for the evil of corruption i.e. misuse of power for personal benefits can take place only when others cannot identify it.
- Accountability enhances trust i.e. every person getting affected by the action and every other stakeholder question to executives for their policies and actions.
- Accountability is necessary to ensure justice and fairness. In the absence of accountability the misuse of power is the most possible and such misuse always results in injustice.
- Lastly, Accountability promotes growth and development by ensuring maximum outcome for minimum use of resources. It ensures that the institute perform their duties as per the mandate of the law. The problems of under-development are faced by a nation not necessarily because of lack of resources but primarily due to failure in effective implementation of the development laws of the land.

HOW TO ENSURE ACCOUNTABILITY ?

- Accountability can be ensured by developing efficient and effective organisational structure where different organs of state can function efficiently, effectively and harmoniously.
- Unambiguous allotment of duties and responsibilities at different levels of hierarchy is necessary to make the specific officials Accountable for their actions.
- The rules and regulations must be free from internal contradictions and must be clear and well defined so that these rules could be followed and the application of the rules could be ensured by holding the officer accountable.
- Effective judicial agencies are necessary to hold the executive accountable for their actions. Both the public and the institution must have access to these bodies so that an environment of quality could be created.
- People should have access to information to see whether the rules and regulations are being followed properly or not. The right to information act, 2005 has played an important role in ensuring accountability.

HONESTY

Honesty could be defined as truthfulness in speech and action. It refers to a facet of moral character and connotes positive and virtuous attributes such as integrity, truthfulness, and straightforwardness, including straightforwardness of conduct, along with the absence of lying, cheating, theft etc. While this sounds simple, it's surprisingly difficult to practice. Being truthful implies the presence of an active conscience and a working knowledge of ethics at the minimum. In everyday life, being truthful means listening to, and obeying the voice of our conscience.

Furthermore, honesty means being trustworthy, loyal, fair, and sincere. Honesty is valued in many ethnic and religious cultures. Honesty is the best policy is a proverb of Benjamin Franklin, however, the quote Honesty is the first chapter in the book of wisdom is attributed to Thomas Jefferson. Abraham Lincoln commented about honesty that if you once forfeit the confidence of your fellow citizens, you can never regain their respect and esteem. It is true that you may fool all of the people some of the time, you can even fool some of the people all of the time, but you can't fool all of the people all of the time.

Understand the working of Dishonesty

Most of us learned to be dishonest as children. The process often began with the realization that different behaviours result in different outcomes. For example, saying certain things (or not saying certain things) garnered desirable approval and praise, or the undesirable disapproval and censure, if not punishment. Indulgence in dishonest behaviour to get desired results was just a small step away. With time the thought processes behind such actions get so entrenched in our subconscious mind that one is not even aware of them. A time comes when one loses the capacity to know when and where to draw the line and how negatively does dishonesty affect our lives.

Dishonesty often becomes a tool to :

- Pretend that there is nothing wrong with us.

- Shift blame to others.
- Avoid embarrassment.
- Distract ourselves.
- Minimize conflict.
- Avoid responsibility or work.

Need to find a balance between full disclosure and privacy

Just because you're honest doesn't mean you have to air out all of your (or anybody else's) business. There are some things that we don't talk about because it's not information that the person asking may be entitled to. On the other hand, withholding information that you know should be disclosed is lying by omission. Deciding what information a person should or should not know is a personal decision. Just because you believe a person is better off not knowing something doesn't mean you are acting in their best interest by hiding that information. Follow your gut, and put yourself in that person's position. If I was in their shoes, would I rightfully feel betrayed if this information wasn't shared with me at an appropriate time?

Remember that being honest isn't easy

At its core, being honest is difficult because it makes us vulnerable. It shows people who we really are and that we make mistakes, which give them a chance to criticize and reject in a more hurtful way than if we'd hidden the truth or lied to begin with. And sometimes, the truth just hurts. But, honesty develops character, as well as credibility and trust, all of which are the building blocks of high self-esteem and healthy relationships. Being honest isn't a goal that you check off a list- It's an ongoing process that will both challenge and benefit you throughout your life. Nothing is as liberating as having nothing to hide.

Being honest really can be truly hard, but to be a stronger person we need to accept that before we become honest we need to put all our mistakes out on the table. Therefore you can answer their questions about your former mistakes. For most people, keeping secrets intended to benefit someone is not considered dishonest, as long as you are confident that the person you are keeping the secret from will completely understand when they find out. Still, it's a fuzzy line determining which secrets are dishonest- keeping a surprise birthday party under wraps is one thing, not telling a child that they are adopted or that their pet has died is trickier, and will require a personal sorting of ethics.

Significance of Honesty

Honesty and Deception

Ethics and accountability have become important themes for modern government, as most countries are experiencing a severe crisis of legitimacy. Increasingly, there is a feeling that performance management alone will not solve this crisis. Also, citizens expect ethical and responsible conduct from politicians and public administrators. Governance and new public management styles have raised new problems that cannot be solved by referring to traditional bureaucratic ethics. The increase of transparency and openness and the service orientation of public organizations have challenged traditional values of discretion and equality before the law. The growing interaction between the public and private sector has raised the question of integrity. Virtual boundaries of public-private organizations pose new challenges to manage-

Ethics

rial ethics. The ethical challenges facing public officers today are real, more complex than ever and must be met. The failure to do so only will add to the erosion of public confidence and trust in the government.

Honesty, defined as honour gained by action or conduct, is an inevitable part of our private and public life. But its implications for public life in a democracy are far more important. We can do a better job of passing on a sense of the value of honesty, integrity, and personal responsibility to the next generation in a democratic society. Teddy Roosevelt, while governor of New York, said; Honesty is not so much a credit as an absolute prerequisite to efficient service to the public. Unless a man is honest we have no right to keep him in public life. No man who is corrupt, no man who condones corruption in others, can possibly do his duty by the community. It is not an easy task to resolve the problem of honesty in democratic governance. To the extent that knowledge gives power, to that extent do lies affect the distribution of power, they add to that of the liar, and diminish that of the deceived, altering his choices at different levels.

Bok, a writer and philosopher currently serving as a distinguished fellow at the Harvard Centre for Population and Development Studies, explains the importance of honesty in public life by emphasizing how lying harms social trust the importance of honesty in public life is as follows. Lying and deception clearly do not affect only isolated individuals. As lies spread by imitation or in retaliation, or forestall suspected deception social trust is damaged. Yet trust is a social good to be protected just as much as the air we breathe or the water we drink. Social goods are non-excludable, individuals can not be prevented from sharing them, and they are available for the public to enjoy. Examples include the lighthouse, peace and security and law and order. When social trust is damaged, the community as a whole suffers, and when it is destroyed societies falter and collapse. In the public sphere, lying or the suspicion of lying has an added consequence: the proliferation of bureaucracy and regulation. Gutmann and Thompson see deception, the action of deceiving or cheating, as closely related to secrecy and confidentiality. They consider the following factors in which citizens can permit public officials to engage in deception: the importance of the deception's goal; the availability of alternative goal-achieving means; who will be deceived (other officials, other governments, all citizens); accountability (the possibility of approving deception in advance or discovering it later); and containing the deception (its effects on other actions by officials).

Requirements of Honesty

The principle of honesty, when applied to public policy and administration, has several requirements. The first one is the obligation to avoid lying. The Iran-Contra affair and other cases raised the perennial question of whether official lies should be permitted for the public good. When John M. Poindexter, President Reagan's national security advisor, was accused by Congress of an unapologetic embrace of truth, he replied that he had acted in what he thought were the country's long-term interests. Even those who disagree with Poindexter's judgment acknowledge that certain situations warrant deception. But was this particular situation exceptional enough to warrant it?

The second requirement is being truthful when presenting information to superiors and the public. For example, a public official can not make exaggerated claims (or vice versa) about what a proposed program will do in order to generate enthusiasm for it.

The third requirement is respecting other people's ability to gather and present accurate information relevant to public policy. In other words, honesty requires that an official does not try to prevent or suppress studies that challenge his or her view. Deception involves intentionally (or negligently) causing someone to believe something that the deceiver knows (or should know) to be false. Political deception is not always easy to recognize, because it seldom comes in the form of an outright lie.

The fourth requirement is to keep the public well-informed. This cannot be overemphasized, for an informed public is an essential ingredient of democracy. Yet in practice, some officials (e.g. the president, mayor, policy makers, or military people) have found an easy justification for both secrecy and deception. They believe that ordinary citizens, even sometimes other government officials, can not understand such complex problems as military operations, international security and national defence issues, and other such matters. The people's apparent inability to do so given public officials a kind of right to deception. Since average citizens can not possibly know the whole truth about specialized subjects, lying to them is permissible provided that there are some good reasons. Sometimes, government officials use the same ethic when they decide not to inform citizens of government involvement in various complex issues.

Survival of democracy is impossible without honesty

In a democratic society, these reasons cannot be used to justify giving anybody permission to deceive whenever they consider it necessary. The social good and public interest should not be used as excuses for deception, rather, they must be a reason for honesty. The ethical education of public officials, public awareness, open and transparent public administration, clear rules, policies, and regulations might ease the job of public officials in terms of ethical dilemmas. Such practices also might help them by providing consistency in decision-making, understanding the values reflected by that decision, and reaching more reflective judgments. Finding reported is several analytical studies indicate that ethics education is making a difference. We can not afford, intentionally or unintentionally, to be a partner in producing a new generation of leaders who are ethically illiterate and morally misguided. Develops the goodwill we had created throughout the world because of one simple act of being honest and keeping our word.

Honesty is an important attribute because it is one of the ways that people judge you. If you can not be considered as being honest, you will not have good business relationship, good friends, or perhaps even a good life.

Honesty and trust go hand in hand. If people know you are honest they will put their trust and faith in you. And they will be more willing to help you if you need help with something. If they know you have a tendency to lie, they won't trust you and they'll find excuses not to help you if you ask them for something. Just like the little boy who cried wolf over and over when the wolf wasn't really there. When the wolf came and he cried out, nobody believed him and they didn't come to help him.

Without honesty nothing gets accomplished

The concepts of integrity, transparency and accountability have been identified by the UN countries, collectively and individually, as part of the founding principles of public admin-

Ethics

istration. As such, these principles need to be espoused and seen to be practiced by the leadership within the UN System and in all member countries. In public administration, integrity refers to honesty or trustworthiness in the discharge of official duties, serving as an antithesis to corruption or the abuse of office. Transparency refers to unfettered access by the public to timely and reliable information on decisions and performance in the public sector. Accountability refers to the obligation on the part of public officials to report on the usage of public resources and answerability for failing to meet stated performance objectives. But what do these terms mean, in the abstract and concretely, for the UN administration and for the administrations of its Member State?

In the abstract, for the UN's own administration, integrity has been defined as includ(ing), but not limited to probity, impartiality, fairness, honesty and truthfulness. The need for transparency, though not defined explicitly, has been implied in the founding documents. More recently, the Organization has acknowledged the need to foster more transparency in access to information, procurement and senior level recruitment. The Organization's staff regulations state the staff members are accountable to the Secretary-General for the proper Discharge of their functions, highlighting the importance of accountability for performance.

Moreover, a sampling of the member countries turns up many abstract aspirations. For instance, In Yemen, to uphold integrity, public servants must neither solicit nor accept anything from their fellow citizens to perform their duties, thus creating a climate of confidence in themselves and in the public service as a whole. In South Africa, transparency must be fostered by providing the public with timely, accessible and accurate information. In the United Kingdom, accountability is a standard of public life, where holders of public office are accountable for their decisions and actions to the public and must be fostered by providing the public with timely, accessible and accurate information.

Accountability depends on transparency or having the necessary information. And transparency and accountability without integrity may not end up serving the public interest. Concretely, these concepts can be translated into an ethics infrastructure or a national integrity system of mutually reinforcing legislative standards, institutional structures and administrative procedures that ensure that public servants will put the interest of the public above their own. The Organisation for Economic Cooperation and Development (OECD) concept of an ethics infrastructure is a set of rules, institutions and practices that are in place to guide, manage and enforce good conduct in the public sector. It is composed of mutually reinforcing functions and elements to achieve the necessary coherence and synergy to support an environment to encourage high standards of behaviour. The Transparency International (TI) concept of a national integrity system describes the key institutions internal to combating corruption. The nine pillars of the system include the executive, civil society, private sector, champion of reform, judiciary, enforcement agencies, media, watchdog agencies and parliament. They affect the three spheres of rule of law, sustainable development and quality of life.

More immediately, these principles can translate into improved lives of the poor and vulnerable. They can assist daily actions for achieving internationally agreed-upon goals such as the outcomes of major UN conferences and summits, including the Millennium Development Goals (MDGs). The MDGs are the concrete targets set by the international community in 2000 to halve world poverty by 2015. The eight goals include: eradicating extreme poverty

and hunger, achieving universal primary education, promoting gender equality and empowering women, reducing child mortality, improving maternal health, combating HIV/AIDS and other diseases, ensuring environmental sustainability and a global partnership for development.

EMPATHY

Empathy is a capacity to recognise the problems of others from their perspective. It involves looking at the world from other's eyes. It emphasises on feeling the pain and suffering of others by putting oneself in the position of others persons. In simple language, it involves putting oneself into the shoe of others to feel the pinch of their pain.

TYPES OF EMPATHY

- It is of two types: Emotional and Cognitive.
- Emotional empathy is the capacity to respond to other's emotional state. It can be subdivided into Empathetic concern and personal distress. In empathetic concern, a person expresses compassion to others in response to sufferings (of others). In personal distress, a person develops self-centred feelings of discomfort and anxiety in response to the suffering of others.
- Cognitive empathy is a capacity to understand other's perspective. It involves perspective taking i.e. trying to enter other's brain to understand what is going on in their mind.

SIGNIFICANCE OF EMPATHY FOR ADMINISTRATION

- In a democratic system, the law is considered to be an expression of common will because the representatives of the people make the law for the benefit of the people. All the institutions of the state exist for one single purpose i.e. to ensure the progress of citizens and to fulfil their needs. Understanding the problems of people from their perspective is necessary to get the desired outcome.
- Empathy improves communication by making it effective. It increases the sense of trust between the government and the citizens. The people feel that their problems are being understood by the government and they don't have to face the challenges all alone.
- It provides a sense of security to the people i.e. they realise that the government understands them.
- Empathy reduces sense of discontent and dissatisfaction prevailing among the citizens. Most of the discontent is the result of the lack of trust prevailing between government and the citizens.
- Sense of empathy can go a long way in eliminating the evils of red tapism. The functioning of bureaucracy will become much faster.
- Empathy can contribute significantly to peace and prosperity i.e. if actions of state are in accordance with the needs of the people, then only the nation as a whole can progress.
- A true democracy is possible only if the government empathises with people because democracy is the government of the people and government for the people.

INTELLECTUAL INTEGRITY

Intellectual integrity refers to integrity of your ideas, actions and thoughts. It is all about being honest with yourself, honest with the sources you read or use and honest with your

Ethics

audiences and readers. It can be defined as the recognition of the need to be true to one's own thinking and to hold oneself to the same standards as one expects from others. Intellectual integrity emphasises on honest admission of discrepancies and inconsistencies in one's own thoughts. It is revealed by the consistency of our actions. If we practice what we preach and we expect from others the same what we do for ourselves in our thoughts and actions then only intellectual integrity can be ensured. It is a refinement of the concept of integrity and is applied to thoughts. The opposite of intellectual integrity is intellectual hypocrisy which emphasises on a mental state unconcerned with genuineness.

CHALLENGES FACED BY INTELLECTUAL INTEGRITY

- In today's world a number of factors are posing a serious challenge to intellectual integrity.
- In the age of marketing and capitalism, the intellectuals face pressure to publish too much and too fast. Such pressure affects natural thinking.
- There is a premium on the speed in today's world i.e. concepts like simplicity have lost their relevance.
- At times, the work is judged by where it is published and not by its quality.
- Intense competition among the writers/ thinkers also affects intellectual integrity.
- Absence of well-defined laws related to intellectual integrity is also responsible for corrosion of intellectual integrity.

ADVANTAGES OF INTELLECTUAL INTEGRITY

- Intellectual integrity originality of thinking and innovations. Intellectuals are encouraged to invest their time resources in developing new ideas.
- Intellectual integrity for true intellectual progress of the nation and society without which stagnation will take place and stagnation is the 1st step towards a state of degeneration.
- It is necessary to encourage honest behaviour i.e. integrity besets integrity.
- In the present world, where power lies in ideas, intellectual must be protected so that intellectual enrichment of the nation could continue unabatedly.

COMPASSION

The etymology of compassion is Latin, meaning co-suffering. More involved than simple empathy, compassion commonly gives rise to an active desire to alleviate another's suffering. It is often, though not inevitably, the key component in what manifests in the social context as altruism. It can be defined as the understanding or empathy for the suffering of others. Compassion is the emotion that we feel in response to the suffering of others that motivates a desire to help.

Compassion is often regarded as having an emotional aspect to it, though when based on cerebral notions such as fairness, justice and interdependence, it may be considered rational in nature and its application understood as an activity based on sound judgment. There is also an aspect of compassion which regards a quantitative dimension, such that individual's compassion is often given a property of depth, vigour, or passion. In ethical terms, the various expressions down the ages of the so-called Golden Rule often embodied by implication the prin-

principle of compassion. This rule emphasises that Do to others what you would have them do to you.

Compassion is considered in almost all the major religious traditions as among the greatest of human virtues. Buddha taught that to realize enlightenment, a person must develop two qualities : wisdom and compassion. Wisdom and compassion are sometimes compared to two wings that work together to enable flying, or two eyes that work together to see deeply. In the West, we're taught to think of wisdom as something that is primarily intellectual and compassion as something that is primarily emotional, and that these two things are separate and even incompatible. We're led to believe that fuzzy, sappy emotion is in the way of clear, logical wisdom. But this is not a Buddhist understanding. The Sanskrit word usually translated as wisdom is Prajna. This word could also be translated as consciousness, discernment or insight. The many schools of Buddhism understand Prajna somewhat differently, but generally it can be said that Prajna is understanding or discernment of the Buddha's teaching.

In Hindi language the term compassion is usually translated as Karuna which is understood to mean active sympathy or a willingness to bear the pain of others. In practice, Prajna gives rise to Karuna, and Karuna gives rise to Prajna. Truly, one can't have one without the other. They are a means to realizing enlightenment, and they are also enlightenment manifested.

Compassion as Training

In Buddhism, the ideal of practice is to selflessly act to alleviate suffering wherever it appears. You may argue it is impossible to eliminate suffering, and maybe it is, yet we're to respond anyway.

Reb Anderson (American Zen teacher) believes that we realize the intimate connection between the conventional truth and the ultimate truth through the practice of compassion. It is through compassion that we connect conventional truth and the ultimate truth through the practice of compassion. It is through compassion that we become thoroughly grounded in the conventional truth and thus prepared to receive the ultimate truth. Compassion brings great warmth and kindness to both perspectives. It helps us to be flexible in our interpretation of the truth, and teaches us to give and receive help in practicing the precepts.

Dalai Lama wrote that according to Buddhism, compassion is an aspiration a state of mind, wanting others to be free from suffering. It's not passive- It's not empathy alone- but rather an empathetic altruism that actively strives to free others from suffering. Genuine compassion must have both wisdom and loving kindness. That is to say, one must understand the nature of the suffering from which we wish to free others (this is wisdom), and one must experience deep intimacy and empathy with other sentient beings. True compassion has no expectation of reward, even a simple thank you attached to it. Expecting a reward maintains the idea of separate self and separate other.

RELEVANCE OF COMPASSION IN ADMINISTRATION

A civil servant takes an oath of allegiance to the Constitution of India at the time of joining service. If he does his job in the spirit of this oath he is bound to work for the rights and advancement of the weaker sections of society. Tolerance and compassion towards weaker sections of society is the prerequisite to work for their development and upliftment. A civil servant should look from a prism of empathy and responsibility to understand what is impor-

Ethics

tant, what is necessary and what is a pure wastage. Moreover, understanding people for whom you work is the first step to keep aside your personal interests and working in the larger realm of public interests. Tolerance and compassion make a civil servant to lead with not only head but also heart. They are the fundamental components of character and positive relationship which will be helpful to deliver the services and requirements fulfilling the needs of weaker sections. For example, a grievance redressal meeting was held exclusively for the differently abled in a Collectorate. Despite being held only for the differently abled, the meeting was convened at the first floor of the Collectorate which had no ramp and was not disabled friendly in any manner. It led to agitation of the petitioners who started protesting immediately at the venue. It is clear from the above example that empathy and in-depth understanding for the weaker sections be it differently abled or any senior citizen is mandatory for a civil servant at every stage. Deprivation of that essential quality leads to collapse in public administration and efficient service delivery.

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 (see journalistic objectivity), this second meaning of objectivity is sometimes used synonymously with neutrality.

Objectivity is one of the most important values in public administration. It entails respect, equality, and fairness. It doesn't matter whether someone has money or not, they must be treated fairly. Discrimination plagues the world, and it is a public administrator's job to make sure that the laws created do not infringe on any person's rights. Everyone should be treated equally and with respect. It is never ok for a public administrator to belittle anyone based on political, cultural, or religious beliefs because that is not acting professionally. It is ok to have opinions, but this core public administration value means that everyone should be treated fairly regardless of socio economic status. Objectivity is closely connected to a pragmatic conception of democracy.

DEMOCRATIC OUTLOOK

We typically identify democracy with political machinery- universal suffrage, accountability of politicians to the people, trial by a jury of one's peers, recurring elections, and so on. But these mechanisms do not express the heart of democracy, which Dewey argues is wider and fuller than just a form of government. Dewey's conception of democracy comprises two complementary parts. The first is normative : the communal basis of laws, policies, and institutions. The second is epistemic : the collaborative process of inquiry by which society identifies, prioritizes and solves problems. Taken together, the normative and epistemic constitute democracy in its fullest sense, as a way of life or mode of associated living of conjoint communicated experience.

COMPETENCY

A competency is the capability to apply a set of related knowledge, skill, and abilities to successfully perform functions or tasks in a defined work setting. Competencies often serve as the basis for skill standards that specify the level of knowledge, skill, and abilities needed for success, as well as potential measurement criteria for assessing competency attainment.

This competency area focuses on the knowledge, skills and abilities that youth service professionals need to complete and manage administrative duties associated with their work, including processing referrals, keeping customer files, completing reports, and communicating effectively and working well with others.

Competency Model

A competency model is a collection of competencies that together define successful performance in a particular work setting. Competency models are the foundation for important human resource functions such as recruitment, training and development, and performance management. Competency models can be developed for specific jobs, job groups, organizations, occupations, or industries.

Elements of a competency Model

Competency models can take a variety of forms. Typically, they include the following elements. For example, a competency model could include a competency called Teamwork defined as:

- establishing constructive and solid interpersonal relationships;
- treating others with courtesy, tact, and respect;
- working to resolve disagreements, attempting to persuade others and reach agreements;
- abiding by and supporting group decisions;
- and facilitating team interaction and maintaining focus on group goals.

Various activities or forms of behaviour could be associated with each competency. For example, the following behaviours could be associated with the competency Teamwork: handling differences in work styles effectively when working with co-workers, capitalizing on strengths of others on a team to get work done, anticipating potential conflicts and addressing them directly and effectively, motivating others to contribute opinions and suggestions, and demonstrating a personal commitment to group goals.

COMMITMENT

Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness Johann Wolfgang von Goethe.

The significance of public service is strengthened by each employee and their commitment to the public good. Indicators of that commitment include:

- Responsibility to the public and to those whom they have elected.
- Efficiency and effectiveness through the service provided to every constituent.
- Integrity by assuring that every constituent's rights are observed and their needs are served fairly, honestly and equitably.
- Stewardship by protecting preserving and wisely utilizing the resources of Kansas.

Ethics

- Cooperation by providing service in a collaborative manner for the greatest good of all constituents. Constituents include the private and public organizations and companies that serve the state.
- Communication with stakeholder by exercising deliberate, open and honest dialogue on important matters.
- Resolving conflicts in a skillful manner that legitimizes differing perspectives and restricts interpersonal tensions.
- Risking personal comfort, in exchange for trying to do what is innovative and best for the citizens of Kansas.

To the extent that we are successful in exhibiting our commitment to the public good, constituents will honour us with legitimacy and trust. The public servants shall have.

- A strong Commitment to personal Integrity.
- A strong Commitment to Democratic Governance.
- A strong Commitment to Respectfulness.
- A strong Commitment to Continual Learning and Innovation.
- A strong Commitment to Critical Reflection of Ethics and Values.

The Hierarchy of Commitment	
	I will do it!
Commitment	I will lead others to do it...
	I have to do it!
Compliance	I can do it when I am told to...
	Why should I do it?
Complain	If nobody say so...
Non-Committal/Condemn	I will not do it!
	I will influence others...

A Strong Commitment to personal integrity

To maintain and broaden public confidence, public servants are committed to perform all their responsibilities with the highest sense of integrity. Public servants must resolve any conflict between their personal interests and their official duties in favour of the public interest.

Conscientiousness : The public servant is committed to exercising conscience in the defence of democracy, peace, order and good governance.

Confidentiality : The public servant is committed to ensuring that sensitive information is treated with discretion and responsibility in order to protect the privacy and security of the public and the efficiency of government.

Fairness : The public servant exercises some level of discretionary authority in the daily course of activities, but is committed to ensuring that discretion never results in discrimination. The public servants is committed to treating all members of the public with equality and fairness.

Courage : The public servant is committed to exercising courage in the fulfillment of duties : the courage to take a position, to speak objectively, and to take responsibility before political authorities.

A STRONG COMMITMENT TO DEMOCRATIC GOVERNANCE

Public servants accept the obligation to act to serve the public interest through time, to promote the public trust in the democratic system, and to demonstrate commitment to professionalism.

Non-Partisanship : The public servant is committed to working with the government of the day and to the stewardship of the state.

Ensuring Transparency through Better Reporting : The public servant is committed to reporting accurately, clearly and comprehensively on the activities of their administrative units.

Providing accountability for public consultation : The public servant is committed to the promotion of dialogue, consultation, and engagement of the public.

Public Interest : The public servant is committed to understanding the public interest as it is expressed through time. The public servant fulfills the public interest by service to the elected government.

A STRONG COMMITMENT TO RESPECTFULNESS

In carrying out their responsibilities as professionals, public servants must exercise sensitive professional and moral judgements in all their activities.

With the elected : The public servant is committed to serving the elected government and parliamentarians with dignity and respect.

With the public: The public servant is committed to communicating with the public in a respectful manner that acknowledges the centrality of the citizen. The public servant is committed to making the experience of dealing with government as congenial, satisfying and constructive as possible.

With Colleagues : Public servants are committed to making the workplace a productive and healthy environment. Fellow civil servants are always treated with respect, tolerance and courtesy.

With Fellow Public Servants : Public servant is committed to creating trust and common purpose. The public servant is committed to building strong networks and partnerships with counterparts in other departments, government, agencies, both at home and around the world.

A STRONG COMMITMENT TO CONTINUAL LEARNING AND INNOVATION

A public servant is committed to monitoring the profession's evolution and to strive to continually improve competence and the quality of services.

Enhance Democratic Governance : The public servant is committed to a continual process of learning and innovation through constant study and thoughtful, measured experimentation in order to enhance governance.

Improve performance : The public servant is committed to the continual learning and innovation necessary to understand the nature and degree of risk.

Personal Improvement : The public servant is committed to a life-long pursuit of formal and informal educational endeavours to elevate the overall quality of the public service.

**A STRONG COMMITMENT TO CRITICAL REFLECTION ON
ETHICS AND VALUES**

A public servant is committed to observing the highest ethical standards to maintaining objectivity and be free of conflicts of interest in discharging profession responsibilities.

Critical Reflection of Ethics : The public servant is committed to the process of personally evaluating commitments and whether they are adequate for evolving circumstances.

Critical Reflection of Actions : The public servant is committed to a critical reflection of personal actions in light of past practices, government objectives, and the perspectives of peers.

Critical Reflection through Dialogue : The public servant is committed to cultivating a dialogue among peers and colleagues on values, ethics, actions, and inactions.

Critical Reflection through Reason : The public servant is committed to a continual process of re-evaluation of the existing conditions of democratic governance and the roles and responsibilities of the public service within that context.

PERSEVERANCE

"Winner never quit and quitters never win"

Perseverance is a virtue that can not be understand. It can be defined as the steady persistence in a course of action, a purpose, a state, etc. , especially in spite of difficulties, obstacles, or discouragement. Perseverance is a trait that enables an individual to continue with a behaviour that he or she has taken up despite having obstacles on the way. It requires strong conviction, mental toughness and moral strength to show perseverance is very high. Perseverance is the ability and drive to start and continue steadfastly on the path towards any goal you set. Frequently this factor alone is the difference between failure and success. Perseverance is also a personal value, because it gives shape and strengthens your character which allow you to keep your focus on your goal. Thus, the minute you accept and come to the realization that nothing fundamentally good comes without hard work and determination, the sooner you will be on the way to learning how to use perseverance to attain your life's goals.

Perseverance doesn't mean you have to do one particular thing over and over in a compulsively manner while expecting a different result. That is actually a version of insanity. When you have been on the same path several times without achieving the result you seek, it may be a good idea to stop and evaluate the factors that are not working. Based on your conclusion, you will be in a better position to make a conscious decision to either pursuing a different approach or persevere on the same path. Taken this into consideration, you will determine if your perseverance is based on tenacity and resolve or just plain stubbornness.

Perseverance requires that you never give up. Perseverance means that you focus on the end result and not on the pitfalls that will come. Perseverance is difficult in itself. It is the one thing that will keep you closer to achieving your goal. So many people never reach their goals because they give up right before the finish line. Remember that Thomas Edison tested thousand of plants before finding the formula to create plastic. This could be summed up with one of his famous quote: Many of life's failures are people who did not realize how close they were to success when they gave up.

JUSTICE

No other value has been more consistently linked to ethics and morality than the idea of justice. From the Republic, written by the ancient Greek philosopher Plato, to *A Theory of Justice*, written by the late Harvard philosopher John Rawls, every major work on ethics has held that justice is part of the central core of morality. Justice means giving each person what he or she deserves or, in more traditional terms, giving each person his or her due. Justice and fairness are closely related terms that are often today used interchangeably. There have, however, also been more distinct understandings of the two terms. While justice usually has been used with reference to a standard of rightness, fairness often has been used with regard to an ability to judge without reference to one's feelings or interests; fairness has also been used to refer to the ability to make judgements that are not overly general but that are concrete and specific to a particular case. In any case, a notion of desert is crucial to both justice and fairness. The nortons and Ellisons of this world, for example, are asking for what they think they deserve when they are demanding that they be treated with justice and fairness. When people differ over what they believe should be given, or when decision have to be made about how benefits and burdens should be distributed among a group of people, questions of justice or fairness inevitably arise. In fact, most ethicists today hold the view that there would be no point of talking about justice or fairness if it were not for the conflicts of interest that are created when goods and services are scarce and people differ over who should get what. When such conflicts arise in our society, we need principles of justice that we can all accept as reasonable and fair standards for determining what people deserve.

But saying that justice is giving each person what he or she deserves does not take us very far. How do we determine what people deserve? What criteria and what principles should we use to determine what is due to this or that person?

Principles of Justice

The most fundamental principle of justice- one that has been widely accepted since it was first defined by Aristotle more than two thousand years ago- is the principle that equals should be treated equally and unequals unequally. In its contemporary form, this principle is sometimes expressed as follows: Individuals should be treated the same, unless they differ in ways that are relevant to the situation in which they are involved. For example, if Jack and Jill both do the same work, and there are no relevant differences between them or the work they are doing, then in justice they should be paid the same wages. And if Jack is paid more than Jill simply because he is a man, or because he is white, then we have an injustice- a form of discrimination- because race and sex are not relevant to normal work situations.

There are, however, many differences that we deem as justifiable criteria for treating people differently. For example, we think it is fair and just when a parent gives his own children more attention and care in his private affairs than he gives the children of others; we think it is fair when the person who is first in a line at a theatre is given first choice of theatre tickets; we think it is just when the government gives benefits to the needy that it does not provide to more affluent citizens, we think it is just when some who have done wrong are given punishments that are not meted out to others who have done nothing wrong; and we think it is fair when those who exert more efforts or who make a greater contribution to a project

Ethics

receive more benefits from the project than others, These criteria- need, desert, contribution, and effort- we acknowledge as justifying differential treatment, then are numerous.

On the other hand, there are also criteria that we believe are not justifiable grounds for giving people different treatment. In the world of work, for example, we generally hold that it is unjust to give individuals special treatment on the basis of age, sex, race or their religious preferences. If the judge's nephew receives a suspended sentence for armed robbery when another offender unrelated to the judge goes to jail for the same crime, or the brother of the Director of public Works gets the million dollar contract to install sprinklers of the municipal golf course despite lower bids from other contractors, we say that it's unfair. We also believe it isn't fair when a person is [un]injured for something over which he or she had no control, or isn't compensated for a harm he or she suffered. And the people involved in the brown lung hearing felt that it wasn't fair that some diseases were provided with disability compensation, while other similar diseases weren't.

Different Kinds of Justice

There are different kinds of justice. Distributive justice refers to the extent to which society's institutions ensure that benefits and burdens are distributed among society's members in ways that are fair and just. When the institutions of a society distribute benefits or burdens in unjust ways, there is a strong presumption that those institutions should be changed. For example, the American institution of slavery in the pre-civil war South was condemned as unjust because it was a glaring case of treating people differently on the basis of race.

A second important kind of justice is retributive or corrective justice. Retributive justice refers to the extent to which punishments are fair and just. In general, punishments are held to be just to the extent that they take into account relevant criteria such as the seriousness of the crime and the intent of the criminal, and discount irrelevant criteria such as race. It would be barbarously unjust, for example, to chop off a person's hand for stealing a dime, or to impose the death penalty on a person who by accident and without negligence injured another part. Studies have repeatedly shown that when blacks murder whites, they are much more likely to receive death sentences than when whites murder whites or blacks murder blacks. These studies suggest that injustice still exists in the criminal justice system in the United States. Yet a third important kind of justice is compensatory justice. Compensatory justice refers to the extent to which people are fairly compensated for their injuries by those who have injured them, just compensation is proportional to the loss inflicted on a person. This is precisely the kind of justice that was at stake in the brown lung hearings. Those who testified at the hearings claimed that the owners of the cotton mills where workers had been injured should compensate the workers whose health had been ruined by conditions at the mills.

The foundations of justice can be traced to the notions of social stability, interdependence, and equal dignity. As the ethicist John Rawls has pointed out, the stability of a society- or any group, for that matter- depends upon the extent to which the members of that society feel that they are being treated justly. When some of society's members come to feel that they are subject to unequal treatment, the foundations have been laid for social unrest, disturbances, and strife. The members of a community, Rawls hold, depend on each other, and they will retain their social unity only to the extent that their institutions are just. Moreover, as the philosopher Immanuel Kant and others have pointed out, human beings are all equal in this re-

spect: they all have the same dignity, and in virtue of this dignity they deserve to be treated as equals. Whenever individuals are treated unequally on the basis of characteristics that are arbitrary and irrelevant, their fundamental human dignity is violated.

Justice, then, is a central part of ethics and should be given due consideration in our moral lives. In evaluating any moral decision, we must ask whether our actions treat all persons equally. If not, we must determine any moral decision, we must ask whether our actions treat all persons equally. If not, we must determine whether the difference in treatment is justified: are the criteria we are using relevant to the situation at hand? But justice is not the only principle to consider in making ethical decision. Sometimes principles of justice may need to be overridden in favour of other kinds of moral claims such as rights or society's welfare. Nevertheless, justice is an expression of our mutual recognition of each other's basic dignity, and an acknowledgement that if we are to live together in an interdependent community we must treat each other as equals.

FAIRNESS

Civil servants need to be fair and reasonable in all professional relationships. They are supposed to disclose conflicts of interest. Fairness is a normative principle. It is a principle used to suggest outcomes or actions that ought to, or should, occur. To be fair is good, to be unfair is bad. To be fair is right; to be unfair is wrong. To be fair is just, to be unfair is unjust. To be fair is ethical; to be unfair is unethical. Actions and outcomes ought to be fair, the ought to be just, and they ought to be ethical. Unfair actions and outcomes should be opposed, they should be avoided, and they should be reversed or eliminated.

As a normative principle, fairness clearly overlaps with other commonly used normative terms such as justice, equity, equality, and morality. Perhaps it is possible to define boundaries around these terms. Perhaps one could argue that some action is related to fairness but unrelated to justice, or is moral but does not have anything to do with fairness. Such an exercise might even yield some useful insights about the difference between these terms. However, in a simpler sense, when someone argues that something is unfair, she may merely be expressing a normative sentiment that may relate to any one of these commonly used terms. Rather than attempting to distinguish these normative terms from each other, I will instead present a unique reason why certain actions or outcomes ought to arise. In each case, it will be suggested that fairness is sometime invoked in applying that principle, even though in some cases the normative principle may seem to relate more to some other norm, such as morality, rather than to fairness. Nevertheless, we shall refer to the following principles as fairness principles, despite the fact that they clearly have a broader applicability and usage.

SECULARISM

Secularism in India means equal treatment of all religions by the state. Unlike the Western concept of secularism which envisions a separation of religions and state, the concept of secularism in India envisions acceptance of religious laws along with the laws of state and non-discriminatory outlook of state for different religions. With the 42nd Amendment of the Constitution of India enacted in 1976, the Preamble to the Constitution asserted that India is a secular nation. India does not have an official state religion. The people of India have freedom of religion, and the state treats all individuals as equal citizens regardless of their

Ethics

religion. Since Indian citizens follow large number of religious ideas and beliefs, the public servants have to have strong secular values without which nothing significant can be achieved.

DISCIPLINE

Discipline teaches us to operate by principle rather than desire. Saying no to our impulses (even the ones that are not inherently sinful) puts us in control of our appetites rather than vice versa. It deposes out lust and permits truth, virtue, and integrity to rule our minds instead. Self-discipline facilitates goals and keeps our attitude elevated. You can even say that discipline is the foundation of happiness and the uttermost requirement for success.

Discipline is the suppression of base desires, and is usually understood to be synonymous with self-control. self-discipline is to some extent a substitute for Motivation. Discipline is when one uses reason to determine the best course of action that opposes one's desires, which is the opposite of Fun. Virtuous behaviour can be described as when one's values are aligned with one's aims: to do what one knows is best and to do it gladly. Continent behaviour, on the other hand, is when one does what one knows is best, but must do it by opposing one's motivations. Moving from continent to virtuous behaviour requires training and some self-discipline.

IMPARTIALITY

The public servants must carry out your responsibilities in a way that is fair, just and equitable and reflects the Civil Service commitment to equality and diversity. They must not act in a way that unjustifiably favours or discriminates against particular individuals or interest.

Impartiality (also called evenhandedness or fair-mindedness) is a principle of justice holding that decisions should be based on objective criteria, rather than on the basis of bias, prejudice, or preferring the benefit to one person over another for improper reasons.

The bureaucrats are required to serve the government, whatever be its political persuasion, to the best of your ability in a way which maintains political impartiality and is in line with the requirements of this code, no matter what your own political beliefs are. They are supposed to act in a way which deserves and retains the confidence of ministers, while at the same time ensuring that you will be able to establish the same relationship with those whom you may be required to serve in some future government. They need to comply with any restrictions that have been laid down on your political activities. The bureaucrats must not act in a way that is determined by party political consideration, or use official resources for party political purposes. They shall not allow your personal political views to determine any advice given to their juniors or the seniors.

TRANSPARENCY

'In a democratic country like ours, where all the agents of the public must be responsible for their conduct, there can be few secrets, The people of this country have right to know every public act. The denial of the right to know which is derived from the concept of freedom of speech and expression, though not absolute yet is a factor which should make one worry' - Supreme Court.

Transparency implies openness, communication, and accountability. It entails operating in such a way that it is easy for others to see what actions are performed. Transparency means

your action is open to all, you are not biased on any basis of cast, creed, religion, rich/poor in your action in Government. It also ensures that your behaviour is not shrouded by secrecy.

In a democratic set up like India, the right of franchise is not sufficient, but right to know the affairs of the state is necessary, says an eminent thinker. Mr. Justice Krishna Iyer rightly observed, The essential measure to ensure a responsible political system is to grant right to information/ I without which an intelligent participation is not possible in a democracy.

DILIGENCE

Diligence is steadfast application, assiduousness and industry; the work. It is one of the seven heavenly virtues. Diligent behaviour is indicative of a work ethic; a belief that work is good in itself.

Diligence is the earnest, conscientious application of one's energy to accomplish what have been undertaken, in other words, it is the exercise of investing one's all energy to complete the assigned tasks. It is characterized by other words, it is the exercise of investing one's all energy to complete the assigned tasks. It is characterized by steady, earnest, and energetic applications and efforts. In simple term, it means that a diligent person continually works hard towards his or her goals, makes use of what resources and opportunities are available. He or she is vigilant to avoid errors and to stay focused on the task at hand. He or she pays careful attention to details and is dedicated to achieving quality results. Diligence provides a basis for people trusting the person with jobs that are tricky or complicated. It is important to understand that diligence does not rely on talent, but employs commitment, industry, and perseverance to transform vision into reality.

The Concept of Diligence is engraved in certain basic principles. Diligence invests time, thought, and energy into a task with the hope that it will produce a healthy return. By investing a lot, diligent individuals expect to gain a lot. They realize that what they get out of something depends upon what they are willing to put into it. Diligence does not allow a task once undertaken to remain incomplete; it rather aims at finishing the task fully. It counts the cost and sees things through to the bitter end. In fact, for the diligent persons, the satisfaction of finishing a task is often as meaningful as any praise or recognition they receive from others. Diligence also applies to both small and large tasks, significant or menial, easy or difficult. It applies the same efforts to whatever task is at hand, realizing that anything worth doing is worth doing right.

How can one be diligent?

A diligent person must work hard and complete all his or her assigned tasks before going to rest or relax. In an interview with *Leaders Magazine, Inc.* Vladimir Putin, the current President of Russian Federation was asked what would be your advice to young people, both in Russia and in other countries, for the achievement of personal success. He replied, As for any specific advice, I know a very old, time-tested recipe for success. Our ancestors came up with it hundreds of years ago: Diligence is the mother of success. I am sure that remains relevant today. Abigail Adams, wife of John Adams, 2nd US President (1735-1826) said. Learning is not attained by chance, it must be sought for with ardour and attended to with diligence. Samuel Johnson, English poet (1709-1784) stated, Few things are impossible to diligence and skill.

PUNCTUALITY

Punctuality means arriving or doing things at the appointed time, neither early nor late. Punctuality is the secret of success in life. The renowned and successful men in the world are known to be punctual. They knew the value of time and utilized it in the proper way in their life. Time, like tide, waits for none, nor can it be kept in store for future use. Therefore, in order to live a meaningful life, one must make the best use of time; and the only way to make the best use of it is to be punctual. The habit of punctuality should be acquired step by step. Youth is the time of one's life to acquire this valuable habit. Once this good habit is acquired, it hardly goes away. It becomes a part and parcel of one's nature. A punctual person is cared and respected by all.

Being punctual strengthens and reveals your integrity. If you tell someone that you will meet them at a certain time, you have essentially made them a promise. Being on time shows others that you are a man of your word. **being punctual show you are dependable.** A man can always be found at his post, carrying out the duties needful for that time. People know they can rely on such a man if he says he will be there, he'll be there. But if a man is not punctual, others cannot depend on him- They do not know where he will be when they need him. His associates will begin to feel he cannot organize his own time, and these doubts will seep into matters beyond the clock, as it naturally raises the question : 'If he is careless about time, what else is he careless about?' Benjamin Franklin once said to an employee who was always late, but always ready with an excuse. I have generally found that the man who is good at an excuse is good for nothing else.'

Being punctual builds you self-confidence. showing up on time not only tell other people you are dependable, it teaches you that you can depend on yourself. The more you keep the promises you make, the more your self-confidence will grow. And the more you gain in self-mastery, the less you will be at the mercy of your self-confidence will grow. And the more you gain in self-mastery, the less you will be at the mercy of your compulsions and habit, and the more in control of your life you will feel.

Being punctual assures you're at your best. after riding someone's bumper, speeding like a maniac, searching for cops, and cursing at red lights, it's hard to then turn your focus to making a presentation at a meeting or charming a date- you're shaky and depleted from the adrenaline and stress. But when you show up on time. better yet a little early, you have a few minutes to collect your thoughts, review your material, and get your game face on. Soldiers should be minutemen. Punctuality is one of the most valuable habits a soldier can possess.

- Christopher Columbus Andrews, Hints to Company officers on Their Military Duties, 1863

Being punctual builds and reveals your discipline. The punctual man shows that he can organize his time, that he pay attention to details, and that he can put aside this to do that- he can set aside a pleasure to take care of business.

'There is great dignity in being waited for,' said one who was in this habit, and who had not much of which he need be vain, unless it was this want of promptness.'

- John Tood, The Students Manual, 1854

Being punctual shows your humility. That bumper sticker maxim; 'Always late, but worth the wait' show that tardiness and an over estimation of one's worth sometimes go hand in hand. People will be glad to see you when you arrive, but they would have been gladder still had you come on time.

Being punctual show your respect for others. Being late is a selfish act, for it puts your needs above another's. you want an extra minute to do what you'd like, but in gaining that minute for yourself, you take a minute from another, which is why...

Being late is a form of stealing. That's a tough truth, but it's a truth none the less. When you make others wait for you, you rob minutes from them that they'll never get back. Time they could have turned into money, or simply used for the things important to them. In coming to meet you at the agreed upon hour, they may have made sacrifices- woken up early, cut short their workout, told their kid they couldn't read a story together- and your lateness negates those sacrifices. If you wouldn't think of taking ten dollars from another man's wallet, you shouldn't think of stealing ten minutes from him either. Being punctual show you value time yourself, and thus wouldn't think of depriving others of this precious, but limited resource.

Being late disturbs the experiences of other people. Your tardiness not only robs others of their time. but of the fullness of their experiences as well. The student who interrupts a professor in the middle of his lecture, the family which climbs over you to get to their seats at the middle of the row in the theatre, the man who opens the creaky door in the middle of a eulogy. When an old man was once asked why he had been so punctual in arriving at his church on time for decades, he replied, I made it my religion not to disturb the religion of others.

Being late strains your relationships. When you're late in meeting other people, it makes them feel undervalued, that whatever you couldn't pull yourself away from was more important or that they didn't mean enough to you to warrant allotting sufficient time to arrive on schedule. The guest who flies in to see you feels like a dope standing at the airport alone, your date feels awkward sitting at restaurant by herself, and your child feels abandoned as she wait with her teacher for you to arrive, all the other children having already been picked up from school.

Being late hurts your professional career. Whether you're an employee or in business for yourself, being late can hinder your professional success. Many companies have strict policies about punctuality- get a few write-ups and you're gone. Of course, if you arrive late to the job interview, you probably won't land the position in the first place. And if you're trying to win over a new client, arriving ten minutes late isn't going to get things off on the right foot, in the same way that promising to get something to him by a certain date and then failing to do so, may have him looking elsewhere for your services.

Being late takes a toll on your life. Always running behind simply hurts you in all areas of your life. It results in lost opportunities: missing a plane, missing a meeting, missing an important part of a lecture, missing a wedding. It creates stress and can lead to car accidents and traffic tickets. It results in embarrassment and forces you to come up with excuses for why you're late, putting a strain on your honesty, Basically, it makes your life more complicated; for men seeking to simplify their lives, cultivating punctuality is an essential part of that path.

DEDICATION TO WORK

'Genius is one percent inspiration, ninety-nine percent perspiration'- Thomas A Edison

Dedication means to be committed and enthusiastic about work. To put in that extra bit of effort and be willing to undertake anything at any time even to the extent of outside working hours. The power of a movement lies in the fact that it can indeed change the habits of people. This change is not the result of force but of dedication, of moral persuasion.

Dedicated is going to, above and beyond. If you have an idea, you work the idea until it's done, until it's doing what it is supposed to be doing. That might mean working late, working extra, whatever is needed of you by your team to get it done. Dedicated can mean working extra, whatever is needed of you by your team to get it done. Dedicated can mean seeing a news story on at night and you have this always on mindset, have this idea that you jot down or send off to your team even though it's late at night.

Dedicated is helping a team member who needs help, who is struggling, even as you work to get your own stuff done. It's asking, 'how can I help', not resting when your stuff is done, but pitching in wherever you can to help other teams. You could be going home, but you stick around to get it done. You volunteer for things at work outside your typical duties if you have the bandwidth to do so, because you know it's to the greater benefit of everyone.

Dedicated means going above and beyond the scope of what's written in a job description. From new business travel all over the place to networking at events in your free time, dedicated means doing as much as you reasonably can in order to advance yourself, your team, the agency, your clients, everyone. It doesn't mean living out of balance or giving 110% all the time, but it does mean that where and when you can give extra without causing yourself harm, you make the choice to give extra.



PUBLIC SERVICE VALUES

WHY ARE VALUES IMPORTANT

In organisation theory, values are normally conceptualised as essential components of organisational culture and as instrumental in determining, guiding and informing behaviour. While the practice, study and understanding of public administration has evolved considerable over recent decades, the concept of public service values remains fundamental to all aspects of government and administration. It is not possible to understand the motivations and behaviour of organisations and those who work within them comprehensively without consideration of values. All decisions are value-based and identifying the values within an organisation provides the key to understanding why and how certain activities take place while others do not. Different types of organisation operate on the basis of different value sets, and the public service is no different in having its own unique combination of values.

Values are essential components of organisational culture and instrumental in determining, guiding and informing behaviour. 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.

Public service organisations operate in environments subject to regular change and replete with competing demands and obligations. Process is as important as outcomes and public trust is predicated on democratic values being represented at all stages in the decision-making process. In an environment of uncertainties, and which is subject to frequent structural and functional change, values provide a compass for guiding activities. If the work of the public service is not based on or driven by an appropriate set of values, it may lose the trust and respect of those who rely on it- the public. Different emphases may be placed on different values according to the administrative and political priorities at a given time, but adherence to a set of broadly coherent and accepted values is essential for stability and coherence. As public administrator's values are developed through an interaction of self, situation and society, it is important that values are therefore periodically re-examined and challenged.

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 co-ordinate, 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 (such as New Public Management), 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.

Ethics

The pecking order of values had altered in response to public service modernisation and related reforms, as well as wider social change. While some consider that accountability is now the dominant value for public servants in the performance and execution of their work, others consider that efficiency, in the sense of speedy service delivery, had reemerged an importance public service value.

The work of the public service is increasingly specialised, a public service-wide values statement has become necessary in order to bond all elements of the service. A service-wide value statement offers an over arching frame work, which can be complemented as necessary by the sector-specific value statements. It might usefully draw on the experience of other developed bureaucracies, where categories or sets of values are used. Values that reinforce the mission of an organisation have a direct and positive effect on the performance of that organisation. Values and values statements should form a discrete part of any code of conduct, and not be blended or confused with ethical behaviour and descriptions of expected conduct.

While private firms require varying degrees of public trust according to their direct involvement with consumers and the public, public trust and confidence are integral to public institutions such as the civil service or the courts. 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. It follows that a clear definition and public statement of values is a requisite of all public organisations, and the taks of mangement is to ensure that planning and actions are conducted in the framework established by these values.



CITIZEN'S CHARTER

INTRODUCTION

The Citizens' Charter is based on the premise that the Citizen is 'King' and government organizations exist not to rule but to serve the citizens. Citizens' Charters are merely reflections of this principle. In order to ensure that both the service provider as well as citizens realize that public agencies are meant to provide service and each organization should spell out the services it has to perform and then specify the standards/ norms for these services. Once this is done then the organisations can be held to account if the service standards are not met. Government of India commenced the exercise to formulate Citizens' Charters in 1996.

A Citizens' Charter represents the commitment of the Organisation towards standard, quality and time frame of service delivery, grievance redress mechanism, transparency and accountability. Department of Administrative Reforms and Public Grievances, in the Ministry of Personnel, Public Grievances and Pensions, Government of India, in its efforts to provide more responsive and citizen-friendly governance coordinates the efforts to formulate and operationalized Citizens' Charters. Various Central Government Ministries/ Department / Organisation. A Citizens' Charter is a public statement that defines the entitlements of citizens to a specific service, the standards of the service, the conditions to be met by users, and the remedies available to the latter in case of non-compliance of standards. The Charter concept empowers the citizens in demanding committed standards of service. Thus, the basic thrust of Citizens' Charter is to make public services citizen centric by ensuring that these services are demand driven rather than supply driven.

CONCEPT AND ORIGIN OF CITIZENS' 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. Citizen's 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 Citizen's 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 'Service First'. The basic objective of the Citizen's Charter is to empower the citizen in relation to public service delivery.

IDEALS AND PRINCIPLES BEHIND CITIZENS' CHARTER

The six principles of the Citizen's Charter movement as originally framed were:

- **Quality** : Improving the quality of services
- **Choice** : Providing Choice wherever possible
- **Standards** : Specify what to expect and how to act if standards are not met.
- **Value** : Add value for the taxpayer's money.

Ethics

- **Accountability** : Be accountable to individuals and organisations.
 - **Transparency** : Ensure transparency in Rules/ Procedures/ Schemes/ Grievances.
- These were later elaborated by the Labour Government 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.

ESSENTIAL COMPONENTS OF CITIZENS' CHARTER

The Citizens' Charter is an instrument which seeks to make an organization transparent, accountable and citizen friendly. A Citizens' Charter is basically a set of commitments made by an organization regarding the standards of service which it delivers. Every citizens' charter has several essential components to make it meaningful.

The first essential component of a citizens' charter is the Vision and Mission Statement of the organization. This gives the outcomes desired and the broad strategy to achieve these goals and outcomes. This also makes the users aware of the intent of their service provider and helps in holding the organization accountable.

Secondly, in its Citizens' Charter, the organization must state clearly what subjects it deals with and the service areas it broadly covers. This helps the users to understand the type of service they can expect from a particular service provider. These commitments/ promises constitute the heart of a citizens' charter. Even though these promises are not enforceable in a court of law, each organization should ensure that the promises made are kept and, in case of default, a suitable compensatory/ remedial mechanism should be provided.

Thirdly, the Citizens' Charter should also stipulate the responsibilities of the citizens in the context of the charter. The Citizens' Charter, when introduced in the early 1990's, represented a landmark shift in the delivery of public services. The emphasis of the Citizens' Charter is on citizens as customers of public services.

The Citizens' Charter scheme in its present form was first launched in 1991 in the UK. The aim was to ensure that public services are made responsive to the citizens they serve. In the Introduction to the First Report on Citizens' Charter that was released by Prime Minister John Major in 1992, it was clearly defined as follows: The Citizens' Charter sees public services through the eyes of those who use them. For too long the provider has dominated and now it is the turn of the user. The Citizens' Charter will raise quality, increase choice, secure better value and extend accountability (Cabinet Office, U.K, 1992).

THE CHARTER MARK

The Charter Mark Scheme was introduced in 1991 in the United Kingdom to improve the efficacy of the citizens' Charters. It was a tool designed to help organisations focus on, and improve, their customer service and delivery to users. A set of six criteria made up the Charter Mark standard:

Criterion 1: Set standard and perform well

Criterion 2: Actively engage with your customers, partners and staff.

Criterion 3: Be fair and accessible to everyone and promote choice.

Criterion 4: Continuously develop and improve.

Criterion 5: Use your resources effectively and imaginatively

Criterion 6: Contribute to improving opportunities and quality of life in the communities you serve.

Public service organizations were eligible to apply for the Charter Mark and only those which could score satisfactorily on the criteria mentioned above given the Charter Mark as a recognition. The process of evaluation was carried out by independent agencies. Evaluation of the Citizens' Charter scheme in the UK has been conducted by experts from outside agencies as well as Government committees. The Public Service Committee concluded in its 'Report on The Citizens' Charter (1997)' that the initiative had made 'a valuable contribution to improving public service.' The committee came to the conclusion that Citizens' Charter had led to improvements in delivery, culture and responsiveness of many services.

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, 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 Minister 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 Government would formulate Citizen's 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.

The Charters are expected to incorporate the following elements:

- Vision and Mission Statements;
- Details of business transacted by the organisation;
- Details of clients;
- Details of services provided to each client group;
- Details of grievance redress mechanism and how to access it; and
- Expectations from the clients.

Primarily an adaptation of the UK model, the Indian Citizen's Charter has an additional component of expectations from the clients' or in other words obligations of the users. Involvement of consumer organisation, citizen groups, and other stakeholders in the formulation of the Citizen's Charter is emphasised to ensure that the Citizen's Charter meets the needs of the users. Regular monitoring review and evaluation of the Charters, both internally and through external agencies, are enjoined. Most of the national Charters are posted on the government's websites and are open to public scrutiny. The organisations with Citizen's Charters are advised to give publicity to their Charters through such means as print/ electronic media and awareness campaigns.

PROBLEMS IN IMPLEMENTATION OF CHARTERS

As pointed out, the Citizen's Charters initiative in India had started in 1997 and the Charters formulated are in a nascent stage of implementation. Introduction of a new concept is always difficult in any organisation. Introduction and implementation of the concept of Citizen's Charter in Government of India was much more difficult due to rules and regulations and lengthy procedures and the rigid attitudes of the work force. The major obstacles encountered in this initiative were :

- The general perception of organisations which formulated Citizen's Charters was that the exercise was to be carried out because there was a direction from the top. The consultation process was minimal or largely absent. It, thus, became one of the routine activities of the organisation and had no focus.
- For any Charter to succeed, the employees responsible for its implementation should have proper training and orientation, as commitments of the Charter cannot be expected to be delivered by a workforce that is unaware of the spirit and content of the Charter. However, in many cases, the concerned staff were not adequately trained and sensitised.
- Sometimes, transfers and reshuffles of concerned officers at the crucial stages of formulation/ implementation of a Citizen's Charter in an organisation severely undermined the strategic processes which were put in place and hampered the progress of the initiative.
- Awareness campaigns to educate clients about the Charter were not conducted systematically.
- In some cases, the standards/time norms of services mentioned in Citizen's Charter were either too lax or too tight and were, therefore, unrealistic and created an unfavourable impression on the clients of the Charter.
- The concept behind the Citizen's Charter was not properly understood.
- Information brochures, publicity material, pamphlets produced earlier by the organisations were mistaken for Citizen's Charters.

Duties and Responsibilities of Nodal Officers

Each Ministry/ Department/ Public Sector Undertaking/ Organisation proposing to formulate a Citizen's Charter may designate an officer known as Nodal Officer for Citizen's Charter. This officer may preferably be of the rank of Joint Secretary or equivalent in Ministry/ Department and should be selected on the basis of careful assessment of his/her attitude and suitability for the job. The Nodal Officer for Citizen's Charter shall be actively involved in the process of formulation and implementation of Citizen's Charter at each and every stage.

Evaluation and Review of Citizen's Charter

- Arrange for regular internal and external evaluation of implementation of Citizen's Charter in the Organisation and assessment of the level of satisfaction among citizen/ client. Report to the Head of the Department/ Organisation on a regular basis.
- Based on the feedback/ assessment/ evaluation, taking necessary steps for review/ revision of the Citizen's Charter.
- Ensuring that activities related to formulation/ implementation of Citizen's Charter form a part of the Annual Action Plan of the Organisation.
- Ensuring that all the activities relating to Citizen's Charter during the year are included in the Annual Reports of the Ministry/ department/ Organisation concerned.

How to make the Charter a Success

Prerequisites for making the Citizen's Charter a success :

- A Sense of urgency.
- Owning of the Charter by the Head of the Department and the entire staff.
- A committee headed by the Chief Minister to oversee the implementation and progress of the Citizen's Charter.
- Constant interaction with the stakeholders.
- Motivating the staff and performance review of the staff based on the criteria outlined in the charter.
- Taking corrective measures.
- Simplification of procedures and systems.
- Reducing hierarchy, decentralization.

Citizen's Charter - A Trouble - Shooting Guide

Nature of Problem	Cause	Solutions
Limited awareness of the Charter among the public	Absence of a planned approach to publicity Limited training and stakeholder involvement Charter treated as one among the many initiatives.	A holistic approach to publicity through press, electronic media and user involvement Meet the citizen programmes by the department.
Poor or inadequate consultations with	Bureaucratic style of functioning No systematic identification of stakeholders Lack of citizen friendly approach and absence of avenues for the stakeholders to interact or give feedback poor complaint redressal systems.	Change in the behaviour of the officers and staff through coaching, training and incentive systems Creating customer friendly environment in the offices Improved accessibility of officers and staff
Poor service delivery standards and underperformance	Poor systems in place Outdated Processes Staff not trained properly Centralisation	Training of staff at all levels Decentralization and delegation of authority. Technology upgradation Process review and restructuring
Inadequate feedback from citizens about quality of service, limiting the impact of the Charter	Lack of transparency Communication failure Absence of systems to give feedback Lack of credibility and lack of confidence in the system	Customer confidence building measures sharing information and reports with users of the service. Consultation committees. Welcoming negative feedback and removing fear from customers. Assurance that information from feedback will be used to improve services.

CRITICAL REVIEW OF THE CITIZENS' CHARTER

Independent review of the Citizens' Charter in India was carried out by the Public Affairs Centre, Bangalore (2007) and the results have been published in a report entitled India's Citizens' Charter - A decade of experience. The Report of PAC has also brought out the following general deficiencies:

- a) **Poor design and content :** Most organizations do not have adequate capability to draft meaningful and succinct Citizens' Charter. Most Citizens' Charter drafted by government agencies are not designed well. Critical information that end-users need to hold agencies accountable are simply missing from a large number of Charters. Thus, the Citizens' Charter programme has not succeeded appreciable empowering end-users to demand greater public accountability.
- b) **Lack of public awareness:** While a large number of public service providers have implemented Citizens' Charter, only a small percentage of end-users are aware of the commitments made in the Citizens' Charter. Effective efforts of communicating and educating the public about the standards of delivery promise have not been undertaken.
- c) **Inadequate groundwork:** Government agencies often formulate Citizens' Charter without undertaking adequate groundwork in terms of assessing and reforming its processes to deliver the promises made in the Charter.
- d) **Charters are rarely updated:** Charters reviewed for this report rarely showed signs of being updated even though some documents date back from the inception of the Citizens' Charter programme nearly a decade ago. Only 6% of Charters reviewed even make the assurance that the document will be updated sometime after release. In addition, few Charters indicate the date of release. Needless to say, the presence of a publication date assures end-users of the validity of a Charter's contents.
- e) **End-users and NGOs are not consulted when Charters are drafted:** Civil Society organizations and end-users are generally not consulted when Charters are being formulated. Since a Citizens' Charter's primary purpose is to make public service delivery more citizen-centric, agencies must investigate the needs of end-users when formulating Charters by consulting with ordinary citizens and civil society organizations.
- f) **The needs of senior citizens and the disabled are not considered when drafting Charters:** Just one Charter reviewed for this report assured equitable access to disabled users or senior citizens. Many agencies actually do cater to the needs of the disadvantaged or elderly, but do not mention these services in their charter.
- g) **Resistance to Change:** The new practices demand significant changes in the behaviour and attitude of the agency and its staff towards citizens. At time, vested interests work for stalling the Citizens' Charter altogether or in making it toothless.

A study sponsored by the Department of Administrative Reforms and Public Grievances of evaluation of the Citizens' Charter was carried out by the Indian Institute of Public Administration (2008). Some of the observations/ findings of this study are:

- (a) Citizens' Charters have still not been adopted by all Ministries/ Departments.
- (b) There was lack of precision on standards and commitments in several cases.
- (c) There is often little interest shown by the organizations in adhering to their Charter.

- (d) On the communications front, the Charter programme has been throttled on account of poor planning and resource commitment for publicity.
- (e) In some cases, the Charters have become a one-time exercise, frozen in time.
- (f) There was general lack of accountability and review mechanisms. The Charters were devoid of participative mechanisms for effective performance.

HOW TO MAKE CITIZENS/ CHARTERS EFFECTIVE

The Commission has briefly dealt with the issue of Citizens' Charter Citizens' Charters in its Fourth Report on 'Ethics in Governance'. The Commission observed that in order to make these Charters effective tools for holding public servants accountable, the Charters should clearly spell out the remedy/ penalty/ compensation in case there is a default in meeting the standards spelt out in the Charter. It emphasized that it is better to have a few promises which can be kept than a long list of lofty but impractical aspirations.

- i. Internal restructuring should precede Charter formulation:** As a meaningful Charter seeks to improve the quality of service, mere stipulation to that effect in the Charter will not suffice. There has to be a complete analysis of the existing systems and processes within the organization and, if need be, these should to be recast and new initiatives adopted. Citizens' Charters that are put in place after these internal reforms will be more credible and useful than those designed as mere desk exercises without any system re-engineering.
- ii. One size does not fit all:** This huge challenge becomes even more complex as the capabilities and resources the governments and departments need to implement Citizens' Charters vary significantly across the country. Added to these are differing local conditions. The highly uneven distribution of Citizens' Charters across States is clear evidence of this ground reality. For example, some agencies may need more time to specify and agree upon realistic standards of service. In others, additional effort will be required to motivate and equip the staff to participate in this reform exercise. Such organizations could be given time and review to experiment with standards, grievances redressal mechanisms or training. They may also need more time for internal restructuring of the service delivery chain or introducing new systems. Therefore, the Commission is of the view that formulation of Citizens' Charters should be a decentralized activity with the head office providing broad guidelines.
- iii. Wide consultation process:** Citizens' Charters should be formulated after extensive consultations within the organization followed by a meaningful dialogue with civil society. Inputs from experts should also be considered at this stage.
- iv. Firm commitments to be made:** Citizens' Charters must be precise and make firm commitments of service delivery standards to the citizens/ consumers in quantifiable terms wherever possible. With the passage of time, an effort should be made for more stringent standards of service delivery.
- v. Redressal mechanism in case of default:** Citizens' Charters should clearly lay down the relief which the organization is bound to provide if it has defaulted on the promised standards of delivery. In addition, wherever there is a default in the service delivery by the organization, citizens must also have recourse to a grievances redressal mechanism.

Ethics

This will be discussed further in the next chapter on grievances redressal mechanisms.

- vi. Periodic evaluation of Citizens' Charters:** Every organization must conduct periodic evaluation of its Citizens' Charter preferable through an external agency. This agency while evaluation the Charter of the organisation should also make an objective analyses of whether the promises made there in are being delivered within the defined parameters. The result of such evaluations must be used to improve upon the Charter. This is necessary because a Citizens' Charter is a dynamic document which must keep pace with the changing needs of the citizens as well as the changes in underlying processes and technology. A periodic review of Citizens' Charter thus becomes an imperative.
- vii. Benchmark using end-user feedback:** Systematic monitoring and review of Citizens' Charters is necessary even after they are approve and placed in the public domain. performance and accountability tend to suffer when officials are not held responsible for the quality of a Charter's design and implementation. In this context, end-user feedback can be a timely aid to assess the progress and outcomes of an agency that has implemented a Citizens' Charter. This is a standard practice for Charters implemented in the UK.
- vii. Hold officers accountable for results :** All of the above point to the need to make the heads of agencies of other designated senior officials accountable for their respective Citizen's Charters. The monitoring mechanism should fix specific responsibility in all cases where there is a default in aderring to the Citizens' Charters.
- viii. Include Civil Society in the process:** Organizatons need to recognized and support the efforts of civil society groups in preparation of Charters, their dissemination and also facilitating information disclosures. There have been a number of States where involvement of civil society in this entire process has resulted in vast improvement in the contents of the Charter, its adherence as well as educating the citizens about the importance of this vital mechanism.

SEVOTTAM MODEL

Sevottam model is a quality management framework applicable to public service delivery organisations in all its departments. Sevottam is a Service Delivery Excellence Model which provides an assessment- improvement framework to bring about excellence in public service delivery. Service Delivery Excellence Model provides a framework for organisations to assess and improve the quality of service delivery to citizens.

The need for a tool like Sevottamarose from the fact that Citizens' Charters by themselves could not achieve the desired results in improving quality of public services. Besides, the absence of a credible grievances redressal machanism within organizations was also becoming a major impediment in improving service delivery standards. Thus, it was felt that unless there is a mechanism to assess the outcomes of various measures, the reform initiatives would not yield the desired results. The Sevottam model works as an evaluation mechanism to assess the quality of internal process and their impact on the quality of service delivery.

The sevottam model has three modules

The first component of the model requires effective Charter implementation thereby opening up a channel for receiving citizens' inputs into the way in which organizations determine service delivery requirements. Citizens' Charters publicly declare the information on

citizens' entitlements thereby making citizens better informed and hence empowering them to demand better services.

The first component of Citizen Charter is **Service Standards**- Citizen Charter is the document where a public sector Organization declares its key services along with delivery timelines and requirements. Sevottam focuses on the formulation, monitoring and review of Citizen Charter to ensure the organization promises what it can deliver and delivers what it has promised.

The second component of the model, **Public Grievance Redress** requires a good grievance redressal system operating in a manner that leaves the citizen more satisfied with how the organization responds to complaints/ grievances, irrespective of the final decision.

The Third component **Excellence in Service Delivery**, Postulates that an organization can have an excellent performance in service delivery only if it is efficiently managing well the key ingredients for good service delivery and building its own capacity to continuously improve service delivery.

The ability of such an assessment model in influencing service delivery quality will be a function of how tightly improvement actions are linked to assessment results. Further, any assessment model needs to be updated improvement actions are linked to assessment results. Further, any assessment model needs to be updated periodically to keep it abreast with emerging developments. Change Management as well as Research and Development have therefore, been identified as important focus areas for running this model, in addition to administration of the assessment process and its culmination in certification or awards.

Targets of Sevottam Model

Sevottam targets stated needs like:

- **Timeliness:** Time norms for specific services are enumerated in Citizens' Charter.
- **Services and norms standard :** The services and norms are set as per active discussions with different stakeholders.
- **Effectiveness:** a single window system for service deliverables is targeted for delivery to cut down on assesses shutting from one desk to another to get services.
- **Responsiveness :** a robust grievance redress system is needed to listen to assesses grievance as well as redress them timely.
- **Courteous behaviour :** Norms for behaviour, especially in assesses facing positions, is described in the Citizens' Charter and pro-active feedback on service delivery is gathered to judge this.
- **Information :** facilitation centres and help centres are targeted to meet assesses needs of information.
- **Empathy :** public grievance officers are needed to listen to assesses in their time of need.

Ethics

The Sevottam model prescribes seven steps.

1. Define service and identify clients.
2. Set standards and norms for each service.
3. Develop capability to meet the set standards.
4. Perform to achieve the standards.
5. Monitor performance against the set standards.
6. Evaluate impact through an independent mechanism.
7. Continuous improvement based on monitoring and evaluation.

DEFECTS OF EARLIER SYSTEMS OF PUBLIC SERVICE DELIVERY

Drawbacks of Citizens Charter

- Prepared without involvement of citizens/ clients/ stakeholders.
- No relation with service delivery improvement.
- Information about charter does not percolate down the line. hence not implemented.

Drawbacks in earlier Public Grievance Redress Mechanism

- Not in place in many organizations.
- Grievances not taken as feedback for improvement of services
- Employees not trained for improvement of tasks assigned.

Defects in earlier Public Delivery Standards.

- Not prescribed or not met due to inadequate infrastructure.
- Non-involvement, de-motivation and lack of training of employees at the cutting edge level.
- Lack of proper planning for optimum utilization of resources.



CODES OF CONDUCT FOR CIVIL SERVANTS

INTRODUCTION

The Civil Service is an integral and key part of the Government of India. It supports the Government of the day in developing and implementing its policies, and in delivering public service. Civil servants are accountable to Ministers, who in turn are accountable to Parliament. As a civil servant, they are appointed on merit on the basis of fair and open competition and are expected to carry out their role with dedication and a commitment to the Civil Service and its core values: integrity, honesty, objectivity and impartiality.

The Public servants need to uphold the dignity, integrity and incorruptibility of their service and they have to adopt themselves to democratic ways of administration. It is their bounden duty to treat the common men in India as their own or to put it correctly, to feel themselves to be one of them and amongst them. Civil servants have special obligations because they are responsible for managing resources entrusted to them by the community, because they provide and deliver services to the community and because they provide and deliver services to 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 the civil service functions fairly, impartially and efficiently. It is essential that the community must be able to trust and have confidence in the integrity of the civil service decision making process.

Within the civil service itself, it needs to be ensured that the decisions and actions of civil servants reflect the policies of the government of the day and the standards that the community expects from them as government servants. The expectation that the civil service will maintain the same standards of professionalism, responsiveness and impartiality in serving successive political governments is a key element of the way our democratic polity functions. In a democracy, an efficient civil service must have a set of values that distinguishes it from other professions. Integrity, dedication to public service, impartiality, political neutrality, anonymity etc are said to be the hallmark of an efficient civil service.

The crux of ethical behaviour does not lie in bold words and expressions enshrined as standards, but in their adoption in action, insurrection against violations, in putting in place competent disciplinary bodies to investigate allegations of violations and to impose sanctions quickly and in promoting a culture of integrity. Civil Service Values which all public servants should aspire, should be defined and made applicable to all tiers of government and parastatal organizations. Any transgression of these values should be treated as misconduct, inviting punishment.

The code of conduct outlines a set of values and principles which helps guide behaviour, choice and actions. It helps to decide whether ones/ actions are right or wrong. Organizations as well as individuals have to have ethical standards. These standards help ensure that individuals belonging to an organization have a consistent approach in carrying out their responsibilities and making decision. They also ensure that members of an organization maintain a consistent and appropriate behaviour towards one another and towards clients and persons-outside the organization.

INTERNATIONAL CODE OF FUNDUCT FOR PUBLIC OFFICIALS

In 1996, the UN adopted an International Code of Conduct for Public Officials which opened with the following general principles;

1. A public office, as defined by national law, is a position of trust, implying a duty to act in the public interest. Therefore, the ultimate loyalty of public officials shall be to the public interests of their country as expressed through the democratic institutions of government.
2. Public officials shall ensure that they perform their duties and functions efficiently, effectively and with integrity, in accordance with laws or administrative policies. They shall at all times seek to ensure that public resources for which they are responsible are administered in the most effective and efficient manner.
3. Public officials shall be attentive, fair and impartial in the performance of their functions and, in particular, in their relations with the public. They shall at no time afford any undue preferential treatment to any group or individual or improperly discriminate against any group or individual, or otherwise abuse the power and authority vested in them.

In India, Civil service values have evolved over years of tradition. These values also find place in various rules, including the Code of Conduct. The current set of enforceable norms are Conduct Rules, typified by the Central Civil Service (Conduct) Rules-1964 and analogous rules applicable to members of the All India Services or employees of various State Governments.



CONDUCT RULES FOR CIVIL SERVANTS

INTRODUCTION

The code of behaviour as enunciated in the Conduct Rules, while containing some general norms like 'maintaining integrity and absolute devotion to duty' and not indulging in conduct unbecoming of a government servant, are generally directed towards cataloguing specific activities deemed undesirable for government servants.

There is no Code of Ethics prescribed for civil servants in India although such Codes exist in other countries. A comprehensive Civil Service Code can be conceptualized at three levels. At the apex level, there should be a clear and concise statement of the values and ethical standards that a civil servant should imbibe. These values should reflect public expectations from a civil servant with reference to political impartiality, maintenance of highest ethical standards and accountability for actions. At the second level, the broad principles which should govern the behaviour of a civil servant may be outlined. This would constitute the Code of Ethics. At the third level, there should be a specific Code of Conduct stipulating in a precise and unambiguous manner, a list of acceptable and unacceptable behaviour and actions. The Commission feels that the values and the Code of Ethics should be given a statutory backing by including them in the proposed Civil Services Bill.

CRITICAL ANALYSIS OF CIVIL SERVICES CONDUCT RULES

The present Conduct Rules regulate the behaviour of civil servants. Although these constitute a very comprehensive and wide ranging set of guidelines, they suffer from many shortcomings and anomalies.

The Central Services (Conduct) Rules, 1964 provide that 'no Class I officer shall, except with the previous sanction of the Government, permit his son, daughter or other dependant, to accept employment in any (company or firm) with which he has official dealings or in any other (company or firm) having official dealings with the Government.' Since there may be no company or firm in India that does not have any dealing with the Government, all firms and companies are automatically covered by such a sweeping rule which is likely therefore to be observed more in breach than in reality and which in any case, may not necessarily involve any type of conflict of interest. Moreover, even if permission is taken in advance, if the acceptance of employment really involves any element of nepotism or conflict of interest, such permission cannot absolve the civil servant from any disciplinary or criminal liability.

The Central Services (Conduct) Rules, 1964 also provide that where a Government servant enters into a transaction in respect of movable property either in his own name or in the name of the member of his family, he shall, within one month from the date of such transaction, report the same to the prescribed authority, if the value of such property exceeds twenty thousand rupees in the case of a Government servant holding any Class IV post, provided that the previous sanction of the prescribed authority shall be obtained by the Government servant if any such transaction is with a person having official dealings with him. Considering the rate of inflation in the country, rising living standards and rising income level, the financial ceilings prescribed above mean that even for buying day-to-day consumer appliances, intimation of the transaction to Government becomes necessary. This restriction again is therefore ob-

Ethics

served more in breach than in reality. Even if such intimation is given, it is unlikely that the Government can maintain or process the records of such transactions. It also amounts in any case to duplication of efforts since an annual statement of movable and immovable properties is to be submitted by Government servants.

According to the Central Services (Conduct) Rules, 1964 'no Government servant shall, except with the previous knowledge of the prescribed authority, acquire or dispose of any immovable property by lease, mortgage, purchase, sale, gift or otherwise either in his own name or in the name of any member of his family.' This Rule is again so sweeping in its coverage that even inheritance of ancestral family property would require prior intimation. It also amounts to duplication since an annual property return is supposed to reflect all the transactions.

The Central Service (Conduct) Rules, 1964 also provide that 'a Government servant shall so manage his private affairs as to avoid habitual indebtedness or insolvency. A Government servant, against whom any legal proceeding is instituted for the recovery of any debt due from him or for adjudging him as an insolvent, shall forthwith report the full facts of the legal proceedings to the Government.' this appears to be a meaningless provision which is unlikely to be enforced nor does it have any direct linkage with the official work of the civil servant.

Therefore, in the light of the above, the Conduct Rules need to be completely redrawn based on the values and code of ethics as suggested in the preceding paragraphs. The proposed Central Civil Service Authority may be consulted while drawing up the Conduct Rules and for interpreting any 'grey areas' that may emerge in enforcing these Conduct Rules. The recommendations regarding the 'Civil Services Values' and the code of Ethics would have to be incorporated in the proposed Civil Services Bill.



CODES OF ETHICS

CODE OF ETHICS FOR GOVERNMENT SERVICE

While values are critical, they can be sustained by institutions to be durable and to serve as an example to others. Values without institutional support will be weakened and dissipated. Institutions provide the container, which provide shape and content to the values. This is the basis of all statecraft and laws. Therefore creation of a code of Ethics is of great importance to promote and sustain values for public services. A person in Government service should:

1. Put loyalty to the highest moral principles and to country above loyalty to Government persons, party, or department.
2. Uphold the Constitution, laws, and legal regulations of the United States and of all governments therein and never be a party to their evasion.
3. Give a full day's labour for a full day's pay, giving to the performance of his duties his earnest effort and best thought.
4. Seek to find and employ more efficient and economical ways of getting tasks accomplished.
5. Never discriminate unfairly by the dispensing of special favours or privileges to anyone, whether for remuneration or not; and never accept for himself or his family, favours or benefits under circumstances which might be construed by reasonable persons as influencing the performance of his governmental duties.
6. Make no private promises of any kind binding upon the duties of office, since a Government employee has no private word which can be binding on public duty.
7. Engage in no business with the Government, either directly or indirectly which is inconsistent with the conscientious performance of his government duties.
8. Never use any information coming to him confidentially in the performance of governmental duties as a means for making private profit.
9. expose corruption wherever discovered.
10. Uphold these principles, ever conscious that public office is a public trust.

CENTRAL CIVIL SERVICES (CONDUCT) RULES IN INDIA

While the Central Government has issued conduct rules for government employees known as Central Civil Services (Conduct) Rules 1964, it does not lay down values which civil services should follow or a code of ethics. The rules are more in the nature of 'do's' and 'don't'.

The Conduct Rules cover matters such as property transactions, acceptance of gifts, joining of non-political organization and host of other issues covering almost every activity which a normal individual undertakes. The rules are highly restrictive, seriously curtailing freedom of operation of a government employee, couched in vague language and sometimes impractical to follow. If a government servant wishes to carry serious academic activity and publish articles and books, he has to take permission, which does not come by easily. An officer should report every purchase of a movable property such as TV or a refrigerator of

Ethics

more than Rs. 15000 in value. To join a foreign language class run by foreign cultural organization or attend a reception hosted by foreign diplomatic mission permission is required.

The conduct rules are followed more in breach than in practice and gives a handle to government to harass honest and dedicated officers, while the dishonest and corrupt get away due to complicated procedure involved in taking disciplinary action. The rules are totally inadequate to deal with cases of malfeasance or misconduct of public servants as they give numerous escape routes for the unscrupulous. It is time to discard these rules and bring a new code of ethics for civil servants.

First Initiative for code of Ethics in India

The Department of Administrative Reforms of Government of India, had prepared a Code of Ethics for public services, as part of 'an Action Plan for an Effective and Responsive Government' which was presented in a conference of Chief Ministers presided by the Prime Minister held in May 1997. The objective of the Code was to prescribe standards of integrity and conduct that are to apply to public services. The salient features of the code are as follow:

1. The public services should assist the government in formulating and implementing policies and administering public services in the most effective way.
2. Employees in public services should uphold the rule of law and respect for human rights, and act solely in public interest. They must maintain the highest standards of probity and integrity.
2. Employees in public services should uphold the rule of law and respect for human rights, and act solely in public interest. They must maintain the highest standards of probity and integrity.
3. They should conduct themselves in such manner that the public feels that the decisions taken or recommendation made by them are objective and transparent and are not calculated to promote improper gains for the political party in power, for themselves, or for any third party.
4. They should not seek to frustrate or undermine the policies, decisions and actions taken in public interest by Government by declining or abstaining from action.
5. Where an employee in public service has reasonable grounds to believe that he or she is being required by superior authority to act in a manner which is illegal or against prescribed rules and regulations, he should decline to implement the instructions. He will have right to bring the fact to the notice of superior authority.
6. Conflict of Interest: Employees in public service should refrain from decision; i) which are calculated to benefit any particular person or party at the expense of the public interest; ii) shall disclose any clash of interest when there is conflict between public interest and private interest.
7. They should maintain their independence and dignity and impartiality by not approaching politicians and outsiders in respect of service matters or private benefits, and exercise peer pressure to dissuade those within their own cadre who do so and to set in motion disciplinary proceedings against such persons.
8. Accountability to Citizens: i) Employees in public services should be accessible to the people and practice accountability to them in terms of quality of service, timeliness,

courtesy, people orientation, and readiness to encourage participation and form partnership with citizen groups for responsive government. ii) They should be consistent, equitable and honest in their treatment of the members of the public, iii) They should accept obligation to recognize and enforce citizen's right for speedy redressal of their grievance.

9. They should have concern for public assets and funds; avoid wastage and extravagance and ensure effective and efficient use of public money within their control.
10. Non-abuse of official position: Employees in public services have a responsibility to take decisions on merit, as they are in a position of trust, they must not use their official positions to influence any person to enter into financial or other arrangements with them or anyone else.

The code also deals with issues such as: public comment, release of official information, integrative role of public services and continuous improvement through professionalism and team work. The principles laid down in the code were laudable. Unfortunately they were not issued as a Code of Ethics for public servants.

SECOND INITIATIVE FOR PUBLIC SERVICE VALUES - PUBLIC SERVICE BILL 2006

In 2006 the department of Personnel drafted a Public Service bill (1) which enumerated fundamental values of Public Service, a Code of Ethics, a management Code etc, with the object of developing public services as professional, politically neutral, merit based and accountable civil service. The main values by which the Public Servants shall be guided are as follow:

- (a) Allegiance to the Constitution and the law, democracy, nationalism, sovereignty, integrity of India and the security of the nation;
- (b) Function in apolitical manner;
- (c) Act objectively, impartially, honestly, equitably, and in a fair and just manner;
- (d) Act with integrity and in a courteous and just manner;
- (e) Establish high standards, and ensure quality service, effective working and prompt decision making;
- (f) Be accountable for the decisions;
- (g) Establish merit as the fundamental principle in employment, promotion and placements;
- (h) Discharge functions with due regard to diversity of the nation/community and religion but without discrimination of caste, community, religion, gender or class and duly protecting the interest of poor, underprivileged and weaker sections;
- (i) Provide honest, impartial and frank advice to political executive;
- (j) Ensure that public money is used with utmost economy and care;

The Public Service Bill has not made any headway and seems to have gone in cold storage. One problem with the draft bill was that it intended to fulfill too many objectives. Apart from values and ethics, the Bill envisaged to lay down principles of management of public

Ethics

services, principles which should govern appointment to public services, performance indicators for public services etc. With such wide ranging and diverse coverage of matters relating to service matters, it is difficult to reach consensus and secure legislative approval.

NEEDED AN EFFECTIVE ETICS STRUCTURE

Public Services constitute an essential part of democratic framework for implementing government's policy. It is necessary that they are honest, efficient and citizen friendly. The non-elected public servants exercise significant discretionary power in their everyday work; in their stewardship of public resources, at the interface with citizens, and in the context of policy making. Ethical standards are a key check and balance against arbitrary use of that public power. As such they are a key factor in the quality of governance. Without some ethics barometer it is difficult, if not impossible, to measure changes in levels of corruption or misconduct in the public service. The following suggestions are made.

- (a) There is a need to lay down a statutory Code of Ethics for Civil Services. It should be couched in simple language, easily understandable and lay down fundamental values which should govern the conduct of public servants. The British Civil Services Code can act as a model.
- (b) Violation and breaches of Code of Ethics should invite sanction and punishment under the disciplinary rules.
- (c) The ethical framework should provide for prevention and guidance, investigation, disciplinary action and prosecution.
- (d) Ethical Guidance should include training in ethics awareness and development of essential skill for ethical analysis and moral judgement.
- (e) There is need to create an independent office of Ethics Commissioner, on the US pattern who should provide leadership in ethics and values. The Ethics Commissioner should issue and interpret rules which govern standards of conduct and conflict of interest.



INFORMATION SHARING AND TRANSPARENCY IN GOVERNMENT

INTRODUCTION

In a democracy, people are sovereign and the elected government and its functionaries are public servants. Therefore by the very nature of things, transparency should be the norm in all matters of governance. Right to information has been seen as the key to strengthening participatory democracy and ushering in people centred governance. Access to information can empower the poor and the weaker sections of society to demand and get information about public policies and actions, thereby leading to their welfare. Without good governance, no amount of developmental schemes can bring improvements in the quality of life of the citizens. Good governance has four elements—transparency, accountability, predictability and participation.

Transparency refers to availability of information to the general public and clarity about functioning of governmental institutions. Right to information opens up government's records to public scrutiny, thereby arming citizens with a vital tool to inform them about what the government does and how effectively, thus making the government more accountable. Transparency in government organisations makes them function more objectively thereby enhancing predictability. Information about functioning of government also enables citizens to participate in the governance process effectively. In a fundamental sense, right to information is a basic necessity of good governance. Efficient and effective institutions are the key to rapid economic and social development, institutions which can translate promises into policies and actionable programmes with the least possible cost and with the maximum possible efficiency; institutions which can deliver on the promises made and convert outlays into outcomes. For institutions to be effective they must function in a transparent, responsible and accountable manner.

DIFFERENT DIMENSIONS OF TRANSPARENCY

Open Checkbooks : It is possible for jurisdictions to expose information on whom, how much and what the government is expending tax dollars for. Today that can be accomplished by drilling to the appropriate information on a website. In the past, that would involve a laborious effort to search through thousands of paper files or reports, to the point where it was essentially not possible.

Government Performance : Before the advent of sophisticated tracking and performance management software, monitoring how well a government was providing citizen services was either not done at all or just scratched the surface. Today, many governments allow citizens to review performance metrics and scorecards and judge how well they are being served.

Geographic Program or Activity Spending : Mapping and spatial applications can be combined with government contract, expenditure or performance information to offer citizens a specific picture of government activity in their own or other villages, districts or specific locations. Beyond a map with pins, this was not remotely possible without modern technology.

Ethics

Open Records : Citizen access to government records such as meeting, taxes, legal papers etc. meant a visit to a government office and a difficult search to retrieve needed information. Today with content management and search applications, citizens can easily find information without leaving home.

OFFICIAL SECRETS ACT, 1923

The Official Secrets Act (OSA), 1923, is a piece of legislation of colonial vintage and is considered by many as an anachronism in today's India with its celebration of Right to Information, guaranteed by another piece of legislation of the name enacted in 2005. Section 8 (2) of the Right to Information Act (RTIA) says that notwithstanding anything in the OSA, and any of the exemptions permissible in accordance with Sub-section(1) (of Section 8 of the RTIA), a public authority may allow access to information if the public interest in its disclosure outweighs the harm to the protected interest. Section 22 of the RTIA says the Act's provisions shall have effect notwithstanding anything inconsistent contained in the OSA or any other law or in any instrument having effect by virtue of any other law.

The OSA governs all matters of secrecy and confidentiality in governance. It largely deals with matters of security and provides a framework for dealing with espionage, sedition and other assaults on the unity and integrity of the nation. The report says that given the colonial climate of mistrust of the people and the primacy of public officials in dealing with the citizens, the OSA created a culture of secrecy. Confidentiality became the norm and disclosure the exception. Depending on the level of sensitivity of the information and the implications of its disclosure for national security - which could be to cause 'exceptionally grave damage' to simply damage' - they are (i) Top Secret (ii) Secret (iii) Confidential and (iv) Restricted. Top Secret is for information whose unauthorised disclosure could be expected to cause exceptionally grave damage to national security or national Interest. This category is reserved for the nation's closest secrets.

The Official Secrets Act, 1923 is the main statute for fighting espionage activities which vitally affect the national security. The main offences created by this Act are as follow: (i) spying or entry into a prohibited place etc. transmission or collection of secret information, and the like (ii) wrongful communication of, or revealing secret information of the specified type (iii) harbouring spies (iv) unauthorized use of uniforms, falsification of reports etc. in order to enter a prohibited place, or for a purpose prejudicial to the safety of the State (v) Interference with the police or military near a prohibited place.

Prosecution and penalties

Punishments under the Act range from three to fourteen years imprisonment. A person prosecuted under this Act can be charged with the crime even if the action was unintentional and not intended to endanger the security of the state. The Act only empowers persons in positions of authority to handle official secrets, and others who handle it in prohibited areas or outside them are liable for punishment.

In any proceeding against a person for an offence under this Act, the fact that he has been in communication with, or attempted to communicate with a foreign agent, whether within or without India is relevant and enough to necessitate prosecution. Journalists also have to help members of the police forces above the rank of the sub-Inspector and members

of the Armed forces with investigation regarding an offence, up to and including revealing his sources of information (If required). Under the Act, search warrants may be issued at any time if the magistrate feels that based on the evidence in front of them there is enough danger to the security of the state. Uninterested members of the public may be excluded from court proceedings if the prosecution feels that any information which is going to be passed on during the proceedings is sensitive. This also includes media; so the journalists will not be allowed to cover that particular case. When a company is seen as the offender under this Act, everyone involved with the management of the company including the board of directors can be liable for punishment. In the case of a newspaper everyone including the editor, publisher and the proprietor can be jailed for an offence.

Conflict with right to information

In the OSA clause 6, information from any governmental office is considered official information, hence it can be used to override Right to Information Act 2005 requests. This has drawn harsh criticism.

Iftikhar Gilani Case

In June 2002, journalist Iftikhar Gilani was arrested for violating the OSA 1923. He was charged under the OSA, with a case under the Obscenity Act added to it. The first military report suggested that the information he was accused of holding was secret despite being publicly available. The second military intelligence report contradicted this, stating that there was no official secret. Even after this, the government denied the opinion of the military and was on the verge of challenging it when the contradictions were exposed in the press. The military reported that, 'the information contained in the document is easily available' and 'the documents carry no security classified information and the information seems to have been gathered from open sources.' On January 13, 2003, the government withdrew its case against him to prevent having two of its ministries having to give contradictory opinion. Gilani was released the same month.

Delhi court judgement in the case involving journalist Santanu Saikia

A Delhi court in a 2009 judgement, in a case involving the publication of excerpts of a cabinet note in the Financial Express ten years earlier by Santanu Saikia, greatly reduced the powers of the act by ruling publication of a document merely labelled secret shall not render the journalist liable under the law. Saikia was arrested in February, 2015 in another case that the police said involved the writing of stories and analyses from documents allegedly stolen from the government. He was released on bail in May after spending 80 days in Jail.

ESSENTIAL PRINCIPLES OF A TRANSPARENT GOVERNMENT SYSTEM

Maximum Disclosure

The principle of maximum disclosure must underpin the law such that there should be a strong presumption in favour of access and a clear statement that all people have a right to access information and all bodies covered by the act have a corresponding duty to provide access in accordance with the law. The law should cover all public bodies, as well as private bodies and non-government organisations that carry out public functions or where their activities affect people's rights. This recognises that in this age of increased privatisation and

Ethics

outsourcing of government activities, the private sector has increasing influence and impact on the public and should therefore not be beyond their scrutiny. Any person at all should be able to access information under the legislation, whether a citizen or not. People should not be required to provide a reason for requesting information because it is a fundamental right to which they are entitled. The definition of information should be wide and inclusive.

Minimum Exemptions

The limits on disclosure need to be tightly and narrowly defined. Any denial of information must be based on proving that disclosure would cause serious harm and that denial is in the overall public interest. Commonly, exemptions allow for non-disclosure where release of information would cause serious harm to national security, international relations, legitimate law enforcement activities, a fair trial or the competitive position of a party. Unreasonable disclosure of personal information is also usually not permitted. Notably, legislation should avoid broad, blanket exemptions. In most cases, each document and the context of its release is unique and should be judged on its merit. Accordingly, exemptions should be subject to content-specific case-by-case review and non-disclosure only permitted where it is in the public interest and release would cause serious harm.

Independent Appeals

Effective enforcement provisions ensure the success of access legislation. Anybody denying access must provide reasons. Powerful independent and impartial bodies must be given a comprehensive mandate to review refusals to disclose information and other procedural matters, compel release and impose sanctions for non-compliance.

Strong Penalties

The law should impose penalties and sanctions where there has been unreasonable delay or withholding of information, knowing provision of incorrect information, concealment or falsification of records, wilful destruction of records subject to requests, obstruction of the work of any public body under the law and/ or non-compliance with the Appeal Body's orders. Penalties must be sufficiently large to act as a deterrent and should be able to be imposed on individual officers, including heads of department, rather than just the organisation itself. Personal penalties have been included in the access laws in the States of Maharashtra and Delhi in India. Notably, without personalised sanctions, many public officials may shirk their duties, sate in the knowledge that their employer will suffer the consequences, rather than themselves.

Proactive Disclosure

The law should impose an obligation on government to routinely and proactively disseminate information of general relevance to citizens, including updates about structure, norms and functioning of public bodies, the documents they hold, their finances, activities and any opportunities for consultation. The initial effort will be worth the investment as proactive publication of key information will reduce requests in the long run because people will be able to easily access routine information without having to apply to public bodies.

Simple Cheap Access

A key test of an access law's effectiveness is the ease, inexpensiveness and promptness with which people seeking information are able to obtain it. The law should include clear and

uncomplicated procedures that ensure quick responses at affordable fees. Usually, a Public Information Officer (PIO) is appointed for each body, with powers delegated to Deputy PIO who sit in local offices. Applications are submitted to PIOs, in writing (electronically, by mail or by hand) or orally where the applicant is illiterate, and are then processed, within 5 to 30 days. Ideally, fees should not be imposed. Only the actual costs incurred in copying and posting the requested information should be passed on to applicants.

Effective Monitoring & Implementation

A body should be given specific responsibility for monitoring and promoting the Act. Usually, the independent Appeal Body will be given this responsibility. Members of Parliament also play an important oversight role, as reports on compliance with the law are usually submitted annually to parliament for consideration and comment. The law should obligate government to actively undertake training and public education programmes. In South Africa for example, the Human Rights Commission has been given a specific mandate to raise public awareness on the new law and provide training to public officials. Records management systems should be created and maintained which are designed to facilitate the aims of the law. Notably, the implementation of proper records systems has public sector efficiency dividends beyond just enabling access to information.

FREEDOM OF INFORMATION ACT 2002

The establishment of a national-level law, however, proved to be a difficult task. The Central Government appointed a working group under H.D. Shourie and assigned it the task of drafting legislation. The Shourie draft, was the basis for the Freedom of Information Bill, 2000 which eventually became law under the Freedom of Information Act, 2002. This Act was severely criticised for permitting too many exemptions, not only under the standard grounds of national security and sovereignty, but also for requests that would involve disproportionate diversion of the resources of a public authority. There was no upper limit on the charges that could be levied. There were no penalties.



RIGHT TO INFORMATION ACT

INTRODUCTION

The Right to Information Act (RTI) was enacted by the Parliament of India 'to provide for setting out the practical regime of right to information for citizens' and replaces the erstwhile Freedom of Information Act, 2002. While right to information is implicitly guaranteed by the Constitution, the Act sets out the practical regime for citizens to secure access to information on all matters of government. The Act applies to all States and Union Territories of India except Jammu & Kashmir. Under the provisions of the Act, any citizen may request information from a 'public authority' (a body of Government or 'instrumentality of State') which is required to reply expeditiously or within thirty days. The Act also requires every public authority to computerise their records for wide dissemination and to proactively disclose certain categories of information so that the citizens need minimum recourse to request for information formally. This law was passed by Parliament on 15th June 2005 and came fully into force on 12th October 2005. Information disclosure in India was restricted by the Official Secrets Act 1923 and various other special laws, which the new RTI Act relaxes. It codifies a fundamental right of citizens.

This law is very comprehensive and covers almost all matters of governance and has the widest possible reach, being applicable to government at all levels- Union, State and as well as receives if government grants. Access to information under this Act is extensive with minimum exemptions. Even these exemptions are subject to strict safeguards. As may be expected in a new legislation of this kind permanently impacting on all agencies of government, there are bound to be implementation issues and problem areas, which need to be addressed. The Commission therefore decided to look at the implementation of this new legislation and make suitable recommendations to fulfil the objectives of the Act. While the Act applies to all branches of government- Executive, Legislative and Judicial, the Commission's study and recommendations largely pertain to the Executive branch at all levels. However, the Commission has also carefully examined some of the key issues which need to be addressed in the Legislative and Judicial branches for effective implementation of the Act. It is for the competent authorities of the Legislatures and Judiciary to examine these recommendations of the Act. It is for the competent authorities of the Legislatures and Judiciary to examine these recommendations and adopt them with modifications to suit their requirements.

Scope of RTI ACT

Right to Information means (i) right to inspect works, documents and records, (ii) take notes, extracts or certified copies of documents or records (iii) take certified samples of material and (iv) obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts. The RTI Act covers the whole of India except Jammu and Kashmir, where J & K Right to Information Act is in force. It covers all constitutional authorities, including the executive, legislature and judiciary, any institution or body established or constituted by an act of Parliament or a state legislature. It is also defined in the Act that bodies or authorities established or constituted by order or notification of appropriate government including bodies owned, controlled or substantially

financed by government, or non-Government organization substantially financed, directly or indirectly by funds provided by the government are also covered in the Act.

PRIVATE BODIES AND THE RTI ACT

Private bodies are not within the Act's ambit directly. In a decision of Sarbjit Roy V/s Delhi Electricity Regulatory Commission, (1) the Central Information Commission also re-affirmed that privatised public utility companies continue to be within the RTI Act- their privatisation not with standing. As per recent verdict, Private Bodies and NGOs as well come under the purview of RTI.

POLITICAL PARTIES AND THE RTI ACT

The Central Information Commission (CIC), consisting of Satyanand Mishra, M.L. Sharma and Annapurna Dixit, has held that the political parties are public authorities and are answerable to citizens under the RTI Act. The CIC, a quasi-judicial body, has said that six national parties- Congress, BJP, NCP, CPI (M), CPI and BSP and BJD- have been substantially funded indirectly by the Central Government and have the character of public authorities under the RTI Act as they perform public functions. In August 2013 the government introduced a Right To information (Amendment) bill which would remove political parties from the scope of the law. In September 2013 the bill was deferred to the Winter Session of Parliament. In December 2013 the Standing Committee on Law and personnel said in its report tabled in Parliament. This committee recommended that the proposed amendment is a right step to address the issue once and for all. The committee, therefore, recommends for passing of the Bill.

PROCEDURE TO ACCESS INFORMATION UNDER RTI ACT

The RTI process involves reactive (as opposed to proactive) disclosure of information by the authorities. An RTI request initiates the process. Each authority covered by the RTI Act is required to appoint their Public Information Officer (PIO). Any person may submit a written request to the PIO for information. It is the PIO's obligation to provide information to citizens of India who request information under the Act. If the request pertains to another public authority (in whole or part), it is the PIO's responsibility to transfer/ forward the concerned portions of the request to a PIO of the other authority within 5 working days. In addition, every public authority is required to designate Assistant Public Information Officers (APIOs) to receive RTI requests and appeals for forwarding to the PIOs of their public authority. The applicant is required to disclose his name and contact particulars but not any other reasons or justification for seeking information.

The Act specifies time limits for replying to the request. If the request has been made to the PIO, the reply is to be given within 30 days of receipt. If the request has been made to the PIO, the reply is to be given within 30 days of receipt. If the request has been made to an APIO, the reply is to be given within 35 days of receipt. If the PIO transfers the request to another public authority (better concerned with the information requested), the time allowed to reply is 30 days but computed from the day after it is received by the PIO of the transferee authority. Information concerning corruption and Human Right violations by scheduled Security agencies (those listed in the Second Schedule to the Act) is to be provided within 45 days but with the prior approval of the Central Information Commission. However, if life or liberty of any person is involved, the PIO is expected to reply within 48 hours.

Ethics

Since the information is to be paid for, the reply of the PIO is necessarily limited to either denying the request (in whole or part) and/ or providing a computation of further fees. The time between the reply of the PIO and the time taken to deposit the further fees for information is excluded from the time allowed. If information is not provided within this period, it is treated as deemed refusal. Refusal with or without reasons may be ground for appeal or complaint. Further, information not provided in the times prescribed is to be provided free of charge. Appeal processes are also defined. A Citizen who desires to seek some information from a public authority is required to send, along with the application, a demand draft or a bankers cheque of an Indian Postal Order of Rs.10/ (Rupees ten) payable to the Accounts Officer of the public authority as fee prescribed for seeking information. The applicant may also be required to pay further fee towards the cost of providing the information, details of which shall be intimated to the applicant by the PIO as prescribed by the RTI Act.

EXCLUSION UNDER RTI ACT

Central Intelligence and Security agencies specified in the Second Schedule like IB, Directorate General of Income tax (Investigation), RAW, Central Bureau of Investigation (CBI), Directorate of Revenue Intelligence, Central Economic Intelligence Bureau, Directorate of Enforcement, Narcotics Control Bureau, Aviation Research Centre, Special Frontier Force, BSF, CRPF, ITBP, CISF, NSG, Assam Rifles, Special Service Bureau, Special Branch (CID), Andaman and Nicobar, The Crime Branch- CID-CB, Dadra and Nagar Haveli and Special Branch, Lakshadweep Police etc. will be excluded. Agencies specified by the State Governments through a notification will also be excluded. The exclusion, however, is not absolute and these organizations have an obligation to provide information pertaining to allegations of corruption and human rights violations. Further, information relating to allegations of human rights violation could be given but only with the approval of the Central or State Information Commission. Certain categories of information are also excluded from the ambit of RTI Act. The following are exempted from disclosure under section 8 of the Act:

- 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 offense;
- 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;
- Information, the disclosure of which would cause a breach of privilege of Parliament or the State Legislature;
- Information including commercial confidence, trade secrets 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;
- Information received in confidence from foreign Government;
- 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 purpose;

- Information which would impede the process of investigation or apprehension or prosecution of offenders;
- Information which relates to personal information the disclosure of which has no relationship to any public activity or interest, or which would cause unwarranted invasion of the privacy of the individual (but it is also provided that the information which cannot be denied to the Parliament or a State Legislature shall not be denied by this exemption);
- Notwithstanding any of the exemptions listed above, a public authority may allow access to information, if public interest in disclosure outweighs the harm to the protected interests. However, this does not apply to disclosure of 'trade or commercial secrets protected by law'.

SIGNIFICANCE OF RIGHT TO INFORMATION ACT

Recognising the fundamental importance of access to information to democratic participation, to holding governments accountable and to controlling corruption, as well as to personal dignity and business efficiency and the right to access information held by public authorities is a fundamental human right which should be given effect at the national level through comprehensive legislation based on the principle of maximum disclosure, establishing a presumption that all information is accessible subject only to a narrow system of exceptions.

In a democratic set up like India, the right of franchise is not sufficient, but right to know the affairs of the state is necessary. Transparency adds clarity and accountability to a system, that left unchecked, is prone to corruption. Transparency in Public administration will make the executive more responsible and friendly. The red tapism prevailed in the administration will be minimized as the public become more powerful. Transparency will positively result in wiping out the authoritarianism and whimsical way of working of the so called powerful bureaucrats under the patronage of politicians. The discretions enjoyed by bureaucrats and the ministers also comes into focus, as soon as the Transparency in Public Administration is restored. Though Supreme Court has decided in several cases that discretions enjoyed must be used reasonably and decisions taken must be based on logical reasoning, yet the things are not so smooth as it appears.

The free flow of information is must for a democratic society as it helps the society to grow and to retain a continuous debate and discussion among the people. No democratic government can survive without accountability government. If the public dealings are kept in strict secret, it often leads to corruption, misuse and abuse of statutory and administrative power. Freedom of information brings openness in the administration which helps to promote transparency in state affairs, keep government more accountable and ultimately reduce corruption. Freedom of information brings openness in the administration which helps to promote transparency in state affairs, keep government more accountable and ultimately reduce corruption. The free flow of information is must for democratic society as it helps the society to grow and to retain a continuous debate and discussion among the people.



ETHICS IN PUBLIC ADMINISTRATION

Currently, the notion of ethics has expanded itself to involve all major realms of human existence. Let us attempt to outline certain salient aspects of ethics in public administration. Broadly, they could be summarised as following maxims:

- **Maxim of Legality and Rationality :** An administrator will follow the law and rules that are framed to govern and guide various categories of policies and decisions.
- **Maxim of Responsibility and Accountability:** An administrator would not hesitate to accept responsibility for his decision and actions. He would hold himself morally responsible for his actions and for the use of his discretion while making decision. Moreover, he would be willing to be held accountable to higher authorities of governance and even to the people who are the ultimate beneficiaries of his decisions and actions.
- **Maxim of work commitment :** An administrator would be committed to his duties and perform his work with involvement, intelligence and dexterity. As Swami Vivekananda observed: "Every duty is holy and devotion to duty is the highest form of worship." This would also entail a respect for time, punctuality and fulfilment of promises made. Work is considered not as a burden but as an opportunity to serve and constructively contribute to society.
- **Maxim of Excellence :** An administrator would ensure the highest standards of quality in administrative decisions and action and would not compromise with standards because of convenience or complacency. In a competitive international environment, an administrative system should faithfully adhere to the requisites of Total Quality Management.
- **Maxim of Fusion :** An administrator would rationally bring about a fusion of individual, organisational and social goals to help evolve unison of ideals and imbibe in his behaviour a commitment to such a fusion. In situation of conflicting goals, a concern for ethics should govern the choices made.
- **Maxim of Responsiveness and Resilience :** An administrator would respond effectively to the demands and challenges from the external as well as internal environment. He would adapt to environmental transformation and yet sustain the ethical norms of conduct. In situations of deviation from the prescribed ethical norms, the administrative system would show resilience and bounce back into the accepted ethical mould at the earliest opportunity.
- **Maxim of Utilitarianism :** While making and implementing policies and decisions, an administrator will ensure that these lead to the greatest good (happiness, benefits) of the greatest number.
- **Maxim of Compassion :** An administrator, without violating the prescribed laws and rules, would demonstrate compassion for the poor, the disabled and the weak while using his discretion in making decision. At least, he would not grant any benefits to the stronger section of society only because they are strong and would not deny the due consideration of the weak, despite their weakness.

- **Maxim of National Interes :** Though universalistic in orientation and liberal in outlook, a civil servant, while performing his duties, would keep in view the impact of his action on his nation's strength and prestige. The Japanese, the Koreans, the Germans and the Chinese citizens (including civil servants), while performing their official roles, have at the back of their mind a concern and respect for their nation. This automatically raises the level of service rendered and the products delivered.
- **Maxim of Justice :** Those responsible for formulation and execution of policies and decisions of governance would ensure that respect is shown to the principles of equality, equity, fairness, impartiality and objectivity and no special favour are doled out on the criteria of status, position, power, gender, class, caste or wealth.
- **Maxim of Integrity:** An administrator would undertake an administrative action on the basis of honesty and not use his power, position and discretion to serve his personal interest and the illegitimate interests of other individuals or groups.

There could be many more tenets added to the above catalogue of maxims of morality in administration. However, the overall objective is to ensure 'Good Governance' with a prime concern for ethical principles, practices, orientations and behaviour. There are no dogmas involved in defining administrative ethics. The chief concern while doing so is the positive consequence of administrative action and not just ostensibly rational modes of administrative processes.



ANTI-CORRUPTION LAWS IN INDIA

INTRODUCTION

Regulation of corruption in some form or the other has a long history in India. The first law broadly dealing with corruption and the attachment of property was a pre-independence, war time ordinance called the Criminal Law (Amendment) Ordinance, 1944 (Ordinance No. XXXVIII of 1944). It was enacted under the Government of India Act, 1935 to prevent the disposal or concealment of property procured by means of certain scheduled offences, including offences under the Indian Penal Code of 1860 (hereinafter "IPC"). The ordinance is one of the few remaining permanent ordinances, given that it was enacted when the India and Burma Emergency Provisions were in effect and when, the six month clause requiring ordinances to be statutorily enacted was suspended. It has subsequently been incorporated in the Prevention of Corruption Act, 1988 (hereinafter "OC Act, 1988") thus giving the ordinance, the status of law.

The first direct and consolidated law on the subject of corruption was the Prevention of Corruption Act, 1947, which was enacted in independent India to supplement the provisions of the IPC. The existing provisions under the IPC and other laws had proved inadequate to deal with cases of bribery and corruption of public servants, which had increased greatly during the war years, due to scarcity and controls. Therefore, a new law was required to deal with various post-war scenarios, which provided multiple opportunities for corruption- these included post-war reconstruction schemes, termination of contracts, and disposal of a large number of government surplus stores. The 1947 act sought to incorporate (with modifications) the attachment provisions from the 1944 Ordinance; introduced the offence of criminal misconduct similar to section 13 of the present 1988 Act; and criminalised attempts to commit certain offences under the Act. However, the scope of the 1947 Act was considered too narrow and the PC Act was enacted in 1988 to replace the 1947 Act and certain provisions in the IPC dealing with corruption. It sought to, inter alia, widen the scope of the definition of public servant; incorporate the offences under section 161-165 A of the IPC; increase the penalties provided; and provide for day to day trial of cases.

Various Anti-Corruption Law in Force At present

Indian Penal Code, 1860

The IPC defines 'Public Servant' as a government employee, officers in the military, navy or air force; police, judges, officers of Court of Justice, and any local authority established by a central or state Act. Section 169 pertains to a public servant unlawfully buying or bidding for property. The public servant shall be punished with imprisonment of upto two years or with fine or both. If the property is purchased, it shall be confiscated. Section 409 pertains to criminal breach of trust by a public servant. The public servant shall be punished with life imprisonment or with imprisonment of upto 10 years and a fine.

The Prevention of Corruption Act, 1988

In addition to the categories included in the IPC, the definition of 'Public servant' includes office bearers of co-operative societies receiving financial aid from the government, employees of universities, Public Service Commission and banks.

If a public servant takes gratification other than his legal remuneration in respect of an official act or to influence public servants is liable to minimum punishment of six months and maximum punishment of five years and fine. The act also penalizes a public servant for taking gratification to influence the public by illegal means and for exercising his personal influence with a public servant. If a public servant accepts a valuable thing without paying for it or paying inadequately from a person with whom he is involved in a business transaction in his official capacity, he shall be penalised with minimum punishment of six months and maximum punishment of five years and fine. It is necessary to obtain prior sanction from the central or state government in order to prosecute a public servant.

The Benami Transactions (Prohibition) Act, 1988

The Act prohibits any benami transaction (purchase of property in false name of another person who does not pay for the property) except when a person purchases property in his wife's or unmarried daughter's name. Any person who enters into a benami transaction shall be punishable with imprisonment of upto three years and/ or a fine. All properties that are held to be benami can be acquired by a prescribed authority and no money shall be paid for such acquisition.

The Prevention of Money Laundering Act, 2002

The Act states that an offence of money laundering has been committed if a person is a party to any process connected with the proceeds of crime and projects such proceeds as untainted property. "Proceeds of crime" means any property obtained by a person as a result of criminal activity related to certain offences listed in the schedule to the Act. A person can be charged with the offence of money laundering only if he has been charged with committing a scheduled offence.

The penalty for committing the offence of money laundering is rigorous imprisonment for three to seven years and a fine of upto Rs. 5 Lakh. If a person is convicted of an offence under the Narcotics Drugs and Psychotropic Substance Act, 1985 the term of imprisonment can extend upto 10 years. The Adjudicating Authority, appointed by the central government, shall decide whether any of the property attached or seized is involved in money laundering. An Appellate Tribunal shall hear appeals against the orders of the Adjudicating Authority and any other authority under the Act. Every banking company, financial institution and intermediary shall maintain a record of all transactions of a specified nature and value, and verify and maintain records of all its customers, and furnish such information to the specified authorities.

Process followed to investigate and prosecute corrupt public servants

The three main authorities involved in inquiring, investigating and prosecuting corruption cases are the Central Vigilance Commission (CVC), the Central Bureau of Investigation (CBI) and the state Anti-Corruption Bureau (ACB). Cases related to money laundering by public servants are investigated and prosecuted by the Directorate of Enforcement and the Financial Intelligence Unit, which are under the Ministry of Finance.

The CBI and state ACBs investigate cases related to corruption under the Prevention of Corruption Act, 1988 and the Indian Penal Code, 1860. The CBI's Jurisdiction is the central government and Union Territories while the state ACBs investigate cases within the states. States can refer cases to the CBI. All cases under the Prevention of Corruption Act, 1988 are tried by Special Judges who are appointed by the central or state government.

QUALITY OF SERVICE DELIVERY

We have to embark on a journey towards developing culture. Quality management is the creation of a culture of commitment to identifying and meeting customer requirements throughout the whole organization, within available resources. The approach defines standards for each area of activity, from which performance standards are for each member of the staff and the limit of management performance is then regularly assessed against customer expectations and satisfaction. Commitment to quality management is openly avowed and performance is made public. The idea of quality management originated in the private sector but has become increasingly relevant to government as rising expectations have highlighted areas of unacceptable low standards of service to the public. This change in work culture and systems will encourage respect for excellence at all levels.

Creating a work culture based on quality, performance, openness and transparency necessarily involves employees and the public in the change process. The new civil service reforms are aimed at developing the organizational culture to manifest itself in strengthened employee involvement, consistency in the change process, rewards for team work and individual perfection and consultation with clients and users.

Total quality management (TQM) must be adopted as an approach to mobilize all available resources in public sector agencies to meet customer requirements. These agencies have to institutionalize a district customer orientation in the delivery of services.

Another important aspect which is of immense importance is public service delivery. As the institutional structures of top down management and isolated managerial efforts have proved inadequate for satisfying performance i.e. delivery of results and outcomes. Institutional norms and practices become habits and routines and have to be consciously analyzed, confronted and substituted with alternate institutionalized practices. This perspective of purpose is important also for terminating the type of Performance Related Incentive Scheme (PRIS) developed and adopted. It is expected that by including public services delivered to the citizens, the quality of service, its objective, improvement of quality, by using innovative methods for developing business process, and being more informative with the help of information technology.

The citizen centric governance commitment of Government of India has led to development of a model for public service delivery (Sevottam). The model has been developed through extensive consultations with multiple stakeholders and it has led to development of India Standard IS : 15700. By doing that, India has become the first country to have a published standard for Public Service Delivery. Based on the Indian Standard on Service Quality by Public service organizations the BIS Service Quality Management Systems (SQMS) Certification was launched during April 2007. The Indian Standard on Service Quality by Public Service Organization focuses mainly on the following 3 key elements:

- * Formulation of a realistic Citizen's Charter through a consultative process.
- * Identification of services rendered, Service delivery processes, their control and delivery requirements.
- * An effective process for complaint handling.

This standard has been specifically designed for public service organizations and prescribes a system that service organizations should install with focus on Citizen's Charter, Public Grievance Redressal and Service Quality to deliver Quality service. This standard focuses on delivery of quality service across the counter. BIS has also developed a Guidelines Standard IS 15800 : 14 2007 to help public service organization in adopting and implementing IS 15700 : 2005.

The Department of Administrative Reforms and Public Grievances has developed this model for benchmarking Excellence in Public Service delivery (Sevottam). It provides the frame work to organizations to assess and improve the quality of service delivery for the citizens. The Sevottam framework was designed by DARPG in 2006 as an assessment improvement framework for public service delivery. Sevottam literally is the combination of Hindi words SEWA + UTTAM, meaning uttam sewa i.e. excellence in services. This model was developed with expert support after studing international best practices, stake-holder consultations and field validity. It has basically thre modules- Citizen Charter, Public Grievance Redress Mechanism and Service Delivery Capability. Each of the modules is further divided into three criteria and eleven elements each. The framework helps Government Departments towards improving their public delivery.

The frame work in a best in class in the world wide scenario and effective in the India Industrial scenario for achieving the expected targets, grievance redressal and service oriented towards citizens/ clients and for fulfilling the commitment of the organization.

Initially, Sevottam framework was undertaken from Aprilm 2009 to June 2010 in ten Departments of the Government having large public interface. These are, Department of Post, CBFC, CBDT, Railways, Passport office, Pensions, Food Processing, Corporate Affairs, Kendriya Vidhyalaya Schools and EPFO. All these orgnizations have dicleared.



HUMAN VALUES

INTRODUCTION

"When your values are clear, making decisions become easier"

We are living in the world which is full of temptation. There are friends who want companion to help them in wrong doings. There are people who will face life nervously and slip into a lifestyle where the only values will be of survival at any cost which is quite evident.

All the human beings continuously aspire for a happy life, a fulfilling and successful life, and the purpose of education is to provide adequate competence to actualize this aspiration. For this, first of all it is essential to understand- what is really valuable for human being, and, what is really conducive to a happy and fulfilling life? This is the value domain. Then it is essential to know - How to actualize it? How to make it happen? This is domain of 'skills'. Hence, there is an essential complementarity between values and skills for the success of any human Endeavour. The subject which enables us to understand 'what is valuable' for human happiness is called 'value education.' Thus, value Education enables us to understand our needs and visualize our goals correctly and also indicate the direction of their fulfilment. The value of any unit in this existence is its participation in the larger order of which it is a part e.g. value of a pen is that it can write. Here writing is the participation of the pen in the bigger order in which pen, paper, human being, all are present. The process of Value Education has to be that of Self Exploration, and not of giving sermons or telling dos and don'ts. Whatever is found as truth or reality may be stated as proposal and has to be verified at the own right. It is process of dialogue between 'What you are' and 'what you really want to be. It is a process of knowing oneself and through that knowing entire existence. It is a process of recognizing one's relation with every unit in existence and fulfilling it. This process of self-exploration helps you be in harmony within yourself and in harmony with everything around.

Values are the good habits that are contagious. They are passed down through generations. Values bind us together and set us apart. Today, our society is seeing a terrible amount of lack of value. People are discriminating and being discriminated against. Value is a conception, explicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available, means and ends of action. Values are the desirable ends, goals or modes of action which makes human behaviour selective. Value not only orients but also determines human behaviour.

Values are actually spiritual skills - a divine gift that comes to us from the infinite Source of things. The heights of principles - such as Oneness, Love, Beauty and others - descend from the heavens, and are reinterpreted as values by our minds. For example, the spiritual principle of Oneness is recognized by our minds as values of cooperation, integration, teamwork, and others. Likewise, the universal principle of Love expresses through values of goodness, selflessness, self-givingness, openness, tolerance, respect for others, and a number of others. Tolerance, openness, respect for the individual, and teamwork are several great human values, while Oneness, Love, Beauty and Truth are some of higher spiritual values that they derive from. At certain points, the human and spiritual values come together and blend into one another, expressing through spiritualized human values such as selflessness, self-givingness, and gratitude.

Values form the basis for all our thoughts, behaviours and actions. Once we know what is valuable to us, these values becomes the basis, the anchor for our actions, We also need to understand the universality of various human values, because only then we can have a definite and common program for value education. Then only we can be assured of a happy and harmonious human society.

To fulfill our aspirations both values and skills are necessary. The present education system has become largely skill-based, The prime emphasis in on science and technology. However, science and technology can only help to provide the means to achieve what is considered valueable. It is not within the scope of science and technology to provide the competence of deciding what really is valuable. Value Education is a crucial missing ling in the present education system. Because of this deficiency, most of our efforts may prove to be counterproductive and serious crises at the individual, societal and environmental level are mainfesing. Every human being is born neutral and is like a clean slate and no mindset. How much of virtures and vices are filled in depends solely on the parents, teachers, circumstances, environment, and sometimes even geographic lovation. However everyone can be inculcated with human values by the parents, teachers, friends, well-wishers and evern strangers. Self-education of human values is also possible by meeting, learning, and reading about great individuals living a holistic life.

A personal values is aboslute or relative and ethical value, the assumption of which can be the basis for ethical action. A value system is a set of consistent values and measures. A principle value is a foundation upon which other values and measures of integrity are based. Some values are physiologically dtermined and are normally considered ogmective, such as a desire to avoid physical pain or to seek pleasure. Other values are considered subjective, vary across individuals and cultures, and are in many ways aligned with belief and belief systems. Types of values include ethical/ moral values, doctrinal/ idological (religious, political) values, social values, and aesthetic values. It is debated whether some values which are not clearly physiologically determined are intrinsic suc as altrusm and whether some, such as acquisitiveness, should be classified as vices or virtues.



DETAILED ANALYSIS OF HUMAN VALUES

When we think of our values we think of what is important to us in life. Each of us holds numerous values (e.g. achievement, security, security, benevolence) with varying degrees of importance. A particular value may be very important to one person but unimportant to another. The value theory adopts a conception of values that specifies six main features that are implicit in the writings of many theorists:

1. Values are beliefs linked inextricably to affect. When values are activated, they become infused with feeling. People for whom independence is an protect it, and are happy when they can enjoy it.
2. Values refer to desirable goals that motivate action. People for whom social order, justice, and helpfulness are important values are motivated to pursue these goals.
3. Values transcend specific actions and situations. Obedience and honesty, for example, are values that may be relevant at work or in school, in sports, business and politics, with family, friends or strangers. This feature distinguishes values from narrower concepts like norms and attitudes that usually refer to specific actions, objects, or situations.
4. Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people and events. People decide what is good or bad, justified or illegitimate, worth doing or avoiding, based on possible consequences for their cherished values. But the impact of values in everyday decisions is rarely conscious. Values enter awareness when the actions or judgments one is considering have conflicting implications for different values one cherishes.
5. Values are ordered by importance relative to one another people's values form an ordered system of value priorities that characterize them as individuals. Do they attribute more importance to achievement of justice, to novelty or tradition? This hierarchical feature also distinguishes values from norms and attitudes.
6. The relative importance of multiple values guides action. Any attitude of behaviour typically has implications for more than one value. For example, attending church might express and promote tradition, conformity, and security values at the expense of hedonism and stimulation values. The tradeoff among relevant, competing values is what guides attitudes and behaviours. Values contribute to action to the extent that they are relevant in the context (hence likely to be activated) and important to the actor).

The above are features of all values. What distinguishes one value from another is the type of goal or motivation that the value expresses. The values theory defines ten broad values according to the motivation that underlies each of them. Presumably, these values encompass the range of motivationally distinct values recognized across cultures. According to the theory, these values are likely to be universal because they are grounded in one or more of three universal requirements of human existence with which they help to cope. These requirements are: needs of individuals as biological organisms, requirements of coordinated social interaction, and survival and welfare needs of groups. Individuals cannot cope successfully with these requirements of human existence on their own. Rather, people must articulate appropriate goals to cope with them, communicate with others about them, and gain cooperation in their pursuit. Values are the socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction. From an evolutionary viewpoint, these goals and the values that express them have crucial survival significance.

TYPES OF VALUES

PERSONAL VALUES

According to Morris Massey, values are formed during three significant periods.

- * Imprint period from birth to 7 years.
- * Modelling period from 8-13 years.
- * Socialization period from 13-21 years.

Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable, constructive, etc. Values generate behaviour and help solve common human problems for survival by comparative rankings of values, the results of which provide answers to questions of why people do what they do and in what order they choose to do them. Over time the public expression of personal values, that groups of people find important in their day-to-day lives, lay the foundation of law, custom and tradition. Personal values in this way exist in relation to cultural values, either in agreement with or divergent from prevailing norms. A culture is a social system that shares a set of common values, in which such values permit social expectations and collective understandings of the good, beautiful, constrictive, etc. Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so culture identity would disintegrate.

Wyatt Woodsmall points out that "Criteria" are used to refer to the standards on which an evaluation is based. Values relate then to what one wants and in what order one wants them, criteria can only refer to the evidences for achieving values and act as a comparative standard that one applies in order to evaluate whether goals have been met/values satisfied. Values are obtained in many different ways.

CULTURAL VALUES

Individual cultures develop values which their members broadly share. One can often identify the values of a society by noting which people receive honour or respect. In the United States of America, for example, professional athletes at the top levels in some sports receive more honour (measured in terms of monetary payment) than college professors. Surveys show that voters in the United States would be reluctant to elect an atheist as a president, suggesting that a belief in a God as a generally shared value. There is a difference between values clarification and cognitive moral education. Values clarification consists of "helping people clarify what their lives are for and what is worth working for. It encourages students to define their own values and to understand others' values." Cognitive moral education builds on the belief that students should learn to value things like democracy and justice as their moral reasoning develops. Educationist Chaveen Dissanayake says personal and cultural values can be varied by the living standards of a person.

Values relate to the norms of a culture, but they are more global and abstract than norms. Norms provide rules for behaviour in specific situations, while values identify what should be judged as good or evil. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviours at a funeral. In certain cultures norms reflect the values of respect and support of friends and

Ethics

family. Different cultures reflect different values. "Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of other." Values seemed to have changed, affecting the beliefs, and attitudes of the students.

Members take part in culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in the culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that seriously conflicts with the group's norms, the group's authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behaviour of that member. For example, imprisonment can result from conflict with social norms that the state has established as law.

Furthermore, institutions in the global economy can genuinely respect values which are of three kinds based on a "triangle of coherence". In the first instance, a value may come to expression within the World Trade Organization (WTO), as well as (in the second instance) within the United Nations - particularly in the Educational, Scientific and Cultural Organization (UNESCO) - providing a framework for global legitimacy through accountability. In the third instance, the expertise of member-driven international organizations and civil society depends on the incorporation of flexibilities in the rules, so as to preserve the expression of identity in a globalized world.

Nonetheless, in a warlike economic competition, differing views may contradict each other, particularly in the field of culture. Thus audiences in Europe may regard a movie as an artistic creation and grant it benefits from special treatment, while audiences in the United States may see it as mere entertainment, whatever the merits of its artistry. Even within fragmented Europe, interventionist policies based on the notion of "cultural exception" can become opposed to the policy of "cultural specificity" on the liberal Anglo-Saxon side. Indeed, international law traditionally treats films as property and the content of television programs as a service. Consequently cultural interventionist policies get opposed to Anglo-Saxon liberal position, causing failures in international negotiations.

INTRINSIC AND INSTRUMENTAL VALUE

Many people find it useful to distinguish instrumental value and intrinsic values, first discussed by Plato in the "Republic". An instrumental value is worth having as a means towards getting something else that is good (e.g. a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth having for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties.

Intrinsic and instrumental goods are not mutually exclusive categories. Some things are both good in themselves, and also good for getting other things that are good. "Understanding science" may be such a good, being both worthwhile in and of itself, and as a means of achieving other goods.

A prominent argument in environmental ethics, made by writers like Aldo Leopold and Holmes Rolston III, is that wild nature and healthy ecosystems have intrinsic value, prior to and apart from their instrumental value as resources for human, and should therefore be preserved.

ROKEACH VALUE SURVEY

The Rokeach Value Survey (RVS) is a classification system of values. Developed by social psychologist Milton Rokeach, the system consists of two sets of values, 18 individual value items in each. One set is called terminal values the other instrumental values.

RVS is based on a 1968 volume (Beliefs, Attitudes, and Values) Which presented the philosophical basis for the association of fundamental values with beliefs and attitudes. His value system was instrumentalised into the Rokeach Value Survey in his 1973 book "The Nature of Human Values."

TERMINAL VALUES

Terminal Values refer to desirable end-states of existence. These are the goals that a person would like to achieve during his or her lifetime. These values vary among different groups of people in different cultures.

The terminal values in RVS are:

● True Friendship	● Freedom	● National Security
● Mature Love	● Pleasure	● A sense of Accomplishment
● Self-Respect	● Social Recognition	● A World Beauty
● Happiness	● Wisdom	● A World at Peace
● Inner Harmony	● Salvation	● A Comfortable Life
● Equality	● Family Security	● An Exciting Life

Instrumental Values

Instrumental Values refer to preferable modes of behaviour. These are preferable modes of behaviour, or means of achieving the terminal values.

The Instrumental values are:

● Cheerfulness	● Courage	● Broad-Mindedness
● Ambition	● Politeness	● Logic
● Love	● Honesty	● Obedience
● Cleanliness	● Imagination	● Helpfulness
● Self-Control	● Independence	● Responsibility
● Capability	● Intellect	● Forgiveness



TRANSMISSION OF VALUES

The moral Values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are based. Values are guiding principles that shape our world outlook, attitudes and conduct. Values however are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humility, tolerance, responsibility, cooperation, honesty and simplicity.

Values are generally received through cultural means, especially transmission from parents to children. Parents in different cultures have different values. For example, parents in a hunter-gatherer society or surviving through subsistence agriculture value practical survival skills from a young age. Many such cultures begin teaching babies to use sharp tools, including knives, before their first birthdays. Italian parents value social and emotional abilities and having an even temperament. Spanish parents want their children to be sociable. Swedish parents value security and happiness. Dutch parents value independence, long attention spans, and predictable schedules. American parents are unusual for strongly valuing intellectual ability, especially in a narrow "book learning" sense. The Kipsigis people of Kenya value children who are not only smart, but who employ that intelligence in a responsible and helpful way, which they call ng'om.

Value theory encompasses a range of approaches to understanding how, why and to what degree people value things; whether the thing is a person, idea, object, or anything else. This investigation began in ancient philosophy, where it is called axiology or ethics. Early philosophical investigations sought to understand good and evil and the concept of "the good". Today much of value theory is scientifically empirical, recording what people do value and attempting to understand why they value it in the context of psychology, sociology, and economics.

At the general level, there is a difference between moral and natural goods. Moral goods are those that have to do with the conduct of persons, usually leading to praise or blame. Natural goods, on the other hand, have to do with objects, not persons. For example, to say that "Mary is a morally good person" might involve a different sense of 'good' than the one used in the sentence "That was some good food".

Ethics is mainly focused on moral goods rather than natural goods, while economics has a concern in what is economically good for the society but not single person and is also interested in natural goods. However, both moral and natural goods are equally relevant to goodness and value theory, which is more general in scope.

KANTIAN VIEWS ON VALUES SYSTEM

The thinking of Immanuel Kant (1724-1804) greatly influenced moral philosophy. He thought of moral value as a unique and universally identifiable property, as an absolute value rather than a relative value. He showed that many practical goods are good only in states-of-affairs described by a sentence containing an "if" clause, e.g. in the sentence, "Sunshine is only good if you do not live in the desert." Further, the "if" clause often described the category in

which the judgment was made (art, science, etc.). Kant described these as "hypothetical goods", and tried to find a "categorical" good that would operate across all categories of judgement without depending on an "if-then" clause.

An influential result of Kant's search was the idea of a good will being the only intrinsic good. Moreover, Kant saw a good will as acting in accordance with a moral command, the "Categorical Imperative" (Act according to those maxims that you should universal law. But should not be confused with the Ethic of Reciprocity of Golden Rule. Whereas the golden rule states that "One should treat others as one would like others to treat oneself," Kant asks us analyze whether an act can be performed simultaneously by everyone without exception. For example, murder cannot be performed simultaneously by everyone, one set of people would have to live and the other die. That disparity is an exception. The act cannot be performed without exception therefore it fails the categorical imperative. Contrast this with the golden rule which is subjective to the individual. Following the logic of the golden rule, if I wanted someone to kill me, then it would be acceptable for me to kill others, because I would be doing to others what would want done to me. This is very important to keep in mind, because Kant's categorical imperative avoids this flaw. From this, and a few other axioms, Kant developed a moral system that would apply to any "praiseworthy person". Kantian philosophers believe that any general definition of goodness must define goods that are categorical in the sense that Kant intended.



FUNDAMENTAL HUMAN VALUES

TEN FUNDAMENTAL HUMAN VALUES

Self-Direction

Defining goal: Independent thought and action- choosing, creating, exploring. Self-direction derives from organismic needs for control and mastery and intereactional requirements of authonomy and independence.

Ex. Creativity, freedom, choosing own goals, curious, independent, self-respect, intelligent, privacy.

Stimulation

Defining goal: excitement, novelty, and challenge in life. Stimulation values derive from the organismic need for variety and stimulation in order to maintain an optimal, positive, rather than threatening, level of activation. This need probably relates to the needs underlying self-direction values.

Ex: a varid life, and exciting life, daring.

Hedonism

Defining goal: pleasure or sensuous gratification for oneself. Hedonism values derive from organismic needs and the pleasure associated with satisfying them. Theorists from many disciplines mention hedonism.

Ex. Pleasure, enjoying life, self-indulgent.

Acgueuevenet

Defining goal: personal success through demonstrating competence according to social standards. Competent perfomance that generates resources is necessary for individuals to survive and for groups and institutions to reach their objectives. As defined here, achievement values emphasize demonstrating competence in terms of prevailing cultural standards, thereby obtaining social approval.

Ex. ambitious, successful, capable, influential, intelligent, self-respect, social recognition.

Power

Defining goal: social status and prestige, control or dominance over people and resources. The functioning of social institutions apparently requires some degree of status differentiation. a dominance/ submission dimension emerges in most empirical analyses of interpersonal relations both within and across cultures.

To justify this fact of social life and to motivate group members to accept it, grous must treat power as a value. Power values may also be transformations of individual needs for dominance and control. Balue analysts have mentioned power values as well.

Ex. authority, wealth, social power, preserving my public image, social recognition. Both power and achievement values focus on social esteem. However, achievement values (e.g.,ambitious) Both power and achievement values focus on social esteem. However, achievment values (e.g., ambitious) emphasize the active demonstration of successful perfomance in concrete interaction whereas power values (e.g. authority, wealth) emphasize

the attainment or preservation of a dominant position within the more general social system.

Security

Defining goal: safety, harmony, and stability of society, of relationship and of self. Security values derive from basic individual and group requirements. There are two subtypes of security values. Some serve primarily individual interests (e.g. cleanliness), others wider group interest (e.g., national security). Even the latter, however, express to a significant degree, the goal of security for self (or those with whom one identifies). The two subtypes can therefore be unified into a more encompassing values.

Ex. social order, family security, national security, clean, reciprocation of favours, healthy, moderate, sense of belonging.

Conformity

Defining goal: restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. Conformity values derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning. Virtually all value analyses mention conformity. As I define them, conformity values emphasize self-restraint in everyday interaction, usually with close others.

Ex. Obedient, self-discipline, politeness, honouring parents and elders, loyal, responsible.

Tradition

Defining goal: respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. Groups everywhere develop practices, symbols, ideas, and beliefs that represent their shared experience and fate. These become sanctioned as valued group customs and traditions. They symbolize the group's solidarity, express its unique worth, and contribute to its survival. They often take the form of religious rites, beliefs, and norms of behaviour.

Ex. respect for tradition, humble, devout, accepting my portion in life, moderate, spiritual life.

Tradition and conformity values are especially close motivationally; they share the goal of subordinating the self in favour of socially imposed expectations. They differ primarily in the objects to which one subordinates the self. Conformity entails subordination to persons with whom one is in frequent interaction - parents, teachers, bosses. Tradition entails subordination to more abstract objects- religious and cultural customs and ideas. As a corollary, conformity values exhort responsiveness to current, possibly changing expectations. Tradition values demand responsiveness to immutable expectation from the past.

Benevolence

Defining goal: preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').

Benevolence values derive from the basic requirement for smooth group functioning and from the organismic need for affiliation. Most critical are relations within the family and other primary groups. Benevolence values emphasize voluntary concern for others' welfare.

Ex. helpful, honest, forgiving, loyal, true friendship, mature love, sense of belonging, meaningful life, a spiritual life.

Ethics

Benevolence and conformity values both promote cooperative and supportive social relations. However, benevolence values provide an internalized motivational base for such behaviour. In contrast, conformity values promote cooperation in order to avoid negative outcomes for self. Both values may motivate the same helpful act, separately or together.

Universalism

Defining goal: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

This contrasts with the in-group focus of benevolence values. Universalism values derive from survival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources. People may then realize that failure to accept others who are different and treat them justly will lead to life-threatening strife. They may also realize that failure to protect the natural environment will lead to the destruction of the resources on which life depends. Universalism combines two subtypes of concern- for the welfare of those in the larger society and world and for nature.

Ex. broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment, inner harmony, a spiritual life.

An early version of the value theory raised the possibility that spirituality might constitute another near-universal value. The defining goal of spiritual values is meaning, coherence, and inner harmony through transcending everyday reality. If finding ultimate meaning is a basic human need, then spirituality might be a distinct value found in all societies. The value survey therefore included possible markers for spirituality, gleaned from widely varied sources.

Ex. a spiritual life, meaning in life, inner harmony, detachment, unity with nature, accepting my portion in life, devout. spirituality is not a value that has a consistent broad meaning across cultures.

HUMAN VALUES IN ISLAM

The twenty recommended and praiseworthy qualities which one must suppinat within himself are as follow:

1. Belief in the Oneness of Allah
2. Sincerity
3. Well-wishing for all
4. Abstinence : The act or practive of refraining from indulging an appetite or desire, especially for alcoholic drink or sexul intercourse.
5. Contentmen
6. Firm committed Faith
7. Knowledge
8. Assigning oneself to Allah
9. To place all reliance and assurance to non but Allan
10. The interntion of the ultimate goal i.e.The straight Path to Allah, the Friend, The Protector, The Glorious.

11. Patience
12. Remembrance of death
13. Generosity
14. Repentance : To feel remorse, contrition, or self-reproach for what one has done or failed to do; be contrite.
15. Humility
16. Fear
17. Hope in none but Allah
18. To endure hunger
19. Sound and pleasant thought relating to any occurring matter
20. The Remembrance and love for Allah.

CORE HUMAN VALUES IN BUSINESS AND ADMINISTRATION

- * **Integrity:** coherence between what is said and what is done.
- * **Credibility :** Trust in the expectations placed in the company.
- * **Fairness :** equal distribution of burdens and benefits.
- * **Dialogue :** possibility for participation and consensus mechanisms among the various groups involved and/ or affected.
- * **Transparency :** truthfulness, intelligibility and accessibility in internal and external communications structures.
- * **Dignity:** respect for and encouragement of human rights and values involved in reciprocal recognition between individuals.
- * **Legality:** compliance with laws and legal provisions.
- * **Civic commitment :** contribution to local and regional development, co-responsibility for social order.
- * **Environment :** position on the maintenance and improvement of the environment.
- * **Responsibility :** capacity for anticipation of and response to social expectations and demands.

These are the so-called ethical values, which help to establish and maintain the standards that delineate the right things to do and the things worth doing. Such ethical values influence individual's choices and lead to action which every organization supports. When the ethical values of an enterprise are widely shared among its members, the enterprise's success will be enhanced.

OTHER IMPORTANT HUMAN VALUES

Values can be defined as "the constellation of standards, or qualities, characteristics, or ideas that determine a person's view of the world. Those standards/ idea, qualities are likes, dislikes, viewpoints, inner inclination, rational and irrational judgments, prejudices, and association patterns. Personal values denote a sense of right or wrong, good or bad, and other judgmental criteria based on our strong sense of what the ideal ought to be.

Ethics

Empathy

The most important values in life and in society revolve around empathy. How can one concentrate on co-existing on the same planet, without a speck empathy. We need to be able to accept others for what they are, not what they can do for us. We need to stop concentrating on how we can reduce competition and focus on how we can grow together. While we all have to look out for ourselves at the end of the day, we need to remember this quote, "The day we stop fighting for each other, we stop being humans".

Self-empathy is a peculiar process. It is one that often comes last on our list of personal development "must dos" and yet it has such tremendous power to support, nurture and strengthen our spirit and resiliency. Empathy allows us to re-perceive our world in a new fresh way and move on. By move on I do not mean forget, repress, leave behind, but rather, to find meaning to remember the specialness of what we are, to be with ourselves in a way that engenders growth rather than self-hatred or self-forgetting. With self-empathy, practiced with compassion and Presence we can move beyond guilt, shame, anger to healing. We can move beyond right and wrong to what needs or values we were meeting and an awareness of other needs that we may have liked to give more attention to or acted in more harmony with. When we hear internal self-criticism we are really saying "I am not acting in harmony with my own needs or values" and this is an opportunity to celebrate this awareness and self-connection.

Compassion

Compassion (from Latin: "co-suffering") is a virtue- one in which the emotional capacities of empathy and sympathy (for the suffering of others) are regarded as a part of love itself, and a cornerstone of greater social interconnectedness and humanism- foundational to the highest principles in philosophy, society, and personhood. There is an aspect of compassion which regards a quantitative dimension, such that individuals compassion is often given a property of "depth", "vigour," or "passion." More vigorous than empathy, the feeling commonly gives rise to an active desire to alleviate another's suffering. It is often, though not inevitably, the key component in what manifests in the social context as altruism. In ethical terms, the various expressions down the ages of the so-called Golden Rule embody by implication the principle of compassion: Do to others what you would have them do to you.

Forgiveness

Forgiveness is typically defined as the process of concluding resentment, indignation or anger as a result of a perceived offense, difference or mistake, and/ or ceasing to demand punishment or restitution. The Oxford English Dictionary defines forgiveness as to grant free pardon and to give up all claim on account of an offense or debt. The concept and benefits of forgiveness have been explored in religious thought, the social sciences and medicine. Forgiveness may be considered simply in terms of the person who forgives including forgiving themselves, in terms of the person forgiven and/ or in terms of the relationship between the forgiven and the person forgiven. In some contexts, forgiveness may be granted without any expectation of restorative justice, and without any response on the part of the offender (for example, one may forgive a person who is in comminatio or dead). In practical terms, it may be necessary for the offender to offer some form of acknowledgement, apology, and/ or restitution, or even just ask for forgiveness, in order for the wronged person to believe himself able to forgive. Most world religions include teachings on the nature of forgive-

ness, and many of these teachings provide an underlying basis for many varying modern day traditions and practices of forgiveness. Some religious doctrines or philosophies place greater emphasis on the need for humans to find some sort of divine forgiveness for their own shortcomings, others place greater emphasis on the need for humans to practice forgiveness of one another, yet others make little or no distinction between human and/or divine forgiveness.

Courage

Courage, bravery, fortitude, will, and intrepidity, is the ability to confront fear, pain, risk/ danger, uncertainty, or intimidation. "Physical courage" is courage in the face of physical pain, hardship, death, or threat of death, while "moral courage" is the ability to act rightly in the face of popular opposition, shame, scandal, or discouragement.

Honesty

As defined by positive psychologists, honesty and authenticity as a subset of courage means more than simply telling the truth. It involves integrity in all areas of one's life and the ability to be true to oneself and one's role in the world across circumstances. Though perhaps one would not immediately associate honesty with courage, there are obvious situations in life where to be honest and authentic requires a great deal of strength in the midst of fear. The positive view societies have of honesty can be seen from the fact that it is something people try to develop in young children and adolescents. While all people seem to grow in their understanding of the moral importance of honesty and integrity as they grow older, there are certain individuals who seem to especially excel in this human strength. This trait is important in many areas of life, so much so that many measurements have been developed in an effort to identify especially honest individuals. These measurements test both overt honesty, the thoughts one has about blatant dishonesty such as stealing, and covert honesty, which is very similar to conscientiousness and dependability. Of all the subcategories under courage, honesty shows the most promise as a distinct, well defined area of classification.

Friendliness and Love

Christianity teaches us about the importance of friendliness and love. These qualities help to bring together the members of the family, the community, and the nation. The Bible teaches us that we should love our neighbours as ourselves. It is love which makes a person ready to share what he has with others. Jesus also commanded his followers to love one another. It is further stressed in the Bible that love is the greatest human value.

Respect for Life

The life in us has been given to us by God, therefore, we must value human life greatly and do everything to keep it and not destroy it. The Bible teaches us how to value life. For example, when Cain killed his brother Abel, God was displeased, He considered it to be a terrible sin, and cursed him (Genesis 4:8-12), killing a human being has been, from the earliest times, considered unlawful and immoral. That is why one of the Ten Commandments given to the Israelites stated: Do not commit murder (Exodus 20:13). Jesus further explained this commandment to mean that we should not even be angry with other people (Matthew 5:21-24), Murder is, therefore, not allowed in any society.

Ethics

Justice

Justice is one of the important moral values on which other moral behaviours depend. For instance, we must try to be fair and just to others. The trader should not tamper with either his weighing scale or goods or sell his commodities above fixed prices. The civil servant too should be honest and hardworking to justify the salary he or she receives monthly. And most important of all, judges should administer justice without fear or favor. They should always treat all men equally before the law.

Brotherhood

The importance of brotherhood in Islam cannot be overstressed. According to it, if one of the parts is injured or hurt then the rest of the body immediately feels that pain and is certainly uncomfortable at the situation until it is rectified without delay. The brotherhood of Muslims is a very deep and wide concept that guarantees the safety and well-being of the Society at large. Islam being a complete way of life is primarily for the society, it promotes a healthy and a well-disciplined life style in every sense of the word. It is forbidden, for example, for two Muslims to start a whispering conversation in the presence of the third. This might offend the one left out and weaken the Brotherhood. It is not permissible for a Muslim to sever relations with his brother for more than three days. "It is sufficient evil for a Muslim that he should look down upon his brother. The life, wealth, and honour of a Muslim are inviolable by another Muslim".

Ahimsa

In Jainism, the understanding and implementation of ahimsa is more radical, scrupulous, and comprehensive than in any other religion. Non-violence is seen as the most essential religious duty for everyone (ahimsa paramodharma, a statement of ten inscribed on Jain temples). When Mahavira revived and reorganized the Jain movement in the 6th century BCE, ahimsa was already an established, strictly observed rule. Parshva, the earliest Jain leader (Tirthankar) whom modern Western historians consider to be a historical figure, lived in about the 8th century BCE. He founded the community to which Mahavira's parents belonged. Ahimsa was already part of the "Fourfold Restraint" (Caujjama), the vows taken by Parshva's followers. There is some evidence however, that ancient Jain ascetics accepted meat as alms if the animal had not been specifically killed for them. Modern Jains deny this vehemently, especially with regard to Mahavira himself. According to the Jain tradition either lacto-vegetarianism or veganism is mandatory. Killing of animals for food is absolutely ruled out. Jains also make considerable efforts not to injure plants in everyday life as far as possible.

Mutual Respect

We all have our strengths as well as weaknesses. Mutual respect means having respect in our minds for everyone. Even if you are up against a person, wherein it is your honour against theirs, it is important to have mutual respect. It is this respect that makes us human. Without this respect, we become like animals. This respect can help us keep the balance between welfare state and social Darwinism in society. We need to respect our friends for their friendship and our enemies for their ability to be competitive and their conviction. Mutual respect is one of the important values in a relationship.



CAUSES OF VALUE DEGENERATION IN PRESENT TIME

Crisis is not so much intellectual but rather moral and spiritual. There is lack of development of sound moral vision among human being along with the scientific and technological development. As a result human being can produce such powerful means of destruction like hydrogen and nuclear bombs and destroy the whole world in no time. Wealth worshipped as god, Pride has become a creed. Selfishness is entrenched in the intellect. The ego is flaunted, and desires become an adornment, righteousness has become merely a figurehead in the world, compassion has dried up, gratitude has waned, Hypocrisy has become the hall mark of life and love and affection has become justful afflictions. Distortion of values is partially due to imbalance between ancient values and explosion of knowledge in war field technology. Atomic weapons, bio-weapon, explosives, missiles etc., are threatening the whole mankind. Developed countries possess all kinds of dreadful weapons and are trying to boss over all developed and under developed countries.

Today the entire mankind is living in the shade of fear. Man's very existence is at stake as Prostitution, illegal marriages, broken home structure, divorce, etc., are also factors responsible for decline of values. Lack of mutual concern between parents at home, disaffection and lack of securities in families are other factors responsible for erosion of values. The role of home, school and society cannot be neglected in the degradation of values. Definitely the living styles of parents leave deep impression on the minds of children.

Even in this dynamic society, values and standards do not change quickly and some of them, at any rate, have an abiding significance. The whole socio-political setting and physical environment in which they have to be worked out are in a state of constant transition and consequently, they have to be interrupted in the light of new conditions. Cultural values, the gracious fruit of centuries of co-operative efforts and moral values, which distinguish men from animals, have been totally changed in these years. The modern youth receiving education are losing their idealism and living in spiritual vacuum. Moral values have no respect now. Man fails to distinguish between right and wrong, good and evil. Highest respect is being placed on wealth and power. Religions have now become a private affair and stress is being laid on secularization of social relationships. Human relations are becoming impersonal and secondary. The older generations have lost their sense of morality. Therefore the younger generation completely ignores the traditional or even any idea of value system. Loss of leadership among the teachers is another manifestation of the deterioration of values in the modern society. A teacher has to perform three important activities. People in an industrial society develop a growing sense of insecurity in social relations because of the emphasis on individuals.



HOW TO INCULCATE GOOD HUMAN VALUES

Values are like seed that sprout, become saplings, grow into trees and spread their branches all around. Building up of values system starts with the individual, moves on to the family and community, reorienting systems, structures and institutions, spreading throughout the land and ultimately embracing the planet as a whole. Building values is an integral factor in the process of internalization of values because one can only give what one has within. Building values is somewhat similar to building a house, brick by brick. This is why Values Education is to be recognized as a fundamental need. Values based education for all members of society needs to be seen as a valuable investment. The individual is the first building block of the values architecture, for integration to take place the child's need for security dignity, identity and well-being has to be met. For a society to be at peace, its individual members need to be protected against violence, injustice, humiliation and discrimination. A child is not merely a physical entity but a holistic being. His/her physical, emotional, social and spiritual need has to be addressed to ensure harmonious development of all aspects of his/ her personality. The second factor in inculcating values is the family which plays a crucial role in fostering values in a child. A child growing in a conflict ridden home is unlikely to be peace oriented. Healthy relationships in a stable family create sound values. Home is the nursery for inculcating values. The community to which a person belongs is the third block. The relationship between the individual and the community is intimate. It plays an important role in the identity formation of an individual, and determines the level of security the child enjoys. Values Education goes a long way to minimize the insecurity of communities and to promote a sense of belonging. The society is the fourth building block of values. The society is an extended family which is characterized by diversities of individuals, and the interests of families and communities. Every society also has certain shared characteristics that its members endorse, adopt and employ which influence the collective decisions taken by it. There is a reciprocal relationship between an individual and the society of which he or she is a part. Social mores/ customs/ traditions are internalized during the process of growing up within a society. Individuals, families and communities that comprise a society have the duty to avoid pursuits, advocacies, methods and goals that undermine values. The nation is the paramount building block of values. A country that allows its citizen to be overtaken by hate and negativity lets its energies be wasted. Values are basic to progress and well-being. Nations at peace comprise the building blocks of global values.

When we look at the modern Society we can visualize that degrading Violence, Exploitation, political Corruption and Terrorism, the Arms Race, the production of nuclear bombs, the ever increasing Terrorism, and the Corruption in public life etc. are increasing day by day and this indicates that humanity seems to have lost its values. The application of scientific and technological knowledge to the comforts of man has reduced him to a mechanical being, resulting in degeneration of the value system.

A growing lack of trust in leaders has been seen in the modern world. Technological advance has been seen largely as the measure of progress. Gigantic advances have been in Weaponry, Space, Gadgets, Transportation, Communication, Organ transplants, and Genetic

engineering. unfortunately, we have not made similar progress in Ethical, Moral and Religious value. Today young people have to face innumerable value problems. There is breakdown in the lives of individuals, families and societies. All this in the result of the neglect of the moral and spiritual development and the sense of human dignity. Formal education can become a major agent in teaching social values, self-awareness, self-realization and self-evaluation.

The educational system has over-emphasized the development of the mind and has used all the resources of the world to nourish it. The soul has not been given half as much care as is needed for its vital development. The development of the mind alone, without or with very little moral and spiritual development, has worked against human progress toward love, sympathy and brotherhood. Where man's emotions and impulses are not refined, love and sympathy have not been awakened. Where fear of God has no place in man's heart, his knowledge and especially the knowledge of science becomes dangerous for the safety of humanity. The School and Home are important agents through which the child is able to systematically know, learn, and develop the Moral Values.

The School Climate is important in creating an environment to develop the character. The character we form is very much influenced by the role models we choose. The school atmosphere, the Personality and behaviour of the teachers and the facilities provided in the campus will have a large say in developing a sense of values. The School Assembly, the Curricular and Co-curricular activities, the celebration of festivals of all religions, work experience, Team games, Subjects, clubs, and Social service programs can all help in inculcating the values.

Parents and home play a dominant role in educating a child. Parents are more accessible to the child than other members of the family. Mother is the first teacher and home is the first school and parents are first example in Social behaviour. They can show their love to their children by doing everything necessary to make them follow the right path. If there is a strong family upbringing and the child feels secure, whether it is a Religious house or not, they feel more confident in doing the right things. Such Children have better judgment when it comes to choosing their friends and they stay in a better position to handle peer pressure. A special emphasis on the early training among pupils can provide better safeguards against, these and many other similar social evils.

ROLE OF FAMILY IN INCULCATING VALUES

Parents or home play a dominant role in educating a child. Parents are more accessible to the child than other family member. "Mother is the first teacher and Home is the first school." The newly born baby is dependent on parents who nourish and bring it up. The elders at home teach the developing baby behaviour, dress codes, customs, and aspirations and so on. The minds of children develop in the major way through the process of informal education at home.

Home, a centre of love and affection, is the best place for education and first school of child. Dynamic parenting is the right solution for the present value crisis. If the nation has to prosper improvement must begin with parents. Without the harmony at home, there is no peace in the nation. It is an unfortunate fact that 90% of children are pampered and spoiled by the parents themselves. We have to give them a sense of inner peace and contentment and achievement so that they can look at external indicators of success, as not only measure of wealth. If home is filled with the clear fragrance of contentment and peace. all its occupants will be

Ethics

happy and healthy. The elders have a great responsibility towards the generation that is coming up. In the upbringing of our children we have to give them an understanding of human values and a sense of control based spirituality. They should equip the children with certain factors such as: awareness of truth, a sense of responsibility, emotional maturity, communication skills, awareness of intellectual development, sense of judgment and observation, cultural awareness, development of personality, religious & spiritual values and leadership qualities. Parents play a great role in moulding the child's character. The skills, attitude and emotions that make or mar the future of the child are to build during these crucial years. The mother and father are the first examples in social behaviour that children see before them and learn to imitate. The parents should set their children on the right path right from their early years. They should not hesitate to correct them and even punish them when they take to wrong ways. They can show their love for their children by doing everything necessary to make them follow the right path. It is only when parents show firmness in dealing with their children that they will develop along right lines. Children should not see their parents worried, helpless, discontented or distressed. Parents must be exemplars of the virtues, which they want their children to imbibe. When the child grows up into a responsible citizen, he/she contributes back to the society many times over.

ROLE OF SOCIETY IN INFLUENCING VALUES

Society plays an important role in education and influences it, both positively and negatively. Social inequalities and unhealthy educational practices are some of the negative influence of society on our lives. Customs and traditions that prevent certain sections of society from exercising their fundamental rights and hamper the well-being of society, shatter the basic ideas of education and social awareness. Some social groups deny women's right to education, while others force children to work, depriving them from a healthy environment, conducive to their growth and development. Education is one of the basic human rights. If social norms deprive certain strata of society from progressing in life and come in the way of social welfare, it defeats the purpose of education. Society is an entity that cannot be separated from us. It is we who make up the society. It is entirely in our hands whether to add value to our education or devalue it.

Societies are functionally autonomous in several ways. First, most social relationships occur within the boundaries of a society, with only a few relationships involving actors from different societies. Second, societies attempt to become as self-sufficient as possible by establishing procedures for securing whatever resources they require and satisfying the needs of their members. Third, a society is the ultimate decision-making unit for its members and exercises sovereignty over all decisions concerning them. Cultural autonomy refers to the fact that all the members of a society possess a common and distinctive culture. Society is an extended social group having a distinctive cultural and economic organization. The building blocks of society are we human beings. How people interact creates the pattern of relationship between individuals and thus characterizes the society according to the systems of customs, values, and laws.

An individual a part of larger society, therefore social institutions and practices leave a lasting influence of the formation of character and personality of an individual. The society imparts its values to individuals through the system of rewarding socially approved behaviour

and punishing the socially disapproved behaviour. Society plays a significant role in education. It can influence it both ways, positively and negatively. The values, morals, and principles of a society will create an education system that upholds the same values, morals, and principles. A social group that believes in righteous acts and decent interactions will hone its individuals to teach the same to other people.

ROLE OF EDUCATION IN INDUCTING VALUES

To Gandhiji every individual human being was prominently significant and had the capacity to contribute immensely to the Society and humanity. He was concerned that we were being reduced to a state in which we were losing what was traditionally and culturally Indian, and were not able to acquire the new from the alien system. To him real education did not consist in packing the brain with information, facts and figures, or in passing examinations by reading prescribed number of books, but in developing the right character. The explorations and possibilities of non-violence would prove profitless without character. Gandhiji's perceptions in education focus on moral values and ethics. They highlight the concepts of self-esteem for every individual. He firmly believed in practising what he preached. Essentially education must lead to internalisation of the obligation on the part of each human being to be noble in word, thought and deeds. In a plural society, it should also help the individual to celebrate the plurality and yet visualise inherent unity of values and a life of dedication to others.

One of the most familiar messages in Indian culture is the approach to strive for the betterment of all the prayer that let all people live happily in good health and cheer. No where else, such an evolved essence of the thought processes aimed at well-being of the other, concretised before India. Earlier Indian scriptures exhort everyone to serve others, sacrifice for others and serve the mankind. Such an approach if exposed to the children in school at an early age, is bound to leave lasting impression, which would evolve in due course of time, as the children grow and face the world around them.

In a global scenario of values, it would be difficult to have individuals in society who would strive to halt the process of value deterioration, unless and until schools produce young persons with the right aims and objectives of human life. This should also give clear indication of what should be the curriculum of education in years to come and how the same can contribute in developing the culture of peace within the communities, amongst religions, countries and eventually globally, The trend of focussing only on specific examination oriented subject areas needs to be discarded.

The focus in education must change towards the making of a person, who would contribute not only with information and knowledge but also with understanding and insight of the ever evolving processes of human growth and development. Gandhiji's efforts were not limited to the struggle for freedom from the British rule. Even an overview of his writings would indicate that he had gone into every aspect of human life at the individual level as well as at the social, community and national. Much before independence, he had his plans ready for an indigenous education system that would familiarise children with their surrounding, their people and then with India as a whole as their own motherland.

Sutherland stresses that schools are to be concerned not simply with progress in thinking about morality but with associating moral judgement with moral behaviours and methods which are proposed to do this demand attention. School function is to teach our young human

Ethics

values like skill of interdependence' by working independently, skill of comparison through loving and caring. If classroom sends messages of love, safety, security, belonging, warmth, messages which say this is a place where the individual is respected and trusted, where human being may engage in human activity, in such a classroom, learning and living are united. The pursuit of internal happiness must be one of the chief aims of education and not mere possessing and developing material comforts in this life. The flexible, broad and human curriculum must provide ennobling and elevating experience to students. School must have facilities to inculcate values in students and should create a useful life environment for their progress.

The school atmosphere, the personality and behaviour of the teachers and the facilities provided in the campus will have a large say in developing a sense of values. Education is an ethical practice. The value transferred to students through the school as an institution also includes credentials, competition and a utilitarian approach to learning. All educational institutions agree upon essential competencies, albeit at varying academic levels. Therefore, the quality enhancement program should focus on enhancing essential learning that could bring the entire college together to work toward a common goal, a goal that is consistent to prepare students to succeed in the real world.

The task of the teacher is to contribute towards this process of fostering genuine values. Teachers often face the temptation to limit themselves to imparting information rather than preparing their pupils for life. The pressures of academic requirements often stifle the efforts of well-meaning educators who struggle hard to fire their students with enthusiasm for higher ideals. Hence teachers in this challenging process of transmitting values are most warmly welcomed. Every subject can be means of building good character and values. Some examples are given below:

- (1) **Language** : In language through conversation and discussion the teacher educator can enable students to embody higher and noble ideas.
- (2) **Social Sciences** : Through social science in general we can develop values like secularism, socialism, hard work and democracy etc.
- (3) **Geography** : through geography we can develop values of conservation preservation, adventure etc.
- (4) **Economics** : through economics a teacher can lay emphasis on the value of thrift and saving, which lead to the prosperity of a person.
- (5) **Civics** : through civics we can develop values of co-operation, sense of mutual welfare, obedience of law, concern for environment etc.
- (6) **Science** : Everything in nature has a lesson to teach. For example we can say while blowing up a balloon, if person blows too much air into it, it will burst. Similarly if we are too greedy and acquire more material wealth sooner or later, we will have problems.
- (7) **Mathematics** : In mathematics there is a wide scope of imparting values like neatness, accuracy, proper planning etc. Thus we can say that education and values go hand in hand and values are inherent in every module of learning; even co-curricular activities can serve as a sound base for the inculcation of values among students.



HOW CAN AN INDIVIDUAL HAVE STRONG VALUES

Keep your life simple and honest

Honesty is not a policy or business transaction. It is the most natural and profitable way of leading life. And it is not as difficult as it is made out to be. Start with an understanding that Honesty is a value and not an attribute. Each value has a denominator. Fix your denominator for this values. Start being less dishonest every day and slowly graduate to being more honest every day. If you feel that you are more honest today than you were yesterday more yourself up the grid a little. Be very conservative and mean while grading yourself.

Let your physical being work hard and deliver definitive measurable results to convince your inner being Don't be charitable to yourself, but celebrate small success. This will encourage and motivate you to raise that bar daily and perhaps even many times in a day. Keep comparing the percentage daily/ weekly growth and set new goals.

Be compassionate

Not every human being is a empowered or as orivileged as you may be, people with lesser attributes or lesses privileges are not lesser human being. They may be children of lesser gods or victims of circumstance. Show compassion, treat them as your equals, and try in your own way to elevate them physically, mentally and spiritually.

Treat Integrity as the most essential part of your life

Integrity comes out of ownership. Take ownership of your resoonsibilities both at home and the work place. Loss of integrity means loss oc character. And loss of character means loss of your life mentally and spiritually. There is no use being only physical alive.

Criticize and reprimand the act not the actor

Forgiveness is not only a virtue, but also an act that creates remorse & makes a better person of the person forgiven. It also wins you a friend.

Love thay neighbour and everyone else's too if possible

Spread love large heartedly. Spare no one human beings, animals, nature and innate things, Reciprocation will start sooner or later from all living things and ultimately you will end up winning hearts.

Upgrade your knowledge continuously

The most knowledgeable also seeks knowledge to become more knowledgeable. Pursuit of knowledge should be a continuous process. Knowledge can not only be acquired from books, teacher, institutions, but also from things around us including nature.

Be disciplined in you thoughts and actions

Having time sense is just one part of the discipline. Discipline encompasses every aspect of your day to day life. Your actions, your attire, your speech, you silence, your movements, your treatment of others and yourself Don't be undisciplined even to yourself.



RELEVANCE OF HUMAN VALUES

The whole society has been facing the problem of turbulence because of conflicts arising out of growing economic and social disparities, religious fanaticism, aggressive competitiveness and the tension between the material and spiritual world. India is known in all over the world for its rich cultural and spiritual heritage. It was because of our education system which laid great emphasis on learning of essential values of life. But, education at present with its emphasis on consumerism and cut throat competition for success has sidelined its central concern for overall development of personality. The human tradition of discipline has vanished from all institutions of society with the inevitable consequences of inefficiency, corruption, injustice, destruction, conflicts, terrorism, frustration and unhappiness. Against these, values such as love, truth, non-violence, patriotism, integrity, punctuality, self-discipline, compassion, acceptance, courage, courtesy, equality, self-reliance, self-control, cleanliness etc. are required to be inculcated in the young mind. These values are required not only for the personality development of an individual. These are the key to the survival of the entire humanity. Education is the most powerful agent of inculcating such values. The 20th century will also be remembered for one particular decision arrived at by the world community: the resolve to provide basic education to all. Universalization of elementary Education, even if not achieved, shall be remembered in history as a contribution of the 20th century. It was a logical manifestation of the need to achieve equality of opportunity and social justice. National education movement against the colonial western education was also started for developing these values among the Indian youth. Therefore, various Commission on Education and studies have also emphasized the need of value education.

The moral values in life hold great importance from the point of personal, social and spiritual development. Values, morals and ethics are inextricably tied together. Values are a cognitive structure that describes the ideals of life of individuals, their preference, priorities, principles and the behaviour of a cognitive. Values are the effective cultural elements which shape the elements around the point of view of individuals, members of a community that holds together. In line with the protection or disregarding of these values by individuals in a society, the values will be lost in time or they will be continued many years by transferring. Continuing and being permanent of these values depends on individuals general acceptance and internalizing. But, together with the values that show differences in cultures, there is a case of values which are universal and ethical that are accepted in all cultures. Respect, kindness, patience, tolerance, peace and democracy are expected to be universal values.

**"Sadayam Hridayam Yasya Bhasi them them Kayah Parahi the Yasya
Kalisthasya Karothikim?"**

[What can the evil effects of Kali age do to a man whose heart is filled with compassion, whose every utterance is truth, and whose body is dedicated for the service of others?]

Mahatma Gandhi stated several times that the following seven deadly sins are committed by an individual. They are wealth without work, pleasure without consciousness; knowledge without consciousness; commerce without morality; science without humanity; religion without sacrifice; and politics without principles; each of these perversions reflects lack of values. People with character, integrity and the right values are not for sale. They know that

money will buy amusement, but not happiness; a bed, but not sleep, a clock, but not more time; companions, but not friend; finery, but not beauty; food, but not appetite; a house, but not a home; medicine but not health; and a ring, but not a marriage.

Positive moral values are important because they allow you to have an overall feeling of peace and joy. Moral values can give meaning and purpose to your life. You are able to direct your behavior towards beneficial and fullfilling activities. When you live your life according to moral values that are based on honesty, compasion, courage, modesty, and forgiveness, then you can also form positive bonds with other people.

Incorporating the moral value of honesty in your life make you trustworthy. You will have a clear conscience because you can respect yourself. The people that you come into contact with will be able to count on you to be fair and sincere. Your integrity will allow you to advance in both your personal and professionallife. There are more opportunities for you to fully experience life when you are an honest person. In addition to honesty, you also need to incorporate the moral value of compassion into your life. Compassion allows you to have sympathy for the misfortunes of other people. It also motivates you to want to give them any type of assistance that you can. Compassion results in your having feeling of mercy towards other people. When you have compassion as a moral value people are more likely toput their trust in you because you will be non-judgmental of their circumstance.

Thirdly, the moral value of courage gives you the determination to face anything that impedes you progress through life. You will also be able to overcome any obstacles because you won't let fear hold you back. Others will feel confident relying on you for encouragement because you find solutions to whatever problems arise in your life. When courage is one of your moral values, you can bravely face the world.

In life it is essential to your survival to have modesty especially in respect to courage. Modesty allows you to realize what your limits are. It helpss you to stay focused and keeps. You from becoming overconfident and reckless. People will feel comfortable around you because you are humble and you don't try to belittle them.

Lastly, it is also important to incorporate the moral value of forgiveness in you life. Forbiveness allows you to move past hurtful or damaging situations. It allows you to abandon feelings of anger or resentment agains others or yourself. You can be emotionally healthy when you practive forviveness because it keeps you from holding onto pain and resentment.

In conclusion, moral values are extermely important for your overall well-being. Moral values provide a structure for your life. Honesty makes you respectable. Compassion makes you sympathetic to others. Courgae gives you the bravery to overcome life's challenges. Modesty keeps you focused and humble. Forgiveness allows you to be emotionally stable because you don't hold onto anger and resentment. These attributes will allow you to live your life in a way that reduces your stress levels. You will also have peace and harmony in your life. Moral values allow you to live your life in manner that you can be proud of. The bonds that you form with others will also be more fulfillingbecause you live your life according to honesty, compassion, courage, modesty and forgiveness.



CASE STUDY

Csae Study - 1

You are newly posted to a section in a department of GOI having three elderly Assistants with considerable length of service and a relatively new young Clerk. The work of the section is heavy and time-bound. One day, in the heat of the work, the Clerk picks up a flight with one of the assistants on a trivial matter. Earlier also you have noticed that all is not well in the Section as the pace of work had considerably slowed over a period of time. One of the Assistants, considered reliable and had been working in the Section for long, confides in you that the clerk is in the habit of insulting and abusing the others. The Clerk, though only Xth passed, is knowledgeable and has an air of superiority because of his fluency in English and most of the time is critical of others.

What steps would take to improve the working of the Section?

Examination

Government has laid down the norms for its effective functioning. Duties and responsibilities, as also code of conduct, have been clearly laid down which should guide the government servant in the discharge of his duties. It would be unbecoming of a government servant to flout them. The Clerk, even though aware of these facts, has wilfully flouted them and is therefore, liable for the consequences. At the same time, as his superior, you have to ascertain what ails the Clerk. You should have a heart-to-heart talk with him as his elder brother so that he comes open with his problems. You should try your best to solve his problems and also bring to his notice how such behaviour can harm his career. It may be a good idea to visit his house on some pretext so that he feels that you are concerned about him. You need to talk with the Assistants also informing them that you are in dialogue with the Clerk and hopeful of a change in his behaviour. You may have to handle some of the work at your own level to reduce the work pressure and drive home the message that everyone has to chip in and you are taking the lead.

Csae Study - 2

The women workers of Kanna Devan Hills Plantations Company Limited- and associate company of Tata Global Beverages Ltd. - in the Idukki district of Kerala went on strike in September 2015 demanding higher wages and bonus. The strike was unique in that they did not allow the trade unions to participate and kept away their husbands. They charged the trade unions of betrayal and feared that their husbands lured by money and liquor will sabotage their strike. The strike was a total success because of the support it received in the locality. The Chief Minister intervened and it was agreed that 20% bonus will be given by the Company and there will be immediate revision of wages. The Company had no say in the matter and had to agree. You are appointed the PRO of the Company and have been asked to win over the workers to build up the image of the Company as a company that is serious in fulfilling its social responsibility. What strategy would you adopt?

Examination

The product of the Company, Kanan Devan tea, is very popular in the South and in spite of stiff competition, it has been able to retain its market share. With the falling prices of tea in the domestic market, the profits have been steadily coming down and since there have been no new plantings the yield is dwindling. There is the general feeling among the trade unions and in the State Government that the workers have been exploited, paid pittance and not provided the basic amenities.

The first step is to draw up a plan of action for the development of the Plantation which could include inter alia; constituting various committees for better amenities for health, housing, education and sanitation with adequate participation of women workers. Your Plan should informally be discussed with a select group of workers who have following in the group for their views and get a consent from them that the workers will reciprocate by greater efficiency and better working relations. It should be your endeavour to sell the Plan, as modified based on your discussions, highlighting its long-term benefits and the good-will it will generate for the Company. Further, it should be brought to the notice of the Company that the hold of trade unions has been waning in the new liberalized environment and this is the ideal time to cash in on it by making the above gesture overlooking the financial aspects.

Csae Study - 3

Your friend Rajesh and Ramesh had joined Government service together and were close friends. Within a short period, Ramesh developed close rapport with many political leaders as they were known to his family. In due course, he came to be posted as Personal secretary to an important Cabinet minister hailing from his state and known to his father. Consequently, he was elevated in rank and became senior to Rajesh. Thereafter, there was no occasion for them to meet for years. One day, Ramesh suddenly drops in to Rajesh's office for a friendly chat. During the conversation, he asks for a favour, saying it is within Rajesh's jurisdiction and he can do it and if something adverse happens, he is there to help him out. Rajesh comes to you for advice. What would be your advice?

Examination

The Conduct Rules enjoins you to act without fear or favour. Your friend is also aware that it will be a favour. Still, he insists that you do it. Such a friend does not deserve your sympathy. However, that should not prejudice you from examining the feasibility of helping his boss considering the fact that the issue involves only his boss considering the fact that the issue involves only departing from accepted norms and not violating any of the Rules. You should discuss with your subordinates whether there have been similar instances in the past and what was the approach adopted and in case there have been such instances whether decisions taken then can act as a precedent to examine the case on that light and if not, they may be advised to independently apply their mind and submit the case to you. In either case, you have to give your own independent judgment on the merits of the case. You should also consider whether it would be necessary to keep your boss in the picture before finalizing your view. Once the final decision is taken your friend can be informed of the outcome and the circumstances under which the decisions were taken leaving no room for further discussions or negotiations.

Csae Study - 4

You are Deputy Secretary in the Department of Chemicals and Petrochemicals handling matters relating to pricing of medicines, monitoring their production, shortage and availability and control of imports. Media has reported that there is an outbreak of Plague in a State and people are fleeing to metros and other cities spreading the infection. Ministry of External Affairs (MEA) feels that we should not accept the offers of foreign countries to provide medicines as it will show us in poor light. Minister has ordered immediate action. What approach would you adopt to handle the crisis?

Examination

Convene videoconferencing of officials of the Ministry of Health & Family Welfare, State Health authorities, pharmaceutical companies (in private and public sector) and selected drug distributors to take stock of the real situation in terms of the requirement and shortage of medicines. The facts should be widely disseminated through the media and social network highlighting that efforts are underway to control the situation. In case there efforts are underway to control the situation. In case there is shortage, efforts should be made to move medicines from where there are extra stocks and in the meantime from where there are extra stocks and in the meantime the pharma companies should be advised to increase their production to meet the demand.

Simultaneously, the Customs authorities may be advised to locate if there are bulk drugs to manufacture the medicines lying unclaimed or confiscated at the Ports so that the public sector pharma companies can be directed to take over the stocks, refine them, formulate and distribute them. A Control Room should be opened to monitor the situation and provide all help in fighting the outbreak. On a daily basis, news bulletin should be issued about the steps being taken to control the situation. The concerned Minister, PMO, MEA and the Cabinet Secretary should also be apprised of the steps being taken. On full control of the outbreak, the agencies that had assisted should be felicitated for their cooperation.

Csae Study - 5

Hon'ble Prime Minister of India is visiting USA on a major mission to attract US investments in India. A thorny issue is the US demand for better patent protection to Pharmaceuticals which has been hanging fire for a long time. Ministry of External Affairs, PMO, Ministry of Commerce and Industry are pressurizing the Department of Chemical & Petrochemicals, the nodal department for Pharmaceutical Industry as per GOI's Allocation of Business Rules, to accede to the US demand to make the visit a success. You are the Joint secretary in-charge of pharmaceutical Industry, in the Department. What are your options?

1. Give in to the US demand;
2. Speak to the Industry to fight out the matter;
3. Examine the issue keeping in mind the National interest.

Discussion

Affordability and availability of medicines have been the corner-stone of GOI's Drug Policy since Independence. This has resulted in the medicines being cheap in India compared to the rest of the world. This has also helped building up a strong domestic Industry. These

objectives still remain valid. The experiences of the countries who have given in to the demand have clearly shown that it would be suicidal to the domestic industry and that the medicines will become costly and out of reach of the common man. As such, we have no option but to continue our existing Policy. The domestic Industry will not be able to come to a consensus on the issue as they are divided. While the Indian pharma companies will oppose the US demand, the domestic MNC pharma companies will support the US more. I would therefore propose status quo on the issue.

Csae Study - 6

You are a GOI office with more than 30 years of service. You are posted as Cadre-controlling Authority in a field formation under the Ministry consisting of Group A officers belonging to a different service. The Post has been lying vacant for over 6 months as the earlier officer, belonging to a different service, had to unceremoniously leave on account of non-cooperation of officers. On his exit, the work was being handled by an officer of their service. Before taking over you call on the senior officers of the Ministry and the Minister. All of them wish you well and expect that you handle the work strictly as per GOI norms. On the first day in office, you are asked to attend a meeting of officers chaired by their Chairman. At the meeting, a Resolution was unanimously passed that no "outsider" should control their Cadre and their officer should continue to handle the work. It was evident that you were called to drive home the message that you are least welcome and should leave.

How do you intend to proceed?

1. Seek a transfer;
2. Seek guidance from the Ministry;
3. Discharge your duties to the best of your ability.

Discussion

The Constitution has vested powers in the Parliament, Executive and the Judiciary. The Executive exercises these powers and conducts its business in accordance with the Acts/Legislations passed by the Parliament and the Rules Procedures laid down there under. With respect to the Ministries of GOI, the Manual of Office Procedure lay down in detail how the business should be conducted.

Since I have been posted as the Cadre-controlling authority in accordance with the Rules and procedures and with the necessary approval of the Competent Authority, I am duty bound to perform my duties overlooking all other considerations and without fear or favour. As such, seeking a transfer is totally out of question. I would be failing in my duty if the stand of the Officers is not brought to the notice of the Ministry. Periodically, I would keep the Ministry updated on the developments in the Organization since I am supposed to be the "eyes and ears" of the Ministry in the set up.

To enable me to function, first I need to assert my authority as the Cadre-controlling Authority. I will discontinue the existing stop-gap arrangement and call for all the files in the custody of the Officer presently handling the work through a politely worded communication citing the fact that these files now need to be attended to by me. I would urge my subordinates to help the officer in expediting the matter. Simultaneously, I would take a briefing from my subordinates regarding the nature of work, the bottlenecks in functioning, the staffing

Ethics

requirements, the extent of pendency, the status of litigation, etc, and also welcome their suggestions on any matter related to the work. I would also request for their full cooperation while making clear that I am willing to go the extra mile to build rapport and good will with all. In case the files are not handed over by the officer, I will personally go to him and ascertain the reasons for delay. Even then, if the files do not come, I will seek the intervention of the Chairman and even then nothing happens, I will bring this to the notice of the Ministry and suggest stern disciplinary action against the Officers for non-compliance of Ministry's orders. It is not expected that the issue will go that far.

After establishing my authority, it will be my endeavour to serve the Officers in accordance with the norms of "good governance."

Csae Study - 7

A very senior officer who has just joined your Ministry embarks on a visit to a Gulf country and informally agrees to sign a MOU for export of Pharmaceuticals. The MOU has a clause that our pharmaceuticals will first be tested for quality and only then be allowed of Pharma companies to announce that a MOU has been signed with the Gulf country which will boost our exports. He wants the companies to draw up a plan to facilitate operation of the MOU. This is news to everyone and you as the Under Secretary dealing with the exports of Pharmaceuticals are also invited to the meeting. What stand would you take?

1. Keep quiet as he is senior officer;
2. Provoke the Pharma companies to scuttle the move;
3. Examine the issue afresh as it is considered a departure from the established stand of GOI.

Discussion

The matter is of utmost significance to the Country and has to be examined afresh irrespective of the fact that a senior officer has mooted the proposal. Since it is a matter to be deliberated upon in GOI the Pharma companies need not be involved.

In GOI, it is the collective wisdom and the Institutional Memory, by way of past records and knowledge gained over a period of time, which facilitates decision-making and not dynamism or quixotic actions of individuals. The Allocation of Business Rules lays down which Ministry is to do what and individual Ministries accordingly assigns the work to definite sections so that there is clarity as to what is the task assigned to each. The Manual of office Procedure lays down the mechanism for communication and consultation within and outside Ministries in cases involving more than one agency. It is expected of each individual to understand and comply with these systems and procedures before making adventurous moves as in this case. It has been the stand of GOI that our pharmaceuticals are of world standard in terms of quality and shall not be subjected to quality checks before allowing entry into the country. The officer should have consulted all the stakeholders and the past practices before agreeing to it in the MOU. As regards, the export potential of our pharmaceuticals, it is well known that the US and European NMCs have stranglehold of the West Asian market.

Quoting the above reasons, I would propose scrapping of the MOU.



Csae Study - 8

You are Deputy Secretary in the Ministry involved in Industrial Licensing and Foreign Direct Investment (FDI). Under the liberalized norms of FDI, there is a flood of Initial Public offers from Companies you are dealing with. Your PA drops a hint that it is the practice in the Ministry to apply for these shares and the Company will allot preferential shares which is the accepted norm of the Company. He is awaiting your response. How would you handle the matter?

1. Accept the offer as it seems to be the norm
2. Consult your colleagues as to what they are doing;
3. Take urgent and stern steps to stop this activity and appraise the staff and officers the consequences of such actions.

Discussion

The conduct expected of a Civil Servant is defined in the Code of Conduct laid down by the Government. It provides inter alia; that a Government Servant shall maintain absolute integrity, devotion to duty and do nothing which is unbecoming of a Government Servant. The Conduct Rules provide dos and don'ts which will determine whether your act is "unbecoming" or not.

In the instant case, accepting the preferential shares from the Company will in all likelihood embarrass or influence the individual in the discharge of his duties. And also embarrass the Government and therefore amounts to an act unbecoming of a Government servant. It will cast aspersions on his integrity and his lack of devotion to duty. It will also be a criminal offence. All these would put the career of the individual in jeopardy.

Under the above circumstances, I will failing in my duty if I do not bring it to the notice of the seniors and put an end to the practice and warn the staff and officers the consequences of such actions.

Csae Study - 9

You are Under Secretary in the Ministry in charge of Administration. One day in the midst of a very important meeting, a lady Clerk barges into the room crying for help. Your lady PA follows apologizing saying that she tried to prevent her. How would you take charge of the situation?

1. Order the lady clerk to get out;
2. Wind up the meeting
3. Advise the Clerk to be in your PA's room till your are free to attend to her.

Discussion

I would adopt the last option as the meeting is also important. However, I would try to conclude the meeting at the earliest possible and then listen to the woes of the Clerk.

The Central Civil Services Conduct Rules, 1964 lay down the code for conduct for Central Government Employees. It provides for inter alia; protection to women from sexual harassment at work place. I will be guided by the above provisions in handling the case.

Ethics

By making her wait for some time, she would have cooled her tempers and would be in a better frame of mind to speak out the matter logically and without bias. On getting the facts, I would seek the version of her immediate superior as also the members against whom allegations of harassment, if any, has been made. If in my opinion it requires further enquiry, I would submit the versions of all the parties involved, along with my observations, to the nodal Officer of the Ministry designated to handle sexual harassment cases. Otherwise, I would close the matter and take steps so that such incidences do not occur. I would assure the Clerk that she will not have to face such instances in future.

Csae Study - 10

You are Deputy Secretary in GOI and you have been handpicked by GOI to investigate into a financial deal by one of the officers. This required inter-alia; collecting details from various sources; including foreign banks. In the process, you find that the Head of your office has been accepting funds from abroad. This fact is irrelevant to your field of investigation. Discuss how would you handle the matter?

Discussion

The material evidence in the official document, though not relevant to the case, strikes at the root of the established ethics of public service' especially probity in public life and hence cannot be brushed aside as irrelevant. Not taking cognizance of the document would amount to suppression of information, an act unbecoming of a government servant attracting the provisions of the Conduct Rules.

As a first step, I would again verify the authenticity of the information from the source and also examine whether this could have in any way influenced his official duties. If yes, I would forward the relevant documents to the Vigilance wing of the Ministry, outlining the circumstances under which the information was received along with my recommendation that prima facie, a case has been established for further investigation under the Prevention of Corruption Act and initiating disciplinary proceedings, If the document is seen as not genuine, I will report the matter to my superior for further directions as to whether this should be brought to the notice of the Head.

Csae Study - 11

You have been posted Head of Division in GOI. On review of the pending work, you notice that a Court case where a decision of Munsif Court relating to charge of date of birth of an Officer had to be challenged has been lying unattended for over 20 years. Implementation of the Court's Order will be against GOI's Rules and will set a precedent for others to follow suit which will lead to utter chaos.

What strategy would you adopt?

The Manual of office procedure of GOI has laid down an elaborate mechanism to check such delays. Obviously, these have not been adhered to in this case for which the staff and officers who have dealt with the case over the years will be asked to show cause why action should not be taken against them for the lapse. Simultaneously, action would be taken to file appeal on the Munsif Court decision, along with the request for condonation of delay.

My first attempt will be to examine whether the matter fell within the jurisdiction of the

Munsif Court. And if yes, what could be the ground for condonation of the delay. As per the Act setting up the administrative Tribunals, all such matters are to be handled by the Tribunals and are outside the jurisdiction of the Munsif Court. So an appeal can be filed, based on the provision of the Act, to treat the Munsif Court's decision null and void and that in view thereof the time frame for filing appeal would not apply. I would personally brief the Government counsel on the above lines and apprise him of the GOI's orders on the subject.

Csae Study - 12

You are the nodal in GOI relating to certification of export documents which will entail duty free exports of India goods in foreign markets like USA, Canada, European Union, etc. One such Certificate of a particular consignment is referred to you by the custom authorities of European Community for verification as to whether the goods exported fulfil the various conditions laid down under the Rules for grant of duty-free status. Your verification reveals that these goods do not conform to their standards and that these are being exported by a reputed Indian Company and Europe is a major market for the Company.

What verification report would you send to European Union?

Under an International Agreement, Developing Countries like India have been entrusted with the task of issuing such certificates after ensuring that as per the Rules the goods meet the conditions laid down for availing concessions. This is a mutually agreed arrangement based on trust. It, therefore, enjoins us to implement the provisions of the Agreement in its letter and spirit regardor as it involves the credibility of our country. By way of abundant precaution, I would forward my verification report to our Embassy abroad with a request to informally check with the European custom authority whether I have correctly interpreted their Rules in coming to my conclusion. If they confirm, an official communication would be sent stating that the particular consignment did not meet the conditions for duty-free treatment. Simultaneously, I would inform the Indian Company the reasons why such a verification report was sent and what steps they have to take to make their goods become eligible in future.

Csae Study - 13

Aban on sale of meat has been imposed in Mumbai on the occasion of Paryushan, the Jain community's fasting season. This has led to protests from Political parties, Social Activists, Bombay Mutton Dealers Association, etc. A PIL has been filed in Mumbai High Court against the decision on the ground that it violates the rights of an individual to choose his food. You have been asked to draft a reply to the PIL in support of the decision.

How would you examine and draft your reply?

Eaamination

Rights guaranteed under the Constitution are not absolute. They have to be exercised in such a manner that they do not impinge on other's Rights and have to be viewed in the interest of the Society at large. This ban, that viewed in the interest of the Society large. This ban, that too for a very short duration during a religious festival, Cannot be construed as an attempt to abridging the rights of anyone. Is it not common for various religious groups to observe self-imposed ban during their religious festivals? In this context, we cannot draw parallel with what goes on elsewhere as morality differs from place to place. While banning sale of meat

Ethics

may raise eyebrows in the Western world, in India, we have the tradition, of all religious groups. Further, such a ban has been imposed in earlier years also which did not evoke any such response. As such, the PIL is malicious, misconstrued, unprovoked and devoid of any merit.

Csae Study - 14

The students of FTIL, Pune who have been on protracted strike against the appointment of their Chairman, are meeting the Secretary, Ministry of I & B to end the stalemate. You have been asked to prepare a Discussion Paper for the meeting.

What would be the contents of your Paper?

Discussion

There are two issues involved in this case, one on the substantive aspects and the other on the modus operandi of the strike.

On the substantive aspect, the issue got embroiled in a political row between the ruling party and the opposition. With the prominent film personalities, former students and the media also jumping into the fray, it got further muddled. It is a fact that the earlier incumbents were eminent personalities of the film industry and the students feel that the present one does not measure up to them. There is some substance in that argument. However, if you look at the nature of duties to be performed by the Chairman, which is more of a coordinator's role and liaising with the Ministry, there is no reason to doubt the competence of the new incumbent to perform these functions. The Chairman's plea is that he should be given an opportunity to prove his worth in this assignment, which is a legitimate proposition.

As regards the modus operandi of the strike, it does not augur well for the Institute. The Institute is funded by GOI, and as such, the students are bound by the government rules and procedures regarding recording of dissent and good conduct under the provisions of the Conduct Rules. For resorting to pressure tactics, intimidating the Chairman, indiscipline action.

However, to break the impasse, GOI which is insisting on the continuation of the Chairman, may set up a Committee, in consultation with the Students and other stakeholders, for restructuring of the Governing Council of the Institute and explore the possibility of the film fraternity taking over the Institute so that there is no interference from the GOI.

Csae Study - 15

It has been reported in the media, that the former Chief of the Army staff, just before his retirement ordered destruction of documents of a military intelligence unit he had created. It is speculated that the Unit was used to spy on senior officials of the Government and that a subsequent internal enquiry revealed that the Unit was using secret service funds. As Under Secretary, Ministry of defence, the matter has been referred to you for examination.

What are your views?

Examination

GOI's instructions on retention and weeding out of government records are given in detail in the Central Secretariat Manual of Office Procedure. Records that are of historical value are to be preserved by microfilming and kept in the National Archives, others which may be useful for future reference are to be retained in the concerned office up to a period to be decided by the Head of Office and other records of ephemeral nature can be destroyed

after obtaining the orders of the Branch Officer. The material that has been collected by the Unit has to be classified as per the above criterion and then if it is found that all the material was of no consequence and of ephemeral nature, they can be destroyed. If found otherwise, disciplinary action will have to be taken against the Officers and staff involved.

Another important aspect is whether the Chief was competent to order collection of the information. GOI's Allocation of Business Rules outlines the work assigned to Ministries and the Transaction of Business Rules give the details of officers authorized to the Ministries. As per the above Rules, the Unit is authorized to collect only military intelligence and not economic intelligence which falls within the purview of the Directorate of Revenue Intelligence of the Ministry of Finance. Any violation of the Rules is a serious matter fraught with serious consequences.

If the collection of information was not authorized by the Competent Authority, the use of Secret Funds for the purpose will be deemed to have been misappropriation of government funds which is grave criminal charge. Considering the seriousness of the allegations, GIO should institute a thorough high-level probe into the incident and suggest checks and balances if probe reveals irregularities.

Csae Study - 16

Petitions have been filed in the hon'ble Supreme Court challenging Government's decision to collect personal data for the Aadhaar Card. The Petitioners allege it is intrusive and violates one's right to privacy. As a common man, how would you react?

Comments

The only way for an under-Developed country to catch up with the Developed world is to leap-frog and technological tools provide are very helpful in this pursuit. In a vast country such as ours, with constituent States at different levels of development, the solution lies in the use of Information Technology (IT) in day to day governance. Aadhaar has proved that direct payment to the consumers' bank account gas and other subsidies, wages under the rural employment schemes, pension, etc. though Aadhaar registration has eliminated not only delays but also corruption bringing much needed relief to the common man.

However, concerns have been expressed at certain quarters that the information collected in the process could be used for other purposes thereby infringing on individual's right to privacy, which some claim is a Fundamental Right. Here, the only question that arises is whether the Government can guarantee that arises is whether the Government can guarantee that privacy of the individual will be protected and whether there are legal and other measures in force to meet the eventuality of its branch. It is vouched by the Unique Identity authority of India (UIDAI) that Aadhaar encryption protects privacy and that the biometric details is encrypted using the highest available public key cryptography encryption. This appears true considering that so far there have been no complaints of misuse of data in the 5 years of the operation of the Scheme. However, for tackling breach of privacy, the Union Government will have to bring in suitable legislation for incorporation in the Act making it an effective tool in the speedy development of the Nation.



Csae Study - 17

The Panchayati Raj Act of a State prescribes minimum educational qualifications for those contesting panchayat elections. This has evoked strong protests questioning prescribing such qualifications when no qualifications are prescribed for the election of MLAs, MPs, etc.

What are your views?

Comments

A well-informed political leadership is a sine quanon for good governance and this leadership has to be founded at the grass-root level. With more and more decentralization of power and financial resources, the decentralization of power and financial resources, the Panchayati Raj Institutions have become the key players basic educational qualification. This is a prerequisite for acquiring the preliminary engineering skills to oversee lying of a road or building a check dam or financial management skills to run a micro financing society or prepare a budget or monitor expenditure or administrative skills to conduct the affairs of the panchayat. No doubt, the same logic applies to MPAs and MPs also. It is the old mindset and reluctance to change that is driving the protests. Once the benefits become apparent, the protests would die down. Gandhiji and farmers of our Constitution have given lot of importance in strengthening the Local self-Government institutions so tht the fruits of development reach the intended grass root level. Hence, enactment of the Act is justified.



Csae Study - 18

The work of selecting candidates in a organization bused on its ideology and vision is now handled by dedicated HR professionals, They evaluatevarious traits of the candidates on the required parameters. What do you think about their assessment of the candidates on the required technical skills as well as values, ethics and behavioural integrity as well?

Comments

Campus selections are the order of the day especially for recruiting professionals like engineers. HR Managers go on selection spree, at times recuriting an entire batch of over 100. It saves time and money for the Company. Once upon a time, there used to be a detailed process of advertising, tests, interviews, etc. before recruitment. This involved delays and costs but there were different levels of screening to assess the worth of the candidates from all aspects like knowledge, expereince and bahaviour. As a result, the Company was benefited by choosing the rihht person for the jog. Today, the Companies are forced to spent lot of time, money and energy on training the new recruits to imbilbe balue0systems to overcome various problems like gender sensitition, conflicts of interests, stress management, prevention of crime and unethical practices at work place. Nevertheless, the campus selections have come to stay keeping in view the rapid industrialization. It may, therefore, be worthwhile associating industrial psychologists, sociologists and counsellors in the selection process as well so that evaluation by these experts to ensure ethical conduct of selected candidates.



Csae Study - 19

Taking *suo moto* notice of the media reports on stray dog menace indifferent parts of the country, the National Human Rights Commission has issued notices to the Delhi Government and the Union Health Ministry for a debate on the Human Rights vs. Animal Rights issue.

Assuming yourself to be a Health Ministry official dealing with the matter; how would you evaluate the situation and advise your senior?

Comments

Dog is supposed to be man's best friend. But when the friend turns a foe necessary steps will have to be taken to remedy the situation. The panchayats, municipalities and corporations cannot remain mute spectators when the wild stray dogs attack innocent children, spread the dreaded disease of rabies and unleash terror in the neighbourhood. Attempts to sterilize them had to be abandoned due to high costs and lack of facilities and doctors and there were protests from the residents when the dogs were released in their locality after sterilization.

The issue is not really one of Human Rights Vs. Animal Rights. The real issue is the improper disposal of waste. The Local Bodies have not been able to put in place adequate mechanisms for treatment and disposal of wastes due to internal bickering and lack of will. In a city like Trivandrum which was known for its cleanliness became an eyesore with waste littered all over just because of a change in government. The waste treatment plant that was functioning satisfactorily had to be closed down due to interference and non-cooperation of the newly elected government. Technology is available to treat and convert wastes into manure and other useful byproducts and these have been attempts at least in pockets in this direction. It is time that we join hands to make the dream of 'swatch bharat' a reality. With less waste, the population of stray dogs would come down and then the Local Bodies would be in a better position to contain their menace.



Csae Study - 20

The Rajasthan High Court has recently ruled that *santhara*, the Jain community's ritual of voluntarily attenuating oneself to death is suicide. This has led to protests from the Jain community.

Being the dealing officer in the concerned Ministry of the Government of Rajasthan, how would you look at it and ensure compliance of the Hon'ble High Court order?

Comments

Morality differs from place to place, religion to religion, society to society and changes with time. Hence, it becomes difficult to assess any custom or ritual by common criteria at any particular point in time. The effectiveness of laws in stopping such social customs is a big question mark. Even though, the hon'ble Supreme Court directed the GOI to frame common civil code years ago, it is yet to see the light to the day because of its social implications.

Sati was practiced in Rajasthan for years as a noble sacrifice and it was through the persuasive efforts of Rajaram Mohan Roy, the Society agreed to put an end to it. Basically, everything boils down to the acceptance for change by the Society and the individuals because

Ethics

it involves hard-core beliefs passed down through generations. The socially active individuals of the Jain community can play an important role in dissuading the individuals from resorting to such practices. They may, therefore, be persuaded to convince their community to desist from such activities and to honour the verdict of the Hon'ble High Court.



Csae Study - 21

Precious lives are lost every year due to organ failure. There is no institutional mechanism in India to facilitate timely transplant.

You are asked by your Minister to prepare a basic note to deal with this situation in the interest of the common man.

My basic note shall be as under:

Donating organs is a taboo in many societies. It is considered disrespect to the departed soul to mutilate his body even for post-mortem. Live donors volunteer to donate liver or kidney only in rare cases that too only to their relatives. This non-availability has posed a major problem in transplantation. It is estimated that against the demand for 1.75 lacs kidney transplantation, it is possible to meet the demand of only 5000. While it is estimated that 50,000 die of liver diseases, it is possible to transplant in only 1000 cases. The situation is worse in the case of heart, lung, eye and skin. While the donation rate in India is estimated at 0.34 per million populations, in Spain it is 36.

More than a medical problem, this is a social problem which calls for concerted efforts from all; the religious, political, social leaders, NGOs, Doctors, Hospitals, Corporate and the Government to bring about awareness that donation can save lives. In addition, there has to be a centralized data base for demand and supply of organs, proper logistics for transport of the harvested organs, developing standards for transplantation and mandatory reporting of brain death.



Csae Study - 22

Health care is a major concern in India. Despite financial and other constraints, the Central and State Governments are making every efforts to improve the situation and to extend the available resources to everyone.

You are the dealing officer in the Ministry of Health and Family Welfare and are asked by your Secretary to prepare a basic note to be placed before the Cabinet for consideration and policy making.

How you will prepare it?

Comments

The constitution enjoins the State and Central Governments to provide adequate health care to the people. Though various schemes have already been launched at various levels, the benefits of health care are yet to reach all the people due to given constraints. The role of Private players has been limited so far in this regard. Hence, The entire burden is on the Central and State governments.

There are twin issues in health care; availability and affordability of medicines besides the issue of quality. As per the Allocation of Business Rules of the GOI, the Department of Chemicals and Petrochemicals is entrusted with the responsibility to ensure availability and affordability of medicines and the Department of Health with the responsibility of quality control of medicines. These two departments of GOI are to work in tandem with the State Drug Controllers to implement Government's policies. Poor sanitation, hygiene and nutrition, low awareness, financial and infrastructure constraints, non-availability of doctors and other health workers and certain religious beliefs pose major problems in implementing Government's health policies.

As a first step, the State and Central Governments should earmark more funds in their budget for health care, including sanitation. There should be a national movement with the participation of all stakeholders to improve health of everyone on the lines of 'swachh bharat' and as in the case of education, we should invoke the concept of "Right to Health" and target to "health for all" by 2020. The recent fast development of infrastructure is due to Public-private partnership in which the Government provides basic infrastructure like land etc. and the selected developer is entitled to collect toll taxes for a specified period. We may prepare a policy to identify areas requiring immediate improvements in existing health care facilities and encourage private parties to develop these facilities on the prescribed minimum standards at affordable prices. After appreciating their contribution on pilot basis, we may make a regular policy at national as well as State level.

